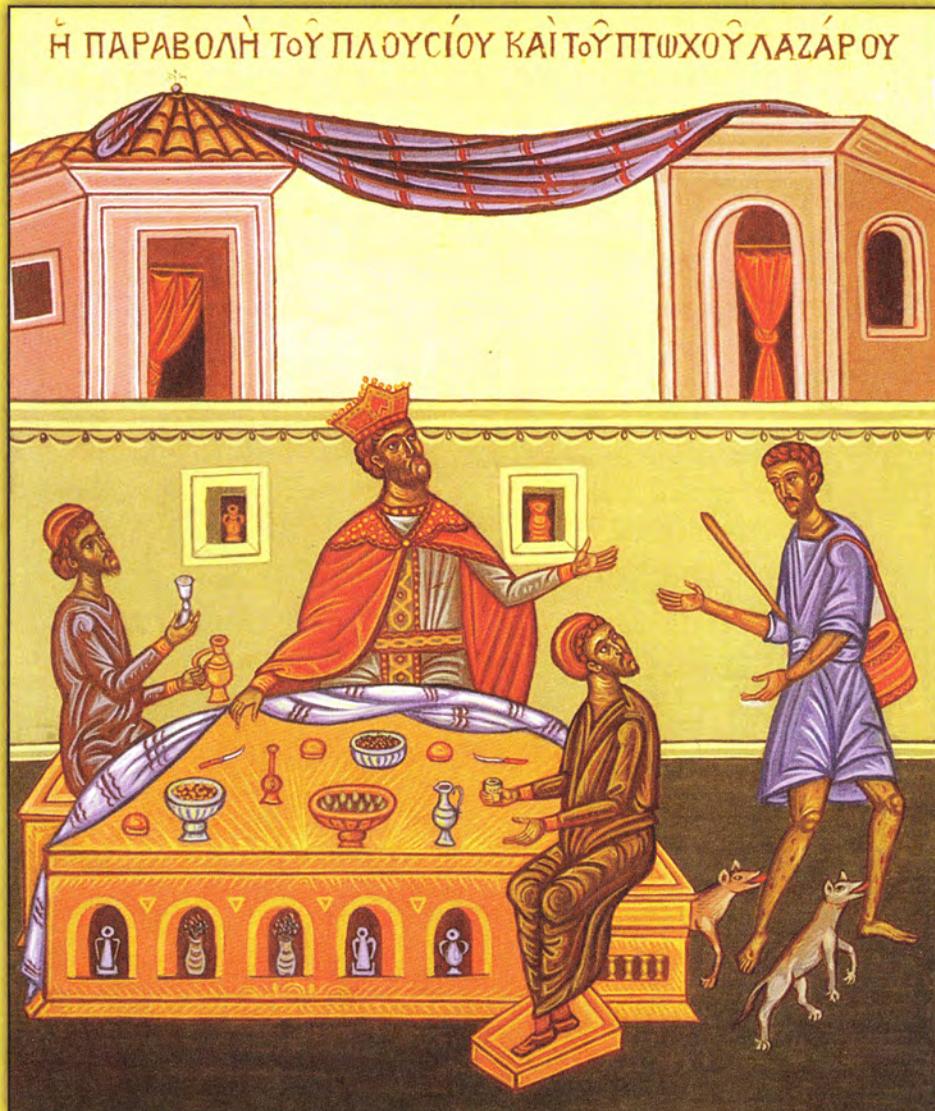


TWENTY-FIRST SUNDAY AFTER PENTECOST
FIFTH SUNDAY OF LUKE



Icon of the Parable of the Rich Man and Lazarus



November 2, 2014

TONE 4

TWENTY FIRST SUNDAY AFTER PENTECOST
THE HOLY MARTYRS ACINDINUS, PEGASIVS, APHTHONIUS, ELPIDEPHORUS
AND ANEMPODISTUS

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 3 – NOVEMBER 9

SATURDAY, NOVEMBER 8

6:30 PM – GREAT VESPERS

SUNDAY, NOVEMBER 9 – TWENTY SECOND SUNDAY AFTER PENTECOST; THE HOLY MARTYRS ACINDINUS, PEGASIVS,
APHTHONIUS, ELPIDEPHORUS AND ANEMPODISTUS

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.

November Birthdays:

Luke Miller	–	11/02
Yaroslav Lozovyj	–	11/02
Myroslava Heltsley	–	11/07
Darlene Loznycky	–	11/10
Alexandra Tooma	–	11/15
Marianna Ivasyk	–	11/26
Maria Lozovyj	–	11/27

*Многая і благая літа!
Many blessed years!*

**Do not let pass any opportunity
to pray for anyone . . .**

“Do not let pass any opportunity to pray for anyone, either at his request or at the request of his relatives, friends, of those who esteem him, or of his acquaintances. The Lord looks favorably upon the prayer of our love, and upon our boldness before him. Besides this, prayer for others is very beneficial to the one himself who prays for others; it purifies the heart, strengthens faith and hope in God, and enkindles our love for God and our neighbor. When praying, say thus: ‘Lord, it is possible for Thee to do this or that to this servant of Thine; do this for him, for Thy name is the Merciful Love of Men and the Almighty.’”

+ St. John of Kronstadt, *My Life in Christ*

Warm Welcome!

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

ARE YOU CATHOLIC? THEN STAY IN THE CHURCH, POPE SAYS

By Elise Harris

Vatican City, Oct 28, 2014 / 10:58 am (CNA/EWTN News).- Pope Francis said that those waiting at the threshold of the Church without going inside are not true members of the Church which Jesus established and on whom it is built.

“We are citizens, fellow citizens of this Church. If we do not enter into this temple to be part of this building so that the Holy Spirit may live in us, we are not in the Church,” the Pope told those present in the Vatican’s Saint Martha guesthouse for his Oct. 28 daily Mass.

Rather, “we are on the threshold and look inside...Those Christians who do not go beyond the Church’s reception: they are there, at the door: ‘Yes, I am Catholic, but not too Catholic.’”

The Pope centered his reflections on both the day’s first reading from St. Paul’s Letter to the Ephesians and the Gospel, taken from Luke, Chapter 6.

In the first reading St. Paul explains to the Christians of Ephesus that they are no longer strangers, but have become fellow members of the house of God, which is built on the foundation of the apostles and prophets, and has Jesus himself as the “capstone.”

The Gospel reading recounts how Jesus, after spending the night in prayer, comes down from the mountain and calls the Twelve Apostles by name.

By reflecting on the gospel reading, there are three clear actions that Jesus carried out when founding the Church, the Pope observed, saying that the first action is prayer, the second was choosing his disciples, and the third was welcoming and healing the crowds.

“Jesus prays, Jesus calls, Jesus chooses, Jesus sends his disciples out, Jesus heals the crowd. Inside this temple, this Jesus who

is the corner stone does all this work: it is He who conducts the Church,” the pontiff noted, explaining that the Church is built on the apostles.

However, despite the fact that the Twelve were chosen by Jesus, they were all still sinners, the Pope said, explaining that although no one knows who sinned the most, there could have been one that sinned more than Judas did.

“Judas, poor man, is the one who closed himself to love and that is why he became a traitor. And they all ran away during the difficult time of the Passion and left Jesus alone. They are all sinners. But (Jesus) chose (regardless).”

And Jesus, the Pope added, wants everyone to be inside of the Church he founded, not as strangers passing through, but rather with the “rights of a citizen” where they have roots.

The person who stands at the threshold of the Church looking in but not entering has no sense of the full love and mercy that Jesus gives to every person, Francis said, adding that proof of this can be seen in Jesus’ relationship with Peter.

Even though Peter denies the Lord he is still the first pillar of the Church, the pontiff explained. “For Jesus, Peter’s sin was not important: he was looking at (Peter’s) heart. But to be able to find this heart and heal it, he prayed.”

It is Jesus who prays and heals, Pope Francis noted, saying that it is something he does for each one of us.

“We cannot understand the Church without Jesus who prays and heals,” he said, praying that the Holy Spirit would help all to understand that the Church draws her strength from Jesus’ prayer which can heal us all.

Eastern Catholic Bishops: Unity Is Priority, Irreversible Dimension of Churches' Identity; Affirm Commitment to Dialogue With Orthodox

Lviv, October 28, 2014 (Zenit.org)

In Lviv, 45 Eastern Catholic bishops of Europe have been discussing the identity and mission of the Eastern Catholic Churches in the ecumenical movement and in European societies. The annual meeting of the bishops concluded with the prelates making a common declaration.

In particular, they speak of their relationship with the Orthodox Churches, affirming their commitment to work for Christian unity, as desired by Christ.

Here is the full text of the statement:

* * *

Message of the Eastern Catholic Bishops

Lviv, Ukraine, October 26, 2014

We, bishops representing various sui iuris Churches in Europe, have gathered in Lviv (Ukraine) [from] October 23 through 26, 2014, to reflect and have a dialogue on the mission of the Eastern Catholic Churches fifty years after the promulgation of the Conciliar Decrees *Orientalium Ecclesiarum* and *Unitatis redintegratio*, and on the occasion of the 25th anniversary of the legalization of the Ukrainian Greek-Catholic Church.

At the end of our meeting, we would like to share some thoughts.

The Role of the Eastern Catholic Churches and their Contribution to the Ecumenical Journey.

On the basis of the Conciliar pronouncement that expressed the care of the Catholic Church for the Eastern Churches and invited them to flourish and with new apostolic vigour execute the task entrusted to them (see *Orientalium Ecclesiarum* 1) :

- We reaffirm with greater awareness our right and duty to the pastoral care of our faithful wherever they are, including the right to proclaim the Gospel to those who do not know it yet;
- We express our fraternal wish that also the Orthodox Churches may carry out in love and truth the mission that God has entrusted to them;
- We recognize to the Orthodox Churches the same concern for the care of their own faithful throughout the world, without any antagonism, and in full respect of the right to freedom of religion;

- We affirm that the division of the one Church of Christ is an ecclesiological anomaly which cannot be considered as a standard for the life and mission of the Church;
- We share with the Orthodox Churches the same concern for the cultural and social trends that are leading to a progressive de-Christianization and secularization of Europe;
- We believe we are called to a strong commitment because the call for the unity of the Church of Christ is one of the necessary, priority, and irreversible dimensions of the identity of the Eastern Catholic Churches, in spite of the difficulties and hardships of the ecumenical journey;
- We confirm that the Eastern Catholic Churches want to be actively involved in the dialogue of charity and truth that the Catholic Church brings ahead with the Orthodox Churches.

The Situation in the Middle East

The plight of Christians living in the Middle East and other religious and ethnic minorities who are suffering because of the violence raging across the region has been the subject of our reflection and prayer. While ensuring our support and solidarity to the local pastors and their faithful, we remind everyone that peace and reconciliation in the Middle East will not come except through a clear and decisive intervention of the international community on all the parties concerned, aimed in particular at promoting freedom of religion and consciousness, and through a strong investment in education to create new generations that are inclined to dialogue.

25th Anniversary of the Legalization of the Ukrainian Greek-Catholic Church

We came to Ukraine also to celebrate the 25th Anniversary of the Legalization of the Ukrainian Greek-Catholic Church. Its renaissance is an event of the Divine Providence which is now prompting the whole Church to careful discernment, a renewed missionary proclamation of the Gospel, and a greater commitment especially in the face of the new pastoral challenges brought about by the current situation in the country. We express to the whole Ukrainian people our prayer, closeness, and solidarity in the face of the continuing military conflict in the Eastern part of the country, along with the external aggression which causes so much suffering, especially among civilians. We invite everyone to take without delay the path of peace and reconciliation.

This anniversary was liturgically experienced by imploring God's blessing and the protection of the Theotokos, Mother of God and Mother of the Church.

THE CHURCH AND MISSION

By Alexander Schmemmann

To recover the missionary dimension of the Church is today's greatest imperative. We have to recover a very basic truth: that the Church is essentially Mission, that the very roots of her life are in the commandment of Christ: "Go therefore and teach all nations" (Matt. 28:19). A Christian community that would lose this missionary zeal and purpose, that would become selfish and self-centered, that would limit itself to "satisfying the spiritual needs of its members", that would identify itself completely with a nation, a society, a social or ethnic group - is on its way to spiritual decadence and death, because the essential spiritual need of a Christian is precisely that

of sharing the life and the Truth with as many men and women as possible and ultimately with the whole world. Mission thus is the organic need and task of the Church in the world, the real meaning of Church's presence in history between the first and the second advents of her Lord, or, in other terms, the meaning of Christian history. Obviously not all members of the Church can go and preach in the literal sense of the word. But all can have a concern for the missionary function of the Church, feel responsible for it, help and support it. In this respect each diocese, each parish and each member of the Church are involved in the missionary ministry.

WHAT IS A FIRST-PORCION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

"Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another..."

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

"There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men."

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

"Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you..."

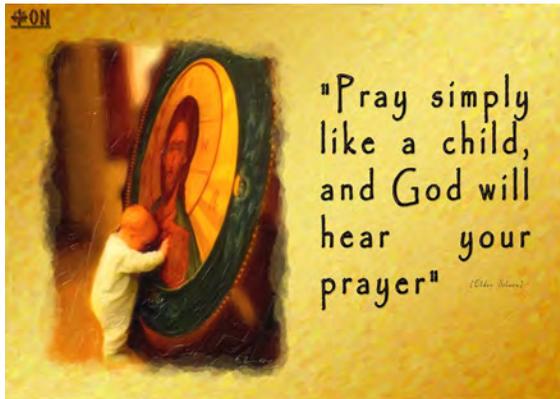
1 Corinthians 16:2

Sunday offering for October 5

Amount	Number
\$10.00	2
\$15.00	1
\$20.00	3
\$40.00	2
\$50.00	3
\$125.00	1
\$200.00	2
\$300.00	1
\$400.00	1
<hr/>	
\$1550.00	

Parishioner Total: \$1530.00
 Guest: \$20.00

Average / parish household (42): \$37.32
 Weekly Stewardship Goal: \$2125.00
 Deficit: (\$595.00)



Goal:
\$120000

Pledges:
\$39116

2014

Stewardship Pledges

Pledges received: 18

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.

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.

Cards for sale
 Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.



"If telemarketers call, invite them to church."

- Pastor:**
 Fr. James Bankston: (619) 905-5278
- Pastoral Council:**
 Fr. Deacon Frank Avant: (760) 805-1667
 Vladimir Bachynsky: (619) 865-1279
 Mark Hartman: (619) 446-6357
 Luke Miller: (858) 354-2008
 Jeanine Soucie: (718) 674-4529
- Social Committee Chairpersons:**
 Vacant: Please consider volunteering as chairperson.
- Finance Committee:**
 Bohdan Knianicky: (619) 303-9698
 Fr. Deacon Frank Avant: (760) 805-1667



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

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frjames@mac.com

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

Deacon: Fr. Deacon Frank Avant

fhavant@mac.com

Fr. Dcn Frank's cell phone: (760) 805-1667

The Rich Man vs. Lazarus

Lazarus, the beggar, is called by his name because he was a saint, but the man who is rich and proud is not deemed worthy of a name. ... The meaning of Lazarus' name is boethoumenos, one who has been helped; he is not a helper, but one who has been helped. He was a poor man and, in his poverty, the Lord came to his assistance. "Who lay at his gate, covered with sores." The rich man, in purple splendor, is not accused of being avaricious, nor of carrying off the property of another, nor of committing adultery, nor, in fact, of any wrongdoing; the evil alone of which he is guilty is pride. Most wretched of men, you see a member of your own body lying there outside at your gate, and have you no compassion? If the precepts of God mean nothing to you, at least take pity on your own plight, and be in fear lest you become such as he. Why do you save what is superfluous to your pleasures? Give in alms to your own

member what you waste. I am not telling you to throwaway your wealth. What you throw out, the crumbs from your table, offer as alms.

"Who lay at his gate." He was lying at the gate in order to draw attention to the cruelty paid to his body and to prevent the rich man from saying, "I did not notice him; he was in a corner; I could not see him; no one announced him to me." He lay at the gate; you saw him every time you went out and every time you came in. When your throngs of servants and clients were attending you, he lay there full of ulcers. If your eyes disdained to look upon putrid flesh, did not your ears, at least, hear his plea? "Who lay at his gate, covered with sores." He did not have just one sore, his whole body was sores, so that the magnitude of his suffering might arouse your utmost compassion.

St. Jerome

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