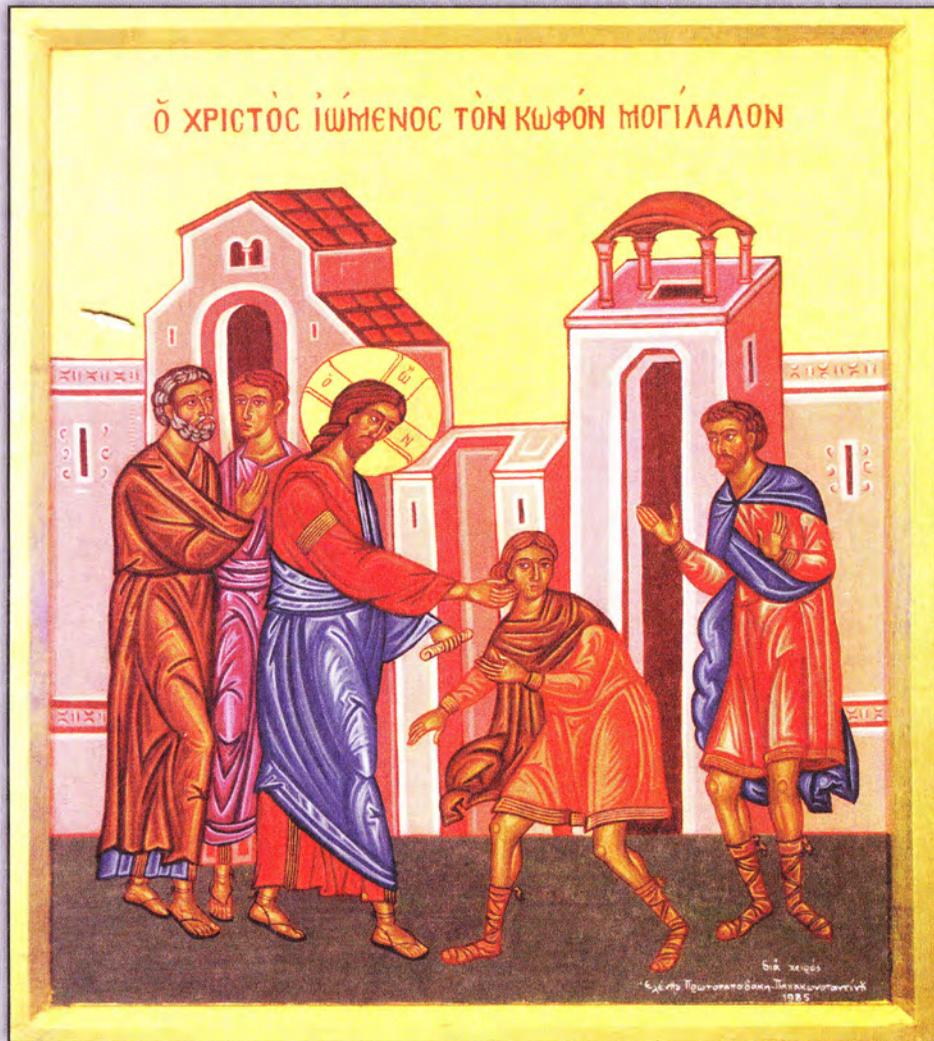


FOURTH SUNDAY OF THE GREAT FAST
SAINT JOHN CLIMACUS



Icon of the Healing of the Deaf Mute -- Mark 9:17-31



March 15, 2015
TONE 7

4TH SUNDAY OF THE GREAT FAST

VENERABLE JOHN CLIMACUS

**THE HOLY MARTYR AGAPIUS AND THE SIX MARTYRS WITH HIM, TIMOLAUS, ROMEL,
ALEXANDER, ALEXANDER, DIONYSIUS AND DIONYSIUS**

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 16 – MARCH 22

WEDNESDAY, MARCH 18

6:30 PM – Liturgy of the Presanctified Gifts

THURSDAY, MARCH 19

9:30 AM – Great Canon of St. Andrew of Crete

FRIDAY, MARCH 20

6:30 PM – Liturgy of the Presanctified Gifts with Lenten Mission and lenten meal

SATURDAY, MARCH 21 – AKATHIST SATURDAY; OUR VENERABLE FATHER AND CONFESSOR JAMES, BISHOP
OF CATANIA

9:30 AM – Lenten Mission; Akathist Service, light meal and final Mission sermon

Please Note: No Vespers this evening.

SUNDAY, MARCH 22 – 5TH SUNDAY OF THE GREAT FAST; VENERABLE MARY OF EGYPT; THE HOLY HIEROMARTYR
BASIL, PRESBYTER OF THE CHURCH IN ANCYRA

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*

FLOWER COLLECTION

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

Looking Ahead:

- ❖ March 19th – Great Canon of St. Andrew of Crete
- ❖ March 20-21 Lenten Mission
- ❖ March 21st – Akathist Saturday
- ❖ March 25th – Annunciation
- ❖ March 29th – Flowery Sunday
- ❖ April 5th – Pascha

The Bible in the Liturgy

Come join us as we continue a “Journey through the Liturgy” by examining the scriptural foundation of the Anaphora from the Divine Liturgy of St. Basil the Great. Each Wednesday, following the Liturgy of the Presanctified Gifts, enjoy a lenten meal and bible study.

Lenten Services at

Holy Angels Byzantine Church

On Fridays, the Presanctified Liturgy is celebrated at 7:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

THE GREAT CANON OF ST. ANDREW OF CRETE

By Fr. Seraphim Holland

The Great Canon of St Andrew, Bishop of Crete, is the longest canon in all of our services, and is associated with Great Lent, since the only times it is appointed to be read in church are the first four nights of Great Lent (Clean Monday through Clean Thursday, when it is serialized) and at Matins for Thursday of the fifth week of Great Lent, when it is read in its entirety (in this latter service, the entire life of St Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which St Andrew wrote for his personal meditations. Nothing else has its extensive typology and mystical explanations of the scripture, from both the Old and New Testaments (OT & NT). One can almost consider this hymn to be a “survey of the Old and New Testaments”. Its other distinguishing features are a spirit of mournful humility, hope in God, and complex and beautiful Trinitarian Doxologies and hymns to the Theotokos in each Ode.

The canon is a dialog between St. Andrew and his soul. The ongoing theme is an urgent exhortation to change one’s life. St Andrew always mentions his own sinfulness placed in juxtaposition to God’s mercy, and uses literally hundreds of references to good and bad examples from the OT and NT to “convince himself” to repent.

A canon is an ancient liturgical hymn, with a very strict format. It consists of a variable number of parts, each called an “ode”. Most common canons have eight Odes, numbered from one to nine, with Ode 2 being omitted. The most penitential canons have all nine odes. Some canons have only three Odes, such as many of the canons in the “Triodion” (which means “Three Odes”).

In any case, all Odes have the same basic format. An “Irmos” begins each Ode. This is generally sung, and each Irmos has a reference to one of the nine biblical canticles, which are selections from the Old and New Testament, which can be found in an appendix in any complete liturgical Psalter (book of Psalms, arranged for reading in the services). A variable number of “troparia” follow, which are short hymns about the subject of the canon. These are usually chanted, and not sung. After each troparion a “refrain” is chanted. At the end of each Ode, another hymn, called the “Katavasia”, either the Irmos previously sung, or one like it is sung.

The troparia of the Great Canon in all its twelve Odes are usually chanted by the priest in the center of the church, with the choir singing the Irmos and Katavasia. There are varying traditions about bows and prostrations. Some prostrate and some make the sign of the cross and bow three times after the Irmos and each troparion.

General Themes of the Great Canon.

How we should think about ourselves

Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls.

Desire to change—dialogue with the soul

Come, wretched soul, with your flesh, confess to the Creator of all. In the future refrain from you former brutishness, and offer to God tears of repentance.

Recognizing Reality

The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?

How to pray - Laments and supplications to God

Thou art the Good Shepherd; seek me, Thy lamb, and neglect no me who have gone astray.

OT and NT examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar.(Genesis 19:26)

I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked.

The most important thing to know about the Great Canon

The Great Canon was written by a holy man to teach himself the right way to live. We cannot benefit from it unless we make it a priority to stand in prayer, in the church, and listen to it, with a great desire and expectation for God’s grace to teach us and heal us. Our theology is first and foremost—experienced and prayed, and not only “studied”.



*“Do not store up for yourselves treasures on earth,
where moth and rust destroy, and where thieves break in and steal.
But store up for yourselves treasures in heaven,
where neither moth nor rust destroys, and where thieves do not break in or steal;
for where your treasure is, there your heart will be also”.*
Matthew 6:19-21

Glory Be to Jesus Christ!

My Dear Brothers and Sisters in Christ,

The theme of this year’s Eparchial Appeal is taken from the Gospel of Matthew — **Store up for yourselves treasures in heaven** (*Matthew 6:19-21*). This passage is from the Sermon on the Mount, where Jesus outlines proper ways for our approach to God and our interaction with other people.

I would like to invite you to ponder the message of the author, who tries to direct our attention to the ever-present problem of wealth and possessions, and the anxiety they bring to our life. Jesus wants us to note that our possessions on earth are fleeting and temporary. They can be destroyed by natural processes, lost, or stolen by thieves. He contrasts temporary “treasures on earth” with eternal “treasures in heaven.” Christ points out amassing “treasures in heaven” refers to conducting oneself in expectation of God’s judgment and reward. We are directed to rethink merely earthly ways and see the real benefits of life. These verses are very much in-tune with the evangelist Matthew’s idea of the “fullness of the kingdom of heaven.”

The true value of wealth lies not in its drive to accumulate possessions for power and comfort. Real wealth encourages generosity toward others; and a generous heart with its path directed toward God. Jesus’ mention of “treasure in heaven” unfolds in two ways. First: prudent use of wealth shows where our heart is and demonstrates that we follow Christ. The way we use our money shows our innermost beliefs and concerns. Second: our hearts follow where our treasure lies. As we invest in charitable causes, our heart will care more deeply. This does not mean we have to develop extreme concern for the needy before exercising our charity. Giving toward causes that promote God’s vision of righteousness may help us to experience what God desires for the world He created for us.

I again ask you to open your heart in support of our **Eparchial Appeal — SHARE 2015** — and for your prayers for the success of all our ministries! Know that I am ever-grateful for your generous support of this Appeal.

May the Good Lord grant you peace and love in your families, with your friends and in the workplace. You are in my prayers: please keep me in yours. Thank you!

Your Brother in Christ.

A handwritten signature in blue ink that reads "Richard S. Seminack".

Most Reverend Richard S. Seminack
Bishop of Saint Nicholas Eparchy



*«Не збирайте собі скарбів на землі,
де міль і хробацтво нівечить, і де підкопують злодії і викрадають.
Збирайте собі скарби на небі, де ні міль,
ані хробацтво не нівечить і де злодії не пробивають стін
і не викрадають. Бо де твій скарб, там буде і твоє серце».
Матея 6:19-21*

Слава Ісусу Христу!

Мої Дорогі Брати і Сестри у Христі,

Тема цьогорічного Єпархіального Заклику походить з Євангелія від Матея - **Збирайте собі скарби на небі** (Матея 6:20). Цей уривок находимо у Нагірній проповіді, де Ісус окреслює правильні шляхи для нашого наближення до Бога і взаємодії з іншими людьми.

Я хотів би запросити вас роздумати над посланням автора, який намагається привернути нашу увагу до завждиприсутньої проблеми багатства і майна, і неспокій, який вони приносять у наше життя. Ісус бажає, щоб ми звернули увагу на той факт, що наше майно на землі є тимчасове і швидкоплинне. Воно може бути знищене в результаті природних процесів, загублене, або викрадене злодіями. Він протиставляє тимчасові «скарби на землі», вічними «скарбам на небі». Христос вказує, що накопичення «скарбів на небі» відноситься до поведінки в очікуванні Божого суду і нагороди. Нас закликають переосмислити лише земні шляхи і побачити реальні плоди життя. Ці рядки гармонізують з ідеєю Євангелиста Матея про «повноту Царства Небесного».

Дійсна міра багатства полягає не в прагненні до накопичення майна для влади і вигоди. Справжнє багатство заохочує щедрість по відношенню до інших, і щедре серце спрямовує свій шлях до Бога. Згадка Ісуса про «скарб на небі» трактується у двох напрямках. По-перше, розсудливе використання багатства показує де наше серце і демонструє, що ми йдемо за Христом. Те, як ми використовуємо наші гроші, відкриває наші найпотаємніші переконання і турботи. По-друге, наші серця прагнуть туди, де знаходиться наш скарб. Щоразу жертвуючи на благодійні справи, наше серце почне глибше перейматися. Це не означає, що ми повинні розвивати крайню стурбованість до нужденних для здійснення благодійної діяльності. Жертвування на цілі які сприяють Божому баченню правди, може допомогти нам пережити те, що Господь бажає для всього світу, який Він створив для нас.

Я знову закликаю вас відкрити своє серце та підтримати наш **Єпархіальний Заклик - SHARE 2015**, та прошу о ваші молитви за успішність наших служінь! Знайте, що я є завжди вдячний за вашу щедру підтримку цього заклику.

Нехай Добрий Господь дарує вам мир і любов у ваших родинах, з друзями та у праці. Ви є у моїх молитвах: будь ласка, пам'ятайте мене у своїх. Щиро дякую!

Ваш Брат у Христі,

† Ришард С. Семенюк

**Владика Ришард С. Семенюк
Єпископ Єпархії Святого Миколая**

LENTEN MISSION

FR. PAVLO POPOV FROM ST. SOPHIA PARISH IN DALLAS WILL BE GIVING A LENTEN MISSION FOR THE SAN DIEGO AREA. THE FIRST TALK WILL BE **FRIDAY EVENING, MARCH 20** IN CONJUNCTION WITH THE PRESANCTIFIED LITURGY.

ON **SATURDAY, MARCH 21** WILL BE A SECOND TALK IN THE MORNING FOLLOWED BY THE AKATHIST SERVICE, A LIGHT MEAL AND FINALLY A THIRD TALK. THIS PROMISES TO BE A VERY VALUABLE EXPERIENCE FOR US ALL.

PLEASE MAKE EVERY EFFORT TO ATTEND!

ABOUT CHRISTIAN AS KINGS AND PRIESTS

By St. Nikolai Velimirovich

"You made them a kingdom and priests for God" Revelation 5:10

The Lord Jesus wants to make all men similar to Himself. As the Son of God, He wants all men to become the adopted sons of God. As a King, He wants them to be co-kings with Him. As a Priest, to be co-priests with Him. As Almighty, to share in His strength. As Eternal, to share in His immortality. As Holy, to share in His holiness. As the Resurrected One, to all be the children of the resurrection.

This, the Lord desired and that is why He descended to earth: to separate us from the animals and to elevate us above the life of the animals and to give us dignity over His visible creation, a dignity which Adam had in Paradise before the Fall. Because of this, His love for mankind and His salvatory plan for all people, the Lord was crucified on the cross by the Jewish elders. And even from us Christians today, He reaped the thorns of ingratitude and misunderstanding countless times. We show ourselves to be ungrateful

and unreasonable whenever we undermine and trample His commandments. By his sins every sinner plait a new wreath of thorns and places it on His Sacred Head. When did He ever offend us, that we did this to Him? When did He ever think evil about anyone of us, that we return Him evil? He lowered Himself into our rotten pit where we have become accustomed to live with snakes and scorpions and pulled us higher to the heights, to light and purity in the kingdom. He wants to make us kings and priests, and we drive away His saving hand and return to the pit with snakes and scorpions.

O brethren, enough and more than enough of this humiliation of Him and destruction of ourselves. Let us firmly grab the hand of our Savior and follow Him. He desires good for us. He does good for us. For our good, He suffered. He is our One and Only Friend Who does not change.

Sunday offering for February 22

Amount	Number
\$5.00	1
\$15.00	2
\$20.00	3
\$40.00	3
\$50.00	2
\$75.00	1
\$125.00	1
\$250.00	1
\$300.00	1
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\$1065.00	

Parishioner Total: \$815.00

Visitor Total: \$250.00

Average / parish household (42): \$10.06

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$1310.00)**

Sunday offering for March 1

Amount	Number
\$15.00	2
\$20.00	2
\$40.00	4
\$50.00	2
\$75.00	1
\$400.00	1
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\$855.00	

Parishioner Total: \$855.00

Average / parish household (42): \$10.56

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$1270.00)**

Sunday offering for March 8

Amount	Number
\$15.00	2
\$20.00	5
\$40.00	3
\$50.00	3
\$100.00	3
\$150.00	1
\$160.00	1
\$600.00	1
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\$1610.00	

Parishioner Total: \$1610.00

Average / parish household (42): \$19.88

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$515.00)**

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

"Sanctity is not a question of relinquishing or giving up something for Christ: It is a question of exchange. In the spiritual world, I learn that there are many things that I can get along without, and as I grow in acquaintance with Christ, I find that I can get along without sin, but I cannot get along without His peace of conscience, and so I exchange one for the other. I find by a still deeper acquaintance that I can get along without the world's goods, but not without the wealth of Christ's grace, and so I exchange one for the other thus, the saint goes on exchanging one thing for another. And thus it is that in making himself poor, he becomes rich, and in making himself a slave, he becomes free."

*Archbishop Fulton Sheen
(Manifestations of Christ)*

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

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Healer of Infirmities

The deaf-mute, of whose marvelous cure by our Lord we have heard, represents those members of the human race who merit being freed by divine grace from the error brought on by the devil's deceit. Man became deaf, unable to hear the word of life after, puffed up as he was against God, he listened to the serpent's deadly words; he was made mute and unable to declare the praises of his Maker from the time when he presumed to have a conversation with his seducer. Rightly did God close man's ears from hearing the praises of his Creator along with the angels – those ears which the unsuspected enemy by his speech had opened to hearing denunciation of this same Creator. Rightly did God close man's mouth from proclaiming the praises of his Creator along with the angels – that mouth which the proud deceiver had filled with his lies about the forbidden food, in order, as the devil said, to improve upon the work of

this same Creator. And alas, the unfortunate rebellion of the human race, which sprouted in a corrupt manner at the root, began to spread in a much more corrupt way in shoots from the branches, so that when our Lord came in the flesh, with the exception of a few of the faithful from among the Jews, almost the entire world, now deaf and mute, was wandering away from recognition and confession of the truth. But where sin abounded, grace abounded all the more. Our Lord came to the Sea of Galilee, where He knew that there was a disabled person whom He would heal. He came by his benevolent grace to the proud, disordered, and inconstant hearts of the nations, since He knew that among them were some who would be receptive to His grace.

St. Bede the Venerable

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