

FORGIVENESS SUNDAY



Icon of Christ the Teacher



February 26, 2017

SUNDAY OF THE EXPULSION OF ADAM AND EVE FROM PARADISE – TONE 8

OUR HOLY FATHER PORPHYRIUS, BISHOP OF GAZA

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 27 – MARCH 5

MONDAY, FEBRUARY 27 – FIRST DAY OF THE GREAT FAST - DAY STRICT FAST (OBLIGATORY);

OUR VENERABLE FATHER AND CONFESSOR PROCOPIUS THE DECAPOLITE

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

TUESDAY, FEBRUARY 28 – OUR VENERABLE FATHER JOHN CASSIAN;

OUR VENERABLE FATHER AND CONFESSOR PROCOPIUS THE DECAPOLITE;

(FEB 29) OUR VENERABLE FATHER AND CONFESSOR BASIL, FELLOW FASTER OF THE HOLY PROCOPIUS

9:00 AM – Second Part of the Great Canon of St. Andrew (**Note time change**)

WEDNESDAY, MARCH 1 – THE VENERABLE MARTYR EUDOKIA OF HELIOPOLIS

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

6:30 PM – Liturgy of the Presanctified Gifts

THURSDAY, MARCH 2 – THEODOTUS, BISHOP AND MARTYR

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

FRIDAY, MARCH 3 – THE HOLY MARTYR EUTROPIUS AND HIS COMPANIONS, CLEONICUS AND BASILISCUS

9:30 AM – Liturgy of the Presanctified Gifts

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

6:00 PM – Great Vespers

SUNDAY, MARCH 5 – 1ST SUNDAY OF THE GREAT FAST - SUNDAY OF ORTHODOXY; THE HOLY MARTYR CONON THE ISAURIAN

8:45 AM – Divine Praises

9:30 AM – Divine Liturgy For All Parishioners

Dear Fr. James and St. John the Baptizer Ukrainian Catholic parish,

Слава Ісусу Христу! Glory to Jesus Christ!

We are so grateful to you for organizing the very successful borshch cookoff and concert fundraiser for our parish on Sunday February 19, 2017. Thank you to pani dobrodiyka Olena and the Social Committee for your hard work, to Luke for teaching and leading the choir on very short notice, to Lubomyra Yoldas for providing raffle prizes, to Mike and Olga Miller for the silent auction, to Vladimir Bachynsky for getting 6 young men to serve borshch. Kudos and thanks go to master borshch chefs Myra Heltsley, Victor Smetana, Alla Boyko and Lubov Alekseyenko, Lucy Simon, Vika Popova and cookoff winner Mike Boyko. A very special podiaka to all St. John the Baptizer parishioners who supported this cause. The event was so much fun! The \$ 2000 in proceeds will go towards getting our church and residence repaired and ready, we hope, for Easter.

May we continue this very special tradition of supporting each other. We wish you and your parishioners health, prosperity and success for many years – на багаті і благі літа!

Fr. Myron and the parish of St. Mary Protectress Ukrainian Orthodox Church

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!

During the Great Fast, the Liturgy of the Presanctified Gifts will be offered on **Wednesday** 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 3/1, 3/8, 3/15, 3/22, 3/29, 4/5 and 4/12. Please talk to Olena Bankston to volunteer.

Lenten Services at

Holy Angels Byzantine Church

Each Friday during the Great Fast, Holy Angels celebrates the Presanctified Liturgy at 6:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

Looking Ahead:

- ❖ February 27th – The Great Fast begins. (day of strict fast)
- ❖ March 11th – 2nd All Souls Saturday
- ❖ March 18th – 3rd All Souls Saturday
- ❖ March 19th – Sunday of the Holy Cross
- ❖ Saturday March 25th – Annunciation
- ❖ April 1st – Akathist Saturday
- ❖ April 8th – Lazarus Saturday
- ❖ April 9th – Flowery Sunday
- ❖ April 16th – Pascha



Неділя сиропусна

Бо де твій скарб, там буде і твоє серце

Матей 6, 14 – 21

Завтра ми розпочинаємо Великий піст. У цьому пості маємо привести себе до голоду, до спраги. Та йдеться не про який-небудь голод і не про яку-небудь спрагу, а про спрагу того, хто є усім для нас. Инакше наш піст не матиме сенсу. То ж слід очистити наше серце, просити Святого Духа, щоб Він очистив його. Великий піст – це час зосередження. Минулої неділі ми чули від самого Господа: на останньому суді критерієм усього буде те, чи любили ми, чи любили ми любов'ю, якою є Він сам. Необхідно зосередити наше серце на цій любові, на Ісусі, нашому скарбі.

Уважаймо, щоб не бачити в цьому Євангелії самі приписи, адже кожна релігія, і це закономірно, має свої моральні і ритуальні приписи. Ні, Євангеліє пояснює нам, що йдеться про Христа. Євангеліє – це Ісус. У своїх словах і діях Він, відвічне Слово Отця, Слово найгуманніше, яке лише буває, виявляє нам і Отця, і нас самих, аби поєднати нас і з Отцем, і одних з одними.

Сьогодні і впродовж наступних днів, перечитуючи сьогоднішній уривок і цілу 6-ту главу Євангелія від Матея, ми звернемо увагу на важливість серця у ньому. Власне, цим закінчується сьогоднішнє Євангеліє: «Де твій скарб, там буде і твоє серце» (Мт. 6, 21). Це і є та «тайна», про яку згадує Ісус, говорячи про піст, так само, як Він говорить про молитву і милостиню: чинити їх потрібно «в тайні» (див. Мт.

6, 18). Все те, що не перебуває в нас на рівні серця, не є таємним, – це певний персонаж, роль якого ми виконуємо, те, як ми виглядаємо в очах інших людей або в очах власної свідомости. Наше глибинне єство, таємниця нашої особи міститься в нашому серці, і туди нам слід зійти, як це зробив митар. Не треба боятися тиші в серці, бо там ніщо не «виглядає», а все просто «є», є Він і ми, у серці ми перебуваємо віч-на-віч із Ним. Це не є щось відведене нечисленним святим. Діти Божі, особливо якщо вони є дітьми, живуть у невимушеності віч-на-віч із Богом у тиші свого серця.

Серце – це те місце, де відбувається наш піст. У ньому ми переживаємо його, у ньому ми відчуваємо голод і спрагу. У ньому відчуваємо нестачу, нестачу любови. То ж можемо зрозуміти дві поради, які Господь дає нам у цьому Євангелії. Перша стосується прощення. Якщо воно не йде з глибини серця, нічого не відбувається. Це не означає, що зникнуть почуття, обра́зи, які можемо відчувати одні до одних, але прощення – це саме стан серця, що «постить», відмовляється живитися злопам'ятністю, яку можемо мати стосовно іншої людини, стосовно зла, яке вона заподіяла нам чи ще чогось. Ми відмовляємося живитися тим. І це наше рішення.

Згадаймо, що казав нам апостол Павло: «Любов не поривається до гніву» (1 Кор. 13, 5). А хто ж із нас

не гнівається бодай іноді, навіть, коли особливо нема чого прощати? Будь-яка тінь у наших стосунках виявляє, передає те, що міститься на глибині нашого серця. Користуймося нагодами пізнавати свої немочі. Чим більше визнаємо себе грішними, тим більше вчимося любити. Користаймо з цього: як тільки я гніваюся, то можу простити, тобто сказати собі «ні» і звернути свій погляд до того, хто живе в мені – до Святого Духа, Який учить мене любити і віддати Йому все у мирі. «Любов не шукає свого» (1 Кор. 13, 5): поки ми не простили з глибини серця, шукаємо свого, ретельно підраховуємо зло, яке інші вчинили нам. Постити – означає не вести рахунків, знищити всі фальшиві «боргові квитанції» і всім серцем обернутися до Бога. І тоді ми насправді «є» тим, ким є перед іншими.

Насправді, йдеться про те, чого ми шукаємо, бо в кожному вчинку, у кожній реакції ми чогось шукаємо, інакше нічого не робили б. Більшість часу шукаємо самих себе. Як дізнатися, чи моє серце перебуває там, де мій скарб? Не обов'язково для цього влаштовувати грандіозний іспит совісті. Ми завжди все

ускладнюємо, а Господь дуже простий! Йдеться всього лише про те, що ми банально називаємо «розсіянністю». Вона приходить особливо на молитві. Але ті речі, які розсіюють нас, насправді нас притягують. Вони притягують мене, але куди? Туди, де я поклав свій скарб. Інакше мене це не цікавило б.

Усі наші невеличкі напади гніву, наші розсіяння є чудовою нагодою віддати своє серце Господу, щоб Він очистив його та наново обрати любов. Ми постійно робимо вибір у своєму серці. Нам треба наново обрати того, хто є нашим скарбом, наново обрати любов, бо без цього життя не має сенсу. За декілька хвилин у Євхаристії, у цій зустрічі віч-на-віч, ми наново оберемо Його щирим серцем і принесемо наше серце Йому, щоб Святий Дух очистив його і викликав у нього голод і спрагу. Тоді матимемо всього надміру і зможемо давати надмірно іншим, бо без любови нема ні посту, ні милостині, ні милосердя.

Жан Корбон, *Це називається світанком*,
Львів, Свічадо 2007

What is tithing?

In Sacred Scripture, tithing is the setting aside of 10% of the “first fruits” of one’s labors. Many Protestant congregations strongly encourage and sometimes even require their faithful to tithe. While we don’t require it, I certainly encourage you to consider tithing. If not 10%, perhaps 5%.

If your monthly income is:	A 10% tithe would be per month	A 5% tithe would be per month
\$1,000	\$100	\$50
\$2,000	\$200	\$100
\$4,000	\$400	\$200
\$6,000	\$600	\$300
etc...		

Forgiveness for All the Sundays to Come

Fr. Stephen Freeman

I do not pray for these alone, but also for those who will believe in Me through their word; (John 17:20-21)

The Elder Sophrony, together with St. Silouan, wrote about the “whole Adam.” By this, they meant all the human beings who have ever existed and those yet to come. They were, for them, something known in the present tense, a “hypostatic” knowledge of the fundamental unity of the human race. Sophrony described it as a necessary component in the Christian life of prayer. We have not been taught to pray, “My Father,” but “Our.”

This primal unity is completely present in Christ. His death on the Cross is not His alone – He dies the death of every single human being – bearing the sins of all. The insight of the saints tells us that this same reality must be ours as well. Christ has not done something for us in our absence. The Cross He endured is the same Cross He invites us to take up. And that Cross is also a universal Cross (the Cross of the whole Adam). We do not go there only for our own death, but for the death of everyone (and thus the resurrection of all).

The privatization of our religious faith has obscured this fundamental reality. We hear the command of Christ as directed solely to ourselves as a private matter. But the nature of that Cross includes its universal aspect. The Cross cannot bear my sins if it does not bear the sins of all. It is one of the primary meanings of Christ’s title, the “Second Adam.” For He is not a mere repeat of the First, but the recapitulation of all, just as the First Adam was the head of all. (Romans 5:18-19)

I am often aware of the burden of sin that we inherit (ancestral sin). Most of the problems that infect the world are not of this generations’ making (as is always true). We do not enter the world as a blank slate. Our DNA, our cultural inheritance, the vast sum of what will be our existence is given to us in a deck that has already been stacked. As Fr. Alexander Schmemmann once said, the spiritual life consists in “how we deal with what we’ve been dealt.” And it is even more complex than that. We are sitting at a table in which every hand in play has this same givenness. We are all playing in a game that we might not have chosen for ourselves.

I am also growing ever more aware of those who will come after me. As a grandfather, I observe the inevitable inheritance within my own family, to say nothing of the world they will inherit. When I think of the generations to come my mind is also drawn to the vast multitude of the unborn who have been willfully destroyed. It is blood spilled that staggers our ability to comprehend. Worldwide, the number is between 25-40 million per year. This is a bitter planet and one that does not give much thought to such things.

But when we pray as the whole Adam, then we must give thought to all of these things. Is it any wonder that the Church teaches us to cry out, “Lord, have mercy!” over and over again? I think of the advice given to Raskolnikov, the axe-murderer in Crime and Punishment. After confessing his crime to Sonya the prostitute we read:

“Well, what to do now, tell me!” he said, suddenly raising his head and looking at her, his face hideously distorted by despair.

“What to do!” she exclaimed, suddenly jumping up from her place, and her eyes, still full of tears, suddenly flashed. “Stand up!” (She seized him by the shoulder; he rose, looking at her almost in amazement.) “Go now, this minute, stand in the crossroads, bow down, and first kiss the earth you’ve defiled, then bow to the whole world, on all four sides, and say aloud to everyone: ‘I have killed!’ Then God will send you life again. Will you go? Will you go?” she kept asking him, all trembling as if in a fit, seizing both his hands, squeezing them tightly in her own, and looking at him with fiery eyes.

He was amazed and even struck by her sudden ecstasy. “So it’s hard labor, is it, Sonya? I must go and denounce myself?” he asked gloomily.

“Accept suffering and redeem yourself by it, that’s what you must do.”

We take a burden far greater than Raskolnikov’s into Great Lent. Bow down, kiss the earth you have defiled, then bow to the whole world, on all four sides, and say aloud: “Forgive me!”

Through greed we were once stripped naked, overcome by the bitter tasting of the forbidden fruit, and we were exiled from God. Let us turn back in repentance, fasting from the food that gives us pleasure. Let us purify our senses on which our Enemy makes war. Let us strengthen our hearts with the hope of grace, and not with foods which brought no benefits to those who trusted in them. Our food shall be the Lamb of God on the holy and radiant night of His Rising. He is the Victim offered for us, given in communion to the Apostles on the evening of the Mysteries, who scatters the darkness of ignorance by the Light of His Resurrection! (Vespers, Meatfare Sunday)



Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying: "Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that made you and fashioned me, that once more I may take pleasure in your flowers." Then the Saviour said to him: "I desire not the loss of the creature which I fashioned, but that he should be saved and come to knowledge of the truth; and when he comes to me I will not cast him out." (Vespers, Cheesefare Sunday)

Sunday offering for February 19

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	1
\$20.00	4
\$25.00	1
\$40.00	3
\$50.00	3
\$57.00	1 (loose)
\$70.00	1
\$85.00	1
\$100.00	1
\$200.00	1
<hr/> \$917.00	

Parishioner Total: \$907.00

Visitor Total: \$10.00

Average / parish household (43): \$11.63

Weekly Stewardship Goal: \$1288.00

Shortfall: <\$381.00>

PARISH COMMITTEES FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Mary Kitt
Michael Miller
Olga Miller
Lubomyra Yoldas



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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Website: stjohnthebaptizer.org

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

A Sacrifice to God is a Contrite Spirit

I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said: I acknowledge my transgression, and my sin is ever before me. He did not concentrate on others' sins; he turned his thoughts on himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared.

Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: If you wanted sacrifice,

I would indeed have given it; in burnt offerings you will take no delight. Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight. But continue to listen, and say with David: A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart. Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle – these were the sacrifices. If you wanted sacrifice, I would indeed have given it. These then, Lord, you do not want, and yet you do want sacrifice.

A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart. You now have the offering you are to make.

St. Augustine of Hippo

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