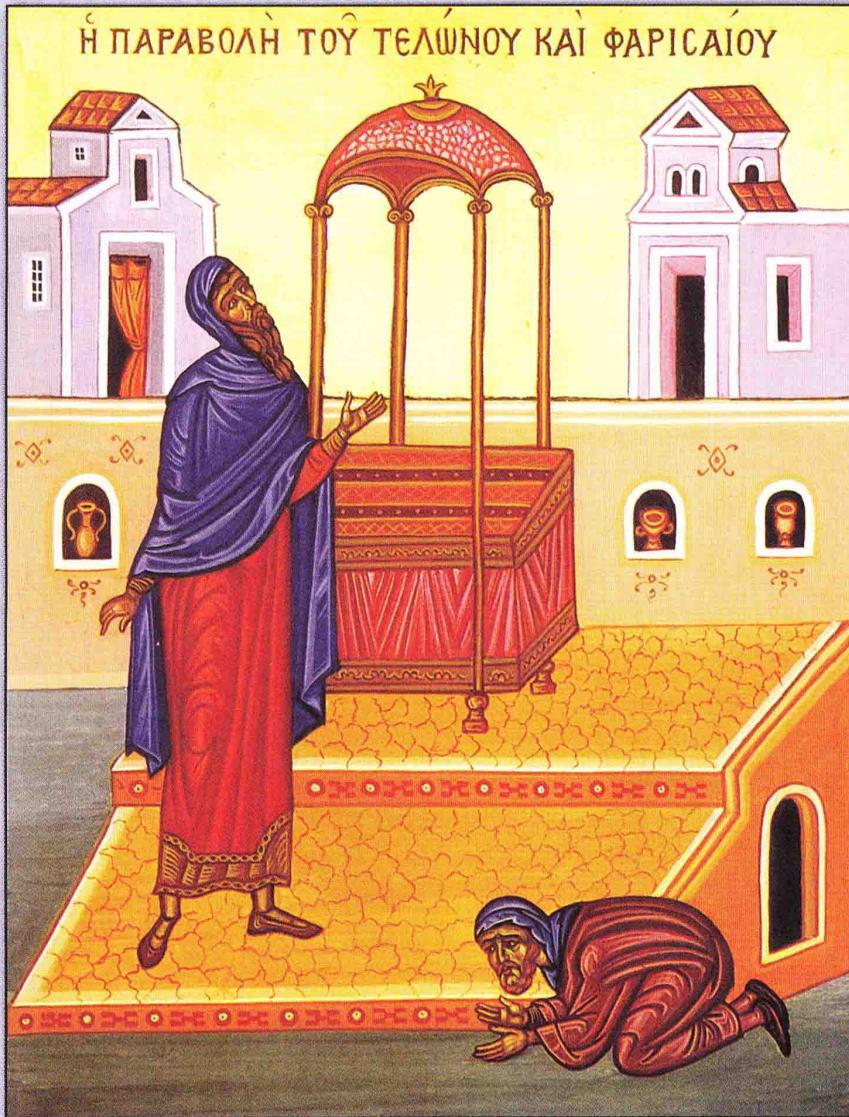


SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

February 13, 2011
Sunday of the Publican and Pharisee

Tone 5

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 14 – FEBRUARY 20

SATURDAY, FEBRUARY 19TH – FEAST OF ST. ARCHIPPUS

6:00 PM GREAT VESPERS

SUNDAY, FEBRUARY 20TH – SUNDAY OF THE PRODIGAL SON

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS



Remember in your prayers

Remember Those In The Armed Forces



Please remember in your prayers those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community.

Remember especially the following:

Katherine Andrus, Sr. Marie Arendes, Susan Avant, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Maria Hughes, Natalie, Maria Leskiw, Lesya Loznycky, Iosyp Lyudera, Nadia Popov, Orysia Rosul, David Rowe, Peter Rutman, Sonia Shashkewych, Sophia Skop, Maria Sysyn. Please let Fr. James know if there is anyone else who should be remembered.



Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Mark Belcher, Gratian Fredricks, Carl Haines, Jr., Adrian, Luke and Slavamira Haywas, Oksanna Hirniak, Andrew Hrynkiv, Zenon and Susan Keske, Michael Lopes, Vasyl Lylak, Thomas Orr, Paul Richelmi, Michael Stefanyshyn and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.

His Beatitude Lubomyr (Husar) leaves the office of Head of the Ukrainian Greek Catholic Church

On February 10th at a press conference in Kyiv His Beatitude LUBOMYR (Husar) announced that today Pope Benedict XVI accepted his resignation from the office of Major Archbishop of the Ukrainian Greek Catholic Church (UGCC). A request regarding this matter had been sent to the Holy Father by the Head of the UGCC when he turned 75 years of age.

"Today, when I do not have as much strength, I would like to hand over the office to my successor, who will continue to work in a very efficient way. For it is not my work and I am not the key. The key is the Church, the goal of our work is service to the Church, and we try to do it as long as we can do it effectively," - declared His Beatitude Lubomyr, explaining his decision.

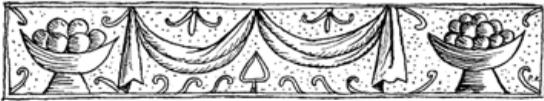
After relinquishing the guidance of the Church, His Beatitude does not intend to completely remove himself from the life of the Church and society. "I will be doing what I am still able to do. I will pray for the Church, contemplate the past, and ensure that nothing of our Church's past is lost. I would also like to meet with youth and with different professional groups," - says His Beatitude LUBOMYR. Later this month His Beatitude will meet with students of Kyiv-Mohyla Academy and will

start work on his second audio trilogy titled "Society which will include audio books: "Society and Government," "Society and Business", "Society and Law".

"According to canon law, the new Administrator of the UGCC will be Archbishop of Lviv, Most Rev. IHOR (Voznyak), until a new Head of the Church is elected. Within the next two months the Synod of Bishops will meet to elect a new Head of the Church. His Beatitude will maintain all titles and honors due to his office ", said the Secretary of the Synod of Bishops, Bishop of the Curia, Most Rev. BOHDAN (Dziurakh).

His Beatitude became the Head of the Ukrainian Greek Catholic Church ten years ago after the death of his predecessor MYROSLAV IVAN (Lubachivskiy). He was the first head of the Church to be elected by a special Synod of Bishops following the emergence of the Church from the underground and the independence of Ukraine. During the time of his leadership of the Church, the seat of the Head of the UGCC was returned to Kyiv, the capital of Ukraine, from St. George's Cathedral in Lviv. The Patriarchal Cathedral of the Resurrection of Christ and the Patriarchal Center of the UGCC are currently completing construction in Kyiv.

Information Department of the UGCC



Fast-free Week

During the week of the Publican and Pharisee, February 13-20, we do not fast, even on Wednesday and Friday.

Looking Ahead:

- ❖ Feb. 27th – Meatfare Sunday
- ❖ March 6th – Cheesefare Sunday
- ❖ March 7th – The Great Fast Begins
- ❖ March 25th – Annunciation
- ❖ April 17th – Flowery Sunday
- ❖ April 22nd – Great and Holy Friday
- ❖ April 24th – The Feast of Pascha



Pray for the Christians of Egypt!



In the wake of the unprecedented events that have been occurring in Egypt, culminating in the resignation of President Hosni Mubarak on Friday, February 11, 2011, let us

all pray for peace and stability in Egypt and for the nation's Christian population.

Christians make up some 10% of the Egyptian population. The majority of them belong to the Coptic Tradition. There also are significant numbers of Greek Orthodox Christians within the Patriarchate of Alexandria with smaller numbers of Catholic and other Christians. The difficulties faced by Christians in the recent past are well known and, during the past few months, have gained world attention.

Let us all pray that, in the midst of tremendous social change, Egypt's Christian population will be able to live and grow in peace and without fear, and that all Egyptian Christians will be strengthened and guided by the Holy Spirit, the Comforter. May God protect them now and in the critical days to come!

Is Your Parish a Cruise Ship or Battleship?

Fr. Aris P. Metrakos

Some leaders of our parish spent a couple of hours with professional church consultant Rev. Dr. Roy King. Roy (as he likes to be called) put parish-based ministry into crystal clear focus. He told us that 85% of all churches are cruise ships that need to become battleships.

Cruise ships and battleships. What could be more simple and clear?

Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.

Isn't this the way many people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers so we have no responsibilities.

Even our duty to support the Church is mitigated through "stewardship," which often means: "So what if I pledge \$52 per year, that's between me and the Almighty!"

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be executed at the top of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and battleship knows that the way of life onboard the two vessels are polar opposites. Cruise ship passengers are relaxed, tanned, and well-fed. Battleship sailors are sleep deprived, grungy, and edgy. No one in his right mind would vacation on a battleship.

But the life of the Church isn't a vacation. It's life and death combat with the evil one. And just like the cruise ship passenger that can't fit into his wardrobe after three nights and four days of stuffing his face, "members" of cruise ship churches are unfit for spiritual warfare.

Perhaps this is why so many parishes are afloat but bloated.

There are few things as satisfying as being part of a focused, disciplined, hard-working team that knows its mission, understands and fulfills its responsibilities, is well-trained, and strives constantly to improve its knowledge and skills.

God is calling us to find our place among the crew of a spiritual battleship.

The Pre-Lenten Sundays

PREPARING FOR OUR LENTEN JOURNEY

On **Sunday, February 13, 2011**, Eastern Christians observe the beginning of the **Pre-Lenten Season** of the Church year and start to make use of a liturgical book known as the **Triodion**.

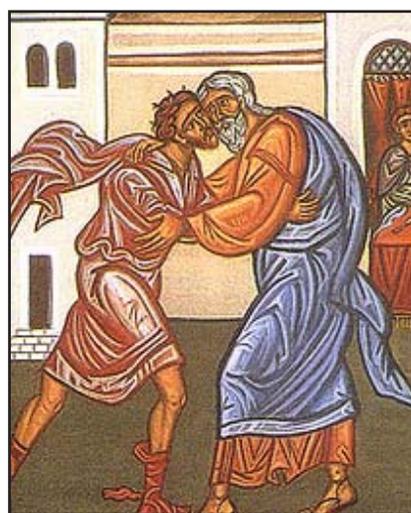
Use of the *Triodion* begins with the **Sunday of the Publican and Pharisee** -- the 10th Sunday before Holy Pascha and the 22nd day before the beginning of Great Lent, which in 2011 starts on Monday, March 7, and ends on Great and Holy Saturday April 23. It is in the *Triodion* that the texts for the services of the pre-lenten season, the days of Great Lent proper, Lazarus Saturday and Palm Sunday and Great and Holy Week are found.

1 The Gospel reading for the **first pre-lenten Sunday** – Luke 18:10-14 – offers a striking contrast between the pharisee, a genuinely religious man, and the publican, an



equally genuine sinner, a tax collector known for cheating others. In his prayers, the pharisee boasted before the Lord: “God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.” The publican, meanwhile, “standing afar off,” begged for mercy: “[He] would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, ‘God be merciful to me a sinner.’” The pharisee’s religious yet boastful piety did not justify him, while the publican’s humble repentance – that repentance to which we especially aspire during the season of Great Lent – is revealed as the first step in our salvation. The pharisee sought adulation; the publican sought – and received – great mercy

2 On the **second pre-lenten Sunday**, the Parable of the Prodigal Son – Luke 15: 11-32 – is read. In it, Our Lord reveals that our heavenly Father offers to us unconditional forgiveness and mercy if, like the prodigal son, we “come to our senses,” see ourselves for who we *really* are, and turn away from the “hunger” of “riotous living” in a “far country” The prodigal son discerned his need to return to his true home, his father’s house, and acted decisively: “When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,”



exclaiming “for this my son was dead, and is alive again; he was lost, and is found.” In the same way, our heavenly Father unconditionally forgives and receives us, His prodigal

children – but it is we who, laying aside our pride, must “come to our senses,” acknowledge that we “have sinned,” and return to our “true home.”

3 The Parable of the Last Judgment – Matthew 25:31-46 – is read on the **third pre-lenten Sunday**, commonly referred to as *Meatfare Sunday*, since it is the last day on which we partake of meat before Holy Pascha. In this parable, Our Lord reveals that, while it is important for us to *desire* Him, to *repent* and *seek* His mercy, to *see* ourselves for who we *truly* are, and to *return* to Him, we also must *discern* His very presence in everyone around us, in the “least of the brethren,” and *minister* to them as if we were ministering to Christ Himself – and for the sake of Christ Himself. Our Lord reveals that our salvation and judgment

depend on how we put our desire, repentance, and the mercy we receive into *action*, in the midst of others, for their sake as well as for the sake of the One Who

feeds *us*, clothes *us*, ministers to *us*, and ultimately calls *us* to the life of His Kingdom. “Good intentions,” as Our Lord reveals, are insufficient; crucial as prayer, fasting and almsgiving indeed are, they certainly are not mere “religious exercises” performed for their own sake, and surely not for the sake of acquiring a sense of “pride in accomplishment.” Discerning Christ’s presence in everyone – and especially in those who so often are ignored, forgotten, abandoned, or despised – while offering them the same loving kindness that He first offered to us is the ultimate “fruit” of genuine repentance.



4 Forgiveness Sunday – commonly known as *Cheesefare Sunday*, since it is the last day on which we partake of dairy products before Holy Pascha – falls on the **eve of the first day of Great Lent**. In the day’s

reading from the Gospels – Matthew 6:14-21 – we hear Our Lord’s teaching about forgiveness: “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.” We also hear His teaching about fasting: “When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father Who is in the secret place; and your Father Who sees in secret will reward you openly” Like Adam, exiled from Paradise, we lament our sins. Forgiveness and mercy are ours, but if only we fast from those things, those passions that, with Our Lord’s help, we can bring under control, even if we all too often allow them to control us.



The **pre-lenten Sundays** prepare us for our “lenten journey” They arm us with that which we need to “enter the Fast with joy” to make the most of the “time for action,” for as we sing on the first day of Great Lent, “salvation is at the door”

– JM 2011



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

Святкуємо 50-років!

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Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston

Парох: о. Яків Бенкстон

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Publican and Pharisee: Humility vs Self-Righteousness

This parable represents to us two chariots on the race course, each with two charioteers in it. In one of the chariots it places righteousness with pride, in the other sin and humility. You see the chariot of sin outstrip that of righteousness, not by its own strength but by the excellence of humility combined with it, but the other is defeated not by righteousness, but by the weight and swelling of pride.

For as humility by its own elasticity rises above the weight of pride, and leaping up reaches to God, so pride by its great weight easily depresses righteousness. Although therefore you are earnest and constant in well doing, yet think you may boast yourself, you are altogether devoid of the fruits of prayer. But you that bears a thousand loads of guilt on your conscience, and only

think this thing of yourself that you are the lowest of all men, shall gain much confidence before God.

And He then goes on to assign the reason of His sentence. For every one who exalts himself shall be abased, and he that humbles himself shall be exalted. The word humility has various meanings. There is the humility of virtue, as, a humble and contrite heart, O God, you will not despise. There is also a humility arising from sorrows, as, He has humbled my life upon the earth. There is a humility derived from sin, and the pride and insatiability of riches. For can anything be more low and debased than those who grovel in riches and power, and count them great things?

Saint John Chrysostom