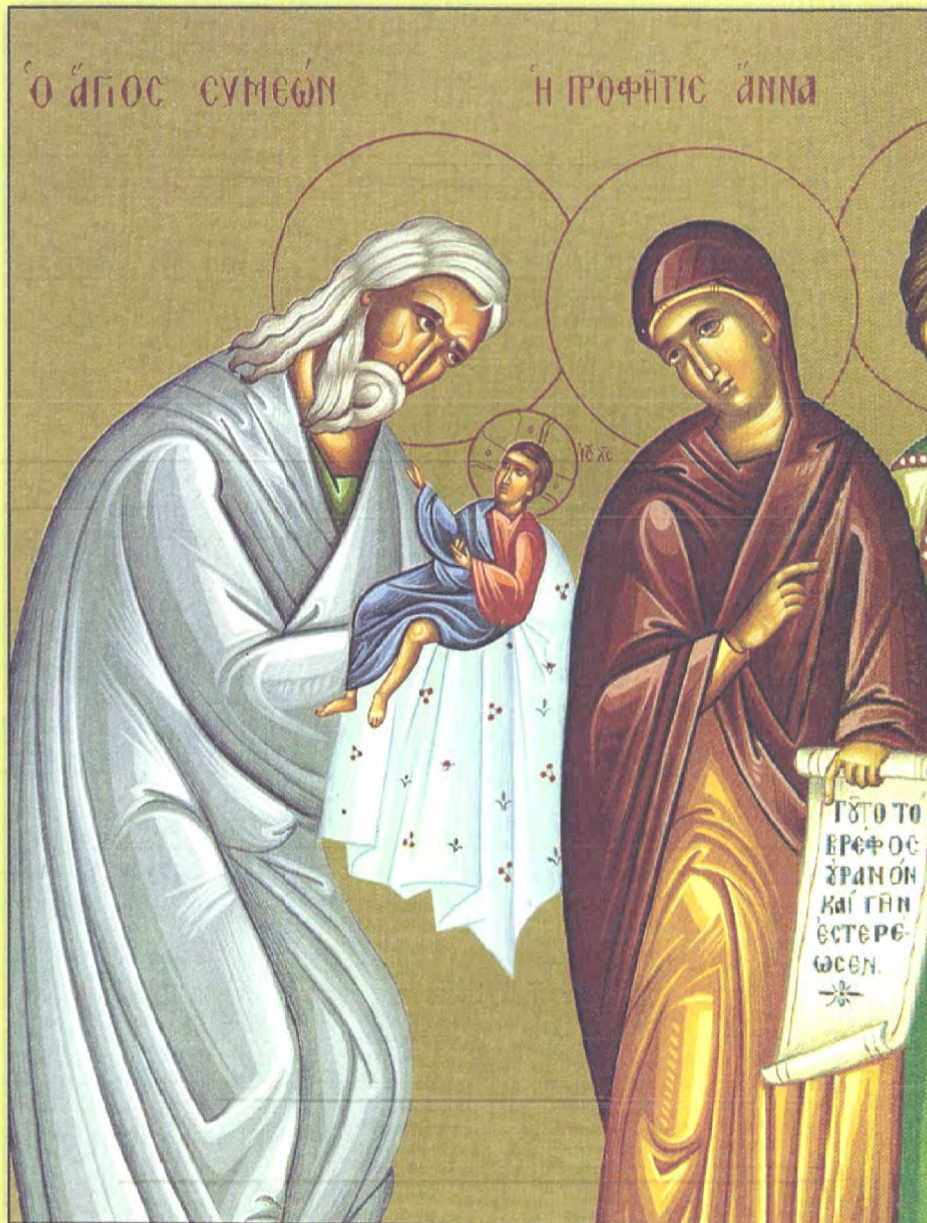


## SUNDAY OF MEATFARE



*Icon of the Prophet Simeon and the Prophetess Anna -- February 3rd*

# February 3, 2013

## POSTFEAST OF THE ENCOUNTER;

SUNDAY OF MEATFARE — OF THE FEARSOME AND LAST JUDGMENT;  
THE HOLY AND RIGHTEOUS SIMEON THE GOD-RECEIVER AND THE HOLY PROPHETESS ANNA

### TONE 3

#### SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 4 – FEBRUARY 10

MONDAY, FEBRUARY 4 – OUR VENERABLE FATHER ISIDORE OF PELUSIUM

9:30 AM – Divine Liturgy      ✙ Ihor Bohachevsky (3rd Anniversary); Req: Maria Odezynskyj

SATURDAY, FEBRUARY 9 – LEAVE-TAKING OF THE ENCOUNTER; ALL HOLY ASCETICAL FATHERS AND MOTHERS; THE HOLY MARTYR NICEPHORUS OF ANTIOCH

6:00 PM – Great Vespers

SUNDAY, FEBRUARY 10 – SUNDAY OF CHEESEFARE; THE HOLY MARTYR CHARALAMPIUS, BISHOP OF MAGNESIA IN THESSALY, AND HIS COMPANIONS

9:30 AM – Divine Liturgy      For All Parishioners

### Mark Your Calendars

**Sunday, February 10:** French Toast Brunch. Next Sunday, February 10th will be a pre-Lenten French Toast Brunch. This will take place after each Liturgy. Cost is: Adult 18 and over: \$10, Ages 13-17: \$5, under 12 FREE. This is the last opportunity to enjoy dairy products before the Great Fast begins. Immediately following the brunch 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.

A fish that is alive swims against the flow of water.  
One that is dead floats down with the water.

A true Christian goes against the current of this  
sinful age.

A false one is swept away by its swiftness.

#### Sunday offering for January 27

Amount	Number
\$5.00	1
\$10.00	2
\$20.00	1
\$40.00	3
\$50.00	1
\$75.00	1
\$82.00	1 (loose)
<u>\$100.00</u>	<u>2</u>
\$572.00	12 Parishioners

Parishioner Total: \$572.00

Average / parish household (40): \$13.95

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1553.00)

Candles: \$38.00

Other donations \$350.00



**During the Great Fast**, which begins on February 11th, 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 2/13, 2/20, 2/27, 3/6, 3/13, and 3/20. Please talk to Olena Bankston to volunteer.

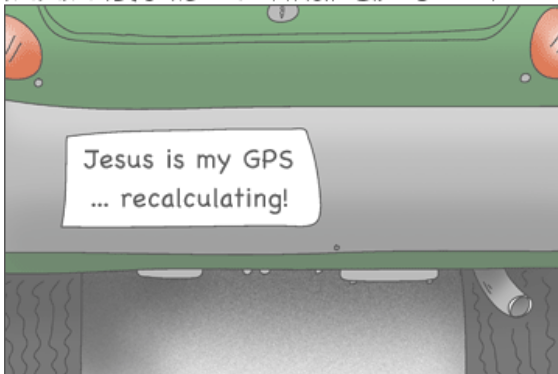
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### Welcome to Our Visitors

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!

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Thanks to Garret Gazlay

01-11-2013

*"The longer we remain without confessing, the worse it is for us, the more entangled we become in the bonds of sin, and therefore the more difficult it is to give and account."*

— St. John Kourios

*"He who busies himself with the sins of other, or judges his brother on suspicion, has not yet even begun to repent or to examine himself so as to discover his own sins."*

— St. Maximos the Confessor

Dear Fr James and Parishioners,

Glory to Jesus Christ!

Thank you for inviting me to your parish community to share the work of the Sisters of St. Basil with you. I enjoyed praying with you at the Sunday Liturgy. The singing was beautiful. The delicious pot luck lunch set a wonderful atmosphere for showing "Women of Spirit".

Thank you for your gifts toward the work of the Sisters also. May your hospitality and generosity be blessed by the Lord a hundredfold.

Gratefully in Christ,  
Sr. Ann Laszok, OSBM

# 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*

## 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**

## Priestly Vestments of the Byzantine Tradition

**Phelonion:** the large vestment worn over all of the other vestments. It is symbolic of the robe that was put on Christ during His Crucifixion and also represents a separation from sin and passion.

**Pectoral Cross:** the cross worn around the neck which denotes priestly status in some traditions. Wooden, silver, gold, and jeweled crosses each refer awards bestowed upon the priest for service to the Church. Some priests of high rank are blessed to wear two crosses.

**Zone:** the belt which holds awards and the epitachelion in place while the priest is fully vested and thus represents a priest's readiness to serve.

**Palitza:** a diamond shaped piece of cloth worn on the right hip. This award in the slavic traditions is conferred after the gold pectoral cross. In the Greek traditions it denotes the wearer's blessing to hear confessions. It is a symbolic sword which represents the priest as a spiritual warrior, and the Gospel as the sword of the Spirit.

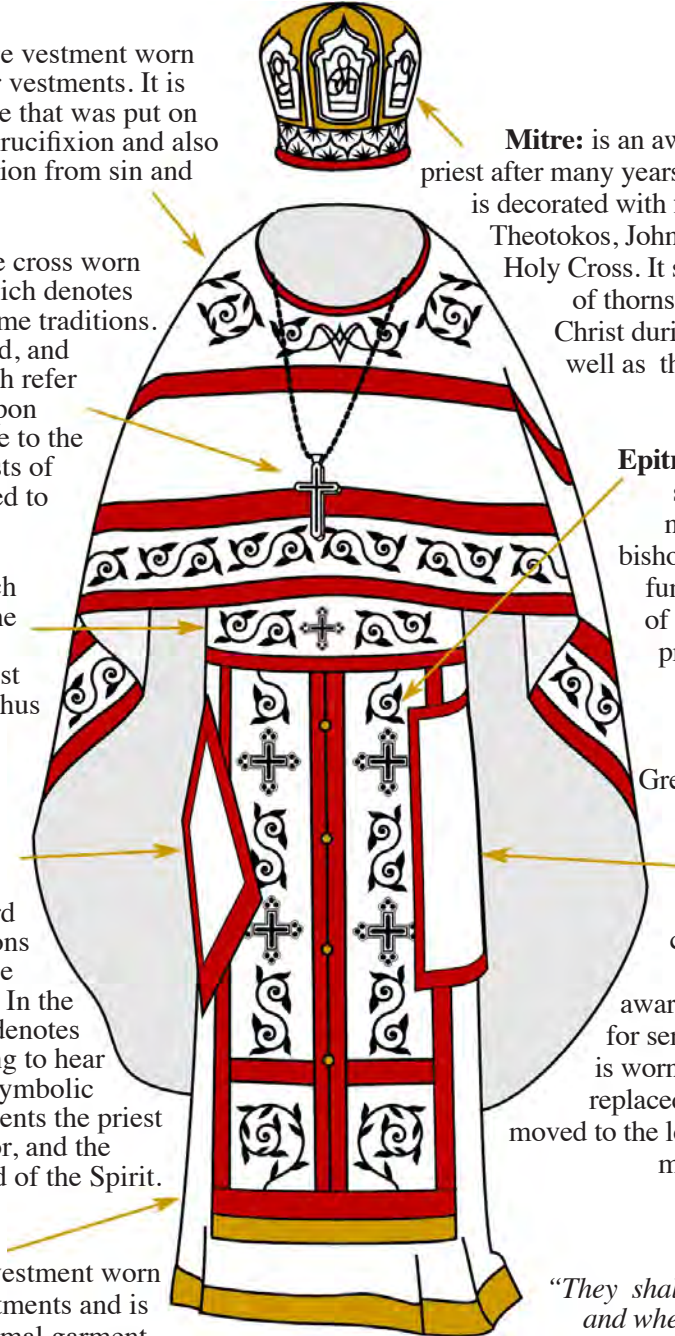
**Sticharion:** is the vestment worn under the other vestments and is a form of the baptismal garment. Altar servers, deacons, priests, and bishops wear sticharion, but the one worn by the priest and bishop are usually much lighter material.



**Mitre:** is an award given to an arch-priest after many years of service. It usually is decorated with four icons. Christ, the Theotokos, John the Baptizer, and the Holy Cross. It symbolizes the crown of thorns which was placed on Christ during His Crucifixion as well as the royalty of Christ as the King of Kings.

**Epitrachelion:** the double stole worn around the neck of every priest or bishop during all liturgical functions. It is symbolic of the grace given to the priest at his ordination. The seven crosses on the epitrachelion represent the seven Great Sacraments of the Church

**Nabedrennik:** a rectangular piece of cloth worn on the hip. This is often the first award a priest will receive for service to the Church. It is worn on the right hip until replaced by the palitza and is moved to the left. It shares the same meaning as the Palitza.



*"They shall put on linen robes... and when they go out into the outer court to the people, they shall put off their robes in which they minister and they shall lay them up on the chamber of the sanctuary" (Ezek. 44:17)*



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

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

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

***Faith Without Works is Dead***

Someone may say: "I have faith, and faith suffices for salvation." St. James gives him the answer: "Even the demons believe and shudder. Faith without works is dead." (Jas. 2:17-19)

How can we speak of having faith in God and believing what He promises about the future when we do not even believe what He teaches us about the present, about our existence in time?

We have been ensnared by earthly things and we live absorbed in the flesh which makes war on the spirit.

True faith in Christ is what they who welcomed the whole of it into their lives by means of the practical fulfillment of the commandments, saying in effect: "I live, yes, but it is no longer I who live but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me." (Gal. 2:20)

*St. Maximus the Confessor*