

ENTRANCE INTO JERUSALEM
(PALM SUNDAY)



Icon of the Entrance into Jerusalem



March 20, 2016

FLOWERY (PALM) SUNDAY – FESTAL TONE
OUR VENERABLE FATHERS MARTYRED BY THE SARACENS
IN THE MONASTERY OF ST. SABBAS



SCHEDULE OF SERVICES FOR GREAT AND HOLY WEEK, MARCH 21 – MARCH 27

MONDAY, MARCH 21 – **GREAT AND HOLY MONDAY**; OUR VENERABLE FATHER AND CONFESSOR JAMES, BISHOP OF CATANIA
6:30 PM – Liturgy of the Presanctified Gifts

TUESDAY, MARCH 22 – **GREAT AND HOLY TUESDAY**; THE HOLY HIEROMARTYR BASIL, PRESBYTER OF THE CHURCH
IN ANCYRA
9:30 AM – Liturgy of the Presanctified Gifts

WEDNESDAY, MARCH 23 – **GREAT AND HOLY WEDNESDAY**; THE VENERABLE MARTYR NICON AND 200 OF HIS DISCIPLES
MARTYRED WITH HIM
9:30 AM – Bridegroom Matins and Holy Mystery of Anointing
6:30 PM – Liturgy of the Presanctified Gifts & Holy Mystery of Anointing

THURSDAY, MARCH 24 – **GREAT AND HOLY THURSDAY**; PREFEAST OF ANNUNCIATION. OUR VENERABLE FATHER
ZECHARIAH; OUR HOLY FATHER ARTEMON, BISHOP OF SELEUCIA IN PISIDIA
9:30 AM – Matins of Betrayal
6:30 PM – Vespers Divine Liturgy of St Basil followed by the Holy Mystery of Repentance

FRIDAY, MARCH 25 – **GREAT AND HOLY FRIDAY**; ANNUNCIATION OF OUR MOST HOLY LADY, THE MOTHER OF GOD AND
EVER-VIRGIN MARY (OBLIGATORY FEAST)
9:30 AM – Matins of the Passion (12 Gospels)
6:30 PM – Vespers Liturgy of the Annunciation and Procession with the Shroud followed by the
Holy Mystery of Repentance

SATURDAY, MARCH 26 – **GREAT AND HOLY SATURDAY**; APODOSIS OF ANNUNCIATION; SYNAXIS OF THE HOLY
ARCHANGEL GABRIEL
9:30 AM – Jerusalem Matins

SUNDAY, MARCH 27 – **THE GLORIOUS FEAST OF PASCHA - ПАСХА** - THE RESURRECTION IN THE FLESH OF OUR
LORD, GOD, AND SAVIOR JESUS CHRIST
7:30 AM – Paschal Matins
9:30 AM – Paschal Divine Liturgy followed by Blessing of Baskets

PLEASE NOTE: (1) One of the precepts of the Church which binds all faithful is that they receive the Holy Eucharist at least once a year during the Paschal Season. In order to receive worthily and not unto condemnation, the faithful are also required to avail themselves of the Holy Mystery of Repentance before receiving Holy Eucharist. The Holy Mystery of Repentance can be received before or after any of the services throughout Great and Holy Week or by appointment. (2) According to the particular law of the Ukrainian Greco-Catholic Church, Great and Holy Friday is a day of strict fast. This means that no meat, meat products, dairy or alcohol may be consumed on this day (abstinence) and the size of the main meal of the day should be less than the other two meals combined (fasting). For those following the full prescriptions of the Lenten Triodion, these rules apply throughout Great and Holy Week. (3) The proper time for the Blessing of the Paschal Foods is immediately after the Divine Liturgy on Pascha. The foods are then taken home to be eaten by family and friends, thus extending the Feast of Pascha into our homes and the world. (4) For those who cannot participate in the Paschal Matins service, the Divine Liturgy will begin at approximately 9:30 am.

Great & Holy Week and Paschal Services provide us with an opportunity to spiritually enter into the saving events of Christ's Passion, Death, and Resurrection. There are services offered each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by making time for God!

Don't Wait Until It Is Too Late

Start arranging your schedule today so that you can be present for Holy Friday through Pascha. Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.

Warm Welcome!

We warmly welcome all of our visitors!
It's good to have you with us!



Flower Collection

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

Mark your calendars: On Sunday, April 2nd, we will have our annual parish Sviachenne meal. Invite your family and friends.

I saw all the devil's traps set upon the earth, and I groaned and said: "Who do you think can pass through them?"
And I heard a voice saying "Humility."

– *Anthony of Egypt*

TIPS FOR A BLESSED HOLY WEEK AND PASCHA

- Make participation at the Services a top priority.
- In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
- Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
- Last year's pussy willows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
- Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
- If you haven't yet made your Confession during Great Lent, there are several opportunities during Great and Holy Week or speak with Fr. James to arrange a time.
- Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!" (Paschal Canon)
- Try to stay after the service on Pascha morning for the blessing of baskets. Let us share in the joy of the Lord's Resurrection with fellowship and love.
- During Bright Week, let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.



THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.



It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, It also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of what the Jews called "the Passover." that is to say, the passage. The elements of the Jewish mystery correspond

to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. **The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.**





THE SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شَعْن, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday, following the reading of the last Passion Gospel, the Shroud is carried in procession to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.

THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"

This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: *Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven* (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated:

Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.

Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

A PRAYER FROM THE MYSTERY OF HOLY UNCTION

O gracious and loving, compassionate and ever merciful Lord, plentiful in mercy, and rich in beneficence, the Father of bounties, and God of all comfort, Who through Thy holy Apostles has empowered us to heal the infirmities of Thy people by oil and prayer: Confirm this oil unto the healing of those who shall be anointed therewith; unto relief from every ailment, and from every malady; unto deliverance from evils of those who in firm hope await salvation from Thee. Yea, O Master, Lord our God, we beseech Thee, O Almighty One, that Thou wilt save us all.

O only Physician of souls and bodies, sanctify us all. Thou dost heal every infirmity, heal also Thy servants. Raise them up from their sickness, through the mercies of Thy goodness. Cast out by Thy mighty hand every sickness and malady so that being raised they may serve Thee with all thanksgiving; and that we also, who now share Thine inexpressible love towards mankind, may sing praises and glorify Thee who dost perform deeds great and marvelous, both glorious and transcendent.

For Thine it is to show mercy and to save us, O our God; and to Thee do we send up glory, together with Thine only-begotten Son, and Thine all-holy and good, and life-giving Spirit, now and ever, and unto the ages of ages.

The Mystery of Holy Anointing

will be served on Great and Holy Wednesday, March 23rd, at 9:30 in the morning **and** at 6:30 in the evening. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, when St. James wrote, "Is anyone among you sick? Let him call for the presbyters (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14) Those who wish to receive this Mystery should approach after having made a recent Confession.

"If Christ is the Prince of Peace then how do we reconcile these other seemingly contradictory words of Our Lord: 'Do not think that I come to send peace upon earth, I came not to send peace, but the sword' and 'Think you, that I am come to give peace on earth? I tell you, no but separation.' The explanation of these apparent contradictions is to be found in the words he addressed to his apostles the night of the Last Supper in which he made an important distinction between two kinds of peace: 'My peace I give unto you, not as the world gives, do I give unto you' and 'These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.' There is a difference, then, between His Peace and the peace of the world. It is evident from these words that Our Lord offers a peace and a consolation that He alone can confer, a peace that comes from the right ordering of conscience, from justice, charity, love of God and love of neighbor."

– Archbishop Fulton Sheen
(*The Cross and the Beatitudes*)

Did you lose a Tryzub lapel pin?
One was found in the parking lot last weekend. See Fr. James if it is yours.

PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

Sunday offering for March 13

Amount	Number
\$10.00	1
\$11.00	1 (loose)
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	2
\$50.00	3
\$85.00	2
\$100.00	1
\$160.00	1
\$300.00	1
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\$1096.00	

Parishioner Total: \$1056.00

Guest Total: \$40.00

Other donation: \$100.00

Average / parish household (42): \$13.54

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1144.00)

Year-to-date deficit: (\$13,340.00)

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



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

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

Accompanying Christ

Let us go together to meet Christ on the Mount of Olives. Today He returns from Bethany and proceeds of His own free will toward His holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with Himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of His own free will to make His journey to Jerusalem.

Let us run to accompany Him as He hastens toward His passion, and imitate those who met Him then, not by covering His path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before Him by being humble and by trying to live as He would wish. Then we shall be able to receive the Word at His coming, and God, whom no limits can contain, will be within us.

In His humility Christ entered the dark regions of our fallen world and He is glad that He became so humble for our sake, glad that He came and lived among us and shared in our nature in order to raise

us up again to Himself. And even though we are told that He has now ascended above the highest heavens – the proof, surely, of His power and godhead – His love for man will never rest until He has raised our earthbound nature from glory to glory, and made it one with His own in heaven.

So let us spread before His feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in His grace, or rather, clothed completely in Him. We who have been baptized into Christ must ourselves be the garments that we spread before Him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of His victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is He who comes in the name of the Lord. Blessed is the king of Israel.

St. Andrew of Crete

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