

FOURTH SUNDAY AFTER PENTECOST



*Icon of Christ Healing the Centurion's Servant*



**June 17, 2018**  
**FOURTH SUNDAY AFTER PENTECOST**  
*SUNDAY OF ALL SAINTS OF RUS'-UKRAINE*  
**SCHEDULE OF SERVICES FOR JUNE 18 – JUNE 24**

SATURDAY, JUNE 23

6:00 PM

– Great Vespers (satisfies Sunday obligation)

SUNDAY, JUNE 24

– FIFTH SUNDAY AFTER PENTECOST

*NATIVITY OF THE GLORIOUS PROPHET, FORERUNNER AND BAPTIZER JOHN*

9:30 AM

– Divine Liturgy

For All Parishioners

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## ***Congratulations!***

May God bless Volodymyr and Yanna Bachynsky who were crowned in marriage yesterday. May God grant them many blessed years! Многая і Благая Літа!



## **Looking ahead:**

**PLEASE NOTE:** Due to the relocation meeting that has been scheduled, our annual rummage sale will now take place on **Saturday, June 30<sup>th</sup>**. We are now accepting donations.

Volunteers are needed.

Please contact Olena Bankston at  
(619) 905-5279.

## **Tour our new property:**

Every Sunday following the Divine Liturgy, there will be tours of the new property led by a member of our relocation committee. For those who do not wish to drive on their own to the new property, transportation will be provided.

For those of use who may wish to drive past the property at another time, the address is:

9308 Carlton Oaks Drive  
Santee, CA 92071

## ***Fathers Day***



*May God bless all of you Fathers, Grandfathers, Step-Fathers and God-Fathers on this day set aside to honor you! May you always show forth the love, compassion, wisdom and faithfulness that is found in our Heavenly Father. Многая Літа! God grant you many blessed years!*

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## **TEMPORARY CHURCH HOME**

During the period between vacating our current location and moving into the new church in Santee we need a location to worship. Thanks to Volodymyr Bachynsky's efforts we have entered into an agreement with St. Augustine Monaster at 3266 Nutmeg Street in San Diego. We will have use of their beautiful chapel for liturgical services on Sundays and most Holy Days. Слава Бory! Glory to God! Let us remember the Augustinian community in our prayers - thanking God for their generosity towards our community. We also are thankful for the support in this endeavor from Bishop Robert McElroy, bishop of the Roman Catholic diocese of San Diego. We expect to begin worshipping at St. Augustine's mid to late October.

*We cannot have it both ways:  
If we are free, we are responsible;  
If we are not responsible, we are not free:*

– Venerable Fulton Sheen

## THE TRUTH ABOUT MEN & CHURCH: ON THE IMPORTANCE OF FATHERS TO CHURCHGOING

By Robbie Low

Most of us, I suspect, are not great students of “the small print.” We employ lawyers and accountants because we recognize that carefully constructed small print may contain disclaimers, definitions, and information that effectively drive a coach and horses through our assumptions about the general argument and make utterly null and void the common understanding that we thought we had. Allow me to introduce you to a piece of very small print.

Not many will have whiled away the long winter evenings by reading “The demographic characteristics of the linguistic and religious groups in Switzerland” by Werner Haug and Phillipe Warner of the Federal Statistical Office, Neuchatel. It appears in Volume 2 of *Population Studies No. 31*, a book titled *The Demographic Characteristics of National Minorities in Certain European States*, edited by Werner Haug and others, published by the Council of Europe Directorate General III, Social Cohesion, Strasbourg, January 2000. Phew!

All this information is readily obtainable because Switzerland always asks a person’s religion, language, and nationality on its decennial census. Now for the really interesting bit.

### The Critical Factor

In 1994 the Swiss carried out an extra survey that the researchers for our masters in Europe (I write from England) were happy to record. The question was asked to determine whether a person’s religion carried through to the next generation, and if so, why, or if not, why not. The result is dynamite. There is one critical factor. It is overwhelming, and it is this: **It is the religious practice of the father of the family that, above all, determines the future attendance at or absence from church of the children.**

If both father and mother attend regularly, 33 percent of their children will end up as regular churchgoers, and 41 percent will end up attending irregularly. Only a quarter of their children will end up not practicing at all. If the father is irregular

and mother regular, only 3 percent of the children will subsequently become regulars themselves, while a further 59 percent will become irregulars. Thirty-eight percent will be lost.

If the father is non-practicing and mother regular, only 2 percent of children will become regular worshippers, and 37 percent will attend irregularly. Over 60 percent of their children will be lost completely to the church.

Let us look at the figures the other way round. What happens if the father is regular but the mother irregular or non-practicing? Extraordinarily, the percentage of children becoming regular goes *up* from 33 percent to 38 percent with the irregular mother and to 44 percent with the non-practicing, as if loyalty to father’s commitment grows in proportion to mother’s laxity, indifference, or hostility.

Before mothers despair, there is some consolation for faithful moms. Where the mother is less regular than the father but attends occasionally, her presence ensures that only a quarter of her children will never attend at all.

Even when the father is an irregular attender there are some extraordinary effects. An irregular father and a non-practicing mother will yield 25 percent of their children as regular attenders in their future life and a further 23 percent as irregulars. This is *twelve times* the yield where the roles are reversed.

Where neither parent practices, to nobody’s very great surprise, only 4 percent of children will become regular attenders and 15 percent irregulars. Eighty percent will be lost to the faith.

While mother’s regularity, on its own, has scarcely any long-term effect on children’s regularity (except the marginally negative one it has in some circumstances), it does help prevent children from drifting away entirely. Faithful mothers produce irregular attenders. Non-practicing mothers change the irregulars into non-attenders. But mothers have even their beneficial influence only in complementarity with the practice of the father.



## Father's Influence

**In short, if a father does not go to church, no matter how faithful his wife's devotions, only one child in 50 will become a regular worshipper.**

If a father does go regularly, regardless of the practice of the mother, between two-thirds and three-quarters of their children will become churchgoers (regular and irregular). If a father goes but irregularly to church, regardless of his wife's devotion, between a half and two-thirds of their offspring will find themselves coming to church regularly or occasionally.

A non-practicing mother with a regular father will see a minimum of two-thirds of her children ending up at church. In contrast, a non-practicing father with a regular mother will see two-thirds of his children never darken the church door. If his wife is similarly negligent that figure rises to 80 percent!

The results are shocking, but they should not be surprising. They are about as politically incorrect as it is possible to be; but they simply confirm what psychologists, criminologists, educationalists, and traditional Christians know. You cannot buck the biology of the created order. Father's influence, from the determination of a child's sex by the implantation of his seed to the funerary rites surrounding his passing, is out of all proportion to his allotted, and severely diminished role, in Western liberal society.

A mother's role will always remain primary in terms of intimacy, care, and nurture. (The toughest man may well sport a tattoo dedicated to the love of his mother, without the slightest embarrassment or sentimentality). No father can replace that relationship. But it is equally true that when a child begins to move into that period of differentiation from home and engagement with the world "out there," he (and she) looks increasingly to the father for his role model. Where the father is indifferent, inadequate, or just plain absent, that task of differentiation and engagement is much harder. When children see that church is a "women and children" thing, they will respond accordingly—by not going to church, or going much less.

Curiously, both adult women as well as men will conclude subconsciously that Dad's absence

indicates that going to church is not really a "grown-up" activity. In terms of commitment, a mother's role may be to encourage and confirm, but it is not primary to her adult offspring's decision. Mothers' choices have dramatically less effect upon children than their fathers', and without him she has little effect on the primary lifestyle choices her offspring make in their religious observances.

Her major influence is not on regular attendance at all but on keeping her irregular children from lapsing altogether. This is, needless to say, a vital work, but even then, without the input of the father (regular or irregular), the proportion of regulars to lapsed goes from 60/40 to 40/60.

## Of Huge Import

The findings may be for Switzerland, but from conversations with English clergy and American friends, I doubt we would get very different findings from similar surveys here or in the United States. Indeed, I believe some English studies have found much the same thing. The figures are of huge import to our evangelization and its underlying theology.

First, we (English and Americans both) are ministering in a society that is increasingly unfaithful in spiritual and physical relationships. There is a huge number of single-parent families and a complexity of step-relationships or, worse, itinerant male figures in the household, whose primary interest can almost never be someone else's child.

The absentee father, whoever's "fault" the divorce was and however faithful he might be to his church, is unlikely to spend the brief permitted weekend "quality" time with his child in church. A young lad in my congregation had to choose between his loyalty to the faith and spending Sunday with Dad, now 40 miles away, fishing or playing soccer. Some choice for a lad of eleven: earthly father versus heavenly Father, with all the crossed ties of love and loyalties that choice involves. With that agonizing maturity forced on children by our "failures," he reasoned that his heavenly Father would understand his absence better than his dad.

Sociologically and demographically the current trends are severely against the church's mission if fatherhood is in decline. Those children who do maintain attendance, in spite of their father's absence, albeit predominantly sporadically, may instinctively understand the community of nurture that is the motherhood of the Church. But they will inevitably look to fill that yawning gap in their spiritual lives, the experience of fatherhood that is derived from the true fatherhood of God. Here they will find little comfort in the liberalizing churches that dominate the English scene and the mainline scene in the United States.

Second, we are ministering in churches that accepted fatherlessness as a norm, and even an ideal. Emasculated Liturgy, gender-free Bibles, and a fatherless flock are increasingly on offer. In response, these churches' decline has, unsurprisingly, accelerated. To minister to a fatherless society, these churches, in their unwisdom, have produced their own single-parent family parish model in the woman priest.

The idea of this politically contrived iconic destruction and biblically disobedient initiative was that it would make the Church relevant to the society in which it ministered. Women priests would make women feel empowered and thereby drawn in. (As more women signed up as publicly opposed to the innovation than ever were in favor, this argument was always a triumph of propaganda over reality.) Men would be attracted by the feminine and motherly aspect of the new ministry. (As the driving force of the movement, feminism, has little time for either femininity or motherhood, this was what Sheridan called "the lie direct.")

And children — our children — would come flocking into the new feminized Church, attracted by the safe, nurturing, non-judgmental environment a church freed of its "masculine hegemony" would offer. (As the core doctrines of feminism regarding infants are among the most hostile of any philosophy—and even women who weren't totally sold on its heresies often had to put their primary motherhood responsibilities on the back burner to answer the call — children were never likely to be major beneficiaries.)

## The Churches Are Losing

Nor are these conclusions a matter of simple disagreement between warring parties in a divided church. The figures are in and will continue to come in. The churches are losing men and, if the Swiss figures are correct, are therefore losing children. You cannot feminize the church and keep the men, and **you cannot keep the children if you do not keep the men.**

In the Church of England, the ratio of men to women in the pre-1990s was 45 percent to 55 percent. In line with the Free Churches (which in England include the Methodists and Presbyterians) and others that have preceded us down the feminist route, we are now approaching the 37 percent/63 percent split. As these latter figures are percentages of a now much smaller total, an even more alarming picture emerges. Of the 300,000 who left the Church of England during the "Decade of Evangelism" some 200,000 must have been men.

It will come as no surprise to learn, in the light of the Swiss evidence, that even on official figures, children's attendance in the Church of England dropped by 50 percent over the Decade of Evangelism. According to reliable independent projections, it might actually have dropped down by two-thirds by the year 2000. (Relevant statistics abruptly ceased being announced in 1996, when the 50 percent drop was achieved.)

And what have we seen in the societies to which the churches are supposed to be witnessing? In the secular world, a fatherless society, or significant rejection of traditional fatherhood, has produced rapid and dreadful results. The disintegration of the family follows hard upon the amorality and emotional anarchy that flow from the neutering, devaluing, or exclusion of the loving and protective authority of the father.

Young men, whose basic biology does not lead them in the direction of civilization, emerge into a society that, in less than 40 years, has gone from certainty and encouragement about their maleness to a scarcely disguised contempt for and confusion about their role and vocation. This is exhibited in everything from the educational system, which from the 1960s onward has

been used as a tool of social engineering, to the entertainment world, where the portrayal of decent honorable men turns up about as often as snow in summer.

In the absence of fatherhood, it is scarcely surprising that there is an alarming rise in the feral male. This is most noticeable in street communities, where co-operatives of criminality seek to establish brutally and directly that respect, ritual, and pack order so essential to male identity. But it is not absent from the manicured lawns of suburban England, where dysfunctional “families” produce equally alarming casualty rates and children with an inability to make and sustain deep or enduring relationships between male and female.

### **The Churches’ Collapse**

One might have hoped, with such an abundance of evidence at hand, that the churches would have been more confident in biblical teaching, which has always stood against the destructive forces of materialistic paganism which feminism represents. Alas, not. Their collapse in the face of this well-organized and plausible heresy may be officially dated from the moment they approved the ordination of women—1992 for the Church of England—but the preparation for it began much earlier.

One does not need to go very far through the procedures by which the Church of England selects its clergy or through its theological training to realize that it offers little place for genuine masculinity. The constant pressure for “flexibility,” “sensitivity,” “inclusivity,” and “collaborative ministry” is telling. There is nothing wrong with these concepts in themselves, but as they are taught and insisted upon, they bear no relation to what a man (the un-neutered man) understands them to mean.

Men are perfectly capable of being all these things without being wet, spineless, feeble-minded, or compromised, which is how these terms translate in the teaching. They will not produce men of faith or fathers of the faith communities. They will certainly not produce icons of Christ and charismatic apostles. They are very successful at producing malleable creatures

of the institution, unburdened by authenticity or conviction and incapable of leading and challenging. Men, in short, who would not stand up in a draft.

Curiously enough, this new feminized man does not seem to be quite as attractive to the feminists as they had led us to believe. He does not seem to hold the attention of children (much less boys who might want to follow him into the priesthood). He is frankly repellent to ordinary blokes. But a priest who is comfortable with his masculinity and maturing in his fatherhood (domestic and/or pastoral) will be a natural magnet in a confused and disordered society and Church.

Other faith communities, like Muslims and Orthodox Jews, have no doubt about this and would not dream of emasculating their faith. Churches in countries under persecution have no truck with the corrosive errors of feminism. Why would they? These are expensive luxuries for comfortable and decadent churches. The persecuted need to know urgently what works and what will endure. They need their men.

A church that is conspiring against the blessings of patriarchy not only disfigures the icon of the First Person of the Trinity, effects disobedience to the example and teaching of the Second Person of the Trinity, and rejects the Pentecostal action of the Third Person of the Trinity but, more significantly for our society, flies in the face of the sociological evidence!

No father—no family—no faith. Winning and keeping men is essential to the community of faith and vital to the work of all mothers and the future salvation of our children.

*Robbie Low is vicar of St. Peter’s, Bushey Heath, a parish in the Church of England, and a member of the editorial board of the magazine New Directions, published by Forward in Faith, in which a version of this article first appeared. For more on the subject of men, women, and church attendance, see Leon Podles’s “Missing Fathers of the Church” in the January/February 2001 issue.*

## A Prayer for the Construction of our New Church

O Lord Jesus Christ our God, Cornerstone of Your holy Church, Giver of every good gift, the One who first loved us, look down upon us Your people who desire to build a new church unto Your glory and grant us the wisdom, strength, and resources to accomplish this task in accordance with Your will. Remember the friends and benefactors of this parish who support the construction of this holy church and bless them with Your good things. And as You did proclaim that even if Your disciples were silent, the very stones would cry out, so also grant that this holy church may proclaim You and draw all who dwell in the surrounding area to worship You in spirit and in truth. In flame our hearts with love for You that we may offer to You ourselves and all You have given us to the glory of Your holy Name. For You are the true Philanthropist—the Lover of Mankind—and to You do we send up glory, together with Your eternal Father, and Your most holy, good, and life-creating Spirit, always, now and ever, and unto the ages of ages. Amen.

## Молитва на Будову нашої нової Церкви

Господи Боже, Ісусе Христе наш, наріжний камінь Твоєї Церкви, Ти перший огорнув нас своєю любов'ю, Ти податель всіх земних благ, споглянь на нас, твоїх дітей, які прагнуть збудувати новий храм на Твою славу. Даруй нам мудрість, силу та ресурси для здійснення цього будівництва, якщо на це Твоя Свята воля. Благослови та підтримуй всіх жертводавців цієї парафії, які долучатимуться до будівництва цієї святині. Ти сповістив, що, навіть тоді, коли твої учні будуть мовчати, то каміння буде кричати. То ж подай, щоб ця церква, наповнена Духом Святим та Твоею правдою, наvertsала до Бога всіх тих, хто живуть в її околицях, щоб Тебе величати. Наповни наші серця любов'ю до Тебе, щоб ми віддали себе і все Тобі, на славу Твого святого імені. Бо ти справжній наш Податель – Чоловіколюбчець – і Тобі возсилаємо з безначальним Твоїм Отцем, і пресвятим, і благим, і животворящим твоїм Духом, нині і повсякчас, і на віки віків. Амінь

### Sunday offering for June 10

Amount	Number
\$10.00	2
\$20.00	4
\$25.00	2
\$30.00	1
\$40.00	1
\$105.00	1
\$160.00	1
<hr/>	
\$485.00	

Visitor Total: \$10.00  
Parishioner Total: \$475.00

Average / parish household (43): \$9.31  
Weekly Stewardship Goal: \$2200.00

**Deficit: <\$1725.00>**

### PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.





**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

***Nowhere in Israel Have I Found as Much Faith***

The Lord Jesus agreed to go to the centurion's house to cure his servant, but he replied: *I am not worthy to have you under my roof; only say the word and my servant will be healed.* In protesting his unworthiness the centurion showed himself worthy to have Christ enter not his house but his heart. Yet he could not have said this with such faith and humility unless he already bore within his heart the One he was too overawed to have within his house. In any case, there would have been no great happiness at the entry of the Lord Jesus within his walls if he were not present in his heart.

But what emboldened the centurion to act as he did? *I am under authority myself, he said, and have soldiers under me; and I say to one man, Go, and*

*he goes; to another, Come here, and he comes; to my servant, Do this, and he does it.*

Now the man who said this was a Gentile as well as a centurion. He was a professional soldier and, as a centurion, acted according to his rank: subject to authority and exercise in authority, obeying as a subordinate and giving orders to those subordinate to him. As for the Lord, though living among the Jewish people, He was already beginning to make it known that His Church would extend throughout the whole world into which He was about to send His apostles. Although the Gentiles would not see him they would believe in him, whereas the Jewish leaders who saw him would put him to death.

*St. Augustine of Hippo*