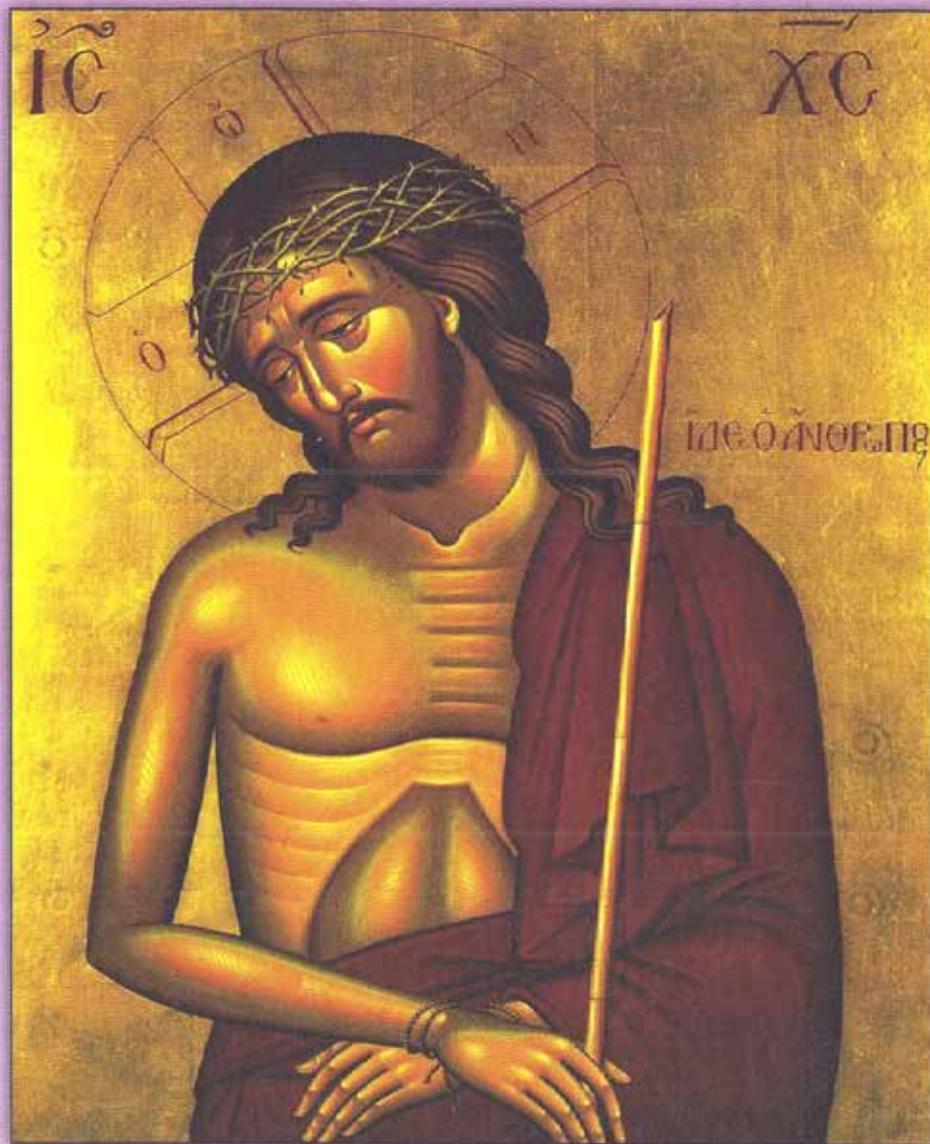


CHEESEFARE SUNDAY
FORGIVENESS SUNDAY



Icon of Christ the Bridegroom

March 2, 2014
SUNDAY OF CHEESEFARE – *TONE 8*
THEODOTUS, BISHOP AND MARTYR

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH – MARCH 9

MONDAY, MARCH 3 – FIRST DAY OF THE GREAT FAST - DAY STRICT FAST (OBLIGATORY); THE HOLY MARTYR EUTROPIUS AND HIS COMPANIONS, CLEONICUS AND BASILISCUS

6:30 PM – First Part of the Great Canon of St. Andrew

TUESDAY, MARCH 4 – OUR VENERABLE FATHER GERASIMUS OF THE JORDAN

9:30 AM – Second Part of the Great Canon of St. Andrew

WEDNESDAY, MARCH 5 – THE HOLY MARTYR CONON THE ISAURIAN

9:30 AM – Third Part of the Great Canon of St. Andrew / Panakhyda; + Bohdan Odezynskyj

6:30 PM – Liturgy of the Presanctified Gifts

THURSDAY, MARCH 6 – THE HOLY FORTY-TWO MARTYRS OF AMORIUM

9:30 AM – Fourth Part of the Great Canon of St. Andrew

FRIDAY, MARCH 7 – THE HOLY HIEROMARTYRS WHO WERE BISHOPS IN CHERSON: BASIL, EPHRAIM, CAPITO, EUGENE, AETHERIUS, AND OTHERS; PASSING INTO ETERNAL LIFE (1935) OF BLESSED LEONID FEDOROV, EXARCH OF THE RUSSIAN CATHOLIC CHURCH, AND MARTYR

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, MARCH 8 – THE VENERABLE FATHER AND CONFESSOR THEOPHYLACTUS, BISHOP OF NICOMEDIA

6:00 PM – Great Vespers

SUNDAY, MARCH 9 – 1ST SUNDAY OF THE GREAT FAST - SUNDAY OF ORTHODOXY; THE HOLY FORTY MARTYRS WHO SUFFERED IN THE LAKE OF SEBASTE

9:30 AM – Divine Liturgy

For All Parishioners

Last Sunday was **Stewardship Sunday**. All pledge forms that were placed in the basket will remain on the altar during the Great Fast. If you did not bring your form last week, please bring it or mail them to the parish this week and it will be added to the basket.

LUNCHEON

On Sunday, March 9, a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for the benefit of the families of “Heaven’s Hundred”.

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.

CHURCH-GOERS

DON'T EXPERIENCE
THE HORROR OF
ARRIVING TO CHURCH
AS EVERYONE IS
LEAVING!



Before going to bed
next Saturday
CHANGE YOUR CLOCK



CHANGE YOUR BATTERY



Lenten Services at

Holy Angels Byzantine Church

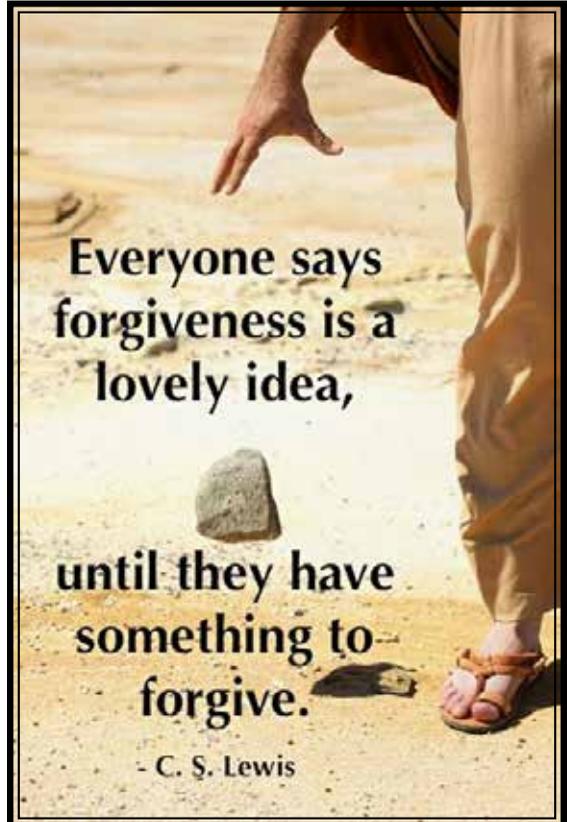
During the Great Fast, Holy Angels celebrates a Morning Service with Communion each Wednesday at 10:00 AM. On Fridays, the Presanctified Liturgy is celebrated at 7:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

Did You Know We're on Facebook?

“Like” us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may “Like” us too? <https://www.facebook.com/pages/St-John-the-Baptizer-Ukrainian-Catholic-Church/137098752989860>

A Lenten Reflection: What to Give up...

- Give up complaining – focus on gratitude.
- Give up pessimism – become an optimist.
- Give up sin – turn to virtue.
- Give up worry – trust Divine Providence.
- Give up discouragement – be full of hope.
- Give up bitterness – turn to forgiveness.
- Give up hatred – return good for evil.
- Give up negativism – be positive.
- Give up anger – be more patient.
- Give up pettiness – become mature.
- Give up gloom – enjoy the beauty that is all around you.
- Give up jealousy – pray for trust.
- Give up gossiping – control your tongue.
- Give up harsh judgments – think kindly thoughts.
- Give up giving up – hang in there!



March Birthdays:

Danylo Drogobytsky –	3/1
Lubomyra Yoldas –	3/2
Olena Bankston –	3/5
Askold Haywas –	3/10
Roman Drogobytsky –	3/17
Oksanna Hirniak –	3/21
Maria Odezynskyj –	3/24
Artem Drogobytsky –	3/27

*Многая і благая літа!
Many blessed years!*

This article was meant for last week but was preempted by the statement from our bishops

FOOD FOR THE GODS

melkite.org

SAY GOOD-BYE TO MEAT

In the fasting practice common to all Byzantine Churches Meatfare Sunday is the last day on which meat would be eaten until Pascha. This is the first step towards the fuller discipline of the Great Fast when dairy products would not be eaten as well. This is why next Sunday is called Cheesefare Sunday (good-bye to dairy products).

Why is meat targeted in the Fast? Certainly in most places meat is a special festive dish. We think of the fatted calf which the father ordered slain to welcome his prodigal son back home. In some disciplines other festive items like wine and oil are avoided as well. As Christ said when pressed by the Pharisees about His disciples' behavior, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast" (Matthew 9:15).

In many cultures to this very day meat is a luxury. Numerous people regularly get their protein from beans or pulses, not meat. It's too expensive. One of the reasons why American fast food has become so popular throughout the world is that it makes meat affordable to more people than ever before.

There is another reason why we avoid meat on fast days. During the Lenten season we seek to focus on restoring the likeness to God within us, to stress the quality bestowed on us at the beginning and lost at the fall. During the Fast we seek to return to the Garden of Eden, as it were, to return to Paradise, and no one ate meat in the Garden.

According to the Book of Genesis, "God said, 'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food'; and it was so" (Genesis 1:29-30). We were all vegetarians in Eden. By avoiding meat we are symbolizing our desire to return to Eden, to recover our nature as God meant it to be.

The Book of Genesis paints a picture of human history in a downward spiral to the time of Noah and the flood. According to Genesis, after that catastrophe, God began restoring humanity on the

earth. Part of that restoration included the addition of meat to our diet. God said to Noah, "Every moving thing that lives shall be food for you. I have given you all things, even as [I gave] the green herbs" (Genesis 9:15). Our fasting from meat, then, is not to avoid something bad but to express our desire for something better.

As the Jewish people developed, the meat of certain animals, fish and other sea creatures came to be considered as "unclean," unfit for God's Chosen People. This served in part to stress their particular relationship to God and distinguish them from others. In the New Testament we see that this distinction is abolished; there would be no separation between Jews and Gentiles and no unclean foods. This is expressed in the Acts of the Apostles which records St. Peter's vision of a sheet lowered from the heavens containing all kinds of animals. Peter was told to eat but he refuses on the ground that these animals were unclean. Then a voice from heaven told him, "What God has cleansed you must not call common" (Genesis 10:15). Gentiles and all foods were acceptable to the Creator and were to be received by the followers of Christ.

FOOD OFFERED TO IDOLS

One of the issues facing the early Church was the question of food offered to idols, as described in the Epistles of St Paul. As the Church moved into Europe it encountered groups that observed religious meals in which food offered to deities, or even the spirits of the dead, was consumed.

Some believers were scandalized to see other Christians sharing in these meals. Paul begins his response to this question by saying, "Now concerning things offered to idols: We know that we all have knowledge" (1 Corinthians 8:1). By this he meant that we know that this means nothing because idols are nothing: "We know that an idol is nothing in the world, and that there is no other God but one" (v.4). In essence, then, eating this food didn't matter because all the idols in the world couldn't make food anything other than God's creation.

There was another side to the question which Paul finds even more important. Some new believers didn't understand this principle and so were shocked to see other – presumably more mature – Christians eating or thought that the idol must be real after all.

So Paul recasts the question: it's not about eating food but about the effect on new believers. "Knowledge puffs up," he writes, "but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. . . . for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled" (v. 1-2,7). So don't eat, not because of the idols, but because harming the faith of the weak is more unchristian than eating this food.

We hear this teaching today to remind us that

our fasting is not about right and wrong food so much as it is about supporting the faith of our fellow believers. The Church's fasting days and seasons are shared experiences, actions that we are meant to do together. There are times when a person may fast privately and this fasting should be done in secret. Fasting seasons, however, are common activities and if I denigrate them or excuse myself from them I am weakening the resolve of others. In addition I am missing out on an experience that will heighten the joy of Pascha, when the Bridegroom is with us again.



Have you filled out your pledge card?

I give an offering on a regular basis. Why is it important that I pledge?

Answer: All offerings are appreciated; however, pledges are important to permit our parish to budget each year. We are planning a balanced budget, and we will use pledges for estimating revenue.

Does our parish receive financial support from the Eparchy?

Answer: No. The Eparchy provides certain non-financial resources but no financial support. Our parish is assessed a yearly sum (*Cathedraticum*) to support the operation of the Eparchy.

How much should I pledge? Is there a specific required or recommended percentage of income?

Answer: We ask members and other supporters to be generous with their pledges, taking into account the value of our parish and the importance of its mission. There is no required percentage of income; however, for this coming year, we are asking you to consider a goal of eventually pledging 5-10% of income.

If I want to pledge, how do I do it?

Answer: You can place your pledge card in the offering basket, or mail in your pledge card.

Can others see my pledge amounts, or is it confidential?

Answer: The amount of your pledge is confidential and is viewed only by the pastor and the financial committee. As part of their follow up efforts, the members of the Stewardship Committee will know who has pledged or not (but not the amount)

Is my pledge an enforceable contract? What if I am uncertain about the future and am reluctant to pledge?

Answer: Your pledge is not an enforceable contract. Although we ask that all pledges be a reflection of a real intent to give, if you have a change in circumstance, you can change your pledge at any time during the year by submitting a revised pledge card.

Does the amount of my pledge or offering affect my standing in the parish?

Answer: No. Neither membership nor opportunities to serve are conditioned upon your pledging a certain amount or at all.

When the offering basket is passed around, I notice that some don't put anything in. Why?

Answer: There are many ways to pledge and give. Some of our parishioners are pledging and donating electronically, so there is no need to place a check or money in the offering basket. Others may give an offering only periodically.

МОЛИТВА СВ. ЄФРЕМА СИРІЙЦЯ

Господи і Владико життя Мого! Духа лінивства, недбайливости, властолюб'я і пустомовства віджени від мене. *(доземний поклін)*

Духа чистоти, покори, терпеливості й любови даруй мені, рабу твоєму [рабі Твоїй]. *(доземний поклін)*

Так, Господи, Царю! Дай мені бачити гріхи мої і неосуджувати брата чи сестру мою, бо Ти благословен еси на віки віків. Амінь. *(доземний поклін)*

Боже, милостивий будь мені грішному! *(поклон)*
Боже, очисти гріхи мої і помилуй мене! *(поклон)* 4x
Без числа нагрішив я, Господи, прости Мені! *(поклон)*

Господи і Владико життя Мого! Духа лінивства, недбайливости, властолюб'я і пустомовства віджени від мене.

Духа чистоти, покори, терпеливості й любови даруй мені, рабу твоєму [рабі Твоїй].

Так, Господи, Царю! Дай мені бачити гріхи мої і неосуджувати брата чи сестру мою, бо Ти благословен еси на віки віків. Амінь. *(доземний поклін)*

PRAYER OF ST. EPHREM THE SYRIAN

O Lord and Master of my life! Take from me the spirit of indifference and discouragement, lust of power, and idle chatter. *(prostration)*

But give rather the spirit of wholeness of being, humble-mindedness, patience, and love to Your servant. *(prostration)*

Yea, O Lord and King! Grant me to see my own errors and not to judge my brother or sister; For You are blessed unto ages of ages. Amen. *(prostration)*

God, be merciful to me a sinner! *(bow)*
God, cleanse me of my sins and have mercy on me! *(bow)* 4x
I have sinned without measure, forgive me O Lord! *(bow)*

O Lord and Master of my life! Take from me the spirit of indifference and discouragement, lust of power, and idle chatter.

But give rather the spirit of wholeness of being, humble-mindedness, patience, and love to Your servant.

Yea, O Lord and King! Grant me to see my own errors and not to judge my brother or sister; for You are blessed unto ages of ages. Amen. *(prostration)*

GENERAL RULES 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 Orthodox 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 Orthodox 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.

By Protopresbyter Alexander Schmemmann

Sunday offering for February 23

Amount	Number
\$10.00	2
\$12.00	1 (loose)
\$20.00	4
\$25.00	1
\$40.00	3
\$50.00	3
\$80.00	1
\$100.00	2
\$200.00	1
\$300.00	1
<hr/>	
\$1202.00	

Parishioner Total: \$1177.00

Visitor Total: \$25.00

Average / parish household (42):

\$28.71

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$948.00)**

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.

Looking Ahead:

- ❖ March 3rd – The Great Fast Begins
- ❖ March 9th – Benefit Luncheon & Shevchenko Celebration
- ❖ March 15th – 2nd All Souls Saturday
- ❖ March 22nd – 3rd All Souls Saturday
- ❖ March 23rd – Sunday of the Holy Cross
- ❖ March 25th – Annunciation
- ❖ March 30th – “Soup’s On” Sunday

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**

4400 Palm Avenue
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

Proclaim a Fast, Spare Your People!

Yet even now, says the Lord,
return to me with your whole heart,
with fasting, weeping, and mourning.
Rend your hearts, not your garments,
and return to the Lord, your God,
For he is gracious and merciful,
slow to anger, abounding in steadfast love,
and relenting in punishment.
Perhaps he will again relent
and leave behind a blessing,
Grain offering and libation
for the Lord, your God.

Blow the horn in Zion!
Proclaim a fast,
call an assembly;
Gather the people,
sanctify the congregation;
Assemble the elderly;

gather the children,
even infants nursing at the breast;
Let the bridegroom leave his room,
and the bride her bridal tent.

Between the porch and the altar
let the priests weep,
let the ministers of the Lord weep and say:
"Spare your people, Lord!
do not let your heritage become a disgrace,
a byword among the nations!
Why should they say among the peoples,
'Where is their God?'"

Then the Lord grew jealous for his land and
took pity on his people.

The Prophet Joel 2: 12-18