

SECOND SUNDAY OF THE GREAT FAST
SUNDAY OF SAINT GREGORY PALAMAS



Icon of Saint Gregory Palamas



March 12, 2017

SECOND SUNDAY OF THE GREAT FAST – ST. GREGORY PALAMAS – TONE 2
OUR VENERABLE FATHER AND CONFESSOR THEOPHANES OF MOUNT SIGRIANA

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

WEDNESDAY, MARCH 15 – THE HOLY MARTYR AGAPIUS AND THE SIX MARTYRS WITH HIM, TIMOLAUS, ROMEL, ALEXANDER, ALEXANDER, DIONYSIUS AND DIONYSIUS

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, MARCH 17 – OUR VENERABLE FATHER ALEXIS, THE MAN OF GOD; PATRICK, THE ENLIGHTENER OF IRELAND

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, MARCH 18 – 3RD ALL SOULS SATURDAY; OUR HOLY FATHER CYRIL, ARCHBISHOP OF JERUSALEM

9:30 AM – Divine Liturgy

For all our faithful departed

6:00 PM – Great Vespers

SUNDAY, MARCH 19 – 3RD SUNDAY OF THE GREAT FAST - VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS;
THE HOLY MARTYRS CHRYSANTHUS AND DARIA, HIS WIFE

9:30 AM – Divine Liturgy

For All Parishioners

During the Great Fast, the Liturgy of the Presanctified Gifts will be offered on **Wednesday** evenings at **6:30 PM** and **Friday Mornings** at **9:30 AM**. Each Wednesday, 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 3/15, 3/22, 3/29, 4/5 and 4/12. Please talk to Olena Bankston to volunteer.

Lenten Services at

Holy Angels Byzantine Church

Each Friday during the Great Fast, Holy Angels celebrates the Presanctified Liturgy at 6:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

CARDS FOR SALE

Easter Cards, and various other greeting cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

DON'T WAIT UNTIL IT IS TOO LATE

Start arranging your schedule today so that you can be present for as many of the Lenten services as possible. Put God first.

DID YOU KNOW?

Geese fly in the V-formation because when each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in the V-formation, the whole flock can fly at least 71% further than if each bird flew on its own. Christians who share a common direction and sense of community can also get where they are going quicker and easier because they are traveling on the thrust and uplift of one another. *What a great image for Great Lent!*



Warm Welcome!

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

Looking Ahead:

- ❖ March 18th – 3rd All Souls Saturday
- ❖ March 19th – Sunday of the Holy Cross
- ❖ Saturday March 25th – Annunciation
- ❖ April 1st – Akathist Saturday
- ❖ April 8th – Lazarus Saturday
- ❖ April 9th – Flowery Sunday
- ❖ April 16th – Pascha

Друга неділя Великого посту

Встань, візьми твоє ліжко й ходи. – Марко 2, 1 – 12

Упродовж цього Великого посту Господь закликає нас молитися щиріше. Після того, як відбулася Його зустріч з паралітиком, Він бажає пережити таку зустріч і з нами. Ця подія може допомогти нам зрозуміти, а отже, і переживати, правдиву молитву, молитву серця. Ми десь розуміємо, що полягає вона в тому, аби шукати Ісуса з наполегливістю тих чотирьох чоловіків, шукати, поки не подолаємо всіх перешкод, аби бути покладеними перед Ним такими, як ми є, з усіма тими каліцтвами, які нам дошкуляють. Вони дошкуляють нам і спонукають покласти перед Господом наші потреби, наші бажання. Але дивовижно те, що Ісус проникає набагато далі, глибше, аж до глибинної хвороби наших сердець, і якраз це ми мали б переживати у молитві.

Ісус не забуває про наші каліцтва, але головним чином виліковує наш гріх, гріховний стан нашої душі. Можна зрозуміти обурення книжників, які кажуть: «Хто може прощати гріхи, крім одного лише Бога?» (Мр. 2, 7). Це правда, і ми це добре знаємо, адже просимо Отця простити нам наші гріхи. Дивовижний дар прощення походить від Отця, тому Ісус веде тих, які заперечують Йому, до відкриття цієї істини, відповідаючи їм: «Син Чоловічий має владу на землі гріхи відпускати» (Мр. 2, 10). Син Чоловічий, тобто Син самого Отця, Який воістину став людиною, аби взяти на себе гріхи світу, гріхи всіх людей, гріхи кожного з нас. Лише улюблений Син отримує від Отця, будучи в людській природі, владу давати життя, владу воскрешати і відпускати гріхи. Але зрозуміти це можливо було лише після того, як Ісус довершив спасення людства, віддавши задля любови до нас своє життя на хресті.

Це і є та велика новина, Добра Новина, яку Він звіщає апостолам у день свого воскресення: «Прийміть Духа Святого! Кому відпустите гріхи – відпустяться їм» (Іо. 20, 22-23). Ці слова виявляють

наше спасення у повноті. Святий Дух сам є відпущенням гріховного стану нашої душі. Збагнемо, що Ісус зціляє гріховний стан нашої душі, тобто стан серця, з якого витікають наші судження, наші слова, вчинки. Також не забуваймо про опущення добрих діл. Тобто Ісус зціляє все те, що ранить інших людей, а найперше – Господа, живим образом, нехай і понівеченим, Якого вони є.

Наш гріх у тому, що ми не перебуваємо в єдності з Богом, що наше серце закрите, зайняте саме собою, позбавлене любови, паралізоване, втратило зв'язок зі своїм Господом і з дітьми Отця. Саме цю пустку приходиться заповнити Святий Дух. Він сам – сопричастя. Він дає нам життя, віддаючи себе нам. Саме Його дає нам Ісус. Святий Дух повертає нас до єдності з Отцем та з іншими, і то «сімдесят раз по сім» (Мт. 18, 22). Цьому слід не дивуватися, але тішитися, адже саме завдяки ньому наша молитва може безнастанно підноситися до Ісуса.

Що ж викликало таке неочікуване прощення, яке Він подарував паралітикові? Це віра, віра тих чотирьох чоловіків, які принесли його, а також віра самого хворого. Бо саме вірою ми відповідаємо на той великий дар любови Ісуса, безнастанно дарований нам Отцем. Віра полягає в тому, щоб віддати себе Його милосердній любові, любові, яка покриває всі наші біди. Наша віра співмірна щирості нашого серця. У глибині нашого серця перебуває Бог – Отець, Син і Дух Святий. І саме тут потрібно бути щирими, тобто визнавати, що ми нездатні любити і жити без Нього. Тоді наша молитва виражає найбільше бажання нашого серця, линути до того, хто любить нас. Віра струмить із серця смиренного.

Жан Корбон, *Це називається світанком*, Львів, Свічадо 2007

WHAT IS “A CATHOLIC IN GOOD STANDING?”

In a poll conducted by Bishops in the U.S. which was released in April of 2008:

- *68% of all Catholics surveyed believed that they could be in good standing with the Church without going to Mass / Divine Liturgy weekly.*
- *30% said they go to Confession (Reconciliation-Penance) less than once a year and*
- *45% said they never go at all.*

The truth of what “a Catholic in good standing” must do is summed up in the following six items known officially as **“Precepts of the Catholic Church”** (Церковні заповіді):

The five precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the indispensable MINIMUM in the spirit of prayer and moral effort, in the growth in love of God and neighbor.

1. The first precept “You shall attend Mass (Divine Liturgy) on Sundays and holy days of obligation” requires the faithful to participate in the Eucharistic celebration when the Christian community gathers together on the day commemorating the Resurrection of the Lord. In 1996 the Vatican’s Instructions for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (<http://www.ewtn.com/library/curia/eastinst.htm>) recognized in paragraph 64, that “The Code of Canons of the Eastern Churches thus provides for the possibility, inspired by n. 15 of the Orientalium Ecclesiarum, to satisfy the precept of Sunday either by participating in the Divine Liturgy, or by taking part in the Divine Office.” Thus, the 1999 PASTORAL GUIDE OF THE UKRAINIAN CATHOLIC CHURCH IN THE USA, states: “Art. 170 - Although every Catholic may fulfill his obligation of assisting at the Divine Liturgy, Vespers or

Matins on Sundays and holy days in any Catholic church, our faithful should as a rule attend their own parish church,” and Article 460 further reiterates this: “The celebration of the Canonical Hours, especially Matins and Vespers must be introduced where they have fallen into disuse in parishes, especially since the decision of the Holy See (of Rome) now allows these canonical services to satisfy the Sunday and Holydays obligation of the faithful by their participation in them.” So if – on a particular Sunday - the Divine Liturgy is being celebrated at an inconvenient time, one may attend the Matins or the Vespers, rather than not attending any service at all.

2. The second precept “You shall confess your sins at least once a year” ensures preparation for the Eucharist by the reception of the sacrament of reconciliation (confession-penance), which continues Baptism’s work of conversion and forgiveness.
3. The third precept “You shall humbly receive your Creator in Holy Communion at least during the Easter season” guarantees as a minimum the reception of the Lord’s Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.
4. The fourth precept “You shall keep holy the holy days of obligation” completes the Sunday observance by participation in the principal liturgical feasts which honor the mysteries of the Lord, the Virgin Mary, and the saints. Ukrainian Catholics have all Sundays, the Twelve Major Feasts, and the Patronal Feast of the parish as the minimum requirement for being a “Catholic in good standing”. So if, for example, you ask a priest to issue a sponsor certificate for you, claiming in effect that he is a credible witness to your being a “Catholic in good standing,” and he refuses to do so, that probably means, for starters, that you are not living up to precepts one, two, four and six in such a way that he can say, without lying, that he personally witnesses you as

doing so. You may either see if another priest can honestly be your witness; or, have courage and take the hint for what it is: you are subtly being invited to become a Catholic in good standing. Try and see it from his point of view: are you perhaps asking a priest “to participate in your sins”? Why are you surprised he doesn’t want to do so? Do you really want your priest to lie for you or to cheat for you?

5. The fifth precept “You shall observe the prescribed days of fasting and abstinence” ensures the times of asceticism and penance which prepare us for the liturgical feasts; they help us acquire mastery over our sinful instincts (passions) and acquire freedom of heart.
6. The sixth precept also states that the faithful have the duty of providing for the material needs of the Church, each according to his/her abilities. Each of us should volunteer our time, offer our talents without a salary, or donate from our “treasure”, for the good of the Church.

One **must** be a Catholic in good standing in order to serve on any of the parish committees.

For the official texts please refer to # 2041-2047 of the *Catechism of the Catholic Church* - *Катехизм Католицької Церкви*

English:

<http://www.vatican.va/archive/catechism/p3s1c3a3.htm#ten>

Ukrainian:

http://catechismus.org.ua/index.php?option=com_content&task=view&id=92&Itemid=42

Let also the mouth fast from disgraceful speeches and railing. For what does it profit if we abstain from birds and fishes; and yet bite and devour our brethren? The evil speaker eats the flesh of his brother, and bites the body of his neighbor.

– St. John Chrysostom, on fasting

THE SACRAMENT OF CONFESSION

is one of reconciliation with God, bringing about not only a clearing of the conscience through the remission of sins, but also a healing of the soul through our recommitment to Christ. This Sacrament should therefore be received frequently by all Catholic Christians but especially during each of the fasting seasons, including the Great Fast. For those who wish to receive Holy Communion, the Sacrament of Confession is indispensable and absolutely necessary to maintaining our spiritual health and well being. Fr. James is available to hear confessions following any service or at any other time by appointment.



ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

– St. Basil the Great



FLOWER COLLECTION

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

"THE COMMANDMENTS ARE NOT IMPOSITIONS FROM SOME DESPOT, BUT RATHER THE THERAPEUTIC CURE FOR A COMPLETE RECOVERY FROM THE CORRUPTION OF OUR NATURE. THE LORD DID NOT GIVE COMMANDMENTS FROM THE HEIGHT OF HIS DIVINE GREATNESS, BUT RATHER CAME DOWN AMONG US AND OBSERVED THESE COMMANDMENTS HIMSELF, FIRST, EXHORTING US TO IMITATE HIM AS HIS TRUE FRIENDS (SEE JOHN 15:14). THEREFORE, CHRISTIANITY IS NOT AN ABSTRACT IDEOLOGY, BUT A PRACTICAL AND CONCRETE CONFESSION. IN THE FACE OF EVERY SENSUAL ENTICEMENT OF SIN ENCOUNTERED BY MAN FROM THE SPIRIT OF THE WORLD, THE FLESH AND THE DEVIL, THE CHRISTIAN CONFESSES HIS FAITH IN CHRIST OUR GOD BY REJECTING THE SIN, AND THUS SHOWING HIS LOVE FOR GOD BY THE KEEPING OF HIS COMMANDMENT. 'HE WHO HAS MY COMMANDMENTS AND KEEPS THEM, HE IT IS WHO LOVES ME' (JOHN 14:21) CHRIST TAUGHT US TO FULFILL THE WILL OF THE HEAVENLY FATHER, JUST AS TO THE FATHER HE BECAME 'OBEDIENT UNTO DEATH, EVEN

UNTO DEATH ON A CROSS' (PHIL. 2:8). THE KEEPING OF THE COMMANDMENTS IS THE PRECISE MEANS OF COMMUNION BETWEEN THE PERSONAL GOD AND MAN.

TODAY'S MAN HAS BEEN BROUGHT UP ON MATERIALISTIC IDEOLOGIES AND HAS LITTLE OR NO IDEA OF THE INNER PEACE AND CALM BESTOWED BY THE HOLY SPIRIT UPON THOSE WHO LIVE IN HARMONY WITH HIS COMMANDMENTS. THUS THE GENERAL SELF-DISCIPLINE WITH REGARDS TO THE SENSUAL PLEASURES AND THE LABORIOUS ATTEMPT TO ACQUIRE THE HOLY VIRTUES - WHICH HAVE AS A BASIS THE SACRIFICE OF OURSELVES FOR THE SAKE OF OTHERS - ARE REGARDED BY MOST AS 'FOLLY'. THIS 'FOLLY' OF THE CROSS AND THE GOSPEL IS SUMMED UP IN THE WORDS OF OUR LORD, 'IF ANY ONE WOULD COME AFTER ME, HE MUST TAKE UP HIS CROSS, AND FOLLOW ME'."

- ELDER EPHRAIM OF VATOPEDI
FROM THE PROLOGUE OF THE BIOGRAPHY
OF ELDER JOSEPH THE HESYCHAST

FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (*St. Matthew 5:8*). Total external cleanliness does not help at all in gaining the kingdom of heaven. Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!

TO THINK ABOUT

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.



From January 8th of the Prologue of Ochrid By Saint Nikolai Velimirovich



ON THE MYSTERY OF CONFESSION

By Saint John of Kronstadt

The person who is accustomed to give account of his life at Confession will not fear to give an answer at the awesome Judgment Seat of Christ. For this purpose was the mild tribunal of penance instituted, that we may give an answer without shame, having been cleansed and healed through repentance here below.

The more sincerely we confess our sins, the more calm will the soul be afterwards. For sins are secret serpents, gnawing at the heart of a man, and never letting him rest; they are prickly thorns, constantly piercing the soul, they are spiritual darkness.

Bear the sufferings of the operation so that you may be restored to health – I speak of Confession. I mean that at Confession, you must declare all your shameful deeds to your confessor, without concealment, though it may well be painful, shameful, ignominious, and humiliating. Otherwise, the wound will remain unhealed, will continue to pain you, will undermine your spiritual health, and will become a cause for other spiritual weaknesses or sinful habits or vices.

As soon as you have told the Lord your sins, with a contrite heart, they melt away; as soon as you have sighed and sorrowed for them, they are no more

Confession can be heard following any service or by appointment.

Please speak with Fr. James if you have any questions or if you would like to schedule an appointment.



PARISH COMMITTEES FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant
John Heltsley (*fundraising consultant*)

Sunday offering for March 5

Amount	Number
\$5.00	1
\$20.00	2
\$40.00	4
\$50.00	2
\$75.00	1
\$85.00	1
\$90.00	1
\$100.00	2
\$160.00	1
\$200.00	1
\$400.00	1
<hr/> \$1565.00	

Parishioner Total: \$1565.00

Average / parish household (43): \$20.06

Weekly Stewardship Goal: \$1288.00

Surplus: \$277.00

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Mary Kitt
Michael Miller
Olga Miller
Lubomyra Yoldas



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

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

Wisdom from St. Gregory Palamas

“If, then, the time of this life is for repentance, the very fact that a sinner still lives is a pledge that God will accept whoever desires to return to Him. Free will is always part and parcel of this present life. And it lies within the power of free will to choose or to reject the road of life or the road of death ... for it can pursue whichever it wishes. Where, then, are the grounds for despair, since all of us can at all times lay hold of eternal life whenever we want to?”

“The passion for popularity brings such injury upon those it masters that it shipwrecks faith itself.”

“Natural things are not indictable; for they were created by God who is good, so that through them we can act in ways that are also good. Hence in themselves they do not indi-

cate sickness of soul, but they become evidence of such sickness when we misuse them. When we coddle the flesh in order to foster its desires, then the passion becomes evil and self-indulgence gives rise to the carnal passions and renders the soul diseased.”

“We start the imitation of Christ with Holy Baptism, which symbolizes the Lord's Burial and Resurrection. Virtuous living and conduct in accord with the Gospel are its intermediate stage, and its perfection is victory through spiritual struggles against the passions, which procures painless, indestructible, heavenly life.”

“It is pointless for someone to say that he has faith in God if he does not have the works which go with faith ... namely, deeds of love and compassion.”

Visit www.ecpubs.com for more publications.