

THOMAS SUNDAY



Icon of Saint Thomas and Christ



April 12, 2015

THOMAS SUNDAY

OUR VENERABLE FATHER AND CONFESSOR BASIL, BISHOP OF PARIUM

ХРИСТОС БОЖЕПЕ!

ВОІСТИНЬ БОЖЕПЕ!

CHRIST IS RISEN!

TRULY HE IS RISEN!

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 6 – APRIL 12

SATURDAY, APRIL 18 – *OUR VENERABLE FATHER JOHN, DISCIPLE OF ST. GREGORY THE DECAPOLITE*

9:30 AM – Divine Liturgy

✙ Angelo Migliori (40th day); Req: Mary-Rose Delarosa

✙ Roman Tymchii; Req: Olga Fedunyak

6:00 PM – Great Vespers

SUNDAY, APRIL 19 – *SUNDAY OF THE MYRRH-BEARING WOMEN; OUR VENERABLE FATHER JOHN OF THE ANCIENT CAVE*

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*



ON THE SAVING WORK OF CHRIST

He was wrapped in swaddling clothes, but when he rose from the tomb he laid aside the shroud ... He asks where Lazarus has been laid, for he is man; but he raises him to life, for he is God. He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—St. Gregory the Theologian

LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, “**Christ is risen! Indeed He is risen!**” for 40 days, until Ascension Day.
- ❖ We **do not kneel** or make prostrations either at church services or in our homes until the “Kneeling Prayers” at Pentecost.
- ❖ The Paschal Troparion, “Christ is risen from the dead” is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, “O Heavenly King” is **omitted** until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

ABOUT THE VICTORY OVER THE LAST ENEMY

From the Prologue of Ochrid / St. Nikolai Velimirovich

"The last enemy to be destroyed is death" (1 Cor 15:26).

Man's first enemy is the devil, the second is sin and the third is death. The Lord Jesus conquered all three of these enemies of the human race. By His humility, He conquered the proud devil. By His death, He conquered sin and by His resurrection, He conquered death. In conquering all of our enemies, He invites us to be partakers in His glorious victory. Not only that we conquer but that we win together with Him. Only His power conquers, only His weapons triumph. Alone we are without power and weapons, and our enemies are fearful. But with Him, we conquer those mightier than ourselves. What is the price that He offers to us for His victory? A meager price, my brethren; for a very paltry price He offers us the most precious victory. To humble ourselves and to submit ourselves to the will of God, that is the price He seeks in order to conquer the devil for us. To die unto ourselves, to die to fleshly desires and passions, that is the price which He seeks in order to conquer for us. To live for Him and not for ourselves, to receive Him into our hearts, that is the price He seeks in order to conquer death for us. He conquered all enemies openly and completely. This is the price for which He offers His victory to each of us. The Apostle Paul speaks: "But thanks be to God Who gives us the victory through our Lord, Jesus Christ" (1 Cor 15:57).



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A Reminder about Standing on all Sundays and everyday from Pascha to Pentecost

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Ecumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council (which has never been negated) states: Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.

To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! **One should NOT kneel during Divine Services on ANY Sunday** (custom nor the practice of the Latin Church notwithstanding).

Пригадуємо що стоїмо підчас Служби Божої кожної Неділі року і кожного дня від Великодня до Неділі П'ятдесятниці

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення КОЖНОЇ Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон. Канон 20 (яке ніколи небуло заперечене) каже: Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божя) молимося Богові стоячи.

Вияснюємо – Цей Канон Нікеї стосується КОЖНОЇ Неділі в році! **Не клякаємо під час неділішної Служби Божої** (не залежно від особистого звичаю ані Римо-Католицької традиції.)



THE DATE OF PASCHA

According to the Fathers of the First Ecumenical Council in Nicaea, 325, Pascha is to be celebrated on the first Sunday, following the full moon after the vernal equinox. The significance of this day is as follows.

The vernal equinox not only marks the beginning of spring for us in the northern hemisphere, but it is also the time when every place on earth is directly touched by the light of the sun and there are twelve hours of daylight and twelve hours of night. While the sun lightens one half of the earth during the day, the full moon lightens the other half by night. The Sunday following this astronomical phenomenon is the brightest Sunday of the year – the Sunday of Great and Holy Pascha.

This astronomical phenomenon is a cosmic image of how Christ unites both the spiritual and physical worlds in the most resplendent day of His Resurrection. Throughout the hymnology of Pascha, this reality is proclaimed. In the Paschal Canon, we sing:

“Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ in Whom we are established!”

“This is the bright and saving night, sacred and supremely festal. It heralds the radiant day of the Resurrection on which the timeless light shone forth from the tomb for all!”

In Genesis we read how God on the first day created light and separated the light from the darkness; the light He called day and the darkness He called night. When Christ rose from the dead on Sunday, the first day of the week, He inaugurated a new creation, a new era, in which He would give to the world the never-waning Light of His Resurrection. The Gospel reading for the Pascha Liturgy proclaims this mystery:

“In the beginning was the Word... and the Word was God... All things were made by Him... In Him was life; and the life was the light of men... The light shines in darkness and the darkness overcomes it not.” (John 1:1,3-5)



THE MOST PROMINENT 1ST CENTURY JEWISH HISTORIAN ON JESUS CHRIST
Through the centuries there has been much shameful slander spread about Christ the Lord. But all of those lies are refuted by the most prominent historian of the Jews, Josephus Flavius, rabbi and scholar who lived toward the end of the first century after Christ. Josephus writes: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from him, are not extinct at this day." [*Antiquities of the Jews*, Volume 2, Page 45 1845 Edition]. Thus wrote a man not believing in Christ but a scholar free of prejudice and malice.

PASCHA TO PENTECOST: 50 DAYS OF GRACE

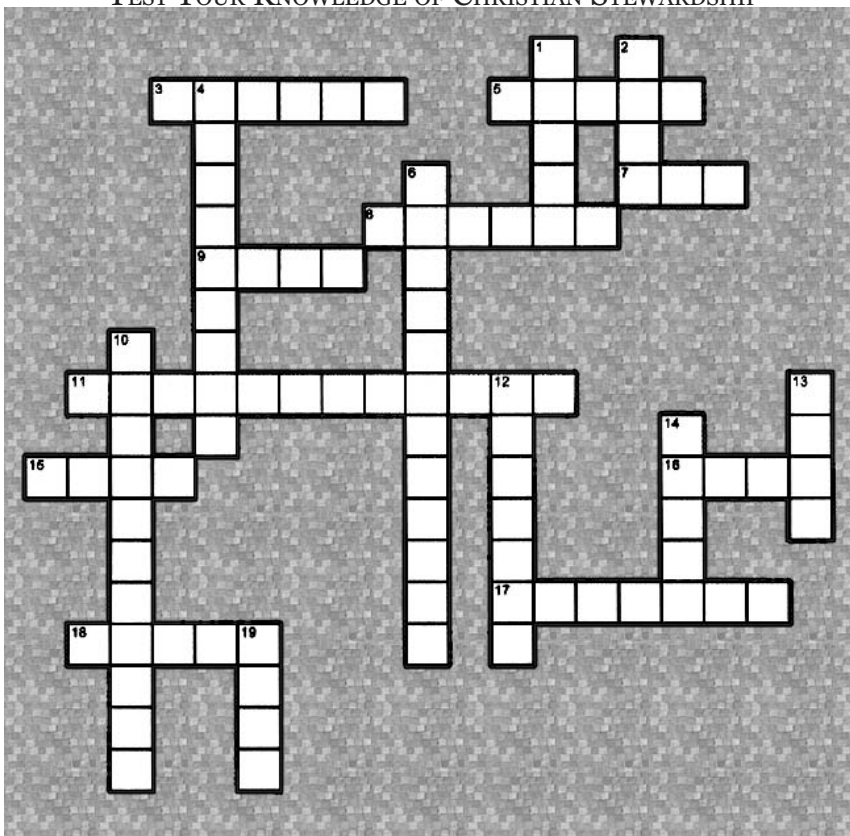
We are celebrating the feast of the Bright Resurrection of the Son of God. These 50 days are days of light, joy, grace, and peace. We especially strive to maintain what is known as "Paschal joy." What is this joy? Our realized happiness that we have spiritually died, been buried, and resurrected with Christ. Christ's Death and Resurrection is at the same time our own taste of death to sin and genuine resurrection.

Saint Paul teaches us that having died to the "old man" (the ways of sin) we, through Christ, have been born again in the "New Man." "You have been raised to life with Christ. Set your hearts, then, on the things that are in heaven, where Christ is seated at the right hand of God. Let your thoughts dwell on things there, not on things here on earth. For you have died, and your life is hidden with Christ in God. Your real life is Christ, and when He appears, then you too will appear with Him in glory." (Colossians 3:1-4)

Newness of life has been given to us by and in Christ Jesus. It is the greatest gift. Let us hold fast to it and guard it from the devil's envy. Let us be sure to be completely dead to our old habits of passion and sin; and alive in the righteousness of Jesus Christ. Let us continue to celebrate in word and deed, living:

*A Pascha worthy of veneration,
A Pascha which is Christ the Redeemer,
A blameless Pascha,
A Pascha of the faithful!*

TEST YOUR KNOWLEDGE OF CHRISTIAN STEWARDSHIP



Across

3. A Roman currency often associated with stewardship.
5. At his home the woman anointed Christ's feet.
7. First female steward.
8. Human love (in Greek).
9. First steward.
11. Stewardship frees us from this sin.
15. First person to offer a non-flesh offering.
16. It is more blessed to ____ than to receive (Acts 20:35).
17. An unfaithful steward is guilty of this sin (Mal. 3:8).
18. God requires of us the ____ fruits.

Down

1. 10% of income.
2. Patient, kind, not jealous.
4. Made of soft stone and held the oil that anointed Christ's feet.
6. Often confused with stewardship.
10. St. Paul wrote a book on their generosity.
12. A manager of God's property.
13. He made the first animal offering.
14. Godly love (in Greek).
19. By-product of creation.

- Answers
1. Tithe
 2. Love
 3. Talent
 4. Alabaster
 5. Simon
 6. Philanthropy
 7. Eve
 8. Phileo
 9. Adam
 10. Corinthians
 11. Covetousness
 12. Steward
 13. Abel
 14. Agape
 15. Cain
 16. Give
 17. Robbery
 18. First
 19. Time



Share 2015

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ's salvation to others by making a contribution to **Share 2015 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа! Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможімо нашій єпархії принести Христове спасіння до інших внесок в **Share 2015 – Єпархіальний Заклик.**

Sunday offering for April 5

| Amount | Number |
|-----------|-----------|
| \$5.00 | 1 |
| \$15.00 | 2 |
| \$20.00 | 2 |
| \$25.00 | 2 |
| \$40.00 | 3 |
| \$50.00 | 8 |
| \$75.00 | 3 |
| \$80.00 | 1 |
| \$81.00 | 1 (loose) |
| \$100.00 | 4 |
| \$150.00 | 2 |
| \$200.00 | 1 |
| \$225.00 | 1 |
| \$400.00 | 2 |
| <hr/> | |
| \$3056.00 | |

Parishioner Total: \$2606.00

Visitor Total: \$450.00

Average / parish household (42): \$32.17

Weekly Stewardship Goal: \$2125.00

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.

Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we continue to pray for

rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

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

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chairperson:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698

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



**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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Our Exodus, Our Passover

We have been released not from physical but from spiritual bondage. We have been freed not from earthly labor but from worldly defilement. Our flight has not been from Egyptian taskmasters, nor from a godless and savage tyrant who is nonetheless a human being like ourselves, but from wicked and unclean demons who urge us to sin and from their commander, who is Satan himself.

We have passed through the sea of this present life with its pleasures and idle distractions. We have eaten spiritual manna, the bread from heaven which gives life to the world. We have drunk water from the rock, for we have found our delight in the spiritual stream flowing from Christ. By the grace of holy baptism we have crossed the Jordan and entered the land promised to the saints and worthy of them, the land the Savior himself

spoke of when He said: "Blessed are the gentle, for they shall inherit the land."

Therefore, in honor of a new happening a new hymn should be sung by the Lord's kingdom, that is, by those subject to Him and governed by Him. A hymn should be sung, worthy praise should be given, not only in the land of the Jews but from one end of the earth to the other; in other words, everywhere in the world. Of old God was known in Judaea and His name was great only in Israel, but now that we have been called by Christ to the knowledge of the truth and His glory fills all heaven and earth, fulfilling the prophecy of the Psalmist: "The whole earth shall be full of his glory."

St. Cyril of Alexandria

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