

SECOND SUNDAY OF THE GREAT FAST



Icon of Our Venerable Father Benedict -- March 14th

SECOND SUNDAY OF THE GREAT FAST – MARCH 8, 2009

Tone 2

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 9 – MARCH 15, 2009

WEDNESDAY, MARCH 11	6:30 PM – LITURGY OF THE PRESANCTIFIED GIFTS
FRIDAY, MARCH 13	6:30 PM – LITURGY OF THE PRESANCTIFIED GIFTS
SATURDAY, MARCH 14	9:00 AM ✠ ROMAN OLEKSYSHYN – 40 TH DAY
SUNDAY, MARCH 15	8:00 AM LITURGY 10:00 AM LITURGY FOR ALL PARISHIONERS

Liturgy of the Presanctified Gifts

During the Great Fast the Liturgy of the Presanctified Gifts will be offered on Wednesdays and Fridays at 6:30 PM. Each Friday following the Presanctified Liturgy there will be a Lenten Meal and a Spiritual Talk. Please speak with Olena Bankston who will be organizing the meals.

Generations of Faith

The date for the next Generations of Faith session is next Sunday, March 15th. There will be **one Liturgy** that day followed by a potluck and the learning session in which we will explore the meaning of Great and Holy Friday.

Roman Oleksyshyn 40th day

There will be a Liturgy at 9:00 AM next Saturday, March 14th to mark the 40th day of Roman Oleksyshyn's falling asleep in the Lord. It is also the 3rd All Souls Saturday when we remember all our beloved departed. There will be a Panakhyda served after the Liturgy.

Parish work day

Also next Saturday, following the Divine Liturgy, there will be a parish work day to clean the church and the hall in preparation for the Glorious feast of Pascha. Please come and help. Many hands make light work.

Pastoral Council Elections

Elections to the Pastoral Council will be held on the 4th Sunday in March. Nominations for the 3 elected positions begins today. Names of nominees will be printed in the 2 subsequent bulletins before the election on March 22nd.

Nominees so far are: Nadia Haywas, Askold Haywas, Lubomyra Yoldas, Frank Avant, Roman Drogobytzky, Tatiana Drogobytzky, Olga Fedunyak, Volodymyr Bachynsky, Luke Miller, Martha McMurtry, Alexandra Tooma.

FORGIVENESS OF SINS

Today's Holy Gospel relates how some good friends carried a paralytic on a stretcher to the house where the Savior was preaching. They had faith that the good and merciful Teacher would see the suffering of their friend and restore him to health. Jesus, seeing the faith of the friends and the suffering of the paralytic, miraculously healed him. But before Jesus returned control of his body back to the paralytic, He said to him: *"My son, your sins are forgiven"* (Mk. 2, 5).

As we know, such a miracle is contrary to the laws of nature. Only the Creator can overturn the laws of nature, because He created everything, including nature and its laws, and so has the power to change these laws. He performs miracles only when some extraordinary moral need arises, otherwise He allows the laws of nature to run their natural course. Christ used the miraculous healing of the paralytic to reveal Himself as God. He said: *"That you may know that the Son of Man has authority on earth to forgive sins" (He said to the paralytic), "I command you: Stand up! Pick up your mat and go home"* (Mk. 2, 10ff).

Who gave priests the power to forgive sins, to tell people that their sins are absolved and that they return to the good graces of their Creator, Whom they had offended with their sins? The answer is that the Savior did so. In today's Gospel reading He showed the Jews that He is God with the power to forgive sins and perform miracles. Since Christ is the living God, He not only has the power to forgive sin Himself, but also can give this power to others of His choosing. He does so when He appears to the apostles after His Resurrection and says: *"Peace be with you. As the Father has sent Me, so I send you."* Then He breathed on them and said: *"Receive the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are held bound"* (Jn. 20, 21ff). The Savior gives His apostles the same mission He was given by His Heavenly Father.

Of course, in order to receive absolution for our sins, we must acknowledge our sins before the representative of Christ, the priest, we must express regret for having sinned and we must sincerely promise not to repeat these sins in the future. Only then can the priest absolve our sins, acting not with his own power but as an instrument for showing the power of God's boundless love and mercy towards His people.

ПРОЩЕННЯ ГРІХІВ

Свята Євангелія розповідає нам сьогодні про те, як добрі приятелі принесли на ношах паралітика, певне їхнього сусіда або приятеля до того дому, де Спаситель навчав людей, сподіваючись, що той добрий і милосердний учитель зглянеться над терплячим приятелем і приверне йому здоров'я. Бачачи з одного боку глибоку віру тих чотирьох мужів, а з другого - недолю й терпіння паралітика, що багато літ отак непорушно лежав, Ісус оздоровляє його чудесним способом. Та заки Ісус привернув паралітикові владу над тілом, каже до нього: „Сину, відпускаються тобі гріхи” (Мр. 2, 5).

Як знаємо, чудо це вчинок понад, поза, чи навіть проти законів природи. Тобто звершити його може тільки Творець природи, тому, що Він сотворюючи все, разом із природою, створив ті закони, й тому має силу їх змінити, чи в своєму діянні не в'язатися ними. Це Він робить, очевидно, в надзвичайних випадках, полишаючи природу й її закони звичайному ходові. А робить чудо лише тоді, коли цього вимагає якесь незвичайне моральне добро. Тому тепер Він уживає того чудесного оздоровлення, як доказу Своєї Божої особи, кажучи: „*Та щоб ви знали, що Син оловічий має владу на землі відпускати гріхи, каже розслабленому: Кажу тобі: Встань, візьми твоє ліжко й іди до свого дому!*” (Мр. 2, 10с).

Хто й коли дав цю владу священикам прощати гріхи, тобто в імені Бога заявляти людям, що їхні гріхи відпущені, й що вони оправдані перед їхнім Творцем, якого своїми гріхами образили? Відповідь на це питання дає сам Божественний Спаситель, який у сьогоднішній події дає доказ юдеям, що Він будучи Богом, має владу відпускати гріхи й має силу творити чуда. Коли ж Христос є Бог живий, то Він не тільки сам може відпускати, прощати наші гріхи, але може дати цю владу кому тільки захоче, щоб та особа в Його імені відпускала гріхи. Подібно як і в нашому щоденному житті; кожна ображена людина може або сама безпосередньо одержати сатисфакцію - перепрошення, або може когось уповноважити її одержати, й у її імені пробачити нанесену зневагу. Саме теж зробив наш Господь Ісус, коли після Свого воскресіння явився апостолам. „*Ісус, став посередині й каже їм: „Мир вам! Як Мене послав Отець, так Я посилаю вас”. Це промовивши, дихнув на них і каже: „Прийміть Духа Святого! Кому відпустите гріхи - відпустяться їм, кому ж затримаєте - затримаються”*” (Йо. 20, 21сс). Спаситель, отже дає їм ту саму місію, яку Він як Бого-Чоловік одержав від небесного Отця.

Очевидно, щоб осягнути прощення гріхів, каянник мусить сповнити вимоги Христом означені, тобто: він мусить визнати свої гріхи перед представником Христа — священиком, мусить жаліти за те, що їх допустився, й мусить зробити щиру й серйозну постанову їх у майбутньому не чинити. Щойно під такими умовами священик може промовити ті таїнст венні слова, спроваджуючи Божу освячуючу ласку в душу каянника. Він тут не діє своєю силою, але силою самого Христа Господа, який послуговується ним, наче своїм знаряддям. І в цьому випадку священик є знаряддям Божої безмежної любови до своїх сотворінь і Його Божого милосердя до них.

Your Prayers Please!

Please remember in your prayers those people of our parish who are in hospitals, nursing homes and those who are not able to join us actively in our community. Remember especially the following: Katherine Andrus, Susie Boyko, Sonia Cronin, Bohdanchik James, Lesya Loznycky, Ken McDonald, Sophia Skop, and Walter & Isabella Bachynsky. Please let Fr. James know if there is anyone who should be added to this list.



Prayers For Those Serving In The Military



Let us especially remember in our prayers those family members and friends who are actively serving our country in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Olena Hrivniak, Michael Lopes, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.

A Lenten Day of Renewal is being held at Holy Angels Byzantine Catholic Church on Saturday, 28 March. All of our adults have been invited to be part of this day. Bishop Gerald Dino and Sister Barbara Jean Mihalchik, OSBM will be leading this retreat day. Talks on Saint Paul's Paschal themes and opportunities for the Holy Mysteries of Healing (Confession and Anointing) will be part of this day. The event will begin at 11:00 am and conclude at about 6:00 pm. Donation per person is \$30. The day will include lunch. Please have completed registration forms and donations in by the end of this week. Feel free to contact Father Robert at 858-277-2511 for further details. Registration forms are in the back of the church.

<p>Liturgical Schedule (unless otherwise noted in the bulletin): Saturday Evening Vespers: 6:00 pm Sundays 8:00 AM (English) 10:00 AM (Ukrainian)</p> <p>Holyday Vigil: 7:00 PM Holyday Liturgy: 10:00 AM</p> <p>Other Services as announced in Bulletin</p> <p>The Holy Mystery of Reconciliation (Confession): Sundays from 7:30 to 7:45 AM and 9:30 to 9:45 AM and also by appointment.</p> <p>The Holy Mysteries of Initiation (Baptism, Chrismation and Holy Eucharist): Parents must make arrangements with the Pastor at least 3 months prior to Initiation. Adults seeking to be initiated must undergo a period of instruction (Catechumenate.)</p>	<p>The Holy Mystery of Crowning (Marriage): The couple must contact the Pastor at least 6 months prior to the desired date of marriage and before scheduling anything related to the crowning (including the reception.) Couples must participate in pre-marriage catechesis.</p> <p>The Holy Mystery of Holy Anointing of the Sick: Please inform the Pastor of anyone in need of anointing or anyone homebound and unable to attend Liturgy or receive Holy Eucharist.</p> <p>Catechesis: Contact the Pastor.</p> <p>Cantors: Vladimir Bachynsky, Luke Miller and Olena Bankston</p>
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Українська Католицька Парафія Матері Божої Неустаяючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Архієпископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

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Our Venerable Father Benedict

Benedict was born in the year 480 of a distinguished family in central Italy, in the city of Nursia. He studied at Rome and early in life was drawn to the monastic life. At first he became a hermit, leaving a depressing world – pagan armies on the march, the Church torn by schism, people suffering from war, morality at a low ebb.

Benedict soon realized that he could not live a hidden life in a small town any better than in a large city, so he withdrew to a cave high in the mountains for three years. Some monks chose him as their leader for a while, but found his strictness not to their taste. Still, the shift from hermit to community life had begun for him. He had an idea of gathering various families of monks into one “grand monastery” to give them the benefit of unity, fraternity, and permanent worship in one house. Finally he began to build what was to become one of the most famous monasteries in the world – Monte Cassino.

The Rule of St. Benedict, inspired by the writings of St. Basil the Great, St. John Cassian and other Fathers, that gradually developed prescribed a life of liturgical prayer, study, manual labor and living together in community under a common father (abbot). Benedictine asceticism is known for its moderation, and Benedictine charity has always shown concern for the people in the surrounding countryside. In the course of the Middle Ages, all monasticism in the West was gradually brought under the Rule of St. Benedict. Today the Benedictine family is represented by two branches: the Benedictine Federation and the Cistercians.