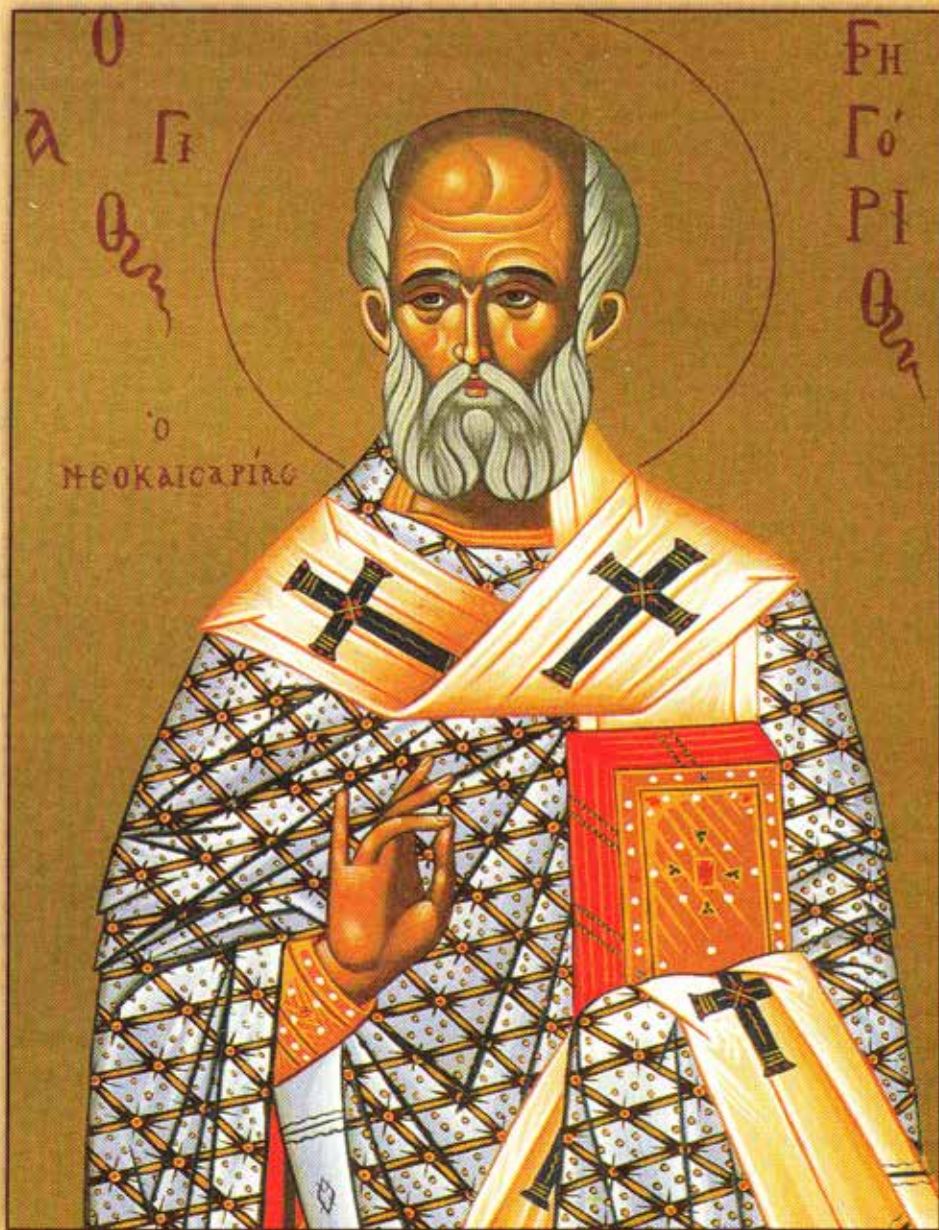


TWENTY-SIXTH SUNDAY AFTER PENTECOST



Icon of Saint Gregory the Wonderworker -- November 17th

November 17, 2013

26TH SUNDAY AFTER PENTECOST – TONE 1

OUR HOLY FATHER GREGORY THE WONDERWORKER, BISHOP OF NEOCAESAREA;
PASSING INTO ETERNAL LIFE (1947) OF BLESSED JOSAPHAT KOTSYLOVSKY,
BISHOP OF PEREMYSHL AND MARTYR

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 18 – NOVEMBER 24

THURSDAY, NOVEMBER 21 – THE PRESENTATION OF THE THEOTOKOS IN THE TEMPLE

9:30 AM – Divine Liturgy

SATURDAY, NOVEMBER 23 – THE HOLY APOSTLE AND EVANGELIST MATTHEW

9:30 AM – Divine Liturgy + Michael Kernetsky; Req: Oleh Kernetsky

6:00 PM – Great Vespers for Sunday (*satisfies for Sunday obligation*)

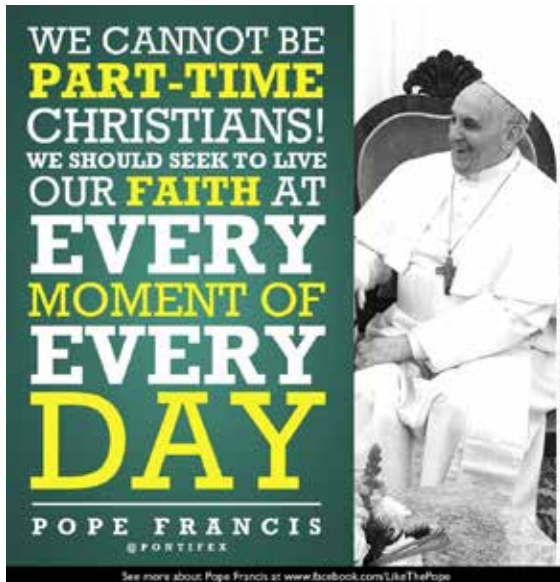
SUNDAY, NOVEMBER 24 – 27TH SUNDAY AFTER PENTECOST; POSTFEAST OF ENTRANCE INTO THE TEMPLE; THE HOLY
GREAT MARTYR CATHERINE OF ALEXANDRIA; THE HOLY GREAT MARTYR MERCURIUS

9:30 AM – Divine Liturgy

For All Parishioners

Pastoral Visit by Bishop Richard

Our Father and Bishop Richard, will make a pastoral visit to our parish on Sunday, December 22nd. In preparation for the bishop's visit, we need to have a choir practice. Watch for further information in future bulletins.



Varenyky Making

Please join us in the church hall, Tuesday November 19 at 9:00 AM to make varenyky for the upcoming Christmas Bazaar.

There will be one more Stewardship Home Meeting to present information about parish stewardship. The meeting will begin promptly at 6:30 PM and last until approximately 8:30.

Wed, November 20 at the home of:

Jeanine Soucie
5516 Mount Aconia Drive
San Diego CA 92111

If you have not attended a previous meeting, please attend this final meeting.

If you have any questions, please call Fr. James at 619-905-5278

Our response to this stewardship campaign will be an important gauge of the viability of our parish.

ON THE VALUE OF FASTING

By St. John Chrysostom

The value of fasting consists not only in avoiding certain foods, but in giving up of sinful practices. The person who limits his fast only to abstaining from meat is the one who especially lowers the value of it.

Do you fast? ***Prove it by doing good works.*** If you see someone in need, take pity on them. If you see a friend being honored, don't get jealous of him or her. For a true fast, you cannot fast only with your mouth. You must fast with your eyes, your ears, your feet, your hands, and all parts of your body.

You fast with your hands by keeping them pure from doing greedy things. You fast with your feet by not going to see forbidden shows or plays. You fast with your eyes by not letting them look upon impure pictures. Because if this is forbidden or unlawful, it mars your fast and threatens the safety of your soul. But if you look at things which are lawful

and safe you increase your fast, for what you see with your eyes influences your conduct. It would be very stupid to eliminate or give up meat and other foods because of the fast but feed with your eyes upon other things which are forbidden.

You don't eat meat, you say? But you allow yourself to listen to lewd things. You must fast with your ears, too. Another way of ***fasting with your ears is not to listen to those who speak evil or untrue things about others.*** "Thou shalt not receive an idle report. " This is especially true of rumors, gossip, untruths which are spoken to harm another.

Besides fasting with your mouth by not eating certain foods, your mouth should also fast from foul language or telling lies about others. ***For what good is it if you don't eat meat or poultry, and yet you bite and devour your fellow man?***

QUOTES FROM ST. JOHN CHRYSOSTOM

"Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all."

"As a moth gnaws a garment, so doth envy consume a man."

"For Christians above all men are forbidden to correct the stumbling of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice."

"The rich man is not one who is in possession of much, but one who gives much."

70×7 = Infinity

What is the hardest thing to accept in Christianity? Is it the doctrine of the Trinity? The idea that God became man? Or that the Eucharist is the body and blood of Christ? While these teachings may meet with obstacles in our minds, the hardest thing for us to accept in practice is the absolute need to forgive others.

In our broken humanity we are much more at home with seeking vengeance. We are often more comfortable with the pre-Christian vision of a vengeful God: “And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold” (Genesis 4:15).

The Torah enshrined the concept of vengeance in its laws concerning violence: “But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe” (Exodus 21:23-25). While modern law is not as demanding, it still endorses the idea of vengeance, clothed in modern dress as “Justice” and “Closure” (which often comes down to a question of money). Perhaps the best comment on this principle is by the Lebanese author Kahlil Gibran, “An eye for an eye, and the whole world would be blind.”

Forgiveness: The Heart of the Gospel

Contemporary Catholic writer Scott Hurd describes the Gospel ideal of forgiveness as “...both the central idea of Christianity, and an assault on the conventional human understanding of justice.” It is an “assault” because it challenges the very nature of the world’s way of handling things. It is the heart of our faith because it is the basic attitude of God toward us and the model of how we can act as the images of God.

“Yours it is to show mercy...” we say to God in many prayers, because He is by nature the forgiving Father, the One who runs to welcome home His prodigal children after they stray. God incarnate in Jesus Christ expresses this forgiveness in His humanity when He prayed for His killers, “Father, forgive them, for they do not know what they do” (Luke 23:34). And so it is in imitation of God that His disciple, the Protomartyr St Stephen, prayed for those who delivered him to death: “And they stoned Stephen as he was calling on God and saying, ‘Lord Jesus, receive my spirit.’ Then he knelt down and cried out with a loud voice, ‘Lord, do not charge them with this sin.’ And when he had said this, he fell asleep” (Acts 7:59-60).

That forgiveness is required, not an option, in the Christian life we see from the Lord’s words in the Sermon on the Mount, “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:14-15). With these words He was in fact highlighting what we say repeatedly in the Lord’s Prayer, perhaps with little intention of putting it into practice. Christ would come back to this theme again and again, doubtlessly more often than the Gospels record:

“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you” (Luke 6:37-38).

“Take heed to yourselves. If your brother sins against you, rebuke him; and if he

repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him" (Luke 17:3-4).

Forgiveness is particularly necessary when we presume to pray:

"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." (Mark 11:25-26).

It is especially necessary when we look to make an oblation:

"Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift" (Matthew 5:23-24).

The kiss of peace at the Eucharist of all the historic Churches is a rite based on this requirement of the Lord.

The Parable of the Unjust Debtor

In story form this passage, unique to Matthew, repeats the Lord's fundamental teaching that forgiving others is a prerequisite for being forgiven by God.

The call for the godly-minded to forgive others was already common in late Judaism, but in a limited way. Thus the second century rabbinic scholar Issi ben Judah wrote, "If a man commits an offence once, they forgive him; if he commits an offence a second time, they forgive him; if he commits an offence a third time, they forgive him; the fourth time they do not forgive." Rabbi Yossi bar Hanina, writing in the second half of the third century ad counsels, "He who begs forgiveness from his neighbor must not do so more than three times."

By this standard Peter was being downright generous when he suggested forgiving seven times as the new standard. Christ replies by turning around Lamech's rule of vengeance ("If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold" – Gen 4:24). Now, Christ says, consider forgiving others seventy times seven, a number meaning "without limit."

St John Chrysostom saw a particularly damning indictment of the tendency to hold grudges or seek vengeance in this parable. Pointing to the fate of the unforgiving servant, Christ says, "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses" (Matthew 18:35). Chrysostom offers this interpretation: "Note that He did not say 'your Father' but 'my Father' for it is not proper for God to be called the Father of one who is so wicked and malicious" (Homily on Matthew 61, 4).

These harsh words go unheard by many in the Church who hold grudges, often for many years. People often feel that broken relationships have nothing to do with our faith. In reality our unwillingness to forgive says that we think God is a sucker for being so compassionate: we know better. As Mother Teresa of Calcutta once said, the rift is with more than our relative or neighbor. "For you see, in the end, it is between you and God. It was never between you and them anyway."

Source: Eparchy of Newton

It is easy to be a madman... it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own.

– G.K. Chesterton

55 Maxims

by Fr. Thomas Hopko.

1. BE ALWAYS WITH CHRIST.
2. PRAY AS YOU CAN, NOT AS YOU WANT.
3. HAVE A KEEPABLE RULE OF PRAYER THAT YOU DO BY DISCIPLINE.
4. SAY THE LORD'S PRAYER SEVERAL TIMES A DAY.
5. HAVE A SHORT PRAYER THAT YOU CONSTANTLY REPEAT WHEN YOUR MIND IS NOT OCCUPIED WITH OTHER THINGS.
6. MAKE SOME PROSTRATIONS WHEN YOU PRAY.
7. EAT GOOD FOODS IN MODERATION.
8. KEEP THE CHURCH'S FASTING RULES.
9. SPEND SOME TIME IN SILENCE EVERY DAY.
10. DO ACTS OF MERCY IN SECRET.
11. GO TO LITURGICAL SERVICES REGULARLY
12. GO TO CONFESSION AND COMMUNION REGULARLY.
13. DO NOT ENGAGE INTRUSIVE THOUGHTS AND FEELINGS. CUT THEM OFF AT THE START.
14. REVEAL ALL YOUR THOUGHTS AND FEELINGS REGULARLY TO A TRUSTED PERSON.
15. READ THE SCRIPTURES REGULARLY.
16. READ GOOD BOOKS A LITTLE AT A TIME.
17. CULTIVATE COMMUNION WITH THE SAINTS.
18. BE AN ORDINARY PERSON.
19. BE POLITE WITH EVERYONE.
20. MAINTAIN CLEANLINESS AND ORDER IN YOUR HOME.
21. HAVE A HEALTHY, WHOLESOME HOBBY.
22. EXERCISE REGULARLY.
23. LIVE A DAY, AND A PART OF A DAY, AT A TIME.
24. BE TOTALLY HONEST, FIRST OF ALL, WITH YOURSELF.
25. BE FAITHFUL IN LITTLE THINGS.
26. DO YOUR WORK, AND THEN FORGET IT.
27. DO THE MOST DIFFICULT AND PAINFUL THINGS FIRST.
28. FACE REALITY.
29. BE GRATEFUL IN ALL THINGS.
30. BE CHEERFUL
31. BE SIMPLE, HIDDEN, QUIET AND SMALL.
32. NEVER BRING ATTENTION TO YOURSELF.
33. LISTEN WHEN PEOPLE TALK TO YOU.
34. BE AWAKE AND BE ATTENTIVE.
35. THINK AND TALK ABOUT THINGS NO MORE THAN NECESSARY.
36. WHEN WE SPEAK, SPEAK SIMPLY, CLEARLY, FIRMLY AND DIRECTLY.
37. FLEE IMAGINATION, ANALYSIS, FIGURING THINGS OUT.
38. FLEE CARNAL, SEXUAL THINGS AT THEIR FIRST APPEARANCE.
39. DON'T COMPLAIN, MUMBLE, MURMUR OR WHINE.
40. DON'T COMPARE YOURSELF WITH ANYONE.
41. DON'T SEEK OR EXPECT PRAISE OR PITY FROM ANYONE.
42. WE DON'T JUDGE ANYONE FOR ANYTHING.
43. DON'T TRY TO CONVINCE ANYONE OF ANYTHING.
44. DON'T DEFEND OR JUSTIFY YOURSELF.
45. BE DEFINED AND BOUND BY GOD ALONE.
46. ACCEPT CRITICISM GRATEFULLY BUT TEST IT CRITICALLY.
47. GIVE ADVICE TO OTHERS ONLY WHEN ASKED OR OBLIGATED TO DO SO.
48. DO NOTHING FOR ANYONE THAT THEY CAN AND SHOULD DO FOR THEMSELVES.
49. HAVE A DAILY SCHEDULE OF ACTIVITIES, AVOIDING WHIM AND CAPRICE.
50. BE MERCIFUL WITH YOURSELF AND WITH OTHERS.
51. HAVE NO EXPECTATIONS EXCEPT TO BE FIERCELY TEMPTED TO YOUR LAST BREATH.
52. FOCUS EXCLUSIVELY ON GOD AND LIGHT, NOT ON SIN AND DARKNESS.
53. ENDURE THE TRIAL OF YOURSELF AND YOUR OWN FAULTS AND SINS PEACEFULLY, SERENELY, BECAUSE YOU KNOW THAT GOD'S MERCY IS GREATER THAN YOUR WRETCHEDNESS.
54. WHEN WE FALL, GET UP IMMEDIATELY AND START OVER.
55. GET HELP WHEN YOU NEED IT, WITHOUT FEAR AND WITHOUT SHAME.

HOLODOMOR COMMEMORATION

On Sunday, November 24th at 11:30 AM there will be a joint Ecumenical Panakhyda at Holy Protection Ukrainian Orthodox Church, 9558 Campo Road, Spring Valley, 91977. Following the Panakhyda there will be a short program to commemorate the Holodomor.

Sunday offering for November 3

Amount	Number
\$10.00	1
\$15.00	1
\$20.00	4
\$27.00	1 (loose)
\$30.00	1
\$40.00	2
\$48.00	1
\$50.00	2
\$75.00	1
\$100.00	4
\$125.00	1
\$140.00	1
\$150.00	1
\$400.00	1
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\$1680.00	

Parishioner Total: \$1680.00
 Guest Total: \$20.00

Average / parish household (42): \$39.05
 Weekly Stewardship Goal: \$2125.00
 Shortfall: **-\$465.00**

Sunday offering for November 10

Amount	Number
\$10.00	1
\$15.00	1
\$16.00	1 (loose)
\$20.00	3
\$40.00	2
\$50.00	1
\$80.00	2
\$100.00	3
\$125.00	1
\$200.00	1
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\$1016.00	

Parishioner Total: \$1016.00

Average / parish household (42): \$23.71
 Weekly Stewardship Goal: \$2125.00
 Shortfall: **-\$1109.00**



The **Entrance of the Theotokos** into the Temple, also called **The Presentation**, is one of the Great Feasts of the Eastern Church, celebrated on November 21.

According to Tradition, the Virgin Mary was taken — presented — by her parents Joachim and Anna into the Jewish Temple in Jerusalem as a young girl, where she lived and served as a Temple virgin until her betrothal to St. Joseph. One of the earliest sources of this tradition is the non-canonical *Protoevangelion of James*, also called the *Infancy Gospel of James*.

Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to become herself the "holy of holies" of God, the living sanctuary and temple of the Divine child who was to be born in her. The Church also sees this feast as a feast which marks the end of the physical temple in Jerusalem as the dwelling place of God.

— *orthodoxwiki.org*



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

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

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

Saint Gregory the Wonderworker

Saint Gregory was of a distinguished pagan family. He was born at Neocaesarea, Pontus, and studied law there. About 233, he and his brother, Athenodorus, accompanied their sister, who was joining her husband in Caesarea, Palestine, while they continued on to Beirut to continue their law studies. They met Origen and instead of going to Beirut, entered his school at Caesarea, studied theology, were converted to Christianity by Origen, and became his disciples. Gregory returned to Neocaesarea about 238, intending to practice law, but was elected bishop by the seventeen Christians of the city. It soon became apparent that he was gifted with remarkable powers. He preached eloquently, made so many converts he was able to build a church, and soon was so renowned for his miracles that he was surnamed *Thaumaturgus* (the wonderworker). He was a much-sought-after arbiter for his wisdom and legal knowledge and ability, advised his flock to go into hiding when

Decius' persecution of the Christians broke out in 250, and fled to the desert with his deacon. On his return, he ministered to his flock when plague struck his See and when the Goths devastated Pontus, 252-254, which he described in his "Canonical Letter."

He participated in the synod of Antioch, 264-265, and fought sabellianism (a heresy that the three persons of the Trinity are merely different modes or aspects of God, rather than three distinct persons) and Tritheism (the heresy that the Godhead is three separate beings forming three separate gods). It is reported that at his death at Neocaesarea, only seventeen unbelievers were left in the city. He is invoked against floods and earthquakes (at one time he reportedly stopped the flooding Lycus, and at another, he moved a mountain). According to St. Gregory of Nyssa, St. Gregory Thaumaturgus experienced a vision of the Theotokos, the first such recorded vision.