

TWENTY-SECOND SUNDAY AFTER PENTECOST
SEVENTH SUNDAY OF LUKE



Icon of the Healing of Jarius' Daughter



November 9, 2014

TONE 5

TWENTY SECOND SUNDAY AFTER PENTECOST

THE HOLY MARTYRS ONESIPHORUS AND PORPHYRIUS OF EPHESUS

OUR VENERABLE MOTHER MATRONA OF CONSTANTINOPLE

OUR VENERABLE MOTHER THEOKTISTA OF THE ISLE OF LESBOS

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 10 – NOVEMBER 16

TUESDAY, NOVEMBER 11

10:00 AM – FUNERAL SERVICE FOR THE INFANT THEODORE MARK DEANE

FRIDAY, NOVEMBER 14

9:30 AM – DIVINE LITURGY

THE HOLY AND GLORIOUS APOSTLE PHILIP

SATURDAY, NOVEMBER 15 – BEGINNING OF THE NATIVITY FAST (*Pylypivka* - PHILIP'S FAST)

PLEASE NOTE: NO VESPERS THIS EVENING

SUNDAY, NOVEMBER 16 – *TWENTY THIRD SUNDAY AFTER PENTECOST; THE HOLY APOSTLE AND EVANGELIST MATTHEW*

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive - будьмо уважні!*

Please Note: Parking Lot

Beginning in early December and continuing for several weeks, work will begin on the parking lot which will include re-grading and resurfacing as well as landscaping work. The parking spaces nearest the church will be reserved for those with handicap stickers and those unable to walk a distance. For the rest of us this will necessitate parking at the dental office accross the street. We will make every effort to minimize the impact on the parishioners.

Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

"Whenever you hear anyone attacking belief in God, the Moral Law, the divinity of Christ and His Mystical Body, remember this rule: Never consider so much what people say, but why they say it. Some objections come not from their reason but from their behavior or the way they live. They are protesting, arguing against, or even sneering because they have an urge to do something about the thing which they are fighting. No mother ever told a son not to go near the water, if the son did not have an urge to go swimming."

*Archbishop Fulton Sheen
(The Rock Plunged into Eternity)*

NATIVITY FAST

From Wikipedia, the free encyclopedia

The **Nativity Fast** is a period of abstinence and penance practiced by the Eastern Orthodox, Oriental Orthodox, and Eastern Catholic Churches, in preparation for the Nativity of Christ, (December 25). Like the Western Advent, the Nativity fast prepares Eastern Christians for the celebration of Christmas. However, it differs in two significant respects: The Eastern fast runs for 40 days instead of four weeks (Roman rite) or six weeks (Ambrosian rite) and thematically focuses on proclamation and glorification of the Incarnation of God, whereas the Western Advent focuses on the two comings (or *advents*) of Jesus Christ: his birth and his Second Coming or Parousia.

The fast is observed from November 15 to December 24, inclusively. These dates apply to those Orthodox Churches which use the Revised Julian calendar, which currently matches the Gregorian calendar. For those Eastern Orthodox (and Catholic) Churches which still follow the Julian calendar (Churches of Russia, Georgia, Serbia, Ukraine, Macedonia, Mount Athos and Jerusalem), the Winter Lent does not begin until November 28 (Gregorian) which coincides with November 15 on the Julian calendar.

Sometimes the fast is called **Philip's Fast** (or the Philippian Fast), as it traditionally begins on the day following the Feast of St. Philip the Apostle (November 14). Some churches, such as the Melkite Greek Catholic Church, have abbreviated the fast to start on December 10, following the Feast of the Conception by Saint Anne of the Most Holy Theotokos.

THE CHURCH

A place for the sick and the lost

Our Church has always seen herself as a hospital for the soul, the place where her children can seek healing. It is within her walls that we find the medicine we need to make us holy (whole), and where we can find the means for transformation that opens the doors to the Kingdom of God. It is within her walls that we gain access to our true inheritance, and enter into communion with God.

Adolf Harnack, in his book "The Mission and Expansion of Christianity: The First Three Centuries", wrote, "Christianity never lost hold of its innate principle; it was, and it remained, a religion for the sick. Accordingly it assumed that no one, or at least hardly any one, was in normal health, but that men were always in a state of disability."

Christ is the Great Physician, and established His Church that we might all be healed of the sickness that has separated us from the Father. Nothing in this world offers this promise of healing, and nothing in this world can open the gates to Paradise. Only through Christ's Church can we hope to be saved, and only through His Church can heaven and earth be united as one.

In the Church we find combined in one, a spiritual hospital, a clinic, a hospice, a therapeutic center, and a fitness center, for treatment to provide the spiritual cure, maintain wellness for its patients (faithful members). Is it any wonder, then, that the Church should be the very center of each and every day, taking precedence over everything else, including work, leisure time, and entertainment?

*With love in Christ,
Abbot Tryphon*

A COMMUNION OF PERSONS

Alexander Kalomiros – *Nostalgia for Paradise*

The Church is the Kingdom of God which appeared in force at the Transfiguration of Jesus Christ on Mount Thabor. The Kingdom of God is the communion of persons, the participation of personal creatures in the Divinity of the Persons of the Holy Trinity. God offers this participation absolutely free. And it is so unimpeded and complete that it extends the life of God to all who taste of it according to their own receptiveness. It extends the uncreated light, the power, and the love of the Three Persons to all. This is called *theosis* (divinization, glorification) in the language of Orthodox theology: the complete participation in body and soul, by grace, in the life of the Divine Persons.

Theosis, therefore, is not an individual or private matter but a communal one. On the one hand, it is the communion of each creaturely person with the Persons of the Holy Trinity, and on the other, it is our communion with the persons who are our brothers and sisters. There is Love and Light in this communion (*koinonia*). This is true Life.

The Kingdom of God is the congregation of persons who gather together in one mind and one heart. There is one common ground on which the creaturely persons, people, gather together with the Uncreated Persons, the Holy Trinity. And that ground is the Person of Jesus Christ, Who alone shares perfectly and completely in the uncreated nature of God as well as in the created nature of mankind and, by extension, of the angels. He is the Love and Great Will of God, who wishes

to have other persons share in His Life. Christ gives purpose to the Creation because the outpouring of the love of God was realized in Him and in His union with personal creatures and, through them, with the whole of Creation.

The Church, therefore, is the gathering (*synaxis*) of persons whom Christ binds together and sustains. Christ is never alone; He is ever united with the Father and the Holy Spirit, for God is not an individual but a union of Persons. **So, if we wish to be united with Him, we cannot attain it as individuals but as a communion of persons.** Unity with the Communion of Divine Persons is possible only for a communion of persons. Even if we are as few as two or three united in the bond of Christ's love, with our guardian angels and patron saints, we actualize the Church, the local as well as the universal Church, and the fulfillment of the communal Life of God and Creation.

Christ told this to us and revealed it on Mount Thabor. "Where two or three are gathered together in My name, there am I in the midst of them." The entire mystery of the Church and its very essence are hidden in these words. This is the secret of the catholicity of the local Church and of the unity of all the local Churches. The secret and mystery are the *theandric* (God-manly) Person of Christ. He is the point where the vertical and horizontal members of the Cross, Divinity and Creation, meet and are united. For, it is through Him that the Light and Life of God are imparted to Creation.

In this union that is fulfilled by the will of the Divine Love there are natures and persons. The “individual,” however, is a monstrous creation by the fall—the result of the revolt against God. As love for God contains within it love for one’s neighbor, hatred for God also contains within it hatred for one’s neighbor. The revolt against God divided persons into isolated, airtight and impenetrable compartments called individuals. To enter the Kingdom of God, we must cease being individuals and become persons again. People are persons because they exist in a communion with other persons. The catalyst and bridge in that communion is Christ, and the result is called the Church, the tangible, specific local Church, with its known brethren in a defined place.

Christ does not ask us to love mankind. He does not ask us to love people in the abstract. That kind of love is easy because it is imaginary, just as the notion of mankind is imaginary. **Christ asks us to love the concrete person before us**, our neighbor, with all his virtues and all his visible faults. That’s why the Church does not exist outside the tangible congregation of specific people. The Church consists of concrete parishes, those small local Churches, and lives in them, just as the body lives in all of its cells and is composed of them. As the abstract idea of man takes flesh and bone and exists in real people, likewise the Church takes flesh and exists in the parish and the monastery. And just as each man is not merely a fragment of human nature but contains in himself human nature in its entirety, the parish is not a fragment of the Church but contains in itself her full catholicity with the totality and fullness of the gift of God.

The true parish is a community of love among concrete persons; this is the parish *in Christ*. Today, unfortunately, there is the worldly, city parish church, which is only an assembly of individuals who remain isolated in the crowd, alone and impenetrable in the gathering.

How did we arrive at such a state of lifeless parishes, of assemblies of individuals today? Why didn’t we perceive this condition as a negation of the Church, since the Church is the communion and relationship of persons? When those relationships and that communion are abolished, it means that for some reason the common ground on which persons meet is absent. Christ is absent.

If the gathering of the Church is to have divine life and be a communion of persons, it must be in the Name of Christ. “In the Name of Christ” means in His unseen and mystical presence. Christ identified Himself as the Way, the Truth, and the Life. Therefore, even if the assembly calls itself the Church and it has all of her outward marks, it is not the Church of Christ if its existence and life are not founded on the only Way, the only Truth, the only Life, in other words, on Orthodoxy. Because, there is also a false Christ. One that is not the Way but merely one of many ways. One that is not the Truth but merely one of many and varied truths. One that is not the Life but merely one amidst many that are equally good and valid.

The Church of Christ is found only where gatherings are in the true Name of the true Christ. It is the synaxis of souls who thirst untiringly for the absolute truth

and abhor the idols that the world and the guile of the evil one place before us. And many of those idols have “Jesus Christ” written on them... **The Church is the gathering of the faithful in Orthodox Faith who have made the decision to die for the Faith.**

The decision by the faithful to die to this world is an indispensable prerequisite of genuineness. Without it, Christian faith cannot exist. “He who loses his life for My sake and My Gospel shall save it.” (*Mk. 8:35*) If a man is to remain faithful to Christ, he must first be resolved that he may become an outcast and an excommunicant, hated and rejected like a foreign body by the worldly community. Even under the best conditions, the latter will merely endure him with polite and civilized magnanimity. But anyone who seeks the honor of men cannot possibly be faithful, according to Christ’s own words: “How is it possible for you to believe, who receive glory from one another and seek not the glory which is from the only God?” (*Jn. 5:44*) **How is it possible for us to be Christians without pain and sacrifices? Without some kind of martyrdom? Without self-denial? Without going against the currents and winds and trying like a straight arrow to stay on the one and only path to the one and only target without giving up the struggle, even for just a brief moment?**

When the man who was born blind declared to the Jewish Sanhedrin that his healer was a man of God and not a sinner as they wanted to hear, the leaders of the people of God “put him out.” (*Jn. 9:1-41*) The confession of faith that he made

with no reservations estranged him from the official religion of his countrymen. At that moment, the poor courageous man did not yet know who it was that he was confessing and to what eternal glory his present disgrace was to lead him. But after he was cast out of the community, Jesus met him and revealed who He was and guided him to His Kingdom. The same happens with us. When our faith and our confession of it liberate us from the company of the guileful, we begin to know the refreshing aura of grace.

The healed blind man spoke spontaneously, without sinful hesitation, heeding only his heart which was confessing the truth. He did not tremble at the fact that he would be left without priests, high priests, or rabbis. He knew that he was losing the religion of his forefathers and that something had severed it from the Truth. He chose the Truth. But the Truth had passed his forefathers’ religion by, and without the Truth, that religion was left to decay. And the Truth took the blind man with Himself to incorruptible eternity.

Let us run to salvation “naked,” as it were, without a worry, and unashamed, the way Adam first walked in Paradise. Let them put us in “prison” as they did Joseph. God will free us and glorify us eternally as He did Joseph. Let us always remember the merchant who paid with all of his earthly possessions and bought the Pearl of Great Price (*Mt. 13:46*).



ART FUNDRAISER PROJECT TO SUPPORT UKRAINE

Eastern Ukraine suffered horrifically in 1932-33.

Eastern Ukraine suffers again now.

*Please come to a poignant concert remembering the sacrifices and tragedy;
then as now.*

Featuring opera singer Ivanna Taratula-Filipenko

Sunday November 23, 2014 at 1PM
St. John the Baptizer Ukrainian Catholic Church
4400 Palm Avenue
La Mesa, CA 91941

Suggested Donation: \$10 and up

The Funds gathered will be given to families of soldiers who have died in the conflict in Ukraine as well as to military hospitals and orphaned children.

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Haven't seen someone in a while?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Goal:
\$120000

2014

Stewardship Pledges

Pledges received: 18

Pledges:
\$39116

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667

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Social Committee Chairpersons:

Vacant: Please consider volunteering as chairperson.

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**Українська Греко-Католицька Церква
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Ukrainian Greco-Catholic Church**

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Two Miracles Testify that Jesus is the Resurrection and the Life

Christ foreknew His mystery, even before the foundations of the world. It was in the last ages of the world that He arose for the inhabitants of earth. Having borne the sin of the world, He abolished both it and death, which is its consequence and was brought upon us by its means. He plainly said, "I am the resurrection and the life," and "he that believes in me has everlasting life, and shall not come into judgment, but has passed from death unto life." We will see this fulfilled in facts. The ruler of the synagogue of the Jews came near and, embracing the Savior's knees, begged Him to deliver his daughter from the bonds of death. Look, she already was brought down to this and was in extreme danger! The Sav-

ior consented and set out with him. He was even hurrying on to the house of the one who invited Him and was aware that what was being done would profit many of those who followed Him and would also be for His own glory. On the way, he saved the woman who was the victim of a severe and incurable malady. No one could stop her issue of blood that ruined the art of physicians. No sooner had she touched the hem in faith, than He immediately healed her. A miracle so glorious and revealed was, so to speak, the work merely of Christ's journey.

St. Cyril of Alexandria

**For more information on the Eastern Churches,
visit www.mytheosis.com**