

THE ENTRANCE INTO JERUSALEM
PALM SUNDAY



Icon of the Entrance into Jerusalem



March 29, 2015



FLOWERY (PALM) SUNDAY – FESTAL TONE
OUR VENERABLE FATHER MARK, BISHOP OF ARETHUSA;
CYRIL THE DEACON AND OTHERS WHO SUFFERED UNDER JULIAN THE APOSTATE

SCHEDULE OF SERVICES FOR GREAT AND HOLY WEEK, MARCH 30 – APRIL 5

MONDAY, MARCH 30 - **GREAT AND HOLY MONDAY**; OUR VENERABLE FATHER JOHN CLIMACUS, AUTHOR OF “THE LADDER”

6:30 PM – Liturgy of the Presanctified Gifts

TUESDAY, MARCH 31 – **GREAT AND HOLY TUESDAY**; OUR VENERABLE FATHER HYPATIUS, BISHOP OF GANGARA

9:30 AM – Liturgy of the Presanctified Gifts

WEDNESDAY, APRIL 1 – **GREAT AND HOLY WEDNESDAY**; OUR VENERABLE MOTHER MARY OF EGYPT

9:30 AM – Bridegroom Matins and Holy Mystery of Anointing

6:30 PM – Liturgy of the Presanctified Gifts & Holy Mystery of Anointing

THURSDAY, APRIL 2 – **GREAT AND HOLY THURSDAY**; OUR VENERABLE FATHER AND CONFESSOR TITUS WONDERWORKER; PASSING INTO ETERNAL LIFE (1959) OF BLESSED NYKOLAI (NICHOLAS) CHARNETSKY, EXARCH OF VOLHYNIA AND CONFESSOR

9:30 AM – Matins of Betrayal

6:30 PM – Vesperal Divine Liturgy of St Basil followed by the Holy Mystery of Repentance

FRIDAY, APRIL 3 – **GREAT AND HOLY FRIDAY**; OUR VENERABLE FATHER AND CONFESSOR NICETAS, HEGUMEN OF THE MEDIKION MONASTERY

9:30 AM – Matins of the Passion (12 Gospels)

6:30 PM – Vespers of the Passion and Procession with the Shroud followed by the Holy Mystery of Repentance

SATURDAY, APRIL 4 – **GREAT AND HOLY SATURDAY**; OUR VENERABLE FATHERS JOSEPH THE HYMNOGRAPHER, AND GEORGE OF MALEON

9:30 AM – Jerusalem Matins

SUNDAY, APRIL 5 – **THE GLORIOUS FEAST OF PASCHA - ПАСХА** - THE RESURRECTION IN THE FLESH OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

7:30 AM – Paschal Matins

9:30 AM – Paschal Divine Liturgy followed by Blessing of Baskets

PLEASE NOTE: (1) One of the precepts of the Church which binds all faithful is that they receive the Holy Eucharist at least once a year during the Paschal Season. In order to receive worthily and not unto condemnation, the faithful are also required to avail themselves of the Holy Mystery of Repentance before receiving Holy Eucharist. The Holy Mystery of Repentance can be received before or after any of the services throughout Great and Holy Week or by appointment. (2) According to the particular law of the Ukrainian Greco-Catholic Church, Great and Holy Friday is a day of strict fast. This means that no meat, meat products, dairy or alcohol may be consumed on this day (abstinence) and the size of the main meal of the day should be less than the other two meals combined (fasting). For those following the full prescriptions of the Lenten Triodion, these rules apply throughout Great and Holy Week. (3) The proper time for the Blessing of the Paschal Foods is immediately after the Divine Liturgy on Pascha. The foods are then taken home to be eaten by family and friends, thus extending the Feast of Pascha into our homes and the world. (4) For those who cannot participate in the Paschal Matins service, the Divine Liturgy will begin at approximately 9:30 am.

Great & Holy Week and Paschal Services provide us with an opportunity to spiritually enter into the saving events of Christ's Passion, Death, and Resurrection. There are services offered each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by making time for God!

Don't Wait Until It Is Too Late

Start arranging your schedule today so that you can be present for Holy Friday through Pascha. Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.

Warm Welcome!

We warmly welcome all of our visitors!
It's good to have you with us!



Flower Collection

Special envelopes are available in the back of the church do help with the purchase of flowers for the Feast of Pascha.

Thank You!

Our lunch on March 15 raised \$250.00 for UCARE. UCARE helps orphanages in Ukraine.

I saw all the devil's traps set upon the earth, and I groaned and said: "Who do you think can pass through them?" And I heard a voice saying "Humility."

– *Anthony of Egypt*

TIPS FOR A BLESSED HOLY WEEK AND PASCHA

- Make participation at the Services a top priority.
- In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
- Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
- Last year's pussy willows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
- Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
- If you haven't yet made your Confession during Great Lent, there are several opportunities during Great and Holy Week or speak with Fr. James to arrange a time.
- Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!" (Paschal Canon)
- Try to stay after the service on Pascha morning for the blessing of baskets. Let us share in the joy of the Lord's Resurrection with fellowship and love.
- During Bright Week, let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.



THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death



that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.

It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, it also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.





THE SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شعن, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.

THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"

This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: *Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven* (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated:

Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.

Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

A PRAYER FROM THE MYSTERY OF HOLY UNCTION

O gracious and loving, compassionate and ever merciful Lord, plentiful in mercy, and rich in beneficence, the Father of bounties, and God of all comfort, Who through Thy holy Apostles has empowered us to heal the infirmities of Thy people by oil and prayer: Confirm this oil unto the healing of those who shall be anointed therewith; unto relief from every ailment, and from every malady; unto deliverance from evils of those who in firm hope await salvation from Thee. Yea, O Master, Lord our God, we beseech Thee, O Almighty One, that Thou wilt save us all.

O only Physician of souls and bodies, sanctify us all. Thou dost heal every infirmity, heal also Thy servants. Raise them up from their sickness, through the mercies of Thy goodness. Cast out by Thy mighty hand every sickness and malady so that being raised they may serve Thee with all thanksgiving; and that we also, who now share Thine inexpressible love towards mankind, may sing praises and glorify Thee who dost perform deeds great and marvelous, both glorious and transcendent.

For Thine it is to show mercy and to save us, O our God; and to Thee do we send up glory, together with Thine only-begotten Son, and Thine all-holy and good, and life-giving Spirit, now and ever, and unto the ages of ages.

Share 2015

Stewardship involves a willingness to give from the very core of who we are and what we have, from substance rather than abundance. Please support **Share 2015 – Annual Eparchial Appeal** as best as you can.

Провідництво виликає бажання поділитися, від усього серця; не від достатку, а від можливостей. Вдова, що віддала до казни свої останні кілька монет знає це: *“Усі бо кидали з свого надміру, вона ж з убогства свого все, що мала, вкинула, - увесь свій прожиток”* (Марка 12:44). Підтримайте, будь ласка, наскільки можете **Share 2015 - Єпархіальний Заклик**.

Sunday offering for March 22

Amount	Number
\$5.00	1
\$7.00	1 (loose)
\$10.00	3
\$15.00	2
\$20.00	1
\$40.00	1
\$50.00	3
\$75.00	1
\$80.00	1
\$125.00	1
\$200.00	1
\$300.00	1
<u>\$3800.00</u>	<u>1 (Annual Pledge Fulfilled)</u>
\$4862.00	

Parishioner Total: \$4852.00

Average / parish household (42): \$59.90

Weekly Stewardship Goal: \$2125.00

Surplus: \$2727.00 (anomaly due to pledge fulfillment)

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.



HEAVY METAL MUSIC

Orthodox Church Approves

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. James would be more than pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please schedule a visit with Fr. James.

Going to the Hospital?

Please let your Father James know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. James know.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667

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**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
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Ukrainian Greco-Catholic Church**

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Hailing the Way, the Truth, and the Life

All the deceased will arise at the sound of the trumpet and sing praise to the Father and the Son and the Holy Spirit, the Resurrector of their bodies. O Father who created Adam from dust, O Son who by your cross delivered Adam's race from ruin, resurrect me and set me at your right hand, that I might glorify your name!

You do I worship, O Christ our Savior. You are the Resurrector and Savior of all the departed who were baptized in your name and confessed your cross and your death. Blessed is Christ who promised life and resurrection to Adam's children in the day of His coming. We too shall arise and exalt him along with the saints who have been pleasing to him. Praise to you! By your Resurrection didn't you grant all the mortal race the hope of life and resurrection? And

we offer you praise, for you are the Resurrector of all flesh.

You mortals, exalt and praise Him who by His death emptied the dominion of death and promised all the mortal race life and resurrection. May the soul that has sought refuge in your cross and inherited eternal incorruptible treasure praise and exalt you together with the spirits that number her among your ranks.

Fitting it is to worship the Father who sent us His Only-Begotten Son, who saved our race from death and Satan, and sits at the right hand of His Father entreating His compassion on behalf of all of us.

St. Ephrem the Syrian

**For more information on Eastern spirituality, visit
www.theosismedia.com**