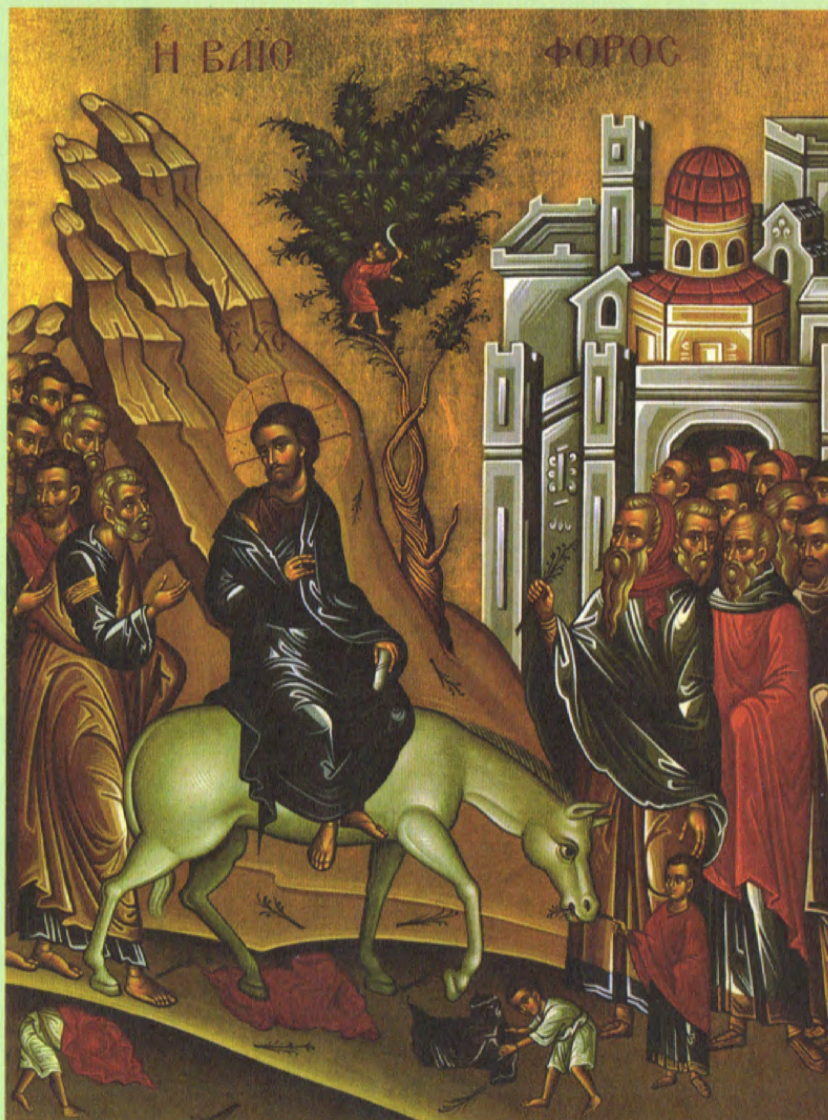


ENTRANCE INTO JERUSALEM
(PALM SUNDAY)



Icon of the Entrance into Jerusalem



April 9, 2017

FLOWERY SUNDAY - FESTAL TONE

THE HOLY MARTYR EUPSYCHIUS

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 – Vespers of the Passion 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.

Great & Holy Week and Paschal Services

provide us with an opportunity to spiritually enter into the saving events of Christ's Passion, Death, and Resurrection. There are services offered each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by making time for God!

Don't Wait Until It Is Too Late

Start arranging your schedule today so that you can be present for Holy Friday through Pascha. Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.

Parish Meeting

On Sunday May 7, there will be a general meeting of the parish. This meeting will run from 12:00 noon until 1:30 PM.

Please plan to attend this important meeting.

Warm Welcome!

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



Flower Collection

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

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

I saw all the devil's traps set upon the earth, and I groaned and said: "Who do you think can pass through them?" And I heard a voice saying "Humility."

– Anthony of Egypt

TIPS FOR A BLESSED HOLY WEEK AND PASCHA

- Make participation at the Services a top priority.
- In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
- Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
- Last year's pussy willows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
- Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
- If you haven't yet made your Confession during Great Lent, there are several opportunities during Great and Holy Week.
- Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!" (Paschal Canon)
- Try to stay after the service on Pascha morning for the blessing of baskets. Let us share in the joy of the Lord's Resurrection with fellowship and love.
- During Bright Week, let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.

Квітна неділя

Осанна! Благословен той, хто йде в ім'я Господнє!

Йоан 12, 1-18

Сьогодні Ісус відчиняє нам двері Небесного Царства. Єрусалим є символом того Царства, його прообразом. Єрусалим – це «ікона миру». Так, це образ Царства справедливості і миру, сопричастя з Пресвятою Трійцею, до Якої Ісус бажає ввести нас вже тепер. Ціною цього миру є боротьба і перемога над поділами, ненавистю, обманом, гріхом, заплата за які – смерть. Син Давидів приходить підкорити своє місто, тобто те заховане місце, в яке Він приносить свій мир. І цим захованим місцем є серця людей, наші серця. Впродовж цього тижня триватиме боротьба нашого улюбленого Царя, боротьба за знищення в нас гріха і смерті. Його воскресення – це перемога Його хреста над нашим гріхом, перемога любови над нашою смертю.

Але все починається сьогодні. Він входить до нашого життя через своє пониження. Смирнення Ісуса, Його лагідність – це вузькі ворота до Небесного Царства. Тому ми маємо бути серед тих малих, кому Отець відкриває тайну свого Сина. Саме діти в той час вітали Ісуса лагідного і сумирного серцем, і саме через таку поставу ми також можемо відкрити Ісусові доступ до нашого серця.

Як ми прийматимемо Його впродовж цього тижня? Він так часто приходить до нашого життя, але чи визнаємо ми це? Важливо йти Йому назустріч так, як діти, дарувати себе Йому, оспівуючи Його. Наша доросла мовчанка часто є німотою, сумішшю страху, недовіри чи байдужості. Мусимо висловлюватися перед «тим, хто приходить в ім'я Господнє» (див. Йо. 12, 13), висловлюватися з безпосередністю серця дитини, адже в улюбленому Сині до нас приходить Отець.

На сьогоднішній Божественній літургії, так само, як і в четвер та наступної неділі, ми можемо застановитися над моментом, якого, можливо, не помічаємо на богослуженні. Ми завершуємо першу молитву подяки Отцеві, викликаючи зі всіма святими і всіма ангелами: «Свят, свят, свят Господь саваот» (див. Іс. 6, 3). А в таїнстві

Нового Завіту додаємо: «Осанна! Благословен той, хто йде в ім'я Господнє!» (Йо. 12, 13). Ми промовляємо від свого імени слова прослави дітей Ісусові під час Його входу до Єрусалиму. Адже в цю мить у Пресвятій Євхаристії ми разом з Христом входимо в дійство Його страстей та воскресення, «спомин» яких чинимо на Божественній літургії, але це не лише спогад про Нього. Це факт, який стає дійсним, реальним через нашу участь у Ньому через святе причастя.

Чи розуміємо ми зміст того, що співаємо? «Осанна!» – це більше, ніж оклик. Це наполегливе благання, що дослівно означає: «ну спаси ж нас!». Ісус приходить в ім'я Отця, щоб спасти нас. Нехай цей оклик іде зі щирости нашого серця, так, як запрошує нас до цього євхаристійна молитва словами: «Вгору піднесім серця!».

Святий Дух, Який учить дітей Отця жити, допоможе нам вийти з нашої німоти. Нехай молитва нашого серця буде насамперед молитвою прослави. «Осанна! Благословен той, хто йде в ім'я Господнє!» (Йо. 12, 13), – вітали діти Ісуса словами псалма (див. Пс. 118, 26), не знаючи походження цих слів, а лише чуючи їх у своїх сім'ях. Святий Дух хоче навчити нас молитися словами прослави, які Він надихнув. Книга Псалмів – це книга «Прослави», це невичерпний скарб молитви Божих дітей. Завдяки цій книзі Святий Дух-Утішитель підказує нашому серцю, як співати, як прославляти та хвалити Отця, Який дає нам своє Слово, як оспівувати Його власним Словом, Ісусом, Якого Він дає нам. Для Нього велика радість, коли Він бачить, що ми розуміємо Його батьківське серце, коли чує, як повторюємо Його Слово своїми людськими вустами. «Прийди, Господи Ісусе!» (Од. 22, 20), «Благословенний ти, що йдеш в ім'я Господнє!» (див. Йо. 12, 13), «Спаси ж нас! Осанна!».

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



THE SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شعن, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday, following the reading of the last Passion Gospel, the Shroud is carried in procession to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.

THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"

This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: *Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven* (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated:

Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.

Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

A PRAYER FROM THE MYSTERY OF HOLY UNCTION

O gracious and loving, compassionate and ever merciful Lord, plentiful in mercy, and rich in beneficence, the Father of bounties, and God of all comfort, Who through Thy holy Apostles has empowered us to heal the infirmities of Thy people by oil and prayer: Confirm this oil unto the healing of those who shall be anointed therewith; unto relief from every ailment, and from every malady; unto deliverance from evils of those who in firm hope await salvation from Thee. Yea, O Master, Lord our God, we beseech Thee, O Almighty One, that Thou wilt save us all.

O only Physician of souls and bodies, sanctify us all. Thou dost heal every infirmity, heal also Thy servants. Raise them up from their sickness, through the mercies of Thy goodness. Cast out by Thy mighty hand every sickness and malady so that being raised they may serve Thee with all thanksgiving; and that we also, who now share Thine inexpressible love towards mankind, may sing praises and glorify Thee who dost perform deeds great and marvelous, both glorious and transcendent.

For Thine it is to show mercy and to save us, O our God; and to Thee do we send up glory, together with Thine only-begotten Son, and Thine all-holy and good, and life-giving Spirit, now and ever, and unto the ages of ages.

From the Catechism “Christ our Pascha”

The Prayer of the Church

The nave of the church (the “temple of the faithful”) is the image of the fullness of the Christian community as the Body of Christ. Thus, the faithful are oriented in expectation towards the sanctuary. This area around the Holy Table represents the fullness of the kingdom of God - “what no eye has seen” (see Cor 2:9). The iconostasis of the church reveals this fullness and at the same time indicates that we must continue journeying to the Kingdom. (#340)

Від Катехизму “Христос наша Пасха”

Церковність богослужіння

Храм вірних – це образ повноти християнської спільноти як Тіла Христового, а вірні в ньому скеровані до святилища, яке символізує повноту Царства Божого – «чого око не бачило» (пор. 1 Кр. 2, 9). Храмовий іконостас являє цю повноту і водночас вказує, що до Царства ще слід увійти. (#340)

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 April 2

Amount	Number
\$5.00	1
\$9.00	1 (loose)
\$15.00	1
\$20.00	2
\$25.00	1
\$40.00	3
\$50.00	3
\$90.00	1
\$105.00	1
\$150.00	1
\$160.00	1
<u>\$400.00</u>	<u>2</u>
\$1619.00	

Parishioner Total: \$1619.00

Average / parish household (43): \$20.76

Weekly Stewardship Goal: \$1288.00

Surplus: \$331.00



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

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

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

Rejoice at His Coming!

Let us say to Christ: *Blessed is he who comes in the name of the Lord, the king of Israel.* Let us hold before Him like palm branches those final words inscribed above the cross. Let us show Him honor, not with olive branches but with the splendor of merciful deeds to one another. Let us spread the thoughts and desires of our hearts under His feet like garments, so that entering us with the whole of his being, He may draw the whole of our being into Himself and place the whole of His in us. Let us say to Zion in the words of the prophet: *Have courage, daughter of Zion, do not be afraid. Behold, your king comes to you, humble and mounted on a colt, the foal of a beast of burden.* He is coming who is everywhere present and pervades all things; He is coming to achieve in you His work of universal salvation. He is coming who came to call to repentance not the righteous but sinners, coming to recall those who have strayed into sin. Do not be afraid, then: *God is in the midst of you, and you shall not be shaken.*

Receive Him with open, outstretched hands, for it was on His own hands that He sketched you. Receive

Him who laid your foundations on the palms of His hands. Receive Him, for He took upon Himself all that belongs to us except sin, to consume what is ours in what is His. Be glad, city of Zion, our mother, and fear not. *Celebrate your feasts.* Glorify Him for His mercy, who has come to us in you. Rejoice exceedingly, daughter of Jerusalem, sing and leap for joy. *Be enlightened, be enlightened,* we cry to you, as holy Isaiah trumpeted, for the light has come to you and the glory of the Lord has risen over you.

And what is this *glory of the Lord*? Clearly it is the cross on which Christ was glorified, He, the radiance of the Father's glory, even as He said when He faced His passion: *Now is the Son of Man glorified, and God is glorified in him, and will glorify him at once.* The glory of which He speaks here is His lifting up on the cross, for Christ's glory is His cross and His exultation upon it, as He plainly says: *When I have been lifted up, I will draw all men to myself.*

St. Andrew of Crete

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