

FIRST SUNDAY OF THE GREAT FAST



Icon of the Call of Nathaniel

February 19, 2012

FIRST SUNDAY OF THE GREAT FAST – SUNDAY OF THE TRIUMPH OF ORTHODOXY
OUR HOLY FATHER PORPHYRIUS, BISHOP OF GAZA

Tone 4

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 27 – MARCH 4

WEDNESDAY, FEBRUARY 29 – OUR VENERABLE FATHER AND CONFESSOR BASIL, FELLOW FASTER OF THE HOLY PROCOPIUS

6:30 PM – Liturgy of the Presanctified Gifts Special Intention

FRIDAY, MARCH 2 – THEODOTUS, BISHOP AND MARTYR

9:30 AM – Liturgy of the Presanctified Gifts Special Intention

SATURDAY, MARCH 3 – 2ND ALL SOULS SATURDAY; THE HOLY MARTYR EUTROPIUS AND HIS COMPANIONS, CLEONICUS AND BASILISCUS

9:30 AM – Divine Liturgy & Panakhyda

6:00 PM – Great Vespers

SUNDAY, MARCH 4 – SECOND SUNDAY OF THE GREAT FAST; SUNDAY OF ST. GREGORY PALAMAS; OUR VENERABLE FATHER GERASIMUS OF THE JORDAN

9:30 AM – Divine Liturgy For All Parishioners

Free “Wills and Trusts Workshop”

Without a will and/or a trust, you can't control what happens to your property if you become incapacitated or die. Learn the proper planning techniques to preserve your assets and provide for your loved ones at a workshop after today's Divine Liturgy.

Lenten Services at

Holy Angels Byzantine Church

During the Great Fast, Holy Angels celebrates a Morning Service with Communion each Wednesday at 10:00 AM. On Fridays, the Presanctified Liturgy is celebrated at 7:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

Shevchenko Commemoration

Mark the date: The local Shevchenko commemoration will take place on Sunday, March 11 at 1:00 PM in our church hall.

Cards for sale

Easter Cards, and various other greeting cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

Sunday offering for February 19

Amount	Number
\$5.00	1
\$10.00	1
\$20.00	4
\$25.00	1
\$40.00	4
\$50.00	2
\$75.00	2
\$100.00	1
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\$630.00	16

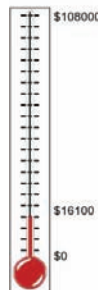
Parishioner Total: \$610.00

Guest Total: \$20.00

Average / parish household (39): \$15.64

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1515.00**



Stewardship Pledges

Pledges received: 7

It is impossible to plan any sort of budget until all pledge forms are turned in.

2ND ALL SOULS SATURDAY

On Saturday, March 3rd will be Second All Souls Saturday. There will be a Divine Liturgy at 9:30 AM for all our beloved departed followed by a Panakhyda. If you haven't already done so, please write the names of all those you wish to be remembered and place in the basket in the back of the church.

Pysanky Workshop for youth 7 - 17

Saturday, March 3, 2012

11:30 AM - 3:30 PM

in the Parish Hall


Learn the basics of making "Pysanky" - Ukrainian Easter Eggs decorated using a wax-resist (batik) method.

Children under 7 must be accompanied by parent. There is no cost for those 17 years of age or younger. Young Adults 18+ we request a \$5.00 donation

If you wish to use raw or blown eggs - please bring your own otherwise hardboiled eggs will be provided.

Call Fr. James at 619-905-5278 to R.S.V.P.

ON CONTROLLING THE TONGUE



Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

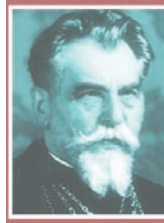
— Saint John Chrysostom

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.

— Elder Ephraim, St. Anthony's, Arizona

Patriarch Josyf



To commemorate his 120th birthday the film "Патріарх: Життя Йосифа Сліпого" (Patriarch: the Life of Josyf Slipyj) will be shown in the church hall following the Divine Liturgy. It is in Ukrainian with English subtitles.

SOME BENEFITS OF FASTING

The holy fasters did not approach strict fasting suddenly, but little by little they became capable of being satisfied by the most meager food. Despite all this they did not know weakness, but were always healthy and ready for action. Among them sickness was rare, and their life was extraordinarily lengthy.

— St. Seraphim of Sarov

ON SPIRITUAL READING



Remember that no one can simultaneously think about two subjects. If you occupy your mind with good thoughts (reading spiritual books or studying some worthwhile subject), the bad ones will not be able to linger in your mind.

— Saint Innocent of Alaska

ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

THE LITURGY OF THE PRESANCTIFIED GIFTS

By Very Rev. Thomas Hopko

The eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

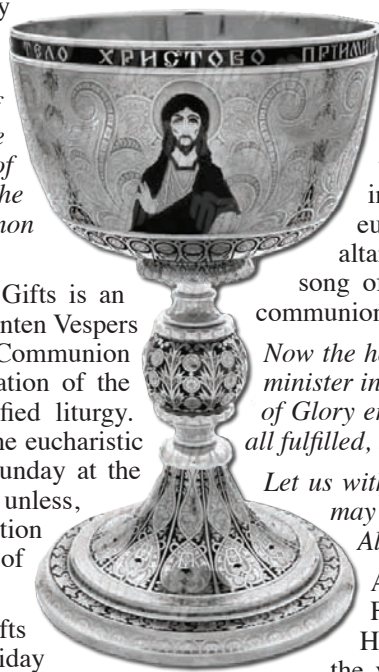
On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs

are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.



After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.

Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.

HOMILY FOR THE BEGINNING OF GREAT LENT

By Fr. John Parker, modeled on St John Chrysostom's Paschal Homily

If anyone be devout and love God, let him commence this radiant fast with joy! If anyone be a wise servant, let him, rejoicing, enter into the school of repentance.

We, who have wallowed long in sin, let us now begin our return. If anyone has strayed from the first hour, let him today repent with zeal. If anyone has sinned from the third hour, let him with gratitude embrace the fast. If anyone has fled God from the sixth hour, let him have no misgivings about his prompt return; because he shall in nowise be turned away therefore. If anyone has indulged the flesh since the ninth hour, let him draw near, fearing God alone and trusting in His mercy. And if anyone has turned away only at the eleventh hour, let him also not hesitate to turn back with haste.

For the Lord, who is long-suffering and full of compassion and mercy, will accept the last even as the first. He restores him who repents at the first hour, as He does him who turns back at the eleventh. And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the confession, and welcomes the intention, and honors the contrite heart and rejoices in the return.

Wherefore, enter all of you into the holiness of your Lord; offer your repentance, both the last, and likewise the first. You rich and poor together, repent, for today we stand outside the closed gates of paradise. You sober and you heedless, prostrate yourselves before your King! Return to the Lord today, both you who have sinned with knowledge and those who have done so in ignorance.

Your pantries are full; empty them to the hungry. The belly enslaves us, let no one be dominated thereby. Enter all of you into the Great Fast; stripped of heavenly wealth by sin, all draw near to God's rich loving-kindness!

Let no one despair in his sinfulness, for the Bridegroom comes at midnight. Weep all of you for your iniquities, and draw near to the life-giving Cross of our Lord. Let no one put confidence in the flesh, for the Devil has deceived us all thereby, and therewith enslaves us to sin. By turning from God, we are made captives.

We have called good evil and evil good, and put bitter for sweet, and sweet for bitter. And Isaiah, foretelling this, did cry: Woe to those who put darkness for light, and light for darkness!

We are embittered, for we are banned from Eden. We are embittered, but it is we who have mocked God. We are embittered, for now we shall surely die. We are embittered, for we have succumbed to the serpent. We are embittered, for we are fettered in chains. We partook of a fruit, and met the deceiver. We were entrusted with paradise, but we chose Hell. Our eyes were opened to see the nakedness of sin.

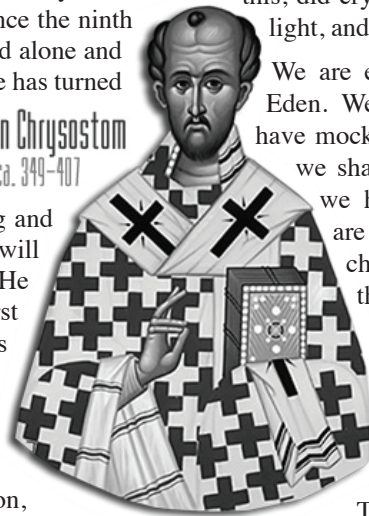
Be pleased, O Lord, to deliver us! O Lord, make haste to help us!

This is the acceptable time, let us repent!

This is the day of salvation, let us crucify the passions! The end is at hand and destruction hangs over us! The end draws nigh, let us come again to our senses! The Kingdom of Heaven is at hand, what first-fruit shall we offer? Let us delay not, lest we remain dead in the grave, sold under sin! For God desires not the death of the sinner, but that he should turn from his wickedness and live!

So, let us choose life, and live, for the mercy of God endures forever!

To Him be glory and dominion unto ages of ages. Amen.





**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
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Persistence in Sharing Faith

An ancient Arab folk-saying states that camels should be kept away from one's tent. For once a camel gets its head into the tent, the rest of the animal quickly follows. The beast's persistence is proverbial. We have experienced salespersons of the same ilk: The slightest hesitation rather than a firm "no" is always taken as permission to press harder. Once again, persistence is the key to success.

Jesus, without being pushy or rude, shows a similar sort of persistence as He deals with Nathanael. He has no credentials to present and maybe even a hometown reputation to live down. The miraculous vision under the tree is impressive enough – and so is the deep knowledge of the person that Jesus is capable of achieving. The miracle and the personal qualities – and Jesus' persistence – combine to overcome prejudice and scorn, and so win

another follower. Bartholomew, called Nathanael in our Gospel passage, is an apostle who carried on Jesus' persistence in his own labors. He pushed forward with the gospel (according to tradition) towards Ethiopia, perhaps even India. The travels of many of the apostles became legendary, and these legends embody a persistent spirit and vast energy.

The Gospel incident underlines the importance of these qualities as we attempt to share our faith with others. We might sometimes feel like camels who can't find the opening in the tent. Our overtures are politely (or not so politely) turned down. Our efforts are interpreted as intrusions. At these times of discouragement, we would do well to remember how Bartholomew was convinced: not only by miracles or promises of angels, but by the persistence of Jesus.