

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

January 29, 2012

SUNDAY OF THE PUBLICAN AND PHARISEE

THE TRANSLATION OF THE RELICS OF THE HOLY HIEROMARTYR IGNATIUS THE GOD-BEARER

Tone 8

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 30 - FEBRUARY 5

MONDAY, JANUARY 30 – THE THREE HOLY FATHER, THE GREAT HIEARCH: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM; THE HOLY HIEROMARTYR HIPPLYTUS, POPE OF ROME

9:30 AM – Divine Liturgy Maria Odezynskyj; Req: Maria Z. Odezynskyj

WEDNESDAY, FEBRUARY 1 – VIGIL OF THE FEAST OF THE ENCOUNTER

6:00 PM – Great Vespers with Lytia and Blessing of Candles

THURSDAY, FEBRUARY 2 – THE ENCOUNTER OF OUR LORD GOD AND SAVIOR, JESUS CHRIST

9:30 AM – Divine Liturgy and Blessing of Candles Health and Blessings for Dr. Terry Haverluk; Req: Bill Haverluk

SATURDAY, FEBRUARY 4 – THE ENCOUNTER OF OUR LORD GOD AND SAVIOR, JESUS CHRIST

9:30 AM – Divine Liturgy ☩ Ihor Bohachevsky (2nd Anniversary); Req: Maria Odezynskyj

6:00 PM – Great Vespers

SUNDAY, FEBRUARY 5 – SUNDAY OF THE PRODIGAL SON; THE HOLY MARTYR AGATHA OF PALERMO IN SICILY

9:30 AM – Divine Liturgy For All Parishioners

The discussion of “Come Follow Me” will continue today after the Divine Liturgy. We will be discussing the third Chapter, “The Kingdom of God is at hand.” The books have arrived! If you ordered a copy, you can get it from Fr. James.

Everyone is encouraged to participate.

UCARE

On February 5, a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for UCARE. The Luncheon will be prepared by parish youth. UCARE’s primary focus is to aid orphaned Children in Ukraine.

Free “Wills and Trusts Workshop”

Without a will and/or a trust, you can’t control what happens to your property if you become incapacitated or die. Learn the proper planning techniques to preserve your assets and provide for your loved ones at a February 26 workshop after the Divine Liturgy.



Stewardship Pledges
Pledges received: 6
If you haven't returned a pledge form, please do so.

Sunday offering for January 22

Amount	Number
\$5.00	1
\$10.00	1
\$20.00	3
\$40.00	3
\$45.00	1
\$50.00	3
\$75.00	2
\$100.00	2
\$200.00	1
\$15.00	1 (loose)
\$955.00	18 (0 guests)

Parishioner Total: \$955.00

Average / parish household (39): \$24.49

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1170.00**



Fast-free Week

During the week of the Publican and Pharisee, January 29 - February 5, we do not fast, even on Wednesday and Friday.

Looking Ahead:

- ❖ Feb. 2 – Feast of the Encounter
- ❖ Feb. 12th – Meatfare Sunday
- ❖ Feb. 19th – Cheesefare/ Forgiveness Sunday
- ❖ Feb. 20th – The Great Fast Begins
- ❖ March 25th – Annunciation
- ❖ April 1st – Flowery Sunday
- ❖ April 6th – Great and Holy Friday
- ❖ April 8th – The Glorious Feast of Pascha

Your help is needed

Following the Divine Liturgy today, we need your help to take down the Christmas decorations. Please lend a hand. Many hands make the work go easier.

Cards for sale

Easter Cards, and various other greeting cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

Forgiveness Sunday

In three weeks, on Sunday, February 19th 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.



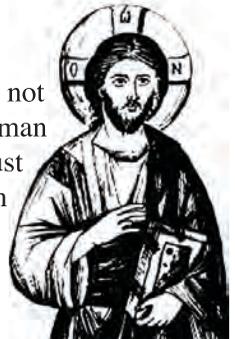
Liturgy of the Presanctified Gifts

During the Great Fast which begins on February 20th, the Liturgy of the Presanctified Gifts will be offered on Wednesdays evenings at 6:30 PM and Friday Mornings at 9:30 AM. Each Wednesday following the Presanctified Liturgy there will be a Lenten Meal and a Spiritual Talk. We need volunteers to prepare the soup for the dates of 2/22, 2/29, 3/7, 3/14, 3/21 and 3/28. Please talk to Olena Bankston to volunteer.

FROM MERE CHRISTIANITY

by C. S. Lewis

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with a man who says he is a poached egg - or he would be the devil of hell. You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.



LEARNING TO LOVE

By Jordan Bajis

The call of the Church is to continually realize what it is: the Body of Christ. We need to agree with God's perspective concerning what He has done with humankind through Christ, and then rediscover what it means to be a people who live in the communion of His love. The Church is a family, an organism, a community, and unless the world is able to see this reality by the way we love one another, our own message of Life will mock us... The Church is first and last a manifestation of God's love. If we are to manifest this Church, we must love in divine measure (John 13:35).

The first step in meeting this challenge to love demands that we come against our own apathy.

In our society, we have redefined "love" to mean "warmly tolerate." As long as someone does not ask too much of us in our relationships, and as long as the exit from intimacy remains accessible, we can be "loving." In other words, as long as we do not "hate" our brethren, we "love" them. This is not the love of communion. Christian love is not indifferent. It commits itself to others tangibly, practically, and daily. It requires interpersonal risk, it takes the initiative to heal, and it desires to meet the genuine needs of others. If we long to love with this kind of integrity and sincerity, we will love the way God does: in Community and communion.

FROM THE "GOLDEN MOUTH"

St. John Chrysostom (c. 347-407), archbishop of Constantinople, was an important Early Church Father. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the Divine Liturgy of St. John Chrysostom, and his ascetic sensibilities. After his death (or, according to some sources, during his life) he was given the Greek surname *Χρυσόστομος*, meaning "golden mouthed", rendered in English as Chrysostom.

Are you rich? Display much generosity! Have you become poor? Show much endurance and patience! For neither is wealth an evil, nor poverty in itself; but these things, either of them, become so according to the free choice of those who make use of them.

Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved.

A man does not possess all the gifts, lest he think that grace is nature.

"Whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him" (Mk. 4:25). Although the saying is full of much obscurity, yet it indicates unspeakable justice. For what He has said is like this: When anyone has forwardness and zeal, there shall be given to him all things on God's part also, but if he is void of these and does not contribute his own share, neither are God's gifts bestowed? God is not so much taking it away, as counting him unworthy of His gifts. This we also do when we see anyone listening carelessly, and when with much entreaty we cannot persuade him to attend; it remains for us to be silent. For if we are still to go on, his carelessness is aggravated. But the one who is striving to learn we lead on, and pour in much more.

No one can harm the man who does himself no wrong.

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.

УКРАЇНСЬКА КАТОЛИЦЬКА ЄПАРХІЯ
СВЯТОГО МИКОЛАЯ



UKRAINIAN CATHOLIC EPARCHY OF
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January 25, 2012

Dear Brothers and Sisters in Christ:

I write to you concerning an alarming and serious matter that negatively impacts the Church in the United States directly, and that strikes at the fundamental right to religious liberty for all citizens of any faith. The federal government, which claims to be “of, by, and for the people,” has just dealt a heavy blow to almost a quarter of those people—the Catholic population—and to the millions more who are served by the Catholic faithful.

The U.S. Department of Health and Human Services announced last week that almost all employers, including Catholic employers, will be forced to offer their employees’ health coverage that includes sterilization, abortion-inducing drugs, and contraception. Almost all health insurers will be forced to include those “services” in the health policies they write. And almost all individuals will be forced to buy that coverage as a part of their policies.

In so ruling, the Administration has cast aside the First Amendment to the Constitution of the United States, denying to Catholics our Nation’s first and most fundamental freedom, that of religious liberty. And as a result, unless the rule is overturned, we Catholics will be compelled and must be prepared either to violate our consciences, or to drop health coverage for our employees (and suffer the penalties for doing so). The Administration’s sole concession was to give our institutions one year to comply. We cannot—we will not—comply with this unjust law. People of faith cannot be made second class citizens.

We are already joined by our brothers and sisters of all faiths and many others of good will in this important effort to regain our religious freedom. Our parents and grandparents did not come to these shores to help build America’s cities and towns, its infrastructure and institutions, its enterprise and culture, only to have their posterity stripped of their God given rights. In generations past, the Church has always been able to count on the faithful to stand up and protect her sacred rights and duties. I hope and trust she can count on this generation of Catholics to do the same. Our children and grandchildren deserve nothing less.

And therefore, I would ask of you two things. First, as a community of faith we must commit ourselves to prayer and fasting that wisdom and justice may prevail, and religious liberty may be restored. Without God, we can do nothing; with God, nothing is impossible. Second, I would also recommend visiting www.usccb.org/conscience, to learn more about this severe assault on religious liberty, and how to contact Congress in support of legislation that would reverse the Administration’s decision.

Fraternally in Christ,

MOST REVEREND RICHARD S. SEMINACK
Bishop of St. Nicholas Eparchy in Chicago



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
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Faults of the Pharisee

Many are the faults of the Pharisee. First of all, he is boastful, and without sense, for he praises himself, even though the Sacred Scriptures cry aloud, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips" (Prov. 27:2). ... Our virtue, therefore, must not be contaminated with fault, but must be single-minded and blameless and free from all that can bring reproach. For what profit is there in fasting twice a week, if you so doing serve only as a pretext for ignorance and vanity, and if it makes you prideful, haughty and selfish? You tithe your possessions and make a boast of it; but in another way you provoke God's anger, by condemning men generally on this account and accusing others. And you yourself are puffed up, though not crowned by the divine decree for righteousness, but on the contrary, heap praises upon yourself. For I am not, he says, as the rest of mankind. Moderate yourself, O Pharisee: "Set a guard, O Lord, over your mouth, keep watch over the door of your lips" (Ps. 140:3).

You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself; nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride, for arrogance is both accursed and hated by God. Although, therefore, you fast with puffed up mind, your so doing will not avail you; your labor will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God; for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein" (Lev. 22:21). Since, therefore, your fasting is accompanied by pride, you must expect to hear God saying, this is not the fast that I have chosen (Cf Isa. 58:5) ... You offer tithes, but you wrong in another way Him Who is honored by you, in that you condemn men generally. This is an act foreign to the mind that fears God.

St. Cyril of Alexandria