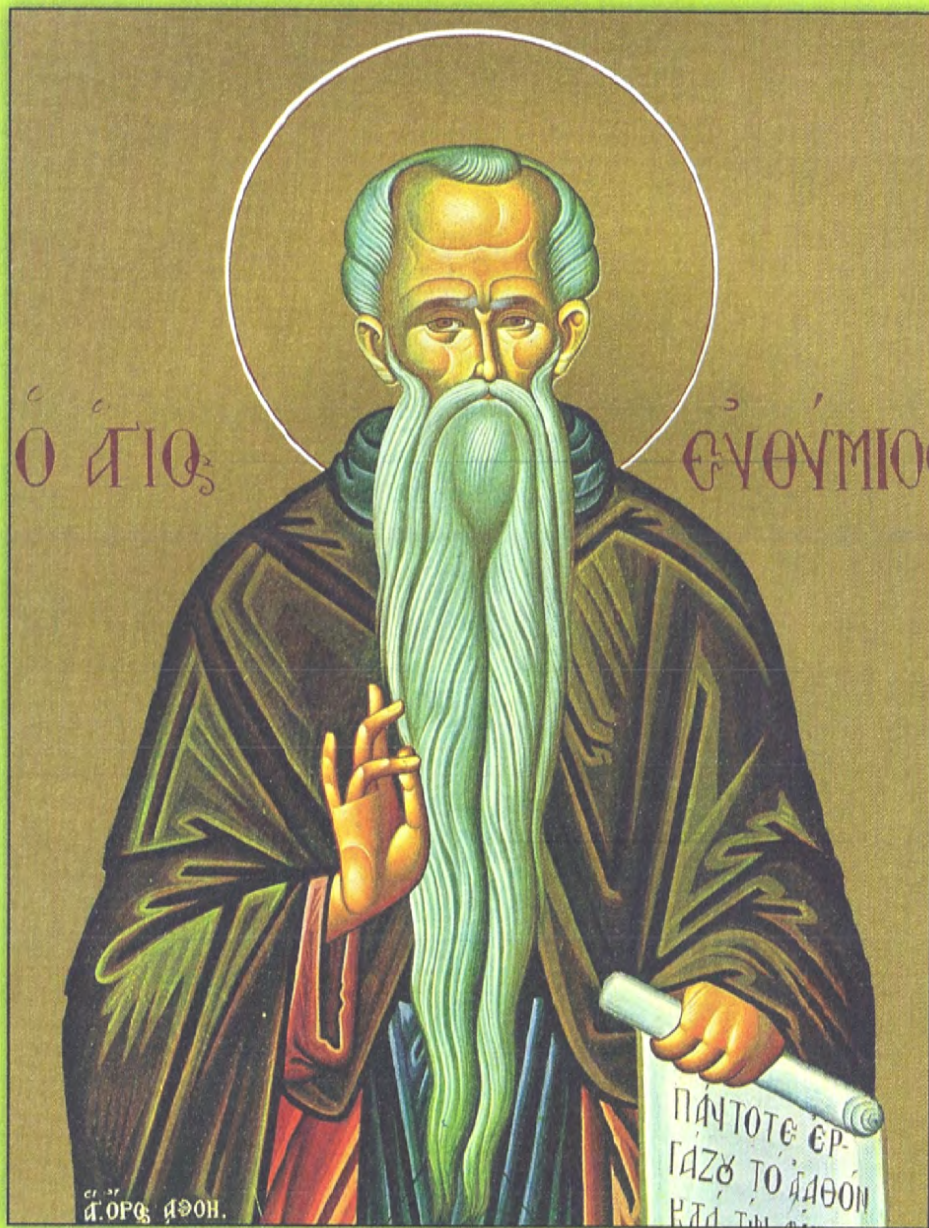


SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of Euthymius the Great -- January 20th

January 20, 2013
SUNDAY OF THE PUBLICAN & PHARISEE
OUR VENERABLE AND GOD-BEARING FATHER EUTHYMIUS THE GREAT
Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 21 – JANUARY 27

SATURDAY, JANUARY 26 – 1ST ALL-SOULS SATURDAY; OUR VENERABLE FATHER XENOPHON OF
CONSTANTINOPLE, MARY, HIS WIFE, AND THEIR SONS, ARCADIUS AND JOHN

6:00 PM – Great Vespers

SUNDAY, JANUARY 27 – SUNDAY OF THE PRODIGAL SON; THE TRANSLATION OF THE RELICS OF OUR
HOLY FATHER JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE

9:30 AM – Divine Liturgy

For All Parishioners

Mark Your Calendars

Next Sunday, January 27: after Divine Liturgy. Potluck followed by “Popcorn and a Movie with the Sisters.” A presentation of “Women of Faith” about the 100th anniversary of the Basilian Sisters in North America.

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House Blessings

It is our custom to have our homes blessed with the holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed please let Fr. James know. If you have any questions about house blessings, what is involved, why we bless our homes, etc., please speak with Fr. James.

Catechetical Video Series

Today, after the Divine Liturgy we continue showing a series of catechetical videos. The first series to be shown will be “Catholicism” by Fr. Robert Barrons.

Please attend! Будьмо Уважні!

Welcome to Our Visitors

We warmly welcome all those who are visiting from near and far. Please consider staying for a bite to eat at our coffee hour following the service. But even if you have to run, we thank you for worshipping with us today, and we wish you a blessed remainder of your visit!

Sunday offering for January 13

Amount	Number
\$10.00	3
\$15.00	1
\$23.00	1 (loose)
\$40.00	2
\$45.00	1
\$50.00	2
\$80.00	1
\$400.00	1
<hr/>	
\$773.00	12 Parishioners

Parishioner Total: 773.00

Average / parish household (40): \$18.85

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$1205.00)**

Second Collection: \$20.00

U.S. Bishops Call For ‘Nine Days Of Prayer, Penance And Pilgrimage’ Surrounding 40th Anniversary Of Roe V. Wade

January 16, 2013

WASHINGTON—The U.S. bishops’ Committee on Pro-Life Activities urges Catholics nationwide to participate in Nine Days of Prayer, Penance and Pilgrimage, January 19-27, marking the 40th anniversary of Roe v. Wade. The intentions for these nine days will be for healing and conversion, for elected officials who support abortion and for all people whose lives have been forever changed by an abortion.

“The bishops recognize that prayer is the foundation of all our efforts on behalf of human life,” said Tom Grenchik, executive director of the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops (USCCB). “These nine days of focused prayer and sacrifice are a great opportunity for people across the nation to unite their voices in prayer to God. Through this prayer campaign, I hope that many will be blessed with a new spirit of faith and encouragement in their pro-life efforts.”

Key events during the Nine Days are the National Prayer Vigil for Life, January 24-25 (<http://www.usccb.org/prayer-and-worship/resources/index.cfm>), and the Rally and March for Life, January 25 (<http://www.marchforlife.org> . . .), all being held in Washington.

A youth video contest is open to middle and high school students, who are invited to submit a 30-60-second video that should be recorded while participating in activities surrounding the 40th anniversary of Roe v. Wade. Details of the contest are available at www.usccb.org/about/pro-life-activities/january-ro-e-events/video-contest-for-high-school-age-pilgrims.cfm. Also, young adults are encouraged to use their Facebook profile pictures to support the sanctity of life. Details are available at www.usccb.org/about/pro-life-activities/january-ro-e-events/upload/Pro-Life-Profiles-Flyer.pdf.

USCCB will also feature guest bloggers the week of January 22 providing their personal pro-life testimonials at <http://usccbmedia.blogspot.com>.

Each day’s novena content includes an intercession, brief prayers and a reflection, daily suggestions for concrete acts of prayer, penance and charity, and a powerful abortion-related myth/reality fact. People can sign up to receive the novena daily by email by visiting www.usccb.org/9days, or by text message by texting “9days” to 99000. The novena will also be posted daily on “People of Life,” the USCCB Pro-Life Secretariat’s Facebook page, and tweeted from “USCCB” on Twitter.

Additional activities may be sponsored by local parishes and/or dioceses. Suggestions include a special Mass or holy hour with a Blessing of Pro-Life Pilgrims for those traveling to distant Masses, rallies, marches, and other events marking the Roe anniversary, a “40 Hours Devotion” or a Holy Hour for Life, including a “Prayer Service for Forgiveness and Healing,” and a closing “Holy

Hour for Reparation and Healing.” Prayer resources and program models for these suggested activities are available at www.usccb.org/9days.

Suggested prayer that can be said each day 1/19 - 1/27

(Taken from the Byzantine Service of Supplication for the innocents killed by abortion)

O most merciful, all gracious and compassionate Lord Jesus Christ our Savior, Son of God: we entreat You, most gracious Master: look with compassion upon Your children who have been condemned to death by the unjust judgement of the people. As You have promised to bestow the heavenly kingdom on them born of water and the Spirit, and who in blamelessness of life have been translated to You. As You said, “Let the little children to come to me, for of such is the kingdom of heaven,” - we humbly pray, according to Your unfailing promise: grant the inheritance of Your kingdom to the multitude of spotless infants who have been cruelly murdered by the abortionists of this land; for You are the resurrection and the life and the repose of all Your servants and of these innocent ones, O Christ our God. Turn the hearts of those who seek to destroy Your little ones. We beseech You to pour forth Your healing grace upon them, that they may be convicted in their hearts and turn from their evil ways. Remember all of them that kill Your innocent children as on the altars of Moloch, and do not render to them what their deeds deserve, but according to Your great mercy convert them; granting them a complete change of heart; bring the unbelieving to true faith and piety, because we believe that by Your grace that they may turn from evil and do good. O Holy Master, Almighty Father and pre-eternal God, Who alone made and direct all things; Who rises up quickly against the evil of the impious ones; Who, by providence, teaches Your people preservation of justice and the obliteration of evil on earth; Who condescends to raise up warriors for the protection of the people of God: we entreat You with compunction, that as You gave David power to defeat Goliath, and as You condescended through Judas Maccabeus, to seize victory from the arrogant pagans who would not call on Your Name; so too, grant protection to us, Your servants against the enemies rising against us as we go forth to do spiritual battle against the evil one and those who do his will rather than Yours. For You are a merciful God, and You love mankind, and to You do we give glory: to the Father, and to the Son, and to the Holy Spirit. Now and ever, and forever. Amen.

THE SOCIETY OF ST. JOHN CHRYSOSTOM
Western Region
Presents:

Mothers of the Church, East and West,

Saturday, January 26, 2013;
10:00 a.m.-1:00 p.m.

Holy Cross Melkite Greek-Catholic Church
451 Madison Ave., Placentia, CA 92870,
(714) 985-1710

Speakers

East: Rt. Rev. Archimandrite James Babcock; Pastor, Virgin Mary
Melkite Community serving the Temecula/San Marcos area.

West: TBA

Moderator: V. Rev. George Morelli, Ph.D., Pres., SSJC-WR.
Assist. Pastor, St. George Antiochian Orthodox Church, San Diego.

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*A freewill offering will be taken.*  
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Business meeting of The Society of St. John Chrysostom-Western Region. (approx. 1 p.m.)
during lunch. All welcome. Please bring your brown bag lunch

Directions: 57 FWY, (N. or S). Exit: Yorba Linda; East to N. Placentia; Right (South) on N.
Placentia; Left (East) on Madison. Church is on N. side of Madison. Ample parking.

The Society of St. John Chrysostom-Western Region, is an ecumenical organization of laity and clergy of the Eastern and Oriental Orthodox Churches and the Eastern Catholic and Roman Catholic Churches which was established to make known the history, worship, spirituality, discipline and theology of Eastern Christianity, and to work for the fullness of unity desired by Jesus Christ.

SEVEN MYSTERIES (SACRAMENTS) OF THE HOLY CATHOLIC/ORTHODOX CHURCH

A Sacrament is a Holy Mystery of the Church, a physical sign which confers invisible Grace. There are seven Great Sacraments in the Orthodox/Catholic Faith, but there are minor sacraments as well, and everything in the Church can be considered sacramental



Baptism beings the Christian's life in the Church and unites him to Christ through His Death and Resurrection. Immersion is the preferred method of Baptism in the Eastern Church, and infant Baptism is the norm. Children are full members of the Church from their baptism forward. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."* Matthew 28:19



Chrismation is the mystery through which the Holy Spirit is bestowed upon the Christian through anointing with Chrism (Myro) as it was upon the twelve Disciples at Pentecost through fire. *"...He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."* II Corinthians 1:21b-22



Eucharist, or Communion, is the Mystery which takes place during the Divine Liturgy and is the central Mystery of the Catholic/Orthodox Faith. During the Eucharistic Liturgy the prosphora (bread) and wine become the Body and Blood of Christ through the descent of the Holy Spirit upon them. The Catholic and Orthodox Church practice a closed communion which is available to Catholic Orthodox Christian who have properly prepared themselves. *"He took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you: do this in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."* Luke 22:19-20

Priests and Bishops wear the epitrachelion as a symbol of their priesthood. The seven crosses on an epitrachelion (one on the back and six on the front) represent the seven mysteries (sacraments) of the church.



Ordination is the one sacrament which cannot be bestowed by the priest but which is bestowed upon him by the bishop. It sets the person aside for ministry in the Church and God's work. *"And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."* (Acts 14:23)



Marriage, or Matrimony, is the Mystery through which a man and a woman are joined forever before God. Mutual salvation and raising children are the goals of a Christian marriage and the community of the family is to be an image of the Holy Trinity. *"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh so they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."* Matthew 15:5-6



Confession is the Mystery in which the sins committed after baptism are forgiven and we are reconciled to Christ; it renews the purity of the Christian's Baptism. *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* 1 John 1:9



Unction is a Mystery through which Catholic/Orthodox Christian receive physical and spiritual healing by being anointed with oil. The service is often performed during Holy Week, but private services for healing may be arranged with the priest. *"...let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven"* James 5:14-15



CALCULATING CHRISTMAS

Abbreviated from touchstonemag.com/William Tighe

Many Christians think that Christians celebrate Christ's birth on December 25th because the church fathers appropriated the date of a pagan festival. Almost no one minds, except for a few groups on the fringes of American Evangelicalism, who seem to think that this makes Christmas itself a pagan festival. But it is perhaps interesting to know that the choice of December 25th is the result of attempts among the earliest Christians to figure out the date of Jesus' birth based on calendrical calculations that had nothing to do with pagan festivals.

Rather, the pagan festival of the "Birth of the Unconquered Sun" instituted by the Roman Emperor Aurelian on 25 December 274, was almost certainly an attempt to create a pagan alternative to a date that was already of some significance to Roman Christians. Thus the "pagan origins of Christmas" is a myth without historical substance.

A Mistake

The idea that the date was taken from the pagans goes back to two scholars from the late seventeenth and early eighteenth centuries. Paul Ernst Jablonski, a German Protestant, wished to show that the celebration of Christ's birth on December 25th was one of the many "paganizations" of Christianity that the Church of the fourth century embraced, as one of many "degenerations" that transformed pure apostolic Christianity into Catholicism. Dom Jean Hardouin, a Benedictine monk, tried to show that the Catholic Church adopted pagan festivals for Christian purposes without paganizing the gospel.

In the Julian calendar, created in 45 B.C. under Julius Caesar, the winter solstice fell on December 25th, and it therefore seemed obvious to Jablonski and Hardouin that the day must have had a pagan significance before it had a Christian one. But in fact, the date had no religious significance in the Roman pagan festival calendar before Aurelian's time, nor did the cult of the sun play a prominent role in Rome before him...

As things actually happened, Aurelian, who ruled from 270 until his assassination in 275, was hostile to Christianity and appears to have promoted the establishment of the festival of the "Birth of

the Unconquered Sun" as a device to unify the various pagan cults of the Roman Empire around a commemoration of the annual "rebirth" of the sun. He led an empire that appeared to be collapsing in the face of internal unrest, rebellions in the provinces, economic decay, and repeated attacks from German tribes to the north and the Persian Empire to the east.

In creating the new feast, he intended the beginning of the lengthening of the daylight, and the arresting of the lengthening of darkness, on December 25th to be a symbol of the hoped-for "rebirth," or perpetual rejuvenation, of the Roman Empire, resulting from the maintenance of the worship of the gods whose tutelage (the Romans thought) had brought Rome to greatness and world-rule. If it co-opted the Christian celebration, so much the better.

A By-Product

It is true that the first evidence of Christians celebrating December 25th as the date of the Lord's nativity comes from Rome some years after Aurelian, in A.D. 336, but there is evidence from both the Greek East and the Latin West that Christians attempted to figure out the date of Christ's birth long before they began to celebrate it liturgically, even in the second and third centuries. The evidence indicates, in fact, that the attribution of the date of December 25th was a by-product of attempts to determine when to celebrate his death and resurrection.

How did this happen? There is a seeming contradiction between the date of the Lord's death as given in the synoptic Gospels and in John's Gospel.

The synoptics would appear to place it on Passover Day (after the Lord had celebrated the Passover Meal on the preceding evening), and John on the Eve of Passover, just when the Passover lambs were being slaughtered in the Jerusalem Temple for the feast that was to ensue after sunset on that day.

Solving this problem involves answering the question of whether the Lord's Last Supper was a Passover Meal, or a meal celebrated a day earlier, which we cannot enter into here. Suffice it to say that the early Church followed John rather than the synoptics, and thus believed that Christ's death would have taken place on 14 Nisan, according to the Jewish lunar

calendar or approximately April 6th according to the Roman calendar...

In contrast, 2nd-century Latin Christians in Rome and North Africa, by the time of Tertullian, had concluded that he died on Friday, March 25th 29 A.D.

Integral Age

So in the East we have April 6th, in the West, March 25th. At this point, we have to introduce a belief that seems to have been widespread in Judaism at the time of Christ, but which, as it is nowhere taught in the Bible, has completely fallen from the awareness of Christians. The idea is that of the “integral age” of the great Jewish prophets: the idea that the prophets of Israel died on the same dates as their birth or conception.

This notion is a key factor in understanding how some early Christians came to believe that December 25th is the date of Christ’s birth. The early Christians applied this idea to Jesus, so that March 25th and April 6th were not only the supposed dates of Christ’s death, but of his conception or birth as well. There is some fleeting evidence that at least some first- and second-century Christians thought of March 25th or April 6th as the date of Christ’s birth, but rather quickly the assignment of March 25th as the date of Christ’s conception prevailed.

It is to this day, commemorated almost universally among Christians as the Feast of the Annunciation, when the Archangel Gabriel brought the good tidings of a savior to the Virgin Mary, upon whose acquiescence the Eternal Word of God (“Light of Light, True God of True God, begotten of the Father before all ages”) forthwith became incarnate in her womb. What is the length of pregnancy?

Nine months. Add nine months to March 25th and you get December 25th; add it to April 6th and you get January 6th. December 25th is Christmas, and January 6th is Epiphany.

Christmas (December 25th) is a feast of Western Christian origin. In Constantinople it appears to have been introduced in 379 or 380. From a sermon of St. John Chrysostom, at the time a renowned ascetic and preacher in his native Antioch, it appears that the feast was first celebrated there on 25 December 386. From these centers it spread throughout the Christian East, being adopted in Alexandria around 432 and in

Jerusalem a century or more later. The Armenians, alone among ancient Christian churches, have never adopted it, and to this day celebrate Christ’s birth, manifestation to the magi, and baptism on January 6th.

Western churches, in turn, gradually adopted the January 6th Epiphany feast from the East, Rome doing so sometime between 366 and 394. But in the West, the feast was generally presented as the commemoration of the visit of the magi to the infant Christ, and as such, it was an important feast, but not one of the most important ones—a striking contrast to its position in the East, where it remains the second most important festival of the church year, second only to Pascha (Easter).

In the East, Epiphany far outstrips Christmas. The reason is that the feast celebrates Christ’s baptism in the Jordan and the occasion on which the Voice of the Father and the Descent of the Spirit both manifested for the first time to mortal men the divinity of the Incarnate Christ and the Trinity of the Persons in the One Godhead.

A Christian Feast

Thus, December 25th as the date of the Christ’s birth appears to owe nothing whatsoever to pagan influences upon the practice of the Church during or after Constantine’s time. It is wholly unlikely to have been the actual date of Christ’s birth, but it arose entirely from the efforts of early Latin Christians to determine the historical date of Christ’s death.

And the pagan feast which the Emperor Aurelian instituted on that date in the year 274 was not only an effort to use the winter solstice to make a political statement, but also almost certainly an attempt to give a pagan significance to a date already of importance to Roman Christians. The Christians, in turn, could at a later date re-appropriate the pagan “Birth of the Unconquered Sun” to refer, on the occasion of the birth of Christ, to the rising of the “Sun of Salvation” or the “Sun of Justice.”





**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

The Power of Faith

The power of faith is enormous. It is so great that it not only saves the believer: thanks to one's faith others are saved also. The paralytic at Capernaum did not have faith. But the men who brought him to Jesus and let him down through the roof had it. The soul of the sick man was ill as well as his body. ... The stretcher-bearers believed and the paralytic had the benefit of being healed because of it.

Then there is the death of Lazarus. Four days had passed. His dead body was already decomposing. How could one who had been dead for so many days believe and himself ask for the Deliverer? He could not possibly do so, but his sisters provided the faith for him. When they met the Lord, one sister fell down at His feet. He asked, "Where have you laid him?" The

other sister said, "Lord, by this time there will be a bad smell." Then the Lord said, "If you believe you will see the glory of God." As if to say, "As regards faith, you must take the place of the dead man." And the faith of the sisters succeeded in calling Lazarus back from the hereafter.

So if these two women by believing in place of the other were able to secure his resurrection, how much more certainly will you be able to secure it for yourself by your own faith?

Perhaps your own faith is feeble. Nevertheless, the Lord who is love will stoop down to you, provided only you are penitent and can say sincerely from the depths of your soul: "Lord, I believe. Help my unbelief."

St. Cyril of Jerusalem