

SUNDAY OF THE OINTMENT-BEARING WOMEN
FEAST OF THE HOLY APOSTLE JAMES, THE BROTHER OF JOHN



Icon of the Saint James -- April 30th

**ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!**

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

April 30, 2017

THIRD SUNDAY OF PASCHA – SUNDAY OF THE MYRRH-BEARING WOMEN

THE HOLY APOSTLE JAMES, BROTHER OF ST. JOHN THE THEOLOGIAN

SCHEDULE OF SERVICES FOR MAY 1 – MAY 7

SATURDAY, MAY 6 – **PLEASE NOTE: NO VESPERS THIS EVENING.**

SUNDAY, MAY 7 – *FOURTH SUNDAY OF PASCHA - SUNDAY OF THE PARALYTIC; COMMEMORATION OF THE
APPEARANCE OF THE SIGN OF THE HOLY CROSS; THE HOLY MARTYR ACACIUS THE CENTURION*
9:30 AM – Divine Liturgy For All Parishioners

Parish Meeting

Next 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.

Parish Rummage Sale

There will be a rummage sale on Saturday, June 10 to benefit the parish. We are already accepting donations.

Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.

On Thursday, June 29, 2017, on the feast of Sts. Peter and Paul, at the Cathedral of St. Nicholas in Chicago, the Most Reverend BENEDICT (Aleksiychuk) will be installed as the fifth bishop of St. Nicholas Eparchy.

The rite of enthronement will be led by His Beatitude SVIATOSLAV, Head and Father of the UGCC.

More details to follow.

Mother's Day Lunch and benefit concert

Sunday May 14 2017

Featuring renowned Opera singer Ivanna Taratula

and her talented daughter Julianna Taratula

Fundraiser to benefit wounded soldiers of Ukraine

Enjoy delicious traditional Ukrainian dishes

Invite your friends!

Lunch 11:30

Concert 12 noon

Вічна Пам'ять!

May her memory be eternal!

We were grieved to learn this previous Tuesday of the falling asleep in the Lord of Marijka Oharenko, member of the Ukrainian Catholic parish in Los Angeles. Our prayers and condolences go out to her family. A Parastas will be served next Saturday, May 6th at 10:00 AM at Nativity of the Blessed Virgin Mary Ukrainian Catholic Church, 5154 De Longpre Avenue, Los Angeles CA 90027-5072.

НЕДІЛЯ МИРОНОСИЦЬ

Неділя мироносиць

Ми ніколи не зможемо пережити такого здивування, як жінки-мироносиці, які втікали від гробу, бо «жах і трепет огорнув їх» (Мр. 16, 8). Контемплативні богослови сирійської традиції кажуть, що при контакті з неземним людина «приголомшена» від дива. Та хіба і ми всі, хрещені люди, поховані разом із Христом, не покликані також бути контемплативними, бути иноді приголомшеними перед Божими дивами?

Саме цим здивуванням, жахом жінок-мироносиць, закінчується Євангеліє від св. Марка, адже всі дослідники, що вивчають спадщину цього євангелиста, одноголосно стверджують, що все, написане після цього моменту, не належить тому самому авторові. Нам може здатися недопустимим, щоб Євангеліє завершувалося жахом жінок, які не промовляють ні слова! Але що вони могли сказати? Вони сподівалися знайти тіло свого Господа та виявити Йому останні знаки своєї любови. Мироносиці думали про те, хто їм відкриє гріб, та побачили, що він відкритий і... порожній. Вчора Ісус помер, сьогодні Його нема, а поряд із цією таємницею – лише тиша. Це й добре, що вони нічого не сказали в ту мить, бо що їм було казати? Вони більше нам кажуть своїм жахом!

Ми чули, як у Євангелії сказано, що «жах і трепет огорнув їх» (Мр. 16, 8), незважаючи на те, що ангел сказав до них: «Не жахайтесь!» (Мр. 16, 6). Вони втікають, «приголомшені». В грецькому тексті дослівно сказано: «В екстазі». Це можна перекласти за допомогою слова «жах», а можна також сказати, що вони були «приголомшені Божим дивом». Це виходило за межі будь-якого їх розуміння, всього, що вони пережили, чого досвідчили, чого могли чекати.

Просімо цього і для себе: щоб і ми не знали, що сказати, були здатними лише белькотіти, мов дитина, даючи можливість Святому Духові зростити в нас Боже Слово, як це було з тією першою спільнотою жінок-християнок перед порожнім гробом, перед таємницею того, хто живий і випереджає нас на життєвій дорозі, щоб і ми мовчали, не знаючи, що сказати перед цим дивовижним чудом.

Слова, якими у сьогоднішньому читанні описані почуття жінок, євангелист Марко вживає часто. Вперше жінка, що страждала на кровотечу, підійшовши ззаду та, доторкнувшись до одяжі Ісуса, досвідчила повне оновлення всієї своєї істоти. Вона тоді впала перед ним уся тремтяча.

Такого ж пережиття досвідчили апостоли, коли Ісус втихомирив бурю на морі: вони були налякані й здивовані перед тим, хто здатний стишити всякий зовнішній та внутрішній неспокій. «Хто це такий?» (Мт. 8, 27), – задумано запитували.

Той самий страх огорнув апостолів, коли вони побачили преображення Ісуса на горі Таворі. Вони були приголомшені! Апостол Петро не знає, що сказати і каже будь-що. Жінки тут розсудливіші.

Нехай це буде закликом для нас упродовж цього пасхального часу: щоб ми були «приголомшені» перед Божими дивами, дозволили цьому досвіду дозріти в наших серцях і могли одного дня сказати потрібне слово...

Жан Корбон, Це називається світанком, Львів, Свічадо 2007

A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

1. The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
2. The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
3. **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at

the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, “their words seem to them as idle talk and they believed them not” (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke

and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: “The Lord is risen, indeed! He has appeared to Simon (Peter)” (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF
THE WEEK, VERY EARLY IN THE
MORNING, THEY CAME UNTO THE
SEPULCHRE, BRINGING THE SPICES
WHICH THEY HAD PREPARED, AND
CERTAIN OTHERS WITH THEM.



ABOUT THE PASCHAL TROPARION – CHRIST IS RISEN!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing 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,” 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.

SUNDAY OF THE MYRRH-BEARING WOMEN

Today's Gospel reading relates the great and joyful event of Christ's Resurrection. The Evangelist Mark tells us that early in the morning, just before sunrise, three women quickly walked down the narrow, crooked streets of Jerusalem. Mary Magdalene, who had washed Christ's feet with her tears and dried them with her hair and, later, had stood at the foot of His cross, led the way. Mary, the mother of James and John, followed her and Solome, one of Christ's students and a distant relation of Mary, Christ's Mother, brought up the rear.

The Evangelist John tells how the Resurrected Christ appeared to Mary Magdalene. While her companions had gone to tell the apostles that they had found Christ's tomb empty, Mary Magdalene stayed behind. Christ appeared to her. At first she did not recognize Him, but when He called her by name, she fell to her knees and said: "Master!" Then Christ told her: "Go to my brothers and tell them I am ascended to My Father and your Father, to My God and your God."

First the angel of God sent the women to the apostles. Then Christ, Himself, sent Mary Magdalene with a message to His disciples, before He appeared to them. This is very significant, that Christ chose women to carry the joyful news of His Resurrection to the apostles, to the men. Women tell the apostles of Christ's Resurrection and that His time on earth is short, that soon He will ascend to His Heavenly Father. Mary Magdalene and her companions were to dispel any doubts the apostles had about Christ's Resurrection.

We should all be aware that the New Testament clearly emphasizes that women play an important part in salvation. Christ, Who lived in a patriarchal society, showed great respect to women. He, true God and true Man, was born of a woman even though He could have appeared on this earth as a grown adult. He defended women, raising marriage to a Holy Sacrament and denying the concept of divorce, which often left women in dire circumstances. Nowhere in the New Testament do we find any disrespect towards women or anything that would suggest that they were inferior to men. Rather, Christ's teaching tells us that women are also created by God and are equal to men.

Women today should save men from the clutches of the new paganism, religious indifference, immorality, pursuit of material possessions. Women have the power to change the world, not through brute force but with apostolic actions. It is the Will of God and the desire of the Church that these good and holy women save the world.

**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 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), which has never been negated, on this subject shows the importance in the eyes of the church fathers.

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.

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.)

**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 23

Amount	Number
\$5.00	1
\$15.00	1
\$20.00	3
\$25.00	2 (1 loose)
\$30.00	1
\$40.00	2
\$50.00	3
\$100.00	7
\$105.00	2
<hr/>	
\$700.00	

Parishioner Total: \$700.00

Average / parish household (43): \$8.97
Weekly Stewardship Goal: \$1288.00

Shortfall: <\$588.00>



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

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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

Fight the Good Fight of Faith

About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (It was [the] feast of Unleavened Bread.) He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover. Peter thus was being kept in prison, but prayer by the church was fervently being made to God on his behalf.

On the very night before Herod was to bring him to trial, Peter, secured by double chains, was sleeping between two soldiers, while outside the door guards kept watch on the prison. Suddenly the angel of the Lord stood by him and a light shone in the cell. He tapped Peter on the side and awakened him, saying, "Get up quickly." The chains fell from his wrists. The angel

said to him, "Put on your belt and your sandals." He did so. Then he said to him, "Put on your cloak and follow me." So he followed him out, not realizing that what was happening through the angel was real; he thought he was seeing a vision. They passed the first guard, then the second, and came to the iron gate leading out to the city, which opened for them by itself. They emerged and made their way down an alley, and suddenly the angel left him. Then Peter recovered his senses and said, "Now I know for certain that [the] Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people had been expecting." When he realized this, he went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer.

Acts of the Apostles 12: 1-12

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