

## MEATFARE SUNDAY



*Icon of the Encounter with Simeon -- February 2nd*



**January 31, 2016**

**SUNDAY OF THE LAST JUDGMENT (MEATFARE) – TONE 3**  
**THE HOLY WONDERWORKERS AND UNMERCENARIES CYRUS AND JOHN**  
**SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 1 – FEBRUARY 7**

MONDAY, FEBRUARY 1		
6:00 PM	–	Great Vespers for The Encounter (Satisfies the Obligation)
TUESDAY, FEBRUARY 2		<i>THE ENCOUNTER OF OUR LORD, GOD AND SAVIOR JESUS CHRIST WITH THE RIGHTEOUS SIMEON AND ANNA (OBLIGATORY FEAST)</i>
9:30 AM	–	Divine Liturgy
THURSDAY, FEBRUARY 4		OUR VENERABLE FATHER ISIDORE OF PELUSIUM
9:30 AM	–	Divine Liturgy; ✙ Ihor Bohachevsky - Req: Maria Odezynskyj
SATURDAY, FEBRUARY 6		
6:00 PM	–	Great Vespers
SUNDAY, FEBRUARY 7		<i>SUNDAY OF THE EXPULSION OF ADAM AND EVE FROM PARADISE (CHEESEFARE); OUR HOLY FATHER PARTHENIUS, BISHOP OF LAMPACUS; PASSING INTO ETERNAL LIFE (1957) OF BLESSED PETRO VERHUN, APOSTOLIC VISITATOR OF FORCED LABORERS IN GERMANY AND MARTYR OF SIBERIA</i>
8:45 AM	–	Divine Praises
9:30 AM	–	Divine Liturgy For All Parishioners

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*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive – будьмо уважні!*

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***Cheesefare***

*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. This is a beautiful opportunity to begin the fast with mutual forgiveness.*

**Looking Ahead:**

- ❖ February 2nd – Encounter (Obligatory)
- ❖ February 7th – Cheesefare Sunday
- ❖ February 8th – The Great Fast begins (day of strict fast)
- ❖ February 20th – 2nd All Souls Saturday
- ❖ February 27th – 3rd All Souls Saturday
- ❖ February 28th – Sunday of the Holy Cross
- ❖ March 5th – 4th All Souls Saturday
- ❖ March 12th – Akathist Saturday
- ❖ March 20th – Flowery Sunday
- ❖ March 25th – Annunciation & Great and Holy Friday
- ❖ March 27th – Pascha

## THE SOCIAL VIRTUES TO BE PRACTICED

*By St. Nikolai Velimirovich (+1956)*

**Give Alms:** “When you give alms, do not sound a trumpet as do the hypocrites, that they might receive praise from men. Let not your right hand know what your left hand is doing. And your Father who sees in heaven shall reward you openly.”

**Give without hesitation:** “Give to him that asks, and do not turn away the one who desires to borrow from you.” (Matthew 5:42) Give all in the name of Christ and for the brotherhood’s sake.

**Love your enemies:** “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:44). There is no other way to cooperate with Christ, or to establish peace and brotherhood.

**Forgive your brother:** “If your brother trespass against you, rebuke him, and if he repents, then forgive him. And if he trespasses against you seven times a day, and seven times a day turns to you and says, “I repent”, then you shall forgive him (Luke 17:3-4). Try to experience the joy of forgiving.

**Be Humble:** Christ was born in a stable. Why should we then strive after the highest honors and the first places? “Go down and sit in the lowest seat.” “For whoever exalts himself shall be humbled, and he that humbles himself shall be exalted” (Luke 14:10-11).

**Show pity to sinners:** That is the way to help and reform them. Ridiculing and condemning them is of no avail. Christ considered them sick. He visited them (Zacchaeus), ate with them (Matthew), spoke kindly to them (women sinners), and thereby restored their spiritual health and human dignity.

**Reconcile:** Before going to church, and also before being drawn before a court of law, a Christian should try to reconcile himself with his adversary (Matthew 5:23-25). However, “If your brother shall trespass against you,” take action gradually, as was clearly prescribed by the Lord (Matthew 18:15-17).

**Be Hopeful, Be Optimistic:** In all afflictions, calamities, persecutions, and even tortures and death, a Christian is hopeful. For he remembers Christ’s words: “Great is your reward in heaven.” “Fear not them who kill the body but are not able to kill the soul.” “I have overcome the world.” “All power is given unto Me in heaven and on earth.”



**LORD JESUS CHRIST,  
SON OF GOD,  
SAVIOR**



# ESTABLISHING GOOD HABITS

It is heartening when we in the 21st century find that contemporary experts discover, using scientific methods, what the Church has known and practiced all along. One such recent discovery is that it takes about **six weeks**, or **forty days**, to make a certain practice into a habit. The period of forty days has since Old Testament times been that amount of time necessary to prepare for something significant or purge oneself of something negative. Today, the Church invites us to a forty day fast twice a year: once before the Nativity of our Lord and the other before our Lord's Passion and Resurrection.

Keep in mind, that when we speak of habits, we may either mean something **good** or something **bad**. In the case of the Christian life, we are often speaking of replacing bad habits with good ones.

This process is called **repentance**, since the bad or sinful habits lead to death and away from God, whereas the good habits or virtues lead to God and eternal life.

We often emphasize changing our ways at the beginning of the New Year or during one of the prolonged fast periods of the Church, but **any time is a good time** to begin forming a good habit. In fact, the best time to root out the bad and institute the good is always in the present moment. "Behold, now is the acceptable time, behold now is the day of salvation." (2 Cor. 6:2)

## STEP 1: REALIZE THE PROBLEM

**Motivation** is an essential element for a person to be successful at instituting a new and virtuous habit. We must realize that not all is right in our lives; something needs to change. Once we realize what that something is then we become increasingly sensitive to it, until we become motivated enough to want to do something positive about it. This is the moment when we are most ripe for change. For example, the Prodigal Son was wasting away his life in a foreign land with his father's money, thinking everything was great. It wasn't until life got ugly and uncomfortable that this lost son began to realize something was wrong. He looked around him, seeing the mud, the husks and the swine, and he began to remember his former life with his family. His nakedness, hunger and loneliness in contrast to his former life of bliss and fulfillment brought him to his senses. He had a moment of realization that he needed to change, to get up out of the mud and return to his father with a humble, contrite and repentant heart. This is the first step toward developing a good habit.

## STEP 2: FIRMLY DESIRE CHANGE

The second step is to realize that **change does not happen without struggle and effort**. Sometimes that struggle is the adjustment of our schedule or lifestyle to incorporate whatever habit we are trying to establish. We should also realize that there are forces working against our efforts towards the good and virtuous. The holy Fathers of the Church

have typically listed three such negative forces. **First**, we must contend against our own sinful inclinations and passions, our weaknesses of the flesh and our mortality. **Secondly**, we must be aware of the Evil One and his demons, who ceaselessly wage spiritual war against us and our noble purposes. **Finally**, we must remember that we live in a fallen world whose values oppose those of God. To forget any of these aspects of the spiritual war and not be willing and ready to struggle against them with the help of God is to not be serious in our goal of establishing a good habit.

Continually keeping our motivation fresh in our minds can help us overcome the forces against us. For example, if the habit we are trying to form is to be more diligent in saying our daily prayers, perhaps a helpful thought is to remember how beneficial these prayers are in keeping us in communication with God. As Elder Paisios of the Holy Mountain put it, it is vital for the spiritual soldier to remain in communication with his “base.” If we firmly keep our goal before us, it will help us to remain committed to our purpose.

A third principle to keep in mind in establishing a good and virtuous habit is that much force of will and effort will be necessary, especially at the beginning. This good beginning is vital to sustain our effort. St. John of Sinai, the author of *The Ladder of Divine Ascent*, taught: To lag in the fight at the very outset of the struggle and thereby to furnish a token of our coming slaughter is a very hateful and dangerous thing. A firm beginning will certainly be useful for us when we later grow slack. A soul that is strong at first, but then relaxes, is spurred on by the memory of its former zeal. And in this way new wings are often obtained.

It is important to remember that we may be either fighting against **momentum in the wrong direction** or are faced with no momentum at all, but **inertia**. Either way, physics provides the principle that teaches us that much force and energy are required to move our hearts, minds and bodies in the right direction.

### STEP 3: ACT WITH RESOLVE

Finally, the last step is to **put our good intentions into action**. This should go without saying, but unfortunately it is where we most often fall short. We need to actually begin the process of repentance and establish whatever virtue or good practice we are trying to make into a habit. Most people have good intentions, but not all have active prayer lives, healthy bodies, organized finances or clean homes. The first three steps are important to understand and keep in mind during the struggle, but ultimately all is naught if we do not **move from contemplation to action**. Furthermore, it is vitally important to remember that an action not sustained profits us nothing. How many health clubs grow rich on people who take initial action and join their clubs, but do not sustain their use of their membership for longer than a couple of weeks.

### REMEMBER: HAVE REALISTIC EXPECTATIONS AND SEEK GOD’S HELP

There is **no substitute for self-discipline** when it comes to forming good habits. Having a realistic expectation of the resistance that we will face, will help us to set up the correct routine and stick with it. If we run with patience the race that is set before us, God will give us the strength and grace to continue.

*From an anonymous source*

## What are Meat-fare and Cheese-fare Sundays?

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. It is strongly encouraged to go beyond the minimalism that is so prevalent these days and strive for a fuller observance of the traditional fast. Questions? Please ask Fr. James

## The Great Fast / The Rite of Forgiveness

The Great Fast begins with the service of Forgiveness Vespers. The Sunday before the Great Fast is called Forgiveness Sunday, for on this day we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. So that more people can attend, Forgiveness Vespers will be celebrated following the Cheesy Potluck next Sunday. It is a very important and beautiful part of the Lenten Journey. Please don't miss it!



## General Principles 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 Eastern Christian 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 Eastern

Christian 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.

*Adapted from:  
Protopresbyter Alexander Schmemmann*



NO, I'M NOT TALKING ABOUT TWITTER.  
I LITERALLY WANT YOU TO FOLLOW ME.

— JESUS

“Once a man was asked, ‘what did you gain by regularly praying to God?’ The man replied, ‘nothing... but let me tell you what I lost: Anger, ego, greed, depression, insecurity, and fear of death.’ Sometimes, the answer to our prayers is not gaining but losing; which ultimately is the gain.”

### Sunday offering for January 24

Amount	Number
\$5.00	1
\$15.00	2
\$20.00	2
\$21.00	1 (loose)
\$40.00	3
\$50.00	3
\$100.00	1
\$300.00	1
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\$766.00	

Parishioner Total: \$766.00

Average / parish household (42): \$9.82

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1434.00)**

**Year-to-date deficit: (\$4957.00)**

**Last year's deficit: (\$50,690.00)**



During the Great Fast, which begins on February 8th, 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 2/10, 2/17, 2/24, 3/2, 3/9, and 3/16. Please talk to Olena Bankston to volunteer.

THE PROCRASTINATORS  
ANONYMOUS MEETING HAS  
BEEN POSTPONED  
INDEFINITELY!



#### Pastor:

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***The Presentation***

So even though the arms of Simeon seemed to be presenting the Son, the words of Simeon testified that it was he who was being presented by the Son. Therefore, there can be no question for us about what happened; what was said puts an end to questioning: "Now, therefore, you dismiss your servant in peace." Whoever is dismissed in peace to go to God is presented to God as an offering. And to make it known by whom he was being presented, he said: "For my eyes have seen your compassion." Now, if goodness had not been at work in him, why would he be giving thanks? He was quite properly giving thanks because he had been found worthy to receive into his arms the one whom angels and prophets had eagerly

longed to see: For my eyes have seen your compassion ....

There was no possibility of our Lord becoming lost; those who had been lost were found by him! So the servant, who had been very careful not to become lost, was presented by the Son, who could not be lost. For my eyes have seen your compassion. It is clear that Simeon carried compassion in the baby he carried. He invisibly received peace from the child he visibly held in his arms. That child was glorious even when a feeble little man carried him, and the one who carried him became exalted by Him.

*St. Ephrem the Syrian*

**For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)**