

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee



January 21, 2018

SUNDAY OF THE PUBLICAN AND PHARISEE

OUR VENERABLE FATHER MAXIMUS THE CONFESSOR; THE HOLY MARTYR NEOPHYTUS

TONE 8

SCHEDULE OF SERVICES FOR JANUARY 22 – JANUARY 28

SATURDAY, JANUARY 27

6:30 PM – Great Vespers (satisfies Sunday obligation)

SUNDAY, JANUARY 28 – SUNDAY OF THE PUBLICAN AND PHARISEE; OUR VENERABLE FATHER MAXIMUS THE CONFESSOR;
THE HOLY MARTYR NEOPHYTUS;

9:30 AM – Divine Liturgy For All Parishioners

Lenten Triodion

Today we begin using the “Lenten Triodion” which is the service book of the Byzantine Churches that provides the texts for the divine services for the pre-Lenten weeks of preparation, Great Lent, and Great and Holy Week. It is called the triodion because the canons appointed for Orthros (Matins) during this period are composed of three odes each.

The weeks of preparation, and especially the Sunday Gospel readings, serve to exercise the mind, whereas the fasting of Great Lent focuses on the body, and Holy Week's services exercise the spirit.

Weeks of preparation

The three weeks that commence on the fourth Sunday prior to Great Lent constitute the weeks of preparation. Each has its own distinct theme which is expressed in the Gospels readings appointed for the Divine Liturgies on these days:

1. Sunday of the Publican and Pharisee (Luke 18:9-14),
2. Sunday of the Prodigal Son (Luke 15:11-32), and
3. Sunday of the Last Judgment (also called Meatfare Sunday; Matt 25:31- 46).
4. Sunday of Forgiveness (also called Cheesefare Sunday; the expulsion of Adam from Eden is also a theme of this day); Matt 6:14-21.

The Church eases us into the Lenten fasting discipline during this period. The week following the Sunday of the Publican and Pharisee is fast-free. The week following the Prodigal Son is a normal week -- we fast as usual on Wednesday and Friday. In the week following Meatfare Sunday, no meat is eaten; eggs, fish, and dairy are permitted on any day.

Forgiveness Sunday brings the period of preparation to an end. The next day, Clean Monday, begins Great Lent. The Vespers service served on the evening of Forgiveness Sunday includes the Rite of Mutual Forgiveness and is the first service of Great Lent.

– Adapted from Orthodoxwiki.org

Fast-free Week

During this week of the Publican and Pharisee, January 21- January 27, we do not fast, even on Wednesday and Friday

Forgiveness Sunday

In three weeks, on Sunday, February 11th 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.

Upcoming Events:

- JANUARY 28** – SUNDAY OF THE PRODIGAL SON
FEBRUARY 4 – SUNDAY OF THE LAST JUDGMENT (MEATFARE)
FEBRUARY 11 – SUNDAY OF THE EXPULSION FROM PARADISE (CHEESEFARE)
CHEESY POTLUCK
FORGIVENESS VESPERS
FEBRUARY 12 – FIRST DAY OF THE GREAT FAST (LENT)



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA
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No. 28/2018 O

This Number Should be Prefixed to Your Reply

Office of the Metropolitan

**GREAT FAST PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.
TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS,
SEMINARIANS AND BELOVED FAITHFUL**

“The light of Your grace has shone upon our souls, O Lord. Behold, this is the favorable time, the season of conversion. Let us turn away from the works of darkness, and let us clothe ourselves with the armor of light, so that crossing the ocean of the fast, we may come to the harbor of the resurrection on the third day with our Lord Jesus Christ the Savior of our souls.”

Aposticha, Cheesefare Sunday Vespers

During the upcoming days of the Great Fast, it is an opportune time to examine ourselves, to see how we are progressing spiritually, and to beseech our Lord Jesus Christ for the special graces necessary for authentic Christian living.

In the Great Fast our purpose is to become more fully aware of our human condition. It is true that we, through Baptism, have participated in Christ’s redemption and in spirit are wholly purified. On the other hand, it is also true that we are still living within the sphere of sinfulness, and that even the redeemed can often fall. The Great Fast is crucial for us because it reminds us of the sense of sin which our contemporary society plays down.

The Great Fast calls for repentance. Repentance presumes sin, and sin requires a forgiving God. Our Lord set before us the model of repentance - the parable of the “Prodigal Son” (which rightly should be labelled the “Loving Father”). Although the father in the story was always watching and waiting for the son’s return, nevertheless, the son had to make up his mind to move towards the father to be reconciled. Our Church recommends prayer, fasting, and almsgiving as practical means for our spiritual move in the direction of our Father.

Therefore, we constantly seek God’s grace, but we must remember that God’s grace does not abolish the freedom of the human will, and therefore human weakness and sinfulness will constantly lead us away from God. And we can return to God only by prayer and doing penance. These activities form a bridge between our sinfulness and the forgiveness whereby God in His mercy comes to meet us. God turns His countenance towards us if we turn ourselves to Him. The Great Fast, with its discipline of prayer, fasting, and almsgiving

can be difficult. Our repentant return to the Father in love can make it a joy. The Great Fast should be a time of spiritual joy during which we seek God and renew our lives.

The Great Fast is the traditional annual retreat of our Church, a holy time for reflection on the manner of life, on the evil of sin, and on the salvation granted to us by our Lord Jesus Christ. Such is the disposition in which we must conduct the whole of our life. Let us live this way during the Great Fast while preparing ourselves for the festival of Easter - the annual celebration of our salvation.

We, your bishops, hope and pray that you may be able to renew yourselves during this holy season. Also, let us continue to remember in our prayers and good works all the people of the world who need our help. We especially remember our brothers and sisters of Ukraine in their untiring struggle against unjust aggression.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit Be with all of you.

+Stefan Soroka
Archbishop of Philadelphia for Ukrainians
Metropolitan of Ukrainian Catholics in the United States

+Paul Chomnycky, OSBM
Eparch of Stamford

+Benedict Aleksiychuk
Eparch of St. Nicholas in Chicago

+ Bohdan J. Danylo
Eparch of St. Josaphat in Parma

+ John Bura (author)
Auxiliary Bishop of Philadelphia

+Andriy Rabiy
Auxiliary Bishop of Philadelphia

Great Fast 2018



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**ПАСТИРСЬКЕ ПОСЛАННЯ ІЄРАРХІВ УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ ЦЕРКВИ В
СПОЛУЧЕНИХ ШТАТАХ АМЕРИКИ НА ВЕЛИКИЙ ПІСТ
ВСЕЧЕСНІШОМУ ДУХОВЕНСТВУ, ПРЕПОДОБНОМУ МОНАШЕСТВУ, СЕМІНАРИСТАМ,
НАШИМ ДОРОГИМ ВІРНИМ**

«Засяяла твоя благодать, Господи, засяяло і просвічення душ наших. Це час підхожий, це пора покаяння. Тож відкладім темні діла і зодягнімся в одєжу світла, щоб пропливши велике море посту, прибули ми до воскресіння на третій день Господа і Спаса нашого Ісуса Христа, що спасає душі наші».

Стихира на стиховні Вечірні Сиропусної Неділі.

Дні прийдешнього Великого Посту - це можливість перевірити себе, побачити як ми розвиваємося духовно і просити нашого Господа Ісуса Христа про особливу благодать, потрібну для справжнього християнського життя.

Нашою метою в часі Великого Посту є глибше усвідомити наш людський стан. Це правда, що через Хрещення ми стаємо співучасниками Христового відкуплення і тому є повністю очищеними в душі. З іншого боку, правдою є, що ми перебуваємо в сфері гріховності, і тому, навіть спасенні, можемо часто впадати в гріх. Великий Піст є вирішальним для нас, бо пригадує про усвідомлення гріха, що применшується сучасним суспільством.

Великий Піст зобов'язує до покаяння. Каяття припускає наявність гріха, а гріх вимагає Божого прощення. Наш Господь залишив нам приклад розкаяння - притчу про «Блудного сина» (яку скоріше можна назвати «Про люблячого батька»). Хоч у притчі батько весь час виглядав свого сина, однак син довго зважувався перш ніж повернутися до батька і попросити прощення. Наша Церква радить молитву, піст і милостиню як живі практики нашого духовного повернення до Отця Небесного.

Хоч ми постійно шукаємо Божої благодаті, але маємо пам'ятати, що Божа благодать не відкидає свободи людського вибору, тому людська слабкість та гріховність постійно будуть віддаляти нас від Бога. А повернутися до Бога ми можемо лише через молитву і покаяння. Це вибудовує міст між нашою гріховністю та прощенням, бо Бог у своєму

милосерді йде нам на зустріч. Бог повертається до нас лицем, якщо ми прямуємо до Нього. Великий Піст зі своїми практиками молитви, посту й милостині, може бути обтяжливим. Але наше розкаяне повернення до тоблячого Ощя здатне перетворити його на радість. Великий Піст має бути часом духовної радості, коли ми шукаємо Бога і відновлюємося самі.

Великий Піст - це традиційний щорічний час відновлення в нашій Церкві, побожний час для роздумів про спосіб нашого життя, про зло гріха, і про спасіння, дароване нам нашим Господом Ісусом Христом. Це є практика, якої ми маємо дотримуватися все наше життя. То ж живімо цим в часі Великого Посту, приготавляючи себе до радості Великодня - щорічного святкування нашого відкуплення.

Ми, ваші єпископи, сподіваємося і молимося за те, щоб ви могли відновитися у цей побожний час. Пам'ятаймо у наших молитвах і ділах милосердя тих, хто потребує нашої допомоги. Особливо молимося за наших братів і сестер в Україні, які безустанно борються з підступною агресією.

Нехай благодать нашого Господа Ісуса Христа, тобов Бога Отця і присутність Святого Духа будуть з усіма вами.

+Високопреосвященний Стефан Сорока
Митрополит Української Католицької Церкви у США
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Єпископ Пармської єпархії святого Йосафата

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+Преосвященний Андрій Рабій
Єпископ-Помічник Філадельфійський

Великий Піст, 2018 р.

HOW ST. ANTHONY THE ABBOT DEFEATED THE DEVIL
Aliteia: Philip Kosloski | Jan 17, 2018

He lived in solitude in the desert, but he wasn't alone.

St. Anthony the Abbot (sometimes called St. Anthony of Egypt or St. Anthony the Great), was inspired by the Gospels to sell all his possessions and live a life of solitude in the Egyptian desert. He established for himself a quiet hermitage away from the world, but he wasn't able to completely escape from his most persistent enemy.

The devil, knowing that St. Anthony was a very holy man and close to God, threw everything he had against him. If the devil couldn't turn Anthony away from God through the riches of the world, he would try to attack him both physically and spiritually. St. Athanasius records several of these encounters in his *Life of St. Anthony*.

After failing to tempt him with the lure of wealth, the devil "attacked the young man, disturbing him by night and harassing him by day, so that even the onlookers saw the struggle which was going on between them." After each temptation, however, St. Anthony would "fortify his body with faith, prayers, and fasting."

Frustrated, the devil tried to confront Anthony by taking on the shape of a boy and conversing with him. Anthony replied, "You are very despicable then, for you are black-hearted and weak as a child. Henceforth I shall have no trouble from you, 'for the Lord is my helper, and I shall look down on mine enemies.'"

For a time the devil left Anthony alone, but returned again to test him, this time with a multitude of demons. The devil severely beat Anthony physically, hoping that Anthony would return to his former way of life out of fear. Remaining steadfast in his faith, Anthony called out to the devil, "Here am I, Anthony; I flee not from your stripes, for even if you inflict more nothing shall separate me from the love of Christ ... 'though a camp be set against me, my heart shall not be afraid.'"

After each encounter Anthony was strengthened in his faith and God came to his aid. In teaching his many disciples Anthony taught them how to defeat the demons, "Sign yourselves therefore with the cross, and depart boldly, and let these make sport for themselves." And elsewhere he said to them, "But we need not fear their suggestions, for by prayer, fasting, and faith in the Lord their attack immediately fails."

In whatever temptations we may encounter, Anthony teaches us that faith, prayer, fasting, and the sign of the cross is enough to defeat the snares of the Evil One. The devil may appear powerful, but the saints again and again prove that he is not and is no match for those who put their trust in God.

ВІДУНИ МЕНІ ДВЕРІ ПОКАЯННЯ,
ЖИТТЄДАВЧЕ, — МОЛИТЬСЯ ЗРАНИКУ
ДУХ МІЙ У СВЯТИМ ТВОЇМ ХРАМІ, БО
ВСЯ МОЯ ТІЛЕСНА ХРАМИНА ОСКВЕРНЕНА;
АЛЕ ТИ, ЩЕДРИЙ, ОЧИСТИ МЕНЕ СВОЄЮ
ЛАСКАВОЮ МИЛІСТЮ.

Open to me the doors of repentance, O
Giver of Life; for my soul rises early to
pray toward Your holy Temple, bearing
the temple of my body all defiled. But
in Your compassion, purify me by the
lovingkindness of Your mercy.



Sunday offering for January 14

Amount	Number	
\$5.00	1	
\$20.00	4	
\$25.00	1	
\$26.00	1	(loose)
\$40.00	2	
\$50.00	1	
\$90.00	1	
\$100.00	1	
\$105.00	2	
\$120.00	1	
<hr/>		
\$786.00		

Visitor Total: \$20.00

Parishioner Total: \$766.00

Average / parish household (43): \$11.61

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1434.00>



**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

Pride vs. Humility

This parable represents to us two chariots on the race course, each with two charioteers in it. In one of the chariots it places righteousness with pride, in the other sin and humility. You see the chariot of sin outstrip that of righteousness, not by its own strength but by the excellence of humility combined with it, but the other is defeated not by righteousness, but by the weight and swelling of pride.

For as humility by its own elasticity rises above the weight of pride, and leaping up reaches to God, so pride by its great weight easily depresses righteousness. Although therefore you are earnest and constant in well doing, yet think you may boast yourself, you are altogether devoid of the fruits of prayer. But you that bears a thousand loads of guilt on your conscience, and only think this thing of yourself that you are the

lowest of all men, shall gain much confidence before God.

And He then goes on to assign the reason of His sentence. For everyone who exalts himself shall be abased, and he that humbles himself shall be exalted. The word humility has various meanings. There is the humility of virtue, as, a humble and contrite heart, O God, you will not despise. There is also a humility arising from sorrows, as, He has humbled my life upon the earth. There is a humility derived from sin, and the pride and insatiability of riches. For can anything be more low and debased than those who grovel in riches and power, and count them great things?

St. John Chrysostom

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