

THE TWENTY-SIXTH SUNDAY AFTER PENTECOST



Icon of Saint Philip the Apostle -- November 14th

26TH SUNDAY AFTER PENTECOST
NOVEMBER 9, 2008
Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 10 – NOVEMBER 16, 2008

TUESDAY, NOVEMBER 11	9:00 AM LITURGY – VETERANS’ DAY LITURGY FOR ALL VETERANS, LIVING AND ‡DECEASED FOLLOWED BY PANAKHYDA. 6:30 PM – GREAT VESPERS WITH LYTIA FOR FEAST OF ST. JOSAPHAT
WEDNESDAY, NOVEMBER 12	ST. JOSAPHAT 8:30 AM LITURGY ‡ MARIA SHASHKEWYCH (30TH ANNIVERSARY); REQ: MYRA HELTSLEY.A
SUNDAY, NOVEMBER 16	10:00 AM LITURGY FOR ALL PARISHIONERS



This Tuesday, November 11th is Veterans Day. The Liturgy on that day will be at **9:00AM** and will be offered for all our Veterans, living and dead. Please place write the names of all living and deceased veterans that you would like have remembered during the Liturgy. The list can be found in the back of the church. There will be a Panakhyda offered following the Liturgy.

Next Week after the Divine Liturgy we continue our whole parish catechetical program called “Generations of Faith.”

There will be a Pot-Luck lunch followed by our second session: “Come Lord Jesus”

“Come, Lord Jesus” announces the focus of this session on Philip’s Fast (Pylypiwka), the forty–day fast from November 15 to December 24. During this Fast our Church asks us to retrace the events of the covenant with God and venerate the holy line of the ancestors of God. By looking to the Old and New Testament Saints, participants will learn how to pray, fast, and give alms as they prepare for the Nativity of Jesus Christ. Also, participants will discover ways that they can help all people experience God is with us.

NO SERVICES THIS THURSDAY - SATURDAY

Fr. James will be in Chicago this week for a meeting of the National Conference of Catechetical Leaders Representative Council. In case of an emergency please contact either Fr. Robert Pipta of Holy Angels Byzantine Catholic Church at (858) 277-2511 or Fr. Sabba Shofany of St. Jacob Melkite Catholic Mission at (619) 825-9344 (office) or (619) 410-7868 (cell).

Christmas Cards

Starting this Sunday, Ukrainian Christmas Cards will be for sale in the Church Hall. Please see Mary Kitt to purchase.

Sunday Collection: November 2, 2008:

\$838.00

Help make Varenyky!

We need volunteers to help make varenyky for the upcoming Christmas season. Please come to the Church Hall this Thursday, November 13th at 9:00 AM to help.



Books for sale:

Millennium of Christianity in Ukrainian: A Symposium, published in 1987 by St. Paul University in Ottawa, Canada. It is available for \$5.00.

The Divine Liturgy: Anthology for Worship. Published in 2004 by the Metropolitan Sheptytsky Institute of Eastern Christian Studies in Ottawa, Canada. It is available for \$40.00. Please see Fr. James if you wish to purchase a book.



Holodomor Commemorations

San Diego: Saturday, November 22 there will be a Panakhyda Service at Holy Cross cemetery to commemorate the *Holodomor*. Please see the separate flyer or the Parish homepage for more information.

Beginning Sunday, November 23rd, we will return to the schedule of two Sunday Divine Liturgies: 8:00 AM in English and 10:00 AM in Ukrainian.

(Continued from Last Week)

A COMMUNION OF PERSONS

Alexander Kalomiros – *Nostalgia for Paradise*

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, like the Western paintings that are presumed to portray Him. 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*).

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Архієпископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

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Saint Philip the Apostle

Philip, one of the Twelve, came from the same town as Peter and Andrew, Bethsaida in Galilee. Jesus called him directly, whereupon he sought out Nathanael and told him of the “one about whom Moses wrote” (John 1:45). Like the other apostles, Philip took a long time coming to realize who Jesus was. On one occasion, when Jesus saw the great multitude following him and wanted to give them food, he asked Philip where they should buy bread for the people to eat. Saint John the Evangelist comments, “[Jesus] said this to test him, because he himself knew what he was going to do” (John 6:6). Philip answered, “Two hundred days’ wages worth of food would not be enough for each of them to have a little [bit]” (John 6:7). John’s story is not a put-down of Philip. It was simply necessary for these men who were to be the foundation stones of the Church to see the clear distinction between humanity’s total helplessness apart from God and the human ability to be a bearer of divine power by God’s gift. On another occasion, after Thomas had complained that they did not know where Jesus was going, Jesus said, “I am the way ... If you know me, then you will also know my Father. From now on you do know him and have seen him” (John 14:6a, 7). Then Philip said, “Master, show us the Father, and that will be enough for us” (John 14:8). Jesus answered, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father” (John 14:9a). Tradition has it that Saint Philip, having preached the Good News throughout many parts of Asia Minor, and having suffered many things for the Name of Jesus, he was finally crucified upside down in Hierapolis of Phrygia.