

FIFTH SUNDAY OF THE GREAT FAST  
SUNDAY OF SAINT MARY OF EGYPT



*Icon of Saint Mary and Saint Zosimos*



**April 2, 2017**

*FIFTH SUNDAY OF THE GREAT FAST – TONE 5*

ST. MARY OF EGYPT

**SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 3 – APRIL 9**

WEDNESDAY, APRIL 5 – THE HOLY MARTYRS THEODULUS AND AGATHAPODUS AND THEIR COMPANIONS.

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, APRIL 7 – OUR VENERABLE FATHER GEORGE, BISHOP OF MITYLENE

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, APRIL 8 – LAZARUS SATURDAY; THE HOLY APOSTLES HERODION, AGABUS, RUFUS, ASYNCRITUS, PHLEGON, AND HERMAS

9:30 AM – Divine Liturgy

6:00 PM – Great Vespers

SUNDAY, APRIL 9 – FLOWERY SUNDAY; THE HOLY MARTYR EUPSYCHIOS

9:30 AM – Divine Liturgy For all parishioners

**April Birthdays**

Vladimir Bachynsky	–	April 10
Stephen Hojsan	–	April 16
Slavomira Haywas	–	April 19
Shawn Moore	–	April 21
Yurij Ivasyk	–	April 24

**The Mystery of Holy Anointing**

will be served on Great and Holy Wednesday, April 12<sup>th</sup>, at 9:30 in the morning **and** at 6:30 in the evening. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, when St. James wrote, "Is anyone among you sick? Let him call for the presbyters (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14) Those who wish to receive this Mystery should approach after having made a recent Confession.

**Mark your calendars:** On Sunday, April 23<sup>rd</sup>, we will have our annual parish Sviachenne meal. Invite your family and friends.

**PRE-PASCHA BAKE SALE**

Next Sunday, April 9 will be our annual Pre-Pascha Back Sale, Paska will be available for sale. Order your Paska now for Easter! e-mail or call Olena Bankston to place your order.

social@stjohnthebaptizer.org or 619-905-5279

**Congratulations**

to Olha and Yuriy Gnip on the birth of their son on March 31.

Многая і Блага Літа!

During the Great Fast, the Liturgy of the Presanctified Gifts will be offered on **Wednesday** evenings at 6:30 PM. 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 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*

**Thank you** to all who helped during the parish work day to prepare for Pascha. A special thanks to Yuriy Gnip for power washing the courtyard area.

**FLOWER COLLECTION**

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

**SCHEDULE OF SERVICES FOR GREAT AND HOLY WEEK**  
**APRIL 10 – APRIL 16, 2017**

**MONDAY, APRIL 10 - GREAT AND HOLY MONDAY - ВЕЛИКИЙ ПОНЕДІЛОК**

6:30 PM – Liturgy of the Presanctified Gifts

**TUESDAY, APRIL 11 – GREAT AND HOLY TUESDAY - ВЕЛИКИЙ ВІВТОРОК**

9:30 AM – Liturgy of the Presanctified Gifts

**WEDNESDAY, APRIL 12 – GREAT AND HOLY WEDNESDAY - ВЕЛИКИЙ СЕРЕДА**

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

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

**THURSDAY, APRIL 13 – GREAT AND HOLY THURSDAY - ВЕЛИКИЙ ЧЕТВЕР**

9:30 AM – Matins of Betrayal

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

**FRIDAY, APRIL 14 – GREAT AND HOLY FRIDAY - ВЕЛИКА П'ЯТНИЦЯ**

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 15 – GREAT AND HOLY SATURDAY - ВЕЛИКА СУБОТА**

9:30 AM – Jerusalem Matins

**SUNDAY, APRIL 16 – 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.



## П'ята неділя Великого посту

*Бо й Син Чоловічий прийшов не на те, щоб Йому служили*

Марко 10, 32 – 45

«Бо й Син Чоловічий прийшов не на те, щоб Йому служили, лише щоб служити й віддати своє життя як викуп за багатьох» (Мр. 10, 45). Здивуємося, почуймо ці слова Ісуса немов уперше і заглибмося в них. Так, єдинородний Син Отця, ставши Сином Чоловічим, зробився слугою усіх. Незабаром, у Велику п'ятницю, ми читатимемо у книзі пророка Ісаї, наскільки був понижений Ісус (Іс. 52, 13 до 53, 12). Найдивовижніше те, що Він і надалі залишається нашим слугою, перебуваючи серед нас на цій Божественній літургії, слугою кожної людини, всюди і завжди. «Бо й Син Чоловічий...», а що ж казати про нас?

Звершення Євхаристії, в якій Святий Дух бажає уподібнити нас до Христа служителя, мало б навчити нас поводитися як члени Його Тіла. Кожен член має свою особливу функцію в Тілі Христовому. Кожен член служить іншим членам (див. 1 Кор. 12).

Кожен і кожна з нас як творіння Отця і як член Тіла Його Сина Христа має певну функцію, а отже, певні можливості, дар багатогранного і особливого життя. Йдеться саме про дари, а це означає, що ми отримали їх у подарунок від Духа, Який дає життя. Як тільки ми починаємо використовувати їх так, ніби вони є нашою власністю, то «верховодимо», і вже тоді не є слугами.

Ісус служить, даючи своє життя. Той, хто має владу, може нав'язати все, крім життя. Живий Бог безкорисливо дарує нам життя, і наша відповідь на цей дар може бути лише вільною. Коли даруємо

своє життя, наш дар може приносити плоди лише тоді, коли він спрямований до інших, коли ми з ними і для них. У цьому – тайна любови Пресвятої Тройці, в якій кожна особа не належить сама собі, а цілковито спрямована до інших. Ми можемо приносити своє життя в дар лише за умови такого сопричастя з іншими, інакше наші дари будуть безплідними.

Те, чого Ісус навчає своїх учнів, є золотим правилом для будь-якої влади в Церкві. Керівне становище – це не почесний титул і не маска, за якою ховаються особисті амбіції. Влада має в собі силу життя, вона походить від Бога; це не індивідуальний привілей, а талант, який має приносити плоди, аби інші мали життя подостатком.

Будучи сотворені на образ Бога і відновлені в Святому Дусі, ми покликані, кожен по-своєму, працювати для зростання Тіла Христового. Ми покликані, а отже, здатні відповісти на цей поклик. То ж мірою влади, що походить від наших особистих дарів, є та відповідальність, яку несемо. Даймо відповідь на Божий поклик разом з Ісусом, слухаючи (а це перша послуга, якої від нас чекають інші) та ділячись скарбами нашого Отця. Ісус служить нам, бо любить нас. Тому Він не нав'язує себе, а віддає себе, обеззброєного і беззахисного, нам, рабам, і стає таким чином, у найвищому вияві своєї любови, стає «викупом», що звільняє нас і дає нам життя, Його життя.

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

## From the Catechism “Christ our Pascha”

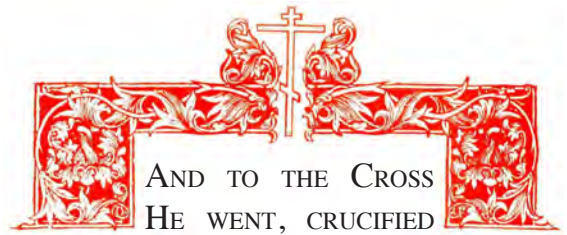
### The Liturgy of the Presanctified Gifts

The penitential character of the Liturgy of the Presanctified Gifts is seen in the singing of the verse “Let my prayer rise like incense before you,” which culminates with great prostrations. We also kneel during the solemn transfer of the Gifts from the Preparation Table to the Holy Table - the gifts that are already the very Body and Blood of Christ. The penitential and fasting character of this Liturgy expresses the expectation of the Paschal fullness. The reception of Holy Communion also strengthens the faithful spiritually as they walk the way of repentance and fasting. (#402)

### Від Катехизму “Христос наша Пасха”

#### Літургія Передшеосвячених Дарів

Покаянний характер Літургії Передшеосвячених Дарів виявляється у співі стихир «Нехай направиться молитва моя, як кадило, перед Тобою», що завершується доземними поклонами, а також коліноприклоненням під час торжественного перенесення Передшеосвячених Дарів з проскомидійника на Престол. Покаянно-постовий характер цієї Літургії полягає в очікуванні пасхальної повноти й готуванні вірних до неї, а причащення Святих Дарів духовно зміцнює вірних на шляху покаяння і посту. (#402)



AND TO THE CROSS  
HE WENT, CRUCIFIED  
BY THE LIBERTY OF A DECAYING DEMOCRACY  
WHICH IS INDIFFERENT TO TRUTH...CALVARY  
ON THAT DAY IS THE PICTURE OF THE MODERN  
WORLD. THE CRISIS OF THAT DAY, AS THAT OF  
OUR OWN DAY, IS THE CRISIS OF LIBERTY. AS  
CHRIST WAS CRUCIFIED ON GOOD FRIDAY BY  
FALSE LIBERTY, SO IS MAN CRUCIFIED TODAY.  
LIBERALISM AND CAPITALISM WHICH WERE  
INDIFFERENT TO MORALITY AND TRUTH DID  
NOT GIVE US LIBERTY BUT ONLY THE RIGHT  
TO BE INDIVIDUALLY SELFISH. FREEDOM IS  
NOT THE RIGHT TO DO WHATEVER WE PLEASE;  
NEITHER IS IT THE RIGHT TO DO WHAT WE  
MUST; IT IS THE MORAL RIGHT TO DO WHAT  
WE OUGHT.

— VENERABLE FULTON SHEEN

Open to me the doors of repentance,  
O Giver of Life; for my soul rises early  
to pray toward Your holy Temple,  
bearing the temple of my body all  
defiled. But in Your compassion,  
purify me by the lovingkindness of  
Your mercy.



## FOR CONSIDERATION

*By St. Nikolai Velimirovich*

Why is it that much is said and written about the sufferings of holy men and holy women? Because the saints, alone, are considered victors. Can anyone be a victor without conflict, pain and suffering? In ordinary earthly combat, no one can be considered victorious nor heroic who has not been in combat, tortured much or suffered greatly. The more so in spiritual combat where the truth is known and where self-boasting not only does not help at all but, indeed, hinders it. He who does not engage in combat for the sake of Christ, either with the world, with the devil or with one's self, how can he be counted among the soldiers of Christ? How, then, can

it be with Christ's co-victors? St. Mary spoke about her savage spiritual combat to the Elder Zosimus: "For the first seventeen years in this wilderness I struggled with my deranged sexual desires as though with fierce beasts. I desired to eat meat and fish which I had in abundance in Egypt. I also desired to drink wine and here, I did not have even water to drink. I desired to hear lustful songs. I cried and beat my breasts. I prayed to the All-Pure Mother of God to banish such thoughts from me. When I had sufficiently cried and beat my breasts, it was then that I saw a light encompassing me on all sides and a certain miraculous peace filled me."

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### 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 fearsome. 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).

## WHAT IS A FIRST-PORITION 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

### 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*)

### SOCIAL COMMITTEE

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

## Sunday offering for March 19

Amount	Number
\$5.00	1
\$15.00	2 (1 loose)
\$20.00	2
\$25.00	1
\$40.00	3
\$50.00	1
\$60.00	1
<u>\$200.00</u>	<u>1</u>
\$545.00	

Parishioner Total:      \$545.00

Average / parish household (43): \$6.99

Weekly Stewardship Goal: \$1288.00

**Shortfall: <\$743.00>**





**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](http://stjohnthebaptizer.org)

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

***The Mystery of Mankind's Reconciliation with God***

He who is true God was born in the complete and perfect nature of a true man, whole in His own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to Himself in order to restore it.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing His divinity. He emptied himself; though invisible He made himself visible, though Creator and Lord of all things He chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence.

Beyond our grasp, He chose to come within our grasp. Existing before time began, He began to exist at a moment in time. Lord of the universe, He hid His infinite glory and took the nature of a servant. Incapable of suffering as God, He did not refuse to be a man, capable of suffering. Immortal, He chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of

man and the pre-eminence of God coexist in mutual relationship.

As God does not change by His condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person – this must be said over and over again – is truly the Son of God and truly the son of man. He is God in virtue of the fact that in the beginning was the Word, and the Word was with God, and the Word was God. He is man in virtue of the fact that the Word was made flesh, and dwelt among us.

*St. Leo the Great*

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