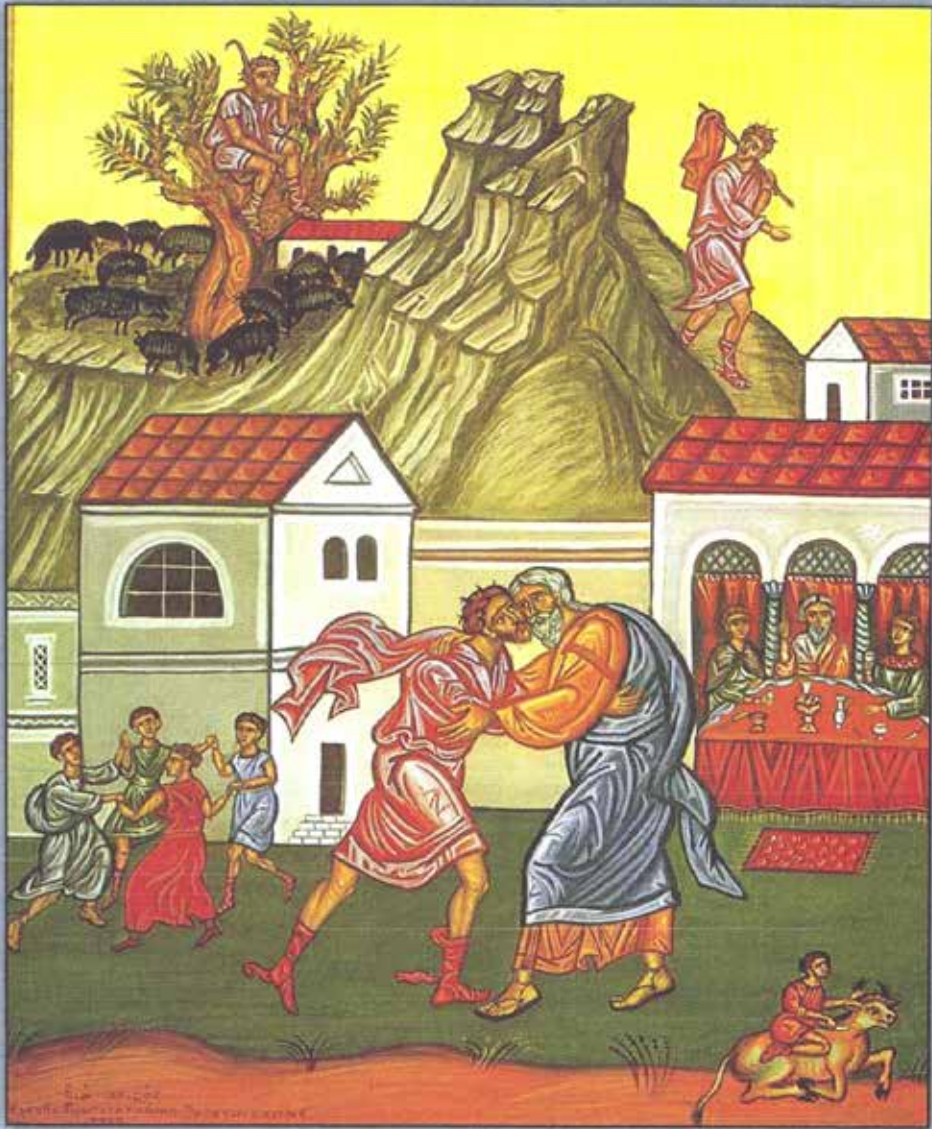


SUNDAY OF THE PRODIGAL SON



*Icon of the Prodigal Son*

# February 16, 2014

## SUNDAY OF PRODIGAL SON – TONE 6

THE HOLY PRIEST-MARTYR PAMPHILUS AND THOSE WITH HIM: DEACON VALENS, PAUL, SELEUCUS, PORPHYRIUS, JULIAN, THEODULUS, ELIJAH, JEREMIAH, ISAIAH, SAMUEL AND DANIEL

### SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 17 – FEBRUARY 23

SATURDAY, FEBRUARY 22 – 1ST ALL SOULS SATURDAY; THE HOLY APOSTLE ONESIMUS, THE SLAVE OF PHILEMON

9:30 AM – Divine Liturgy & Panakhyda

6:00 PM – Great Vespers

SUNDAY, FEBRUARY 23 – SUNDAY OF CHEESEFARE. THEODOTUS, BISHOP AND MARTYR

9:30 AM – Divine Liturgy for all parishioners

### **Prayer service - Postponed**

Due to scheduling conflicts the ecumenical prayer service has been postponed. A new date has not yet been set. Watch the bulletin for further details.

### **Stewardship Sunday**

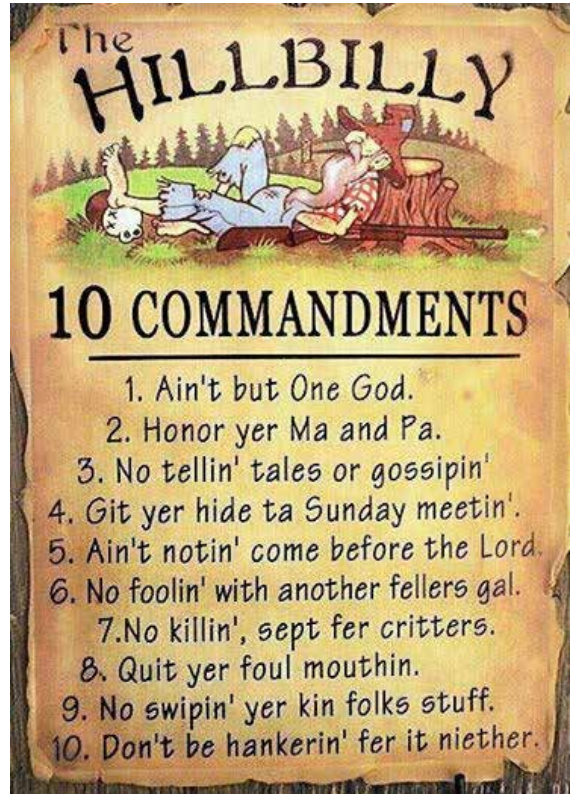
At the beginning of the Divine Liturgy on February 23rd we will gather all the completed stewardship pledge forms and place them on the Holy Table, offering our Time, Talent and Treasure to our Lord, the source of all good things. Please prayerfully consider your stewardship as you fill out your pledge form.

### **UCARE LUNCHEON**

On Sunday, March 9, a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for UCARE. The Luncheon will be prepared by youth of our community. UCARE's primary focus is to aid orphaned Children in Ukraine.

### **SHEVCHENKO COMMEMORATION**

Mark the Date: House of Ukraine invites you to commemorate Taras Shevchenko on Sunday, March 9 at 1:00 PM in our church hall.



“The tragedy of the world is that so many are unloved. Roses always look beautiful and smell sweet, and hence they are a prize to be possessed. Sweetbriar, however, has fragrant leaves, and they are never so fragrant as when it rains. The common people of the world are like these leaves; they have something fragrant about them, particularly when the days are dark and clouded and rain falls in their lives. Anyone can love a rose; but it takes a great heart to love a leaf.” Venerable Fulton Sheen

## THE BANDIT'S REPENTANCE

Can a sinner, in the space of ten days, make full repentance of his sins? By the immeasurable grace of God, he can. In the time of Emperor Maurice, there was a well-known bandit in the region around Constantinople. Both in the countryside and in the capital itself, he inspired fear and trembling. Then the Emperor himself sent him a cross, as a pledge that he would not punish him if he gave himself up.

The bandit took the cross, and did indeed give himself up. Arriving in Constantinople, he fell at the Emperor's feet and begged his forgiveness. The emperor kept his word, had mercy on him and let him go free.

Immediately after that, the bandit fell gravely ill and sensed that death was near. He began to repent bitterly of all his sins, and implored God with tears to forgive him as the Emperor had. He shed many tears in his prayer, so that the handkerchief with which he wiped them became soaked, and he died after ten days of prayerful weeping.

The night of his death, the doctor who had been attending to him had a strange vision in a dream: When the bandit on the bed breathed his last, a number of little black men gathered around him, flourishing bits of paper on which his sins were written, and two glorious angels also appeared. A pair of scales were placed in the middle, and the little black men gleefully put all the bits of paper on it, so their side of the scales was loaded, while the other was empty.

"What can we put in?" the angels asked each other. "Let's look for something good in his life." Then there appeared in the hand of one of the angels the handkerchief soaked with tears of repentance. The angels quickly placed it on their side of the scales, and it at once outweighed the other with all the papers. Then the little black men fled, howling in anguish, but the angels took the man's soul and carried it to Paradise, glorifying God's love for mankind



 <p>The Original <b>COFFEE WITH JESUS</b></p> <p>I Get Bored Reading The Bible</p> 	 <p>How do I put this, Jesus? I get <i>bored</i> reading the Bible. It's so long! It's so vast, so sprawling! No to mention daunting and confusing.</p>	 <p>You read all the <i>Game of Thrones</i> books, Ann; just as vast, almost three times as long, yet you were riveted the entire time.</p>	 <p>That's different, Jesus. It had lust for power, complex genealogies, swordplay, dragons, kings, queens, triumph and tragedy.</p>	 <p>Check, check, check, check, check, check, check, and check, Ann. Oh... plus redemption.</p>
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CoffeeWithJesus.com

# *THE WANING VALUE OF MEN*

*August 3, 2013 | By Rebekah Durham Hart*

I began my theological studies at a mainline Protestant seminary during the height of the third wave of feminism. By that time, the classification of sex and gender into two distinct forms of male and female had been thrown out the window along with most moral distinctions regarding sexual activities. And Feminist Theology had taken hold of every corner of thought in the seminary, ensuring that anyone who still insisted upon referring to the Holy Trinity as the “Father, Son, and Holy Spirit” was labeled insensitive and oppressive. The inclusive, and quite frankly sterile, language preferred was “Creator, Redeemer, and Sustainer”; though, of course, it was always perfectly acceptable to refer to God as “Mother” or “She” if one felt so inclined.

I was reluctant to jump on the bandwagon at the time but sheepishly kept my mouth shut out of fear of appearing gauche or misogynistic. However, all of this changed one afternoon as I sat in a class with a handful of other students translating New Testament passages from Koiné Greek into English. Throughout the entire process we’d gone to great lengths to feminize or neutralize any masculine imagery of God we’d found. At one point we came across a passage that referred to Satan and without even thinking about it I raised my hand and asked, “Why is it that we refer to God in the feminine, but we’d never say, ‘**Satan and her minions?**’ Why do we insist that language referring to Satan be masculine?” For the first time I realized that masculinity is under grave attack in our society—in fact, it is being demonized—and I began to consider the profound effect this has upon our men and young boys.

If the portrayal of men in modern media is any indicator of man’s value to society we’d be forced to conclude that he has very little value and what little he does have is quickly

waning. Men are typically portrayed in our television programs as being either boorish, sophomoric, perverts or lazy, spineless, incompetent, buffoons. In fact there are few, if any, positive portrayals of men in our modern media. They are the butt of our jokes and when they are not they are chastised, feminized, marginalized or made altogether obsolete. Indeed, according to our post-feminist society we no longer need a man to experience sexual pleasure or even to father a child. With this in mind, I’m not surprised that the internet is awash with articles analyzing the “Modern Male Identity Crisis” and that an absurd amount of young men are suspended in a perpetual state of arrested development schlepping around in their mother’s basement drinking beer and playing video games. They no longer know what it means to be a man. Oh, well; at least women are happy.

The problem is that women, by and large, aren’t happy. In fact, studies suggest that despite the fact that we live in a post-feminist society in which women are increasingly better educated than men, are beginning to earn more than men, hold more mid-level managerial positions than men, and have been effected far less by our current recession (20% of jobs lost belonged to women as opposed to the 80% jobs lost belonging to men, giving rise to the term “He-cession”) they are in actuality unhappier now than they’ve ever been. And even more embarrassing is the fact that a recent study published in the *Psychology of Women Quarterly* suggests everyone, men and women alike, is happier when men practice what has been dismissed as a benevolent and terribly patronizing form of sexism: chivalry.

These days when we speak of chivalry we’re generally referring to such quintessential gentlemanly behavior as courtesy and decorum, even perhaps courtly love. But it



is much more than that. Chivalry arose as a knightly code of conduct in the Middle Ages and included such virtues as **courage, honesty and mercy**. It insisted upon the protection of the weak, poor, and defenseless and the willingness to sacrifice one's own life for another. The chivalric code required the respect and the honor of women, the fear of God and the commitment to maintain and defend His Church against infidels who knocked upon her doors and demanded that she surrender to the debauched whims of a godless society.

Some say that chivalry is dead, and others contend that it should be since, as they see it, chivalry only perpetuates inequality between the sexes. But true chivalry was never meant to patronize or subjugate anyone—most especially women. It was a way of humbling men, of restraining the vulgarity and violence of the Middle Ages and drawing out the heroic potential within men. Under the chivalric code women were given preferential treatment, they were placed upon a pedestal and honored. But even more than this, chivalry rightly taught men that **the greatest good they could offer society was the sacrifice of their lives for something greater than them.**

Many argue that such chivalry has only ever been found within stories such as *The Canterbury Tales* and *The Legends of King Arthur and His Knights* or even upon the pages of a Jane Austen novel. Chivalry may be idealistic, but it's not realistic. I say they're wrong. The greatest example of chivalry wasn't a fictional Mr. Darcy but a first century peasant Jewish carpenter named Joseph. Here was a man who upon learning that the woman to whom he was engaged was pregnant humbly resigned to divorce her quietly to prevent exposing her to shame. And when

the angel of the Lord appeared to Joseph and explained that the child within Mary's womb had been conceived by the Holy Spirit, Joseph sacrificed his desires and dreams of the life that could have been so that he might love and honor Mary and protect and father the Christ child in order that salvation could be brought to the world. He sacrificed his entire life for the good of us all.

We need chivalrous men like St. Joseph, men who devote their lives to the protection of the poor and who will fight for the unborn and for the sanctity of all life. We need men to be fathers, men who will gently love their wives just as Christ loved the Church and men who will teach the world to do the same. We need men to protect children and women against objectification and exploitation, men to fight for the family. We need heroic men who refuse to passively sit back while the Church is under attack and instead courageously ride out to meet evil face to face; defending all that is truly good in this world. Chivalry such as this brings dignity to masculinity.

So, is the value of men waning in this world? No. But it must be reclaimed.



*Rebekah Durham Hart is a relatively recent convert to Catholicism. After graduating from Columbia Theological Seminary (a Presbyterian Seminary in Decatur, GA) in 2002 and working within various ministries of the United Methodist Church, she entered into full communion with the Catholic Church in 2006. She has shared her conversion story with Gus Lloyd on Sirius XM's Catholic Channel.*

*Rebekah is currently a stay-at-home mom and, when she is not stepping on her son's Legos or having tea parties with her two little girls, she blogs at: <http://instinctivephilosophies.com/>.*

*- See more at: <http://www.integratedcatholiclife.org/2013/08/rebekah-hart-the-waning-value-of-men/#comments>*

## February 16

### Holy Martyrs Pamphilus the Priest and Porphyrius and Their Companions

Pamphilus, the first of the martyrs, was a presbyter of the church at Caesarea in Palestine. He was a learned and devout man who corrected the text of the New Testament from the errors of the various copiers. He alone, recopied this salvific book and gave it to those who desired it. The second was the Deacon Valentine, old in years and grey in wisdom. He was an excellent authority of Holy Scripture and knew them completely by heart. The third was Paul, an honorable and distinguished man who, during a previous persecution, was cast into the fire for Christ. Besides them, there were five brothers, according to the flesh and spirit, who were born in Egypt and were returning to their homeland after being forced to work in the mines of Cilicia. At the gates of Caesarea they declared that they were Christians for which they were brought to court. To the question: "What are your names?" They responded: "The

pagan names which our mother gave to us, we discarded and we call ourselves: Elijah, Isaiah, Jeremiah, Samuel and Daniel." To the question: "Where are you from?" They responded: "From Jerusalem on High." All of them were beheaded and with them a young man Porphyrius who sought the bodies of the martyrs in order to bury them. Porphyrius they burned alive as well as Seleucus, formerly an officer who had approached and kissed the martyrs before the sword fell on their heads. Also the aged Theodulus, a servant of a Roman judge, who, during the funeral kissed one of the martyrs. Finally Julian, who revered and praised the lifeless bodies of the martyrs. And so they gave little for much, the inexpensive for the precious and mortality for immortality and took up habitation with the Lord in the year 308 A.D. (*Prologue of Ohrid*)

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### 1st All Souls Saturday

This Saturday, February 22nd is First All Souls Saturday. On that day, there will be a Divine Liturgy at 9:30 AM for all our beloved departed followed by a Panakhyda. Please write the names of all those you wish to be remembered and place in the basket in the back of the church today.

### Looking Ahead:

- ❖ Feb. 23rd – Meatfare Sunday / Stewardship Sunday
- ❖ March 2nd – Cheesefare Sunday – Cheesy Pot-Luck followed by Forgiveness Vespers
- ❖ March 3rd – The Great Fast Begins
- ❖ March 15th – 2nd All Souls Saturday
- ❖ March 22nd – 3rd All Souls Saturday
- ❖ March 23rd – Sunday of the Holy Cross
- ❖ March 25th – Annunciation



## If you do not feel that you are in need of God's mercy then it is better not to go to Mass

Speaking at his general audience today, (2/12/14) Pope Francis said: "Sometimes someone asks: 'Why bother going to church, the people who always go to Mass are sinners like the others'. If you do not feel in need of God's mercy, if you do not feel you are a sinner, then it's better not go to Mass, because *we go to Mass because we are sinners and we want to receive the forgiveness* of Jesus, to participate in His redemption, His forgiveness.

"That 'I confess' we say at the beginning is not a '*pro forma*', is a true act of penance, 'I am a sinner and I confess'. We have to go to Mass humbly, as sinners, and the Lord reconciles us."

Pope Francis went on to say: "We celebrate the Eucharist not because we are worthy, but because *we recognise our need for God's mercy*, incarnate in Jesus Christ... I wish to reflect on how we live the Eucharist in our daily lives."

The Pope said that "the Eucharist affects the way we see others. So too the Eucharist brings us together with others – young and old, poor and affluent, neighbours and visitors. The Eucharist calls us to see all of them as our brothers and sisters."

Pope Francis said that with the renewed idea from God's gift presented in the service "our hearts are enlarged to receive and show mercy."

### **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 9**

Amount	Number
\$2.00	1 (loose)
\$15.00	2
\$20.00	2
\$30.00	1
\$40.00	3
\$50.00	4
\$75.00	2
\$100.00	1
\$300.00	1
<hr/>	
\$972.00	

Parishioner Total: \$972.00

Average / parish household (42): \$23.71

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$1153.00)**

### **Pastor:**

Fr. James Bankston: (619) 905-5278

### **Pastoral Council:**

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 Chairpersons:**

Olga & Michael Miller:  
(858) 483-3294

### **Finance Committee:**

Bohdan Knianicky: (619) 303-9698

Frank Avant: (760) 805-1667



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

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

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

### *Mercy and Forgiveness*

All that God looks for from us is the slightest opening and He forgives a multitude of sins. ... There were two brothers; they divided their father's goods between them and one stayed home, while the other went away to a foreign country, wasted all he had been given, and then could not bear the shame of his poverty. The son who went away represents those who fall after baptism. This is clear from the fact that he is called a son, since no one is called a son unless he is baptized. Also, he lived in his father's house and took a share of all his father's goods. Before baptism no one receives the Father's goods or enters upon the inheritance. We can therefore take all this as signifying the state of believers.

What does he say after falling into the depths of evil? I will return to my father. The reason the father let him go and did not prevent his departure for a foreign land was so that he might learn well by experience what good things are enjoyed by the one who stays at home. For when words would

not convince us God often leaves us to learn from the things that happen to us. When the dissolute returned after going to a foreign country and finding out by experience what a great sin it is to leave the father's house, the father did not remember past injuries but welcomed him with open arms. Why? Because he was a father and not a judge. And there were dances and festivities and banquets and the whole house was full of joy and gladness.

Are you asking: "Is this what he gets for his wickedness?" Not for his wickedness, but for his return home; not for sin, but for repentance; not for evil, but for being converted. What is more, when the elder son was angry at this the father gently won him over, saying: You were always with me, but he was lost and has been found; he was dead and has come back to life. "When someone who was lost has to be saved," says the father, "it is not the time for passing judgment or making minute inquiries, but only for mercy and forgiveness."