

## SUNDAY OF THE PRODIGAL SON



*Icon of the Prodigal Son*

*February 20, 2011*  
***Sunday of the Prodigal Son***

*Tone 6*

**SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 21 – FEBRUARY 27**

**SATURDAY, FEBRUARY 26<sup>TH</sup> – 1<sup>ST</sup> ALL SOULS SATURDAY**

**9:30 AM DIVINE LITURGY AND PANAKHYDA**

**6:00 PM GREAT VESPERS**

**SUNDAY, FEBRUARY 27<sup>TH</sup> – SUNDAY OF MEATFARE**

**9:30 AM DIVINE LITURGY**

**FOR ALL PARISHIONERS**

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***Глас 6***

***Тропар:*** Ангельські сили на гробі Твоім і ті, що стерегли, змертвіли, і стояла Марія у гробі, шукаючи пречистого тіла Твого. Полонив Ти ада, та не спокусився ним, зустрів єси Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі.

Слава...і нині... (г.3)

***Кондак (г. 3):*** Віддалились ми безумно від Отцевої слави,\* у безчесті розтративши багатство, яке ти передав нам.\* Тим то словами блудного сина звигаємо:\* Згрішили ми перед тобою, Отче щедрий!\* Прийми нас розкаяних\* і вчини наємниками своїми.

***Tone 6***

***Troparion:*** Angelic powers were upon Your tomb\* and the guards became like dead men;\* Mary stood before Your tomb\* seeking Your most pure body.\* You captured Hades without being overcome by it.\* You met the Virgin and granted life.\* O Lord, risen from the dead,\* glory be to You!

Glory...now and ever... (*Tone 3*)

***Kondak (Tone 3)*** Foolishly have I fled from Your glory, O Father,\* wasting the wealth You gave me on vices.\* Therefore I offer You the words of the Prodigal:\* Loving Father, I have sinned before You.\* Take me, for I repent and make me as one of Your hired hands.

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***1<sup>st</sup> All Souls Saturday***

This Saturday, February 26<sup>th</sup> 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.

***Shevchenko Commemoration***

***Date Change***

***Please Note:*** The date of the Shevchenko Commemoration in Los Angeles has been changed to March 20<sup>th</sup>.

Time: 1:30 PM. Place: Ukrainian Cultural Center, 4315 Melrose Avenue.

***Looking Ahead:***

- ❖ Feb. 27<sup>th</sup> – Meatfare Sunday
- ❖ March 6<sup>th</sup> – Cheesefare Sunday – Cheesy Pot-Luck followed by Forgiveness Vespers
- ❖ March 7<sup>th</sup> – The Great Fast Begins
- ❖ March 19<sup>th</sup> – 2<sup>nd</sup> All Souls Saturday
- ❖ March 25<sup>th</sup> – Annunciation
- ❖ March 27<sup>th</sup> – Sunday of the Holy Cross – Presentation by Fr. Simeon Corona on outreach to the poor through “God’s Extended Hands.” Fr. Simeon will describe his parish’s involvement in this ministry and talk about opportunities for our participation.



## THE HOLY THINGS ARE FOR THE HOLY

*By Very Rev. Victor Potapov*

Just before the Communion of the Holy Mysteries of the Body and Blood of Christ, standing in the sanctuary facing the Holy Table, the priest raises the Holy Lamb, the Bread of the Bloodless Sacrifice, which has become the body of Christ, and says these words: "the Holy Things are for the holy." These words have the sound of a mystery, which indeed is contained within.

Apostle Peter, in his First Epistle General speaks to the still young Christian Church: "But ye are a chosen generation, a royal priest-hood, a holy nation . . . the people of God" (I Peter 2:9-10). This is how Apostle Peter describes the members of the early Church and all of us together with them. There is no doubt that the early Christians consisted of sinners as well as saints. There are quite a few sinners in today's Church, starting with ourselves. And yet the apostle calls all of them and all of us the chosen nation, the royal priesthood, the holy people, the people of God. This sets the standard for the attitude of God and the Church toward man, toward the people of the Church. Through the Mystery of Baptism, every person

receives the absolute guarantee of holiness. From the font, the baptized individual arises holy, washed clean of all sin, all untruth, and all defilement. This holiness is sealed with Chrismation. Thus all newly baptized are given the fullest potential of holiness which the Church recognizes in them through their entire life.

The onus of responsibility for the preservation of this gift lies no longer on the Church but on the conscience of the individual, on his or her treatment of the gift of free will, freedom of choice between good and evil. The holiness is lost, it is dissipated on the roads and crossroads of life, but it is also restored through the mysteries of Confession and Communion. And the Church continues to stand by her original estimation: she continues to believe in us, in . . . A chosen generation, a royal priesthood, a holy nation, a people set apart . . . [of God] (I Peter 2:9-[10]). And the Church invests not only her priests but all her members with the great gift of the royal priesthood. According to the Catholic-Orthodox teaching, the great mystery of the Eucharist is performed not by the priest alone, but by the entire Church, the entire "royal priesthood," the entire "people of God."

Therefore, as he raises the Holy Lamb, the Body of Christ, presenting it to the entire Church, the priest says: "The Holies for the holy." "The Holies" are what he holds in his hands at this moment; the Holy Mysteries. "For the holy" means that the Mysteries are intended for all of us, all members of the Church, in whose eyes we are all holy since we are the people of God. And we, in full and humble recognition of our sinfulness and unworthiness, respond: "One is holy, One is Lord, Jesus Christ!"



**Українська Греко-Католицька Церква  
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Ukrainian Greco-Catholic Church**

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***Despite His Sin, the Spirit Was Still with the Son***

It was the same with the younger son who squandered his property and wasted his father's property living among prostitutes. Despite all this, he did not lose his honorable title of son. In the land of captivity, having rejected his father, he rather remembered, "How many hired servants are at this moment in my father's house who have more than enough bread, but here am I perishing from hunger."

He was still a sinner. He had sinned to such an extent that he had thrown to the winds with his misdeeds the entire inheritance he had received from his father. He still called God his father. This indicates that the grace of the Spirit, which authorizes him to call God Father, did not depart from him.

We are unable to employ this term of address and call God Father, except through the authority of the Holy Spirit who is within us. It is well known that those who have not yet become God's children by the holy rebirth of baptism are not authorized to use this term. They are not permitted to say, "Our Father, who art in heaven, hallowed be thy name." The apparent reason for this is that the Holy Spirit is not yet within them to give them this authorization. It is well known to all that, when they approach the holy mysteries, the newly baptized all repeat this prayer with confidence in accordance with the tradition handed down by our Lord, and then they proceed to the holy mysteries.

*Philoxenus of Hierapolis*