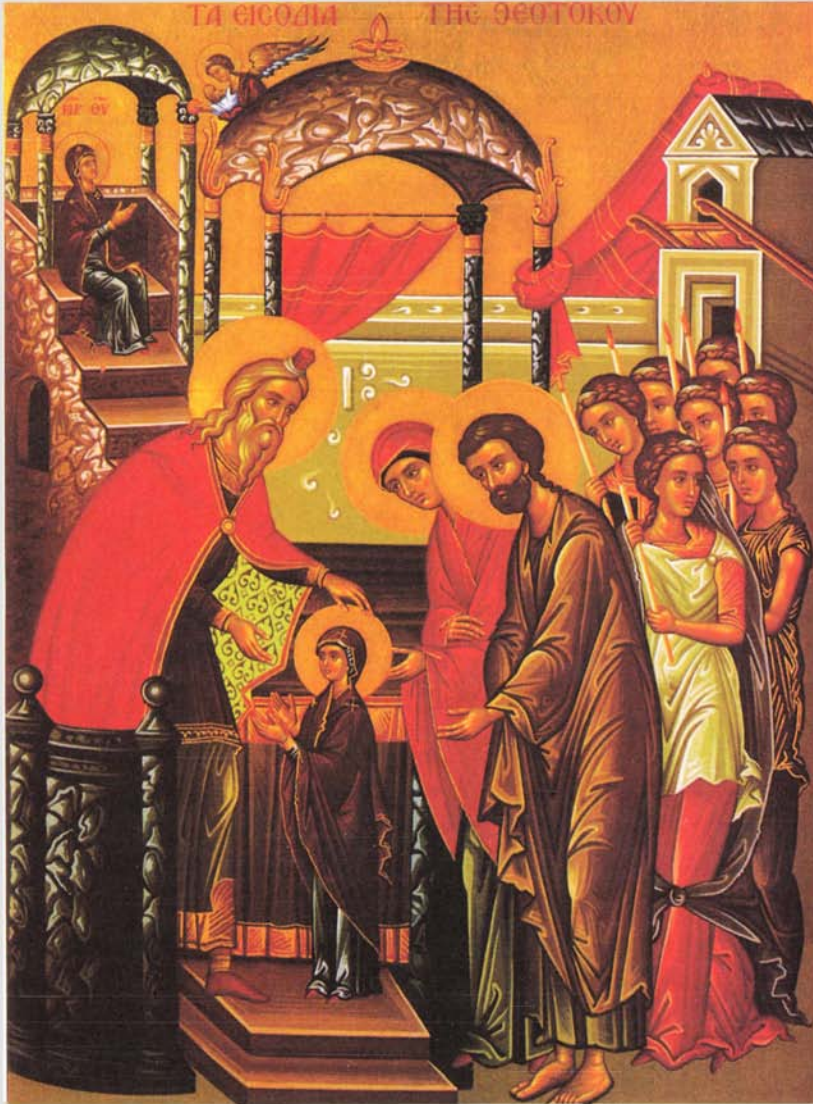


TWENTY-FOURTH SUNDAY AFTER PENTECOST



Icon of the Entrance of the Theotokos into the Temple -- November 21st

NOVEMBER 15, 2009

TWENTY-FOURTH SUNDAY AFTER PENTECOST

TONE 7

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 9 – NOVEMBER 15, 2009

FRIDAY, NOVEMBER 20	6:00 PM GREAT VESPERS WITH LYTIA	
SATURDAY, NOVEMBER 21	9:00 AM DIVINE LITURGY	FEAST OF THE ENTRANCE OF THE THEOTOKOS ✙ LUBOMYRA KNIANICKY; REQ: BOHDAN KNIANICKY
SUNDAY, NOVEMBER 22	9:30 AM LITURGY –	TWENTY-FIFTH SUNDAY AFTER PENTECOST FOR ALL PARISHIONERS

Remember in your prayers

Please remember in your prayers those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community. Remember especially the following: Katherine Andrus, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Bohdanchik James, Maria Laszok, Lesya Loznycky, and Sophia Skop. Please let Fr. James know if there is anyone else who should be remembered.



Prayers For Those Serving In The Armed Forces



Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Andrew Hryniw, Zenon and Susan Keske, Michael Lopes, Vasyl and Volodymyr Lylak, Paul Richelmi and Brian Tuthill. *Please give any names of those you would like remembered in the Liturgies to Fr. James.*

PARISH MEETING MUST BE POSTPONED

Due to the recent break-ins at the parish and the time needed to deal with all the complications of these events, regrettably I must postpone the parish meeting until a later date.

Special Appeal

Due to the recent break-ins it is necessary to install a security system. This places an extra burden on our financial resources. I am in the process of evaluating several options. I appeal to you to contribute financially to this project. Please be generous in this time of need.

'Tis the Season Concert

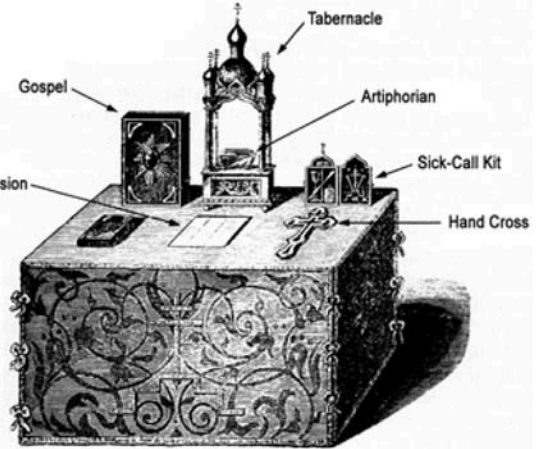
Ticket for the *'Tis the Season* Christmas Concert are selling quickly. If you wish to purchase tickets you should do so soon in order to save on the cost. Please see the flyer in the church hall for information on purchasing your tickets.



Continued from last week:

Holy Table

The Altar Table is located behind the iconostas (icon screen) and in the middle of the sanctuary. The Body and Blood of Christ are consecrated on the Holy Table, and before this Table stands the celebrant (priest or bishop) during the Divine Liturgy and at the more important parts of Vespers and Matins. The Holy Table contains relics of saints and the Table together with the liturgical items placed upon it may be touched only by ordained clergy. Altar Tables are also called the Throne of Christ since He is mystically present there in the form of His Body and Blood. Unlike altar tables in western denominations which face the people, in the Orthodoxy Altar Tables face east, away from the people but towards Christ, the Source of Light. Likewise, they are not attached to the wall, but can be circled, as while censuring. Altar Tables are



Holy Table

square to symbolize that Christ's doctrine and sacraments are equally offered to people of all the ends of the earth – north, south, east, and west. Sometimes a canopy is erected over the Altar Table, on four columns and beneath it hovers a dove with outspread wings, a symbol of the Holy Spirit.

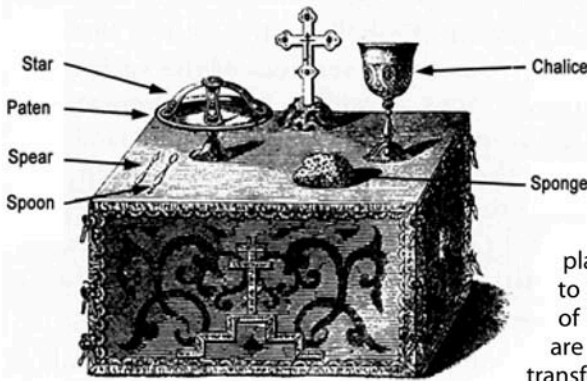


Table of Oblation

Table of Oblation

A small table at the left side of the sanctuary on which bread and wine are prepared for the Eucharist. At the Office of Preparation or the Proskomedia (from the Greek, *proskomede*, or preparation), particles are taken out of the prosphora (offering bread) in commemoration of the living and the departed by name, and place before the Lamb or the piece of bread that is to be consecrated for Holy Communion. At the time of the Cherubic Hymn, the bread and wine which are to be offered for Holy Communion are transferred from the Table of Oblation in a solemn procession (the Great Entrance) out the (north) side door of the altar and through the Royal Doors and placed on the Holy

Table. Before the procession, if a bishop should serve, he commemorates all the concelebrating clergy by name as they come up to him one by one and kiss his shoulder.



Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Йоана Хрестителя

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of St. John the Baptizer

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Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston

Парох: о. Яків Бенькстон

frjames@mac.com

Fr. James' cell phone: (619) 905-5278

[Patristic Wisdom on the Lord's Prayer Continued]

Forgive Us Our Trespases as We Forgive Those Who Trespass Against Us

The mercy of God is beyond description. While He is offering us a model prayer He is teaching us a way of life whereby we can be pleasing in His sight. But that is not all. In this same prayer He gives us an easy method for attracting an indulgent and merciful judgment on our lives. He gives us the possibility of ourselves mitigating the sentence hanging over us and of compelling Him to pardon us. What else would He do in the face of our generosity when we ask Him to forgive us as we have forgiven our neighbor? If we are faithful in this prayer, each of us will ask forgiveness for our own failings after we have forgiven the sins of those who have sinned against us. I mean those who have sinned against us, not only those who have sinned against our Master.

There is, in fact, in some of us a very bad habit. We treat our sins against God, however appalling, with gentle indulgence. But when by contrast it is a matter of sins against us ourselves, albeit very tiny ones, we exact reparation with ruthless severity. Anyone who has not forgiven from the bottom of the heart the brother or sister who has done him wrong will only obtain from this pray his own condemnation, rather than mercy. It will be his own action that draws a much more severe judgment on himself, seeing that in effect by these words we are asking God to behave as we have behaved ourselves.

St. John Cassian