

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee



January 17, 2016

SUNDAY OF THE PUBLICAN AND PHARISEE – TONE 1
OUR VENERABLE AND GOD-BEARING FATHER ANTHONY THE GREAT
SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 18 – JANUARY 24

SATURDAY, JANUARY 23 THE HOLY HIEROMARTYR CLEMENT, BISHOP OF ANCYRA; THE HOLY MARTYR
AGATHANGEL
6:00 PM – Great Vespers

SUNDAY, JANUARY 24 – SUNDAY OF THE PRODIGAL SON; OUR VENERABLE MOTHER XENIA OF ROME AND HER
TWO SERVANTS
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!*

2016 Liturgical Calendars are available in the parish hall. A special “Thank You” to *Goodbody Mortuary* for one again sponsoring our calendars. The calendar gives the appointed scriptures readings for each day of the year.

Read the scripture daily!
Forgiveness Sunday

On February 7th 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.

February 7th is also Super Bowl Sunday and I encourage all not to put things of this world ahead of one’s spiritual health. Make the sacrifice! Challenge yourself! Come to forgiveness Vespers. This is a beautiful opportunity to begin the fast with mutual forgiveness.

Looking Ahead:

- ❖ January 24th – Prodigal Son
- ❖ January 31st – Meatfare Sunday
- ❖ February 2nd – Encounter (Obligatory)
- ❖ February 7th – Cheesefare Sunday
- ❖ February 8th – The Great Fast begins

THEREFORE, I URGE YOU, BRETHREN, BY THE MERCIES OF GOD, TO PRESENT YOUR BODIES AS A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR RATIONAL OFFERING OF DIVINE SERVICE. **DO NOT BE CONFORMED TO THIS WORLD, BUT BE TRANSFORMED BY THE RENEWAL OF YOUR MIND, SO THAT YOU MAY PROVE WHAT IS THE GOOD, WELL-PLEASING, AND PERFECT WILL OF GOD.**

– ROMANS 12:1-2

Triodion - Sundays in Preparation for Great Lent

During the three week pre-Lenten season the church prepares us for repentance. She urges us to prepare ourselves through gradual diet modification and instructing us with themes of humility, judgment, repentance and forgiveness. The period is bounded by four Sundays.

1. January 17: Publican and the Pharisee (Luke 18:10-14)

This Sunday emphasizes humility as a key attitude for repentance. The Greek word for repentance is *metanoia*, which means a change of mind. To repent we must not boast of our spiritual feats, but humble ourselves like the Publican who longs for a change of mind. We are called to learn this secret of the inward poverty of the Publican rather than the self-righteousness of the Pharisee who is convinced of his perfectness and not open to change because of his pride. There is no prescribed fasting for this week.

2. January 24: Prodigal Son (Luke 15:11-32)

This Sunday teaches us about our need to return from exile. This parable shows us the mercy of the Father who with open arms receives his son, whose behavior he does not return, but is joyous of his return home. We are encouraged to examine ourselves in the period of Lent to purge ourselves of sin and “come home.”

The week that follows is called Meatfare Week (*Kreatini*) as it is the last week we are to eat meat. In the villages of Greece this was the traditional week to slaughter the family pig and the leftovers were smoked to be eaten after Pascha. The normal rule of fasting are applied to this week, fast on Wednesday and Friday.

Saturday of this week is the first Saturday of Souls where those who have fallen asleep in the hope of resurrection and eternal life are remembered at a special service “Saturday of the Souls.” Parishioners bring small dishes of *kollyva* to the church and submit a list of first names of deceased ones to the priest. We commend to God all those who have departed before us, who are now awaiting the Last Judgment. This is an expression of the Churches love. We remember them because we love them.

3. January 31: Judgment (Meat-fare) Sunday (Matt 25:31-46)

This Sunday emphasizes the Last Judgment. We are reminded of our individual responsibility for love. We are encouraged not to eat meat this week, but we can eat eggs, cheese and other dairy products.

4. February 7: Forgiveness (Cheese-Fare) Sunday (Matt 6:14-21)

This Sunday emphasizes forgiveness and how we must forgive others if God is to forgive us so we can break the chains of sinful tendency which we inherit from the Adam and Eve. This is the last day of preparation as the traditional Lenten fast begins on the following day where no meat, dairy or eggs are to be eaten according to the church tradition.

5. February 8: Great Lent Begins

Great Lent is the period that the Church has in her wisdom set aside for us to intensify our own spiritual growth through fasting, prayer and worship. If you follow the Church guidelines on fasting, make time to attend the services and intensify your own prayer life, you will be rewarded with a greater closeness to God.

UKRAINIAN CATHOLIC PATRIARCH:

GENDER IDEOLOGY THREATENS A ‘NEW ENSLAVEMENT’ OF OUR PEOPLE

KIEV, Ukraine, January 15, 2016 (LifeSiteNews)

– The head of the Ukrainian Greek Catholic Church has condemned the “gender ideology” behind anti-discriminatory amendments to the country’s labour code, arguing that any further recognition of homosexuality would lead to the destruction of the family.

Archbishop SVIATOSLAV Shevchuk’s comments came in a sermon last week delivered on the Marian feast of the Theotokos or “Mother of God.” He first condemned abortion, then linked it to homosexuality. “Today we are observing a very interesting and dangerous phenomenon – in a global dimension a new ideology tries to destroy the family institution” and threatens “a new enslavement of Ukrainian people. This danger is called gender ideology. This is one more way to kill a life.”

The archbishop said the ideology argued that the family was not a God-given institution but merely a social construct which could be “erected and



dismantled.” He cited Pope Benedict XVI as saying gender ideology was similar to previous totalitarian systems that attempted to destroy “the foundation of a humanity, [because] the family institution is much older than nation or state institutions.”

He concluded, “So let us pray together in this holiday for the Ukrainian family, for fathers and mothers, who follow their parental vocation faithfully and give Church and nation new children. Thus, they give us all a future.”

Archbishop Sviatoslav was responding to the November passage of amendments by Ukraine’s Parliament which specify sexual orientation and gender identity as categories protected from employment discrimination. Church organizations fear this will force them to hire practising homosexuals even though the Christian faith condemns homosexual relations. The Ukrainian Greek Catholic Church had proposed wording that simply prohibited discrimination of any kind.

Ukraine bans same-sex “marriage” in its Constitution and a majority of members initially opposed the widening of the code, a move prompted by the European Union’s insistence on it if Ukrainians were to be allowed into EU countries without visas. Even then, supporters of the changes in the very factionalized Parliament had to move the amendments seven times over several days, with much arm-twisting at each juncture, before the requisite support was assembled on November 12.

Even the man who engineered the final and successful vote, the parliamentary speaker Volodymyr Groysman, said he was no fan of the homosexual agenda, insisting the anti-discrimination amendment had no bearing on larger issues. “God forbid same-sex marriages in our country,” he told fellow deputies.

In condemning the labour code amendment, His Beatitude Sviatoslav was repeating earlier arguments from the conference of Ukrainian bishops, and from the All-Ukrainian Council of Churches and Religious Organizations, representing several Orthodox communions and Judaism along with Catholics. The council warned that the labor code amendments will be followed by restrictions on free speech, employment quotas for

homosexuals, and legalization of same-sex “marriage.”

Archbishop Yevstratii, spokesman for the Ukrainian Orthodox Church, said at a council press conference held after the amendments had passed that they were based on an ideology rather than morality. “There is a mechanism of natural sexual union between man and woman. But one cannot claim the naturalness of same-sex relationships, because there is no natural way for men to unite sexually.”

The Orthodox archbishop said that the gender ideology behind the labour code changes was one more “social experiment” in a long series of ideology-driven experiments through the course of the 20th century. The latest one “will force out an important institution - the institution of family.”

Another member of the council, Deputy Chief Rabbi of Kiev David Milman, said fighting corruption and encouraging economic growth were better ways to address the public interest than attacking the family. “If we destroy the foundation on which the faith in God rests,” he said, “in what way do we differ from animals?”

ATTITUDES THAT ENABLE THE CHURCH TO GROW

"Church growth involves spiritual as well as numerical growth."

"Orthodox Christianity is the faith for all mankind."

"As a steward, I must wisely manage the gifts God has given me and use them for the building up of the Church."

"I am called to work with Christ in reaching others."

"I want my parish to serve as the means by which others are brought to Christ and His Church."

"I must share God's love with others by sharing my faith with them."

"Evangelization is at the heart of the Church's life and experience."

"I am committed to Christ and His Church because I am convinced that he is truly the God and Savior of all."

"The Church is an organism made up of those who base their lives on Christ."

"I must help to make the Church more visible and to invite others to services and activities."

"Church growth begins with me."



... AND ATTITUDES THAT DON'T

"God is not concerned with how many members the Church has. All He cares about is quality."

"Orthodoxy is just for 'our' people, not for everyone."

"Stewardship is just another gimmick to get more money out of the parishioners."

"God does not need me to make the Church grow."

"My parish exists to serve the needs of 'our people' and to preserve our heritage and culture."

"Religion is a private matter which I never discuss because I might offend someone else."

"Evangelization is a non-Orthodox concept."

"Sure I'm committed to the Church. After all, I pay dues!"

"The Church is an organization made up of voting members."

"If outsiders are interested in the Orthodox Church, they will take the initiative to find one."

"Church growth is not my concern."

Food for thought: Does my attitude enable Church growth?

WHAT IS A FIRST-PORCION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

Sunday offering for January 10

Amount	Number
\$20.00	4
\$25.00	2 (1 loose)
\$40.00	3
\$50.00	2
\$150.00	1
\$200.00	1
\$300.00	1
<hr/>	
\$1000.00	

Parishioner Total: \$1000.00

Other donations: \$400.00

Average / parish household (42): \$12.82

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1200.00)

Year-to-date deficit: (\$2343.00)



CATHOLIC TERMINOLOGY:

BULLETIN

Your receipt for attending Mass.

INCENSE

Holy Smoke!

PEW

A medieval torture device still found in Catholic churches.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



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

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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

The Pharisee and the Tax Collector

We really ought to confess our poverty, our destitution to the Lord our God. This is what the tax collector confessed, who did not so much as dare to raise his eyes to heaven. As a man and a sinner he did not have the wherewithal to lift up his eyes. He was looking at his own emptiness, but he knew what ample wealth the Lord disposed of. He knew that he was coming, thirsty, to the fountain. He indicated his parched throat, he earnestly beat the breast he wanted filled. "Lord," he said, beating his breast, lowering his eyes to the ground, "be gracious to me, a sinner" (Luke 18:13).

What I say is, that he was already to some extent rich, since he had the idea of making such a request. After all, if he had still been completely poor, from where would he have been able to produce these gems of confession? All the same, it was a better endowed and wealthier man who went down justified from the Temple. The Pharisee, though, went up to pray and did not ask for anything. "They went

up to the Temple," He says, "to worship" (Luke 18:10). One asks, the other does not. And where did this other belong? "There are those who think themselves rich though they have nothing" (Proverbs 13:7). "Lord," he said, "I thank you that I am not like other men, unjust, extortioners, adulterers, like this tax collector here, for example. I fast twice a week, I give tithes of everything I possess" (Luke 18:11-12).

He was being boastful, but it was all hot air, no solid substance. He thought himself rich though he had nothing. The other man admitted he was poor, though he already had something. To say nothing else, he had the earnestness to confess. And they both went down. "But that tax collector," He says, "was justified more than that Pharisee. For everyone who exalts himself shall be humbled, and who humbles himself shall be exalted" (Luke 18:14).

St. Augustine of Hippo

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