

THE RESURRECTION OF OUR LORD
AND SAVIOR JESUS CHRIST -- HOLY PASCHA



Icon of the Resurrection

April 20, 2014

THE GLORIOUS FEAST OF THE RESURRECTION OF

OUR LORD, GOD AND SAVIOR JESUS CHRIST – PASCHA – ПАСХА

***ХРИСТОС ВОСКРЕС!
ВОИСТИНЬ ВОСКРЕС!***

***CHRIST IS RISEN!
TRULY HE IS RISEN!***

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 21 – APRIL 27

SATURDAY, APRIL 26 – *THE HOLY HIEROMARTYR BASIL, BISHOP OF AMASEA*

6:00 PM – Great Vespers

SUNDAY, APRIL 27 – *THOMAS SUNDAY*

9:30 AM – Divine Liturgy

For All Parishioners

BRIGHT WEEK

Bright Week is the first week following the Resurrection of Our Lord and Savior Jesus Christ, which is celebrated each year at Pascha. It ends the following Sunday, the Sunday of St. Thomas. Bright Week begins a period of celebration that continues for fifty days until Pentecost.

This celebration includes the practice of the faithful joyously greeting each other with the salutation of Christ is risen, followed by the response “Indeed He is risen” or “Truly He is risen”, as the whole of creation is renewed by Our Lord and Savior. The services of Bright Week are done with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ’s empty tomb as well as the rent veil of the Jewish Temple, which was torn apart at the moment Christ died. The entire week is considered to be one continuous day and the main reason why fasting is completely prohibited to all during the week. During Bright Week, morning and evening prayers are replaced by the Paschal Hours. A copy of the Paschal Hours is included as an insert.

May the Risen Lord Bless!

those who during Great Lent and Holy Week assisted with the many things which needed to be done (cleaning, singing, serving, decorating, cooking, etc). Your labors, time, and offerings are greatly appreciated!

PLEASE NOTE: Next Sunday, April 20, we will have our annual parish Sviachenne meal.

Last Sunday’s Bulletin

If you haven’t yet picked up last Sunday’s bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

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!

Warm Welcome!

We warmly welcome all of our visitors! It is a blessing to have you with us!

ABOUT THE PASCHAL TROPARION— CHRIST IS RISEN!

*Christ is risen from the dead, trampling
death by death, and to those in the tombs,
giving life!*

Upon those in the tombs... has at the very same time two meanings, for the Resurrection of Christ destroys both sin and death. If we be in the tombs of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25) when the Lord says, “the hour is coming and now is, when the dead (those in sin) will hear the voice of the Son of God and those who hear will live.” This is a reference to the “first resurrection”, which is the resurrection of the soul from sin. “Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth...” (verses 28-29). This refers to the future or “second resurrection,” which is that of the body.

The immediate resurrection we experience, and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the “second resurrection”, whether it will be for “the resurrection of life” or “the resurrection of condemnation” (5:29), is dependent upon whether or not we experience our rising from the deadness of sin, now in this life. So, when we sing the hymn, “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!” – we acknowledge that the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.

A Reminder about Standing on all Sundays and 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 Œcumenical 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 Œcumenical 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 Божа) молимося Богові стоячи.

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

THE HOURS OF PASCHA

During Bright Week, it is customary to replace one's morning and evening prayers with the Paschal Hours. When the Hours of Pascha are sung or read in the absence of a priest, those prayers in italic are omitted.

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. (3x)

(Tone 6) Having beheld the Resurrection of Christ, * let us worship, the holy Lord Jesus, * the only Sinless One! * We venerate Thy Cross, O Christ, * and we praise and glorify Thy Holy Resurrection; * for Thou art our God, * and we know no other than Thee; * we call on Thy name. * Come, all you faithful, * let us venerate Christ's Holy Resurrection! * For, behold, through the Cross joy has come into all the world. * Let us ever bless the Lord, * praising His Resurrection. * For by enduring the Cross for us, ** He destroyed death by death!

(Tone 8) Before the dawn, Mary and the women came * and found the stone rolled away from the tomb. * They heard the angelic voice: "Why do you seek among the dead as a man * the One who is everlasting light? * Behold the clothes in the grave! Go and proclaim to the world: * The Lord is risen! He has slain death, ** as He is the Son of God, saving the race of men."

(Tone 8) Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of death! * In victory didst Thou arise, O Christ God, * proclaiming "Rejoice" to the myrrhbearing women, ** granting peace to Thine apostles, and bestowing resurrection on the fallen.

(Tone 8) In the tomb with the body and in hades with the soul, * in paradise with the thief and on the throne with the Father and the Spirit, ** were You, O boundless Christ, filling all things.

Glory to the Father, and to the Son, and to the Holy Spirit:

(Tone 8) Bearing life and more fruitful than paradise, * brighter than any royal chamber: ** Thy tomb, O Christ, is the fountain of our resurrection.

Now and ever, and unto ages of ages. Amen.

(Tone 8) Rejoice, O holy and divine abode of the most high! * For through you, O Theotokos, joy is given to those who cry: ** Blessed are you among women, O all-undefiled Lady!

Lord, have mercy. (40x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honorable than the cherubim, and more glorious beyond compare than the seraphim: without defilement you gave birth to God the Word. True Theotokos, we magnify you.

Choir: In the name of the Lord, Father, bless.

Priest: Through the prayers of our holy Fathers, Lord Jesus Christ, Son of God, have mercy on us.

Choir: Amen.

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. (3x)

Choir: Lord, have mercy. (3x) Father, bless!

Priest: May He, who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our true God, through the prayers of His most-pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

ЧАСИ У СВІТЛИЙ ТИЖДЕНЬ

During Bright Week, it is customary to replace one's morning and evening prayers with the Paschal Hours. When the Hours of Pascha are sung or read in the absence of a priest, those prayers in italic are omitted.

Священик: Благословенний Бог наш завжди, нині і повсякчас, і на віки вічні.

Хор: Амінь.

Співаємо Христос воскрес тричі, тоді проказуємо:

(2. 6) Воскресіння Христове бачивши,* поклонімся святому Господу Ісусові,* єдиному безгрішному.* Хресту твоєму поклоняємось, Христе,* і святе воскресіння твоє величаємо і славимо,* бо ти – Бог наш,* крім тебе іншого не знаємо,* ім'я твоє призиваємо.* Прийдіть, усі вірні,* поклонімся святому Христовому воскресінню,* це бо прийшла через хрест радість усьому світові.* Завжди благословляючи Господа,* славимо воскресіння його,* бо, розп'яття перетерпівши,* він смертю смерть переміг.

(2. 8): Перед світанком, знайшовши камінь відвалений від гробу,* ті, що були з Марією, від ангела почули: * Чому шукаєте серед мертвих, як людину, того,* хто в світлі вічному перебуває?* Погляньте на похоронні полотна,* поспішіть і світові звістіть,* що воскрес Господь, умиртвивши смерть,* він бо – Син Бога,* що спасає рід людський.

(2.8): Хоч і до гробу зійшов ти, Безсмертний,* то адову зруйнував ти силу * і воскрес, як переможець, Христе Боже,* жінкам мироносицям звістивши: Радуйтеся! * І мир дарував ти своїм апостолам,* упалим же подав воскресіння.

(2.8): У гробі плоттю, а в аді з душею, як Бог,* в раю ж із розбійником,* і на престолі був ти, Христе, з Отцем і Духом, все наповняючи, неописаний.

Слава:

Як життєносець, як справді кращий від раю* і світліший від усякої царської світлиці,* показався, Христе, гріб твій,* джерело нашого воскресіння.

І нині:

Радуйся, божественна оселе Вишнього,* бо через тебе, Богородице, дано радість тим, що кличуть:* Благословенна ти між жінками, пренепорочна Владичице.

Господи, помилуй (40 р.).

Слава і нині:

Чеснішу від херувимів:

Хор: Іменем Господнім благослови, отче!

Священик: Молитвами святих отців наших, Господи, Ісусе Христе, Боже наш, помилуй нас.

Співаємо Христос воскрес тричі.

Хор: Господи, помилуй (3 р.) Благослови.

Священик: Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував, істинний Бог наш, молитвами пречистої своєї Матері, святих славних і всехвальних апостолів, преподобних і богоносних отців наших, і всіх святих, помилує і спасе нас, як благий і чоловіколюбчець.



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.
- ❖ During Bright Week, morning and evening prayers are replaced by the Paschal Hours.
- ❖ The prayer, “O Heavenly King” is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

Enlarging Your Circle of Friendship

Often times when we come to church we find ourselves mingling with the same group of people; people with whom we may have a special affinity or perhaps people with whom we may have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we mustn’t pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won’t regret it!

WHAT IS A FIRST-PORTION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2



Sunday offering for April 6

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	1
\$20.00	6
\$40.00	4
\$47.00	1
\$50.00	2
\$60.00	1
\$75.00	2
\$135.00	1
\$200.00	2
\$300.00	1
\$1000.00	1 (Pledge fulfilled)
\$2512.00	

Parishioner Total: \$2492.00
 Visitor: \$20.00

Average / parish household (42): \$60.78
 Weekly Stewardship Goal: \$2125.00
 Positive: \$367.00

Sunday offering for April 13

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	2
\$20.00	4
\$25.00	1
\$27.00	1
\$35.00	1
\$40.00	3
\$50.00	5
\$65.00	1
\$80.00	1
\$100.00	4
\$120.00	1
\$200.00	2
\$300.00	1
\$1947.00	

Parishioner Total: \$1847.00
 Visitor: \$100.00

Average / parish household (42): \$45.05
 Weekly Stewardship Goal: \$2125.00
 Deficit: (**\$278.00**)

Goal:
\$120000

Pledges:
\$39116

2014

Stewardship Pledges

Pledges received: 18

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Share 2014

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 2014 – 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 допоможемо нашій єпархії принести Христове спасіння до інших внесок в **Share 2014 – Єпархіальний Заклик.**

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Frank Avant: (760) 805-1667
 Vladimir Bachynsky: (619) 865-1279
 Mark Hartman: (619) 446-6357
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Social Committee Chairpersons:

Olga & Michael Miller:
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Finance Committee:

Bohdan Knianicky: (619) 303-9698
 Frank Avant: (760) 805-1667



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

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Death and Resurrection in Christ

Yesterday I was crucified with Him; to-day I am glorified with Him. Yesterday I died with Him; today I am made alive with Him. Yesterday I was buried with Him; to-day I am raised up with Him. Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper.

Let us become like Christ, since Christ became like us. Let us become Divine for His sake, since for us He became Man. He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that

through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us.

He ascended that He might draw to Himself us, who were thrown down through the fall of sin.

Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us. We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him. A few drops of Blood recreate the whole of creation!

St. Gregory the Theologian