

SUNDAY OF MEATFARE



*Icon of the Last Judgment*



**February 8, 2015**

**TONE 2**

**SUNDAY OF MEATFARE**

*THE HOLY GREAT MARTYR THEODORE, THE GENERAL OF HERACLEA  
THE HOLY PROPHET ZECHARIAH, WHO BEHELD THE SICKLE*

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 9 – FEBRUARY 15

SATURDAY, FEBRUARY 14

9:30 AM – Divine Liturgy and Panakhyda + Jaroslav Perun - 40th day

**Please Notes: No Vespers This Evening**

SUNDAY, FEBRUARY 15 – *SUNDAY OF CHEESEFARE; THE HOLY APOSTLE ONESIMUS, THE SLAVE OF PHILEMON*

9:30 AM – Divine Liturgy For All Parishioners

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*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive – будьмо уважні!*

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**February Birthdays:**

Maria Lavasanipour	–	2/6
Susan Avant	–	2/6
Katharine Shmorhay	–	2/15
Bulent Yodas	–	2/19
Kimberly Hartman	–	2/29

***Многая і благая літа!***

***Many blessed years!***

***The Bible in the Liturgy***

*Come join us as we begin a “Journey through the Liturgy” by examining the scriptural foundation of the Divine Liturgy of St. Basil the Great. Begining Wednesday, February 18th, following the Liturgy of the Presanctified Gifts, enjoy a lenten meal and bible study.*

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***Forgiveness Sunday***

*On February 15th there will be a “Cheesy Potluck” following the Divine Liturgy. This is the last opportunity to enjoy dairy products before the Great Fast begins. Please bring a meatless dish to share with others. (Please note: there are people in our community with severe and life threatening allergies so please no nuts or mushrooms.) Immediately following the potluck we will celebrate Forgiveness Vespers in the church to open the Great Fast. This is a beautiful opportunity to begin the fast with mutual forgiveness.*

**Looking Ahead:**

- ❖ February 15th – Cheesefare Sunday  
– Cheesy Pot-Luck followed by Forgiveness Vespers
- ❖ February 16th – The Great Fast Begins (day of strict fast)
- ❖ February 28th – 2nd All Souls Saturday
- ❖ March 7th – 3rd All Souls Saturday
- ❖ March 8th – Sunday of the Holy Cross
- ❖ March 14th – 4th All Souls Saturday
- ❖ March 21st – Akathist Saturday
- ❖ March 25th – Annunciation
- ❖ March 29th – Flowery Sundry
- ❖ April 5th – Pascha

## APPEAL OF UKRAINIAN CATHOLIC BISHOPS IN THE UNITED STATES FOR PRAYER AND FASTING FOR UKRAINE

The bishops of the Ukrainian Greek Catholic Church in Ukraine with Patriarch Sviatoslav Shevchuk have asked their faithful to fast and to pray daily for various intentions, among them, for the President and elected officials of Ukraine, for the conversion of the aggressors, for the Ukrainian army, for those who protect citizens, for the souls of the deceased, and for unity and independence of Ukraine. Let us join them in holy prayer and fasting!

We, the Ukrainian Catholic Bishops of the United States call upon all of our clergy, religious and faithful to pray daily the special prayer for Ukraine provided with this appeal, and to devote precious time for quiet meditation and prayer for the intentions already cited by the bishops of Ukraine. Fast by pausing from our daily activities for an extended amount of time to reflect and pray for the people of Ukraine, and for the specific intentions given above. Meditate on the horrific sufferings of the people of Ukraine, as you pray to God for peace and unity. Pray to the Mother of God for her intercession with her Son, Jesus Christ and for her maternal protection of the people of Ukraine. Pause to identify with the suffering as you pray for peace. Sacrifice valued time and thought in prayer for our brothers and sisters who suffer!

In addition, we ask that all of our clergy and faithful, following every Divine Liturgy and liturgical service say the Prayer for Peace for Ukraine. Let us be steadfast and continue to offer these prayers, fasting and meditation until peace and unity are achieved in Ukraine. We thank you for your anticipated faithful and prayerful participation! God bless you!

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### *A Prayer for Peace in Ukraine*

Heavenly Father, Your Son taught us  
“*Blessed are the Peacemakers for they shall  
be called Children of God.*”

At this hour, we fervently pray that Your  
Holy Spirit may inspire men and women in  
Ukraine to become Peacemakers.

May they seek reconciliation and dialogue  
and end the violent confrontation and  
killing.

May they restore tranquility to their nation  
and restore human rights, democratic  
principles and religious liberty to their  
troubled land.

God, our Father, we beseech you to comfort  
the suffering, heal the wounded and accept  
the souls of the departed into Your Heavenly  
Kingdom.

And may the Most Holy Mother of God,  
extend her Blessed Mantle of Protection  
over Ukraine.

And may each of us always live our lives as  
instruments of Your Peace. Amen.

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### *Молитва за спокій в Україні*

Отче Небесний, Твій Син учив нас:  
«*Блаженні миротворці, бо вони синами  
Божими назвуться.*»

У цей час ми гаряче молимося, щоб Твій  
Дух Святий надихав людей в Україні  
ставати миротворцями.

Щоб вони шукали примирення і діалогу, та  
припинилися гостра конфронтація та  
убивства.

Щоб на цій багатостраждальній землі  
запанував мир в народі, відродилися  
людські права, принципи демократії та  
релігійної свободи.

Боже, Отче наш, молимо Тебе: заспокой  
страждання, зціли поранених і приймай  
душі полеглих у Твоєму Царстві  
Небесному.

Пресвята Мати Божа, накрий своїм  
благословенним та захисним покровом  
всю Україну.

Нехай життя буде для створення Твого  
Миру в Україні і світі. Амінь.

# Keeping It Real with St. Moses the Strong

by Jessica Archuleta,  
catholicexchange.com February 6

Have you ever found yourself inside a church with gorgeous stained glass windows, or walls of painted icons of the saints in our church, and then got the feeling that you definitely don't fit in among the pure virgins, pious priests, or humble monks adorning the Lord's house? I know I have and it's a horrible way to feel. The holiness of the saints should inspire us to live holy lives and not discourage us. But hey, we are only human. We naturally compare ourselves to other people and the saints are people too. I believe part of the problem can also be that the lives of some of the saints are written in such a way that makes them seem not real, superhuman if you will. This is unfortunate.

The beauty of the Communion of Saints is found in the variety of the many different lives of God's people. No matter who you are and what kind of background you have, there is always going to be a saint who can help you—a saint who will be more than an inspiration; someone who will be a friend, a companion to guide you along the path to God. St. Moses the Strong (or "the Ethiopian") is one of these saints for me.

I recently read a newly written story of him and found it was disappointing. The story had been altered and "cleaned up" to leave out the more unsatisfying details of his sinful life. Then his life in the monastery was written in such a way that if this was my first reading of his story, I would have simply dismissed it. Why do we do this with the saints? And what does it say about how we see ourselves and our sinful lives? More importantly, how we see God and His mercy?

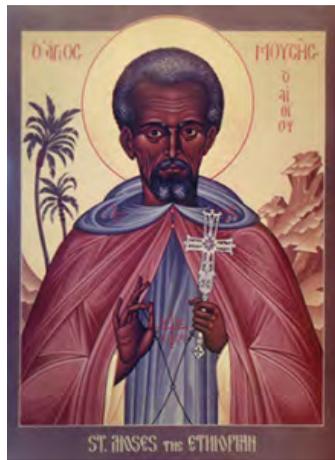
I first heard about St. Moses while visiting St. Antony Coptic Monastery, way out in the

middle of the hot Mojave Desert of California. There is a tree on the monastery grounds above which St. Moses appeared. Since then, a beautiful church has been built there to honor him. I was very young in my Catholic faith when I heard the story of this unusual saint. I was still trying to find my own place in the church, reading and discovering many things, and at times feeling a bit uneasy. My own sinful youth now haunted me, learning about Catholic virtues and the lives of virtuous saints made me uncomfortable in many ways (and the attitudes among some of my new brothers and sisters didn't help). Thankfully meeting St. Moses helped me to work through those issues.

**When I heard his story, it was shockingly refreshing.** Not refreshing because he was a murderous gang member in his lifetime, but refreshing to hear that this murderous gang member, known at one time in Egypt as the "Terror of the Nile," could repent and change so deeply and become as holy as he did. St. Moses was an escaped

slave and guilty of murder and robbery. He was a strong, fearsome man and this enabled him to become the leader of a gang. Moses and his notorious crew terrorized people all along the Nile River Valley by murder, theft, and many other evil deeds for several years.

There are different versions of Moses' life. Some say he fled to the desert and hid there among the Christian monks where the witness of the monk's lives converted him. Other stories say he went to the desert to rob the monks when one of them happily helped Moses carry his few belongings out—Moses was so struck with amazement, it changed him. Another story says Moses sought God out and



was led to the desert and there encountered St. Isidore and St. Macarius the Great. Either way he ended up in the desert, become a monk and began a life of repentance.

When St. Moses converted and began to live alone in his cell, his sinful youth haunted him and would not leave him in peace. The devil attacked him with lustful thoughts and sleepless nights. He spent years fighting the demons of his past. Adjusting to his new disciplined Christian life was the hardest battle this former gang leader ever undertook.

He became so certain that he would never be holy enough that he almost despaired. St. Isidore (his abbot) took him to the roof one morning. Together they watched the first rays of sunlight come over the horizon (if you have ever seen a desert sunrise you can imagine how beautiful and striking this would have been). St. Isidore instructed St. Moses, “Only slowly do the rays of the sun drive away the night and usher in a new day, and thus, only slowly does one become a perfect contemplative.”

The spiritual progress St. Moses gained didn't happen overnight. He had to learn to accept his own sinful past, make peace with it, and concentrate on good and holy things. He lived a life in service of his fellow monks. When sleepless nights tormented him, he would fetch water from the well and take it cell by cell, filling his brother's containers. Some of his former gang members even converted and joined Moses after being amazed by the mercy he showed them when they tried to rob him one day. Slow but steady progress and a lifetime of conversion and repentance mark this great saint's life.

Many times I have been (and still can be) impatient and too hard on myself—constantly taking my own “spiritual temperature” and getting wrapped up and focused on my sins and shortcomings. There are two serious problems with this: First, I cannot focus on God and pray if I am focused on me. No matter what kind of things I am focusing on, it is still a turning away from God and not prayer; it is still a self

centered act. God doesn't need me to brood over my sins. Acknowledge them, yes. Confess them, absolutely! But not dwell on them. Repent and accept God's mercy and continue on. The second problem is I make myself judge over myself when I behave like this. We cannot judge anyone, including ourselves, only God can do that.

There is a famous story about St. Moses. Once the Fathers in the Skete asked Moses to come to an assembly to judge the fault of a brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him why he had this leaking basket. He answered them, “My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine.” The brother in question was forgiven and the monks were all taught a valuable lesson.

Often we do not realize that our lack of patience with others extends to ourselves as well. St. Moses had to learn to be patient and to not judge himself; this would have been the source of his compassion and mercy for others too.

We must be careful to not judge our own past or the past of our brothers (even the saints). Do we think there are sins that are so great that God cannot forgive them? A life so drenched in evil that God's mercy cannot bring deliverance? Whitewashing the past, ignoring it, or dwelling on it, are all types of judgment. In each instance we are saying this person is (or I myself am) too great of a sinner—God cannot change this life. If we want to reveal the glory and love of God, lives like St. Moses' do a darn good job of that. God took a former murderer, adulterer, and robber, and made him a holy Desert Father. After many years, St. Moses became a priest. He eventually died a martyr's death when a band of robbers killed him. He is known for his mercy, compassion, obedience, humility, and great ascetic struggle. If God can do that with the so called “Terror of the Nile,” then there is definitely hope for the rest of us! St. Moses the Strong, pray for us!

## What are Meat-fare and Cheese-fare Sundays?

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. It is strongly encouraged to go beyond the minimalism that is so prevalent these days and strive for a fuller observance of the traditional fast. Questions? Please ask Fr. James

## The Great Fast / The Rite of Forgiveness

The Great Fast begins with the service of Forgiveness Vespers. The Sunday before the Great Fast is called Forgiveness Sunday, for on this day we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. So that more people can attend, Forgiveness Vespers will be celebrated following the Cheesy Potluck next Sunday. It is a very important and beautiful part of the Lenten Journey. Please don't miss it!



## General Principles Of Fasting For The Great And Holy Lent

*Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.*

The Eastern Christian idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Eastern

Christian understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word - spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Everyone must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

*Adapted from:  
Protopresbyter Alexander Schmemmann*

## **Blessed Candles**

*The candles at the front of the church were blessed on the feast of the Encounter (February 2.) It is an avenerable practice to take blessed candles home to use during prayer.*

### **Candles in our Holy Church**

*For the Feast of the Encounter-Meeting of Our Lord it is a pious and venerable tradition in our Holy Church to bless candles. It is impossible to imagine an Eastern Church without burning candles. Candles made of beeswax are used in our Holy Church as a form of sacrifice and devotion to God or Saints. They are used in various Divine Services and ceremonies and are symbolic of Christ, who is "the Light of the World." According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body).*

*According to our venerable father Simeon of Thessalonica (XV century), the pure wax symbolizes the purity and innocence of people offering it. The wax is offered as a sign of our repentance for our obstinacy and willfulness. The softness and malleability of the wax speak of our readiness to obey God. The flame of the candle shows the warmth of love to God. We should not put up a candle just for the sake of the ritual, with our hearts remaining cold.*

## **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.

### **Sunday offering for February 1**

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	2
\$20.00	1
\$32.00	1
\$40.00	2
\$50.00	2
\$200.00	1
\$300.00	2
<hr/>	
\$1077.00	

Parishioner Total: \$1077.00

Average / parish household (42): \$13.30  
Weekly Stewardship Goal: \$2125.00  
Deficit: (**\$1048.00**)

### **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 Chairperson:**

Megan Hartman (619) 540-4291

### **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**

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

**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston

[frjames@mac.com](mailto:frjames@mac.com)

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

**Deacon:** Fr. Deacon Frank Avant

[fhavant@mac.com](mailto:fhavant@mac.com)

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

***Gathered Before Him***

How can he be the Son of man when he is God and will come to judge all nations? He is the Son of man because he appeared on earth as a man and was persecuted as a man. Therefore this person who they said was a man will raise all nations from the dead and judge every person according to his works.

Every race on earth will see him, both those who rejected him and those who despised him as a man. They will see him then, but not everyone in the same way: some will see him in punishment and others in heavenly bliss.

All nations will be gathered together by the angels from the foundation of the

world, beginning first with Adam and Eve down to the last person on earth – whoever experienced human birth. “And he will separate them one from another as a shepherd separates the sheep from the goats.”

He, our Lord, who knows our thoughts, who foresees all human works and knows how to judge righteously, will separate them according to the merits of each person, as a shepherd separates the sheep from the goats.

*Epiphanius the Latin*

**For more information on Eastern spirituality, visit  
[www.mytheosis.com](http://www.mytheosis.com)**