

EIGHTEENTH SUNDAY AFTER PENTECOST  
SUNDAY OF THE SEVENTH ECUMENICAL COUNCIL



*Icon of Parable of the Sower*

*October 16, 2011*

**18TH SUNDAY AFTER PENTECOST**

**SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL**

*Tone 1*

*SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 17 - OCTOBER 23*

TUESDAY, OCTOBER 18 – LUKE, APOSTLE AND EVANGELIST

9:30 AM – Divine Liturgy

SATURDAY, OCTOBER 22 – ABERCIUS, BISHOP

Please note there will be no Vespers.

SUNDAY, OCTOBER 23 – 19TH SUNDAY AFTER PENTECOST - ST. JAMES, BROTHER OF THE LORD

9:30 AM – Divine Liturgy For All Parishioners

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**Parish Meeting**

The next parish meeting will be next Sunday, October 23. Please make every effort to attend. Further information regarding our financial situation will be given and elections for the Pastoral Council will take place.

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***Generations of Faith:***

**Mark your Calendars**

November 20:

The Divine Liturgy - Preparation and Proskomedia.

January 22:

The Divine Liturgy - From “Blessed is the Kingdom” to the Gospel.

March 18:

The Divine Liturgy - From the Gospel to the Great Entrance

May 20:

The Divine Liturgy – The *Anaphora* and Holy Communion.

*Do you have a question about the Divine Liturgy? Please let Fr. James know and he will cover it during the appropriate Generations of Faith session.*

**Holodomor Commemoration**

We will commemorate the Holodomor on October 30 here at the Parish. After the Divine Liturgy there will be a Panakhyda followed by a short program in the church hall.

***ON THE BENEFITS OF  
ATTENDING THE LITURGY  
St. Maximos the Confessor***



*It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.*

***Strategy for Developing UGCC for next 10 years:  
'Living parish – meeting place with living Christ'***

“Lord God instructed the church to fulfill the mission of preaching the good news, that is, evangelization. The Ukrainian Greek Catholic Church as an integral part of the Ecumenical Church also participates in the mission,” said the head of the UGCC, Patriarch Sviatoslav, in his introductory address at a press conference at UNIAN on October 5, 2011, as he talked about the strategy for developing the UGCC for the period until 2020.

According to the hierarchy, to fulfill the mission of the church, the bishops decided to define the strategy of activity of the church for the coming years as clearly as possible. To simplify the implementation of the project and to better monitor its course, a period of ten years was determined.

“The parish, led by the local bishop who is the symbol of unity within it, is the main component of the process of evangelization. For it is in the parish that the believers usually have their first encounters with Christ either through the participation in the Divine Liturgy on Sunday or through a baptism, wedding or funeral,” said the head of UGCC as he talked about the rationale of the strategy, namely, the living parish.

“The development of the parish community should be our priority. By fostering and reviving communities we foster and vivify the whole Church,” stressed Patriarch Sviatoslav.

The Synod of Bishops, according to the patriarch, decided to concentrate the efforts of the whole church on developing the living parish, which is “the best means to achieve the goals of evangelization.” “The living and open parish will bring closer to Christ both those who practice the faith regularly and those who do so seldom (on Christmas and Easter) or do not do so at all,” explained Patriarch Sviatoslav.

UGCC’s Strategy for Development for the next ten years includes the following components of a living parish:

- **Leadership** – the priest, religious and laity working together, building a parish as a meeting place with the living Christ.
- **Liturgy** – the faithful pray to God and grow in His grace.
- **Catechesis** – the faithful obtain knowledge about their faith and Church.
- **Koinonia** – the faithful build the community.
- **Diaconia** – the faithful go beyond the parish to serve others.
- **Missiology** – the faithful evangelize to others, inviting them to life in Christ.

Only once each of these components is reached and implemented, says His Beatitude Sviatoslav, will the UGCC strategy for development be realized.

The Synod of Bishops, which took place in Brazil on September 5-11, approved a Strategy for Developing the UGCC for the period until 2020. At last year’s synod, held in Lviv, a working group was created to formulate a vision for the UGCC for the next ten years. This group includes bishops, who were authorized on behalf of the synod to present a vision of the UGCC. Thus another group was created that has developed the appropriate mechanisms to achieve this goal.

In light of the accepted strategy, the hierarchy and pastors will focus their attention on the practicing members of the church (to further involve them in the mission of the church) and on those who for various reasons have moved away from the church or who have yet to have the occasion to know Jesus Christ.

To implement the adopted strategy, the Synod of Bishops appointed a working group for its implementation, headed by Bishop Ken (Novakovskiy), Eparch of New Westminster. And each diocesan bishop in his diocese will appoint in his eparchy/exarchate a person who will join the working group and coordinate the implementation of the UGCC strategy in the diocese.



**Українська Греко-Католицька Церква  
Святого Йоана Хрестителя  
St. John the Baptizer  
Ukrainian Greco-Catholic Church**

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**Парох:** о. Яків Бенкстон

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***Not the Seed at Fault, but Ourselves***

The parable of the sower and the seed could also be called the parable of the fate of the word of God in human hearts. It is very simple, clear and easy to understand. There is no mistaking its meaning.

There is also no mistaking Jesus' love and concern for His people. It must have been very frustrating and disappointing for Him to go from village to village and bring them grace and salvation only to find that His words were falling on deaf ears and cold hearts.

It is with this pain and concern for souls that He tells this beautiful parable. This is also why He cried out many times at the end of His parables, "He who has ears to hear, let him

hear." Yet He continued on, patiently teaching, sowing the seed of truth and praying that it will take root and bring forth fruit.

When hearing this parable, do not these thoughts strike us: "How has the seed, the word of God, taken root in our souls? What is the fate of Christ's teaching in our hearts? What type of soil have we cultivated for God's word? Are our hearts cold, stony, filled with weeds and thorns?"

We cannot blame anyone but ourselves if the teachings of Jesus are not reflected in our lives. It is not the seed which is at fault, only ourselves.