

## GREAT AND HOLY PASCHA – THE RESURRECTION OF OUR LORD



*Icon of the Resurrection*



## 50<sup>th</sup> Anniversary Celebration

Preparations are underway for the celebration of our Parish's 50th anniversary. There is lots of work to be done in the way of planning, sending out of invitations and various other tasks.

### ***Remember Those In The Armed Forces***

Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Andrew Hrynkiw, Zenon and Susan Keske, Michael Lopes, Vasyl Lylak, Thomas Orr, Paul Richelmi and Brian Tuthill. *Please give any names of those you would like remembered in the Liturgies to Fr. James.*



### ***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 Œcumenical 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 Œcumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council states: *Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.*

## May the Lord Bless!

those who during Great Lent and Holy Week assisted with the many things which needed to be done (cleaning, singing, serving, decorating, cooking, etc). Your labors, time, and offerings are greatly appreciated!

### **Liturgical Notes:**

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

"NOW ALL IS FILLED WITH LIGHT: HEAVEN AND EARTH AND THE LOWER REGIONS. LET ALL CREATION CELEBRATE THE RISING OF CHRIST IN WHOM WE ARE ESTABLISHED!"

"THIS IS THE BRIGHT AND SAVING NIGHT, SACRED AND SUPREMEY FESTAL. IT HERALDS THE RADIANT DAY OF THE RESURRECTION ON WHICH THE TIMELESS LIGHT SHONE FORTH FROM THE TOMB FOR ALL!"

— PASCHAL CANON

***Святкуємо 50-років!***

***Celebrating 50 Years!***

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

4400 Palm Avenue

La Mesa, CA 91941

Parish Office: (619) 697-5085

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

**Pastor:** Fr. James Bankston

**Парох:** о. Яків Бенькстон

[frjames@mac.com](mailto:frjames@mac.com)

Fr. James' cell phone: (619) 905-5278

***Following the Risen Lord in All Things***

Christ has redeemed us by giving Himself as our ransom; He is the price paid for every soul, and by redeeming us from death and giving us immortality He has made us His own. So now that we belong to the Lord we must follow His will in all things, not living for ourselves anymore but only for Him who has purchased us with His life. We are no longer alone but belong to the One who has bought us, and we must be ruled by His will. As long as death had power over us we were ruled by sin, but now that we belong to the Lord of life we must give our allegiance to our new Master. Sin must never again make us disobey Him, for that would bring us once more under the domination of the evil one and of death.

We feel bound to Christ when we know that He is, as Paul tells us, both victim and priest, that He was actually offered for us as our paschal sacrifice, and that He Himself was the priest who made this offering to God. He gave Himself up, says Paul, as a sacrifice to us. Those who realize that Christ gave Himself up and became our Passover will in their turn offer themselves to God as living sacrifices, holy and acceptable. They will become spiritual oblations. Refusing to conform to the standards of the world, they will change their whole outlook so as to know the will of God, what is good, pleasing to Him, and best in every way. While our minds remain subject to our lower nature we are at enmity with God and refuse to obey His law. Meditating on Christ's offering of His own blood in atonement for our sins should teach us to imitate Him and to make atonement for our own sins, mortifying our bodies in order to purify our souls.

*St. Gregory of Nyssa*