

FIRST SUNDAY OF THE GREAT FAST
SUNDAY OF ORTHODOXY



Icon of the Holy Images

March 13, 2011

First Sunday of the Great Fast Sunday of the Triumph of Orthodox

Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 14 – MARCH 20

WEDNESDAY, MARCH 16 – MARTYRS SABINUS & PAPAS

6:30 PM LITURGY OF THE PRESANCTIFIED GIFTS

FRIDAY, MARCH 18 – CYRIL OF JERUSALEM

6:30 PM LITURGY OF THE PRESANCTIFIED GIFTS

SATURDAY, MARCH 19 – 2ND ALL SOULS SATURDAY

9:30 DIVINE LITURGY WITH PANAKHYDA

6:00 PM GREAT VESPER

SUNDAY, MARCH 20TH – SECOND SUNDAY OF THE GREAT FAST

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS

Wednesdays and Fridays of the Great Fast

Beginning on Wednesday, March 16th and continuing on the following Wednesdays and Fridays during the Great Fast, the Liturgy of the Presanctified Gifts will be celebrated at 6:30 PM. Each Friday 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 3/18, 3/25, 4/1, 4/8 and 4/15. Please talk to Olena Bankston to volunteer.



Shevchenko Commemoration

Mark the date: The local Shevchenko commemoration will take place on Sunday, April 3rd at 4:00PM in our church hall.

Looking Ahead:

- ❖ March 19th – 2nd All Souls Saturday
- ❖ March 25th – Feast of the Annunciation
- ❖ March 27th – 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.

2nd All Souls Saturday

On Saturday, March 19th will be Second 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. If you haven’t already done so, please write the names of all those you wish to be remembered and place in the basket in the back of the 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!



ABOUT SAINT EPHREM'S PRAYER

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor. This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day – especially in time of temptation.

МОЛИТВА СВ. ЄФРЕМА СИРІЙЦЯ

Господи і Владико життя Мого! Духа лінивства, недбайливости, властолюб'я і пустомовства в іджени від мене. *(доземний поклін)*

Духа чистоти, покори, терпеливості й любови даруй мені, рабу твоєму *[рабі Твоїй]*. *(доземний поклін)*

Так, Господи, Царю! Дай мені бачити гріхи мої і неосуджувати брата чи сестру мою, бо Ти благословен єси на віки віків. Амінь. *(доземний поклін)*

Тоді 4 рази:

Боже, милостивий будь мені грішному! *(поклон)*

Боже, очисти гріхи мої і помилуй мене! *(поклон)*

Без числа нагрішив я, Господи, прости Мені! *(поклон)*

(повторіть цілу молитву, а тоді доземний поклон, а якщо це не можливо, малий поклін або перехриститися.)

PRAYER OF ST. EPHREM THE SYRIAN

O Lord and Master of my life! Take from me the spirit of indifference and discouragement, lust of power, and idle chatter. *(prostration)*

But give rather the spirit of wholeness of being, humble-mindedness, patience, and love to Your servant. *(prostration)*

Yea, O Lord and King! Grant me to see my own errors and not to judge my brother or sister; For You are blessed unto ages of ages. Amen. *(prostration)*

Then 4 times:

God, be merciful to me a sinner! *(bow)*

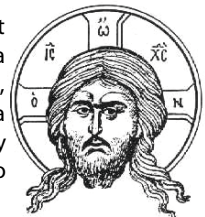
God, cleanse me of my sins and have mercy on me! *(bow)*

I have sinned without measure, forgive me O Lord! *(bow)*

(Then again the whole prayer from the beginning to end, and after that one great prostration. Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross.)

FROM MERE CHRISTIANITY By C. S. Lewis

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with a man who says he is a poached egg - or he would be the devil of hell. You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."





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

Святкуємо 50-років!

Celebrating 50 Years!

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Icons Show the Human Face of God

In recent months my Sunday reflections have frequently focused on our Christian brothers and sisters of the East. Wishing as it were to embrace their rich tradition of faith in a single glance, today I would like to refer once again to the sense of mystery which is apparent in their icons. The East and the West vie with each other to put their art at the service of the faith.

But from the East, where icons had to be defended with bloodshed in the iconoclast crisis of the eighth and ninth centuries, comes a particular call jealously to preserve the religious nature of this art. It is based on the mystery of the Incarnation, in which God chose to assume a human face. In the last analysis, sacred art seeks to transmit something of the mystery of that face.

This is why the East firmly insists on the spiritual qualities which must characterize the artist, to whom Simeon of Thessalonica, the great defender of Tradition, addresses this important exhortation: "Teach with words, write with letters, paint with colors, in conformity with Tradition; the painting is true, as is the writing of books; and the grace of God is present in them, because what is represented there is holy."

By contemplating icons in the whole context of liturgical and ecclesial life, the Christian community is called to grow in its experience of God, and to become more and more a living icon of the communion of life between the Three Divine Persons.

Pope John Paul II