

PALM (FLOWERY) SUNDAY



Icon of the Entrance of Our Lord into Jerusalem



PUSSYWILLOW SUNDAY – ВЕРБА НЕДІЛЯ, APRIL 5, 2009

Festal Tone



Pancake Breakfast / Bake Sale

Today is our annual Pre-Pascha Pancake Brunch and Bake Sale after the Divine Liturgy. Please join us!

Generations of Faith – Preparation for Great and Holy Friday

During today's Pancake Brunch, we will have a "Generations of Faith" learning session in which we will explore the meaning of *Great and Holy Friday – Велика П'ятниця*.

Cards for sale

Easter Cards and Birthday Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

Pastoral Council

Please welcome the newly reconstituted Pastoral Council: Frank Avant, Volodymyr Bachynsky, Roman Drogobytzky, Olga Fedunyak, Luke Miller, and Lubomyra Yoldas. The council will be blessed at the end of the Divine Liturgy on Thomas Sunday, April 19th.

PLEASE NOTE: On Thomas Sunday, April 19, we will have **ONE** Divine Liturgy at 10:00 AM followed by the annual parish *Sviachenne* meal.

Thank You – Дуже Дякую!

Thank you to all those who brought the Lenten Soup or other delicious Lenten dishes and breads for the Friday evening meal and Spiritual Talks/discussions during the Great Fast.

Presentation on Ukrainian History

On Tuesday, April 7th at 4:00 PM, Askold Haywas will give a presentation on Ukrainian history in the Guild room of the Museum of Man. Admission to the presentation is included when you purchase a Museum ticket.

Remember in your prayers

Please remember in your prayers those people of our parish who are ailing, are in hospitals, nursing homes and those who are not able to join us actively in our community. Remember especially the following: Katherine Andrus, Susie Boyko, Sonia Cronin, Bohdanchik James, Lesya Loznycky, Ken McDonald, Sophia Skop, and Walter & Isabella Bachynsky, Myra Heltsley, John Heltsley II, Nadia Haywas. Please let Fr. James know if there is anyone who should be added to this list.



Prayers For Those Serving In The Military

Let us especially remember in our prayers those family members and friends who are actively serving our country in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Michael Lopes, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.



Плащаница – The Burial Shroud



“The noble Joseph took down Your most pure body from the tree. He wrapped it with a clean shroud and, with aromatic spices, placed it in a new tomb.”

«Благообразный Йосифъ з дерева знявши Пречисте Тіло Твоє, плащаницею чистою обвив, і пахощами покривши, у гробі новім положив»

Jesus was willing to sacrifice everything to do the will of God. Now think about your own life:

- What does following the will of God mean to you in your life?
- What are you willing to sacrifice to follow Jesus?

Think of someone who has sacrificed for others.

- What did this person sacrifice?
- What moved this person to sacrifice for others?
- What good came out of the person’s sacrifice?
- Was the sacrifice worth it? Why or why not?

What can we do at home this week to remember the death of Jesus?

- Praying, reading the Bible, keeping silent, fasting, etc.
- How can they help you remember the death of Jesus?

How will we live this week?

- What is the meaning of Great and Holy Friday liturgy to our lives as Christians? How will this influence my life throughout the week and year.

The Burial Shroud of Jesus – Historical Background

They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. (John 19:40)

Jewish burial customs at the time of Jesus were the same as they are today: when a person dies, the body is washed prior to burial. Furthermore, this custom is well known, and Christian scholars had assumed for centuries that Jesus' body was washed because "they took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews" (John 19:40). However, since there are numerous blood marks on the shroud of Turin, it is evident that the man covered by the shroud was not washed. If Jesus had been washed according to the Jewish custom, then one would have to conclude that the Shroud of Turin is not the shroud of Jesus.

Believers in the authenticity of the shroud had a different perspective. Over the past 80 years most of the books written by the proponents of the shroud state that the body should have been washed as part of the Jewish tradition, but it wasn't washed because the Sabbath was imminent, and therefore, there was no time to wash the body. This is only the part of the story. However, the Jews don't wash the blood from the body of a man who dies a violent death, which was the part of burial tradition.

It took me a long time to come to grasp the full meaning of these words, but it was all there—the explanation of why the blood of a man who dies a violent death is buried with the body. Mingled blood is the mixture of blood that issues while a man is alive with blood that issues from the man from the moment of death. The blood that issues while a man is alive is not important, but once it mingles with blood that flows from the moment of death it becomes mingled blood. For mingled blood to be considered unclean, it had to reach a certain volume as defined in the Mishnah. For mingled blood to be considered unclean, the quantity of blood had to at least amount to "a quarter-log" of blood. A log of blood is the contents of six eggs. Therefore; a quarter-log is the contents of one and a half eggs. This amount is just enough to fill a small wine glass.

The man who hung on that cross had upon him blood that flowed during life, mingled with blood that flowed at the time of death - mingled blood. It was life-blood, the blood that makes atonement. It was unclean and therefore had to be buried with him.

They took the body of Jesus and wrapped it with spices in linen cloths, according to the burial custom of the Jews. (John 19:40)

Jesus was buried according to the Jewish custom. The corpse with its mingled blood was wrapped in "linen cloths" and buried. Therefore, the shroud with its blood marks is consistent with the history of how the Jews buried their dead at the time of Jesus.

(Excerpts from *Unlocking the Secrets of the Shroud* by Gilbert R. Lavoie)

ХРИСТОС - ВОЛОДАР

З початків християнства усі християни є однодумні в переконаннях, що тиждень перед Великоднем - це найважливіший тиждень в календарі церковного року. Офіційна назва цього тижня - Великий Тиждень.

Цього тижня ми згадуємо Христові Страсті, побої, вінчання терням і хресну смерть. Син Божий з любові до нас прийняв терпіння й хресну смерть, щоби перепросити Небесного Отця за наші гріхи і зробити нас Божими дітьми. Ця справа нашого відкуплення, нашого спасіння відбулась в тижні перед неділею Христового Воскресіння.

Великий, або Страшний Тиждень, починається Квітною неділею. Євангеліє цієї неділі розкажує нам про тріумфальний в'їзд Христа до Єрусалиму. Місто заворушилося. Народ вітав Христа окликами: „Осанна! Благословен Той, хто йде в ім'я Господнє, Цар ізраїльський”. „Многота - каже євангелист Марко, - стелила свою одіж на дорозі, інші ж віття нарізане в полі”.

Однак, в натовпі були різні люди, які прийшли побачити Христа з різних причин. Одні вітали Христа з радістю, пошаною і відданістю для Нього; були такі, які прийшли з цікавості побачити дивну людину з Галилеї, з містечка Назарету. Були між народом теж і такі, що мали в серці ненависть, а в своїх думках снували пляни як вбити Христа. Пригляньмося до натовпу, що зібрався з нагоди Христового прибуття до Єрусалиму, пригляньмося ближче. Може, в тому натовпі побачимо себе?

Ми є послідовниками Христа, ми від Нього перебрали Його ймення, називаємо себе християнами. Ми йдемо за Ним в наших радощах і терпіннях. Ми не залишаємо Його навіть тоді, коли наші молитви, звернені до Нього, здаються нам невислуханими. Ми бачимо, як Його благословляють і проклинають, як Його звеличують і оклеветують. Ми з острахом і боєм дивимось на цей зматеріялізований, змеханізований і грошолюбний світ. Ми бачимо в ньому людей, хрищених як і ми, але, однак, сьогодні, в Квітну неділю, вони стоять непорушно і бездушноприглядаються до того, що діється біля них і не розуміють. Ми – люди четвертої групи прийшли до церкви, підносимо вгору лозу і в захваті кличемо: „Осанна!” Ми знаємо ким є Христос. Він є Бог, наш Спаситель, наш Володар.

Христос не хоче бути нашим Володарем лише на один день, сьогодні, в Квітну неділю. Він не знаходить вдоволення в тій людині, котра є „християнином на неділю”, а забуває про Його сталу присутність, про Його володіння від понеділка до суботи. Дозвольмо Христові панувати впродовж цілого тижня. Благословенна лоза, яку сьогодні освятите, є символом Христового володіння в наших серцях, кожного дня і в кожному місці. Ми завжди кличемо словами утрєні Квітної неділі: „Осанна Тобі, благословенний Ти, що прийшов спасти світ”.

Благословення галузок

Господи, Боже наш, що сидиш на херувимах! Ти показав свою силу, пославши свого єдинородного Сина, Господа нашого Ісуса Христа, щоб спас світ своїм хрестом, погребенням і воскресінням. Коли він прийшов на добровільні страсті в Єрусалим, його воскресіння свідчив народ, що сидів у темряві й смертній тіні, взявши знамена перемоги – вітки дерев і пальмові галузки. Збережи та захорони, Владико, і нас, що за їхнім прикладом у цей передсвятковий день тримаємо в руках гілки і вітки дерев, щоб як той народ і діти „Осанна” тобі співали, і ми також з піснями і духовними співами дійшли до твого життєдайного після трьох днів воскресіння.

CHRIST THE LORD

In the early days of Christianity, all Christians were in agreement that the week before Easter was the most important week of the church year. The official name of this week was Holy Week.

This week we recall Christ's Passion, the beatings, the crowning with thorns and His death on the cross. Because He loves us, the Son of God accepted suffering and death on the cross in order to gain forgiveness of our sins from His Heavenly Father and to make us children of God. All the actions designed to bring us salvation took place in the week before the Sunday of Christ's Resurrection.

Holy Week, or Passion Week, begins with Flowery (Pussywillow) Sunday. The Gospel for this Sunday tells us of Christ's triumphant entrance into Jerusalem. The city had an air of excitement. The people greeted Christ with: *"Hosanna! Blessed is He Who comes in the name of the Lord, the king of Israel."* The evangelist Mark says: *"Many people spread their cloaks on the road, while others spread reeds which they had cut in the fields."*

People in the crowd came to see Christ for various reasons. Some greeted Christ with joy, respect and devotion. Some came out of curiosity, to see the wondrous person from Galilee, from the village of Nazareth. There were also those with hate in their hearts, whose minds were busy planning how to kill Christ. Let us look closely at the crowd which gathered to see Jesus enter Jerusalem. Perhaps, within the crowd, we will see ourselves.

We are Christ's successors. We took our name from Him, calling ourselves Christians. We follow Him in our joys and sufferings. We do not leave Him, even when our prayers and supplications to Him seem to go unanswered. We see how He is blessed and cursed, exalted and abased. We look at this materialistic, technological and money obsessed world with fear and pain. We see people, Christians like us, on this Sunday, who do not understand and are oblivious to the events going on around them. And there are those of us, who come to church, raise our pussywillows and cry with ecstasy: "Hosanna!" We know who Christ is. He is God, our Savior, our Lord.

Christ does not want to be our Lord just for one day, today, Pussywillow Sunday. He is not satisfied with the person who is "a Christian on Sunday," but forgets about His constant presence from Monday through Saturday. Let us allow Christ to reign in us throughout the whole week. The blessed pussywillow which we receive today is a symbol of Christ's reign in our hearts, every day and everywhere. We should always proclaim, in the words of the matins for Pussywillow Sunday: *"Hosanna, blessed are You Who have come to save the world."*

Prayer at the Blessing of the Branches

O Lord our God, Who sits upon the Cherubim, You have reaffirmed Your power by sending Your Only-begotten Son, our Lord Jesus Christ, to save the world through His cross, burial and resurrection. When He came into Jerusalem to suffer His voluntary passion, the people that sat in darkness and in the shadow of death took boughs of trees and branches of palms as signs of victory, thus foretelling His resurrection. Do You, Yourself, O Master, keep and preserve us who, in imitation of them, carry palms and branches in our hands. As we join the crowds and the children who sang Hosanna to You, may we, with hymns and spiritual songs, attain the life-giving resurrection of the third day.

Flowery (Pussywillow, Palm) Sunday

On Flowery or Palm Sunday we recall the triumphant entry of Jesus into Jerusalem before His passion. This day is considered one of the twelve Major Feasts of the liturgical year in the Byzantine Tradition. It is always celebrated on the Sunday before Pascha and includes the blessing of willow branches. The blessing of branches usually takes place after Matins (i.e. before the Divine Liturgy). **The blessed branches are then distributed and should be held by the faithful, especially during the Gospel.**

Following the Liturgy, it is not uncommon to see Ukrainians striking one another on the shoulders with the willow branch and reciting the verse: *"It is not I but the willow branch which strikes you to remind you that in seven days is the Great Day!"*

Depending on the country or region, a variety of branches (palms, willows, flowers) are blessed for this celebration. Pussy willows seem to express well the liturgical symbolism of Palm Sunday. During the winter the willow tree seems to be dead. Yet, with the coming of spring, it sprouts and gives a sign of life. The willow branches bring to mind the wood of the Tree of the Cross, while the *buds*, a sign of new life, remind us of our own glorious resurrection.

The blessed branches should be carried home as a sacramental, as a visible symbol of Christ's presence. They should be entwined on a crucifix or used to decorate an icon. They serve as a "sign of salvation," and a "pledge of protection and blessing" during the coming year as invoked by the second Prayer of Blessing. In some regions they place these branches into the hands of the deceased making them joyously ready to meet Jesus on the day of Resurrection. Let us then "come with branches and praise Christ the Lord!" (From *Matins of Palm Sunday*). "Hosanna! Hosanna to the Son of David! Blessed is He Who comes in the Name of the Lord! Hosanna in the highest! (Mt. 21:9)

Вербна неділя

У Вербну чи Квітну неділю ми пригадуємо триумфальний вхід Ісуса до Єрусалиму перед Його страстями. Цей день належить до 12-ти найбільших церковних свят літургійного року у Східньому Обряді. Завжди святкується тиждень перед Великоднем і включає благословення лози. Лозу освячують, зазвичай після утрени (перед Службою Божою). **Лозу роздають вірним котрі тримають її в руках особливо підчас Євангелії.**

Не дивина, коли опісля українці „побивають” один одного легенько по плечах освяченими гілками, виголошуючи: „Лоза б'є, я не б'ю, за тиждень – Великдень!”

Протягом зими вербові гілочки виглядають мертвими. Втім, як лиш приходить весна, - вони першими починають рости, випускають „котики”, оживають. А також ці гілочки нагадують про хресне дерево, як зростаючу ознаку нового життя, нагадують про наше майбутнє славне Воскресіння.

В різних країнах чи регіонах освячують різні гілки – пальмові, вербові або квіти). Розквітлі гілочки верби – котики – чудово символізують літургійне піднесення Вербної, Квітної неділі.

Освячені гілки урочисто зберігають в домах, як видимий символ Христової присутності. Ними прикрашають розп'яття або ікони. Вони служать „знаком спасіння” і „обіцянкою охорони і благословення” на протязі року і застосовуються як благословенне доповнення до молитви. В деяких регіонах гілочки беруть в руки, як радісне підтвердження готовності до зустрічі Христа в день святого Воскресіння. Давайте, отже: „прийдем з гілками і молитвами до Христа Господа!” (Утрень Квітної неділі). „Осанна! Осанна, Сину Давидів! Благословен, Хто йде в ім'я Господнє! Осанна у вишніх!” (Мт. 21:9)

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Архієпископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
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Blessed is He Who Comes in the Name of the Lord

After raising Lazarus, who had been dead four days, the Lord found the young donkey His disciples had brought for Him, as the evangelist Matthew relates. Seated on it He entered Jerusalem, in fulfillment of the prophecy of Zechariah: Fear not, daughter of Zion; behold your king comes to you, the just one, the Savior. He is gentle, and rides on a beast of burden, on the colt of a donkey. By these words the Prophet shows that Christ was the king he was foretelling, the only true king of Zion. He is saying: "Your king will not frighten those who look upon him; he is not an overbearing kind of person, or an evildoer. He does not come with a bodyguard, an armed escort, at the head of hosts of cavalry and foot soldiers. Nor does he live by extortion, demanding taxes and the payment of tribute and ignoble services, hurtful to those who perform them. No, he is recognized by his lowliness, poverty, and frugality; for he enters the city riding on a donkey, and with no crowd of attendants."

He who raised Lazarus from the dead enters Jerusalem today as king, seated on a donkey. Almost at once all the people, children and grown-ups, young and old alike, spread the garments on the road; and taking palm branches, symbols of victory, they went to meet Him as the giver of life and conqueror of death. They worshipped Him, and formed an escort. Within the temple precincts as well as without they sang with one voice, "Hosanna to the Son of David! Hosanna in the highest!" This hosanna is a hymn of praise addressed to God. It means, "Lord, save us." The other words, in the highest, show that God is praised not only on earth by human beings, but also on high by the angels of heaven.

Saint Gregory of Palamas