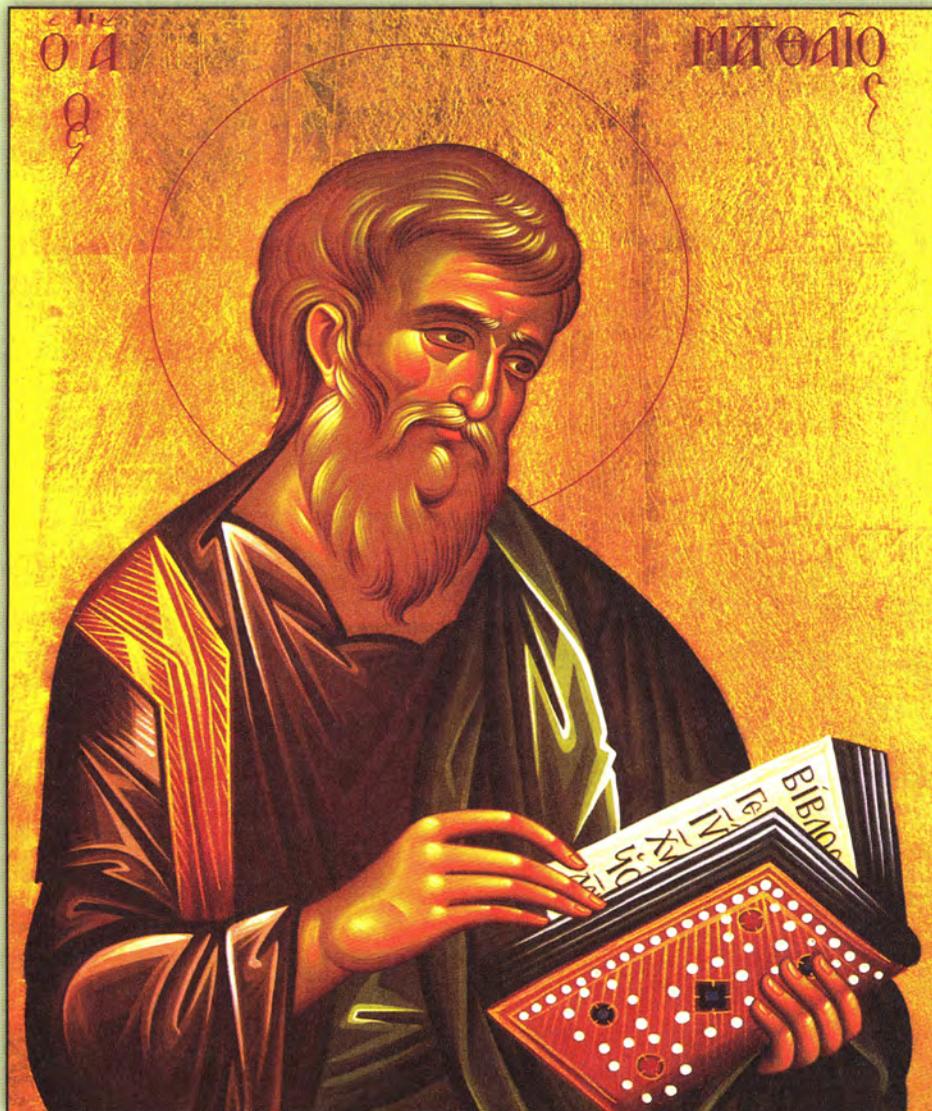


TWENTY-THIRD SUNDAY AFTER PENTECOST
EVANGELIST AND APOSTLE MATTHEW



Icon of Saint Matthew the Evangelist -- November 16th



November 16, 2014

TONE 6

TWENTY THIRD SUNDAY AFTER PENTECOST

THE HOLY APOSTLE AND EVANGELIST MATTHEW

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 17 – NOVEMBER 23

FRIDAY, NOVEMBER 21 – THE ENTRANCE INTO THE TEMPLE OF THE MOST HOLY THEOTOKOS

9:30 AM – Divine Liturgy

SATURDAY, NOVEMBER 22

6:00 PM – Great Vespers

SUNDAY, NOVEMBER 23 – *TWENTY FOURTH SUNDAY AFTER PENTECOST; POSTFEAST OF ENTRANCE INTO THE TEMPLE; OUR HOLY FATHERS AMPHILOCHIUS, BISHOP OF ICONIUM, AND GREGORY, BISHOP OF AGRIGENTUM*

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 across the street. We will make every effort to minimize the impact on the parishioners.

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

BEING GRATEFUL

Giving thanks for everything

Every day we are given opportunities for acquiring a grateful heart. Whatever comes our way, whether it be good or bad, are occasions for being grateful. When we realize that even difficulties and hardships are allowed by God for our salvation, we are more likely to receive whatever comes, with a grateful heart. Whatever life places before us, all is an opportunity to give thanks to God.

The difficulties we face are opportunities to embrace with a trusting heart, that which God has allowed. Our willingness to please God governs our response, and in turn nurtures a humble heart, and a humble heart opens the doors to a peace that passes all understanding, and the Gates of Paradise are opened wide to us.

Love in Christ,
Abbot Tryphon

Protopresbyter Alexander Schmemmann - On Children and Church

As a general rule, children like attending Church, and this instinctive attraction to and interest in Church services is the foundation on which we must build our religious education. When parents worry that children will get tired because services are long and are sorry for them, they usually subconsciously express their concern not for their children but for themselves. Children penetrate more easily than do adults into the world of ritual, of liturgical symbolism. They feel and appreciate the atmosphere of our Church services. The experience of Holiness, the sense of encounter with Someone Who is beyond daily life, that mysterium tremendum that is at the root of all religion and is the core of our services is more accessible to our children than it is to us.

"Except ye become as little children," these words apply to the receptivity, the open-mindedness, the naturalness, which we lose when we grow out of childhood. How many men have devoted their lives to the service of God and consecrated themselves to the Church because from childhood they have kept their love for the house of worship and the joy of liturgical experience! Therefore, the first duty of parents and educators is to "suffer little children and forbid them not" (Matt. 19:14) to attend Church. It is in Church before every place else that children must hear the word of God. In a classroom the word is difficult to understand, it remains abstract, but in church it is in its own element. In childhood we have the capacity to understand, not intellectually, but with our whole being, that there is no greater joy on earth than to be in Church, to participate in Church services, to breathe the fragrance of the Kingdom of Heaven, which is "the joy and peace of the Holy Spirit."

Church attendance should be complemented from the earliest days of childhood by the home atmosphere, which precedes and prolongs the mood of the Church. Let us take Sunday morning. How can a child sense the holiness of that morning and of that which he will see in Church if the home is

full of the blare of radio and TV, the parents are smoking and reading the papers, and there reigns a generally profane atmosphere? Church attendance should be preceded by a sense of being gathered in, a quiet, a certain solemnity. The lighting of vigil lights before the icons, the reading of the Scripture lessons, clean and fresh clothes, the festively tidied-up rooms – so frequently parents do not realize how



all these things shape the religious consciousness of the child, make an imprint which no later tribulations will ever efface. On the eve and on the day of Sundays and Church feasts, during Lent, on the days when we prepare ourselves for Confession and Communion, the home must reflect the Church, must be illuminated by the light that we bring back from worship.

And now let us speak of the school. It seems self-evident to me that to organize so-called "Sunday School" lessons during Divine Liturgy is in deep contradiction with the spirit of Orthodoxy. The Sunday Liturgy is a joyful gathering of the Church community, and the child must know and experience this long before he is able to understand the deep meaning of this gathering. It seems to me that the choice of Sunday for church school is not a very good one. Sunday is primarily a liturgical day; therefore, it should be Church-centered and Liturgy-centered. It would be far better to have church school on Saturdays before the Vigil or Vespers service. The argument that parents cannot and will not bring children to church twice a week is merely admitting indolence and sinful negligence of what is important to our children. Saturday evening is the beginning of Sunday and should be liturgically sanctified just as much as Sunday morning. Why, in all Orthodox churches the world over Vespers or the Vigil is served on the eve of Feasts and Sundays. There is no reason why we too cannot arrange our church life according to principle: School—Vespers—Liturgy, where School would be for children the essential preparation and introduction to the Day of the Lord, His resurrection.

POPE AT SANTA MARTA: ENEMIES OF THE CROSS OF CHRIST

(Vatican Radio) Even today there are “pagan Christians” who “behave like enemies of the Cross of Christ”, said Pope Francis at morning Mass Friday at Casa Santa Marta, warning that we must guard against the temptations of a worldly society that lead us to ruin.

Emer McCarthy reports

Pope Francis was inspired by the words of St. Paul to the Philippians to dwell on two groups of Christians, still present today as they were in the time of the Apostle of the Gentiles. Christians who go forward in faith and Christians who “live like enemies of the Cross of Christ”.

“Both groups – he said - were in the Church together, they went to Mass on Sunday, they praised the Lord, they called themselves Christians”. So what was the difference? The second group “act like enemies of the Cross of Christ! Christians – enemies of the Cross of Christ!?”

The Pope said these were “worldly Christians, Christians in name, with two or three Christian things, but nothing more. Pagan Christian”. “A Christian name, but a pagan life.” Or to put it another way: “Pagans with two strokes of Christian paint, so as to appear like Christians, but pagans nonetheless”.

“Even today there are many! We must be careful not to slip toward the path of being pagan Christians, Christians in appearance. The temptation **to get used to mediocrity**, the mediocrity of Christians, these Christians, it is their undoing because their hearts cool, they become lukewarm. And the Lord had strong words for these lukewarm [Christians]: ‘because you are lukewarm, I will spit you out of my mouth’. These are very strong words! They are enemies of the Cross of Christ. They take the name, but do not follow the requirements of Christian life”.

Paul, he said, speaks of the “citizenship” of Christians. “Our citizenship,” he noted, “is in heaven. Theirs is on earth. They are citizens of the world, not of heaven”. “Citizens of the world. And their surname is worldly! Beware of these” warned Pope Francis adding that everyone, himself including, must ask: “Do I have something of these? Do I have some worldliness within me? Some paganism?”.

“Do I like to brag? Do I like the money? Do I like pride, arrogance? Where are my roots, that is, where am I a citizen of? Heaven or earth? In the world or the worldly spirit? Our citizenship is in heaven, and we await heaven and Our Savior, the Lord Jesus Christ. And theirs? Their ultimate fate will be destruction! These painted Christians will end badly ... But look at the end: where will that citizenship that you have in your heart lead you? The worldly one to ruin, that of the Cross of Christ to an encounter with Him”.

The Pope then outlined a few signs “of the heart” that show us whether we “are sliding towards worldliness”. “If you love and if you are attached to money, vanity and pride - he warned – you are heading towards the bad road”. If, instead, “you try to love God, serve others, if you are gentle, if you are humble, if you are the servant of the other, you are on the right road. Your citizen’s card is good: it belongs to heaven”. The other, by contrast, “is a citizenship that will bring you only bad”. The Pope pointed out that Jesus asked the Father to save his disciples “from the spirit of the world, this worldliness, which leads to destruction”.

The Pope then turned his attention to the parable of the steward who cheated his master, told in the Gospel of the day:

“How did this steward in the Gospel arrive at this point of cheating, of stealing from his master? How did he get there, from one day to the next? No! **Little by little**. One day a tip here, the next day a bribe there, and this is how little by little you arrive at corruption. The path of worldliness of these enemies of the Cross of Christ is like this, it leads you to corruption! And then you end up like this man, right? Openly stealing ... “

Pope Francis returned to the words of Paul, who asks us to remain “firm in the Lord” without allowing our heart to weaken and end up in “nothing, in corruption”. “This is a good grace to seek - he said – remaining firm in the Lord. It is all of salvation, there lies transfiguration in glory”. “Firm in the Lord and following the example of the Cross of Christ: humility, poverty, meekness, service to others, worship, prayer.”

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
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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:

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Social Committee Chairpersons:

Vacant: Please consider volunteering as chairperson.

Finance Committee:

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Ukrainian Greco-Catholic Church**

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The Call of Matthew

We have heard in the Gospel reading that Jesus felt compassion for Matthew as he sat at the tax-collector's place intent upon temporal concerns, and suddenly called him. He made a just man of a publican, a disciple of a tax-collector. As he progressively increased in grace, Jesus promoted him from the ordinary group of disciples to the rank of an apostle, and not only committed to him the ministry of preaching, but also that of writing a Gospel, so that he who had ceased to be an administrator of terrestrial business matters might start to be an administrator of heavenly currency. Doubtlessly the reason why heavenly providence arranged for this to happen was so that neither the enormity of one's wicked deeds nor their great number should dissuade anyone from hoping for pardon, since one could look at this man Matthew, who had been freed from such bonds of the world and made heavenly in order to become, in fact and in name, an evangelist, sharing this name with the angelic spirits.

He saw him not so much by virtue of corporeal vision as by inner compassion. By this He also

deigned to turn His gaze on Peter as he was denying Him, so that he would be able to acknowledge his crime and weep over it ... Jesus saw the man, and felt compassion for him because he was devoted only to human concerns and he was not yet worthy of an angelic name.

And he arose and followed him. We should not marvel that a publican, upon first hearing the Lord's voice ordering him, left the earthly gains that he cared about. Disregarding his property, he attached himself to the band of followers of one whom he perceived to have no riches. For the Lord himself, who outwardly called him by a word, taught him inwardly with an invisible impulse so that he followed Him. He poured into his mind the light of spiritual grace, by which he could understand that the One who was calling him from temporal things on earth was capable of giving him incorruptible treasures in heaven.

St. Bede the Venerable

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visit www.mytheosis.com**