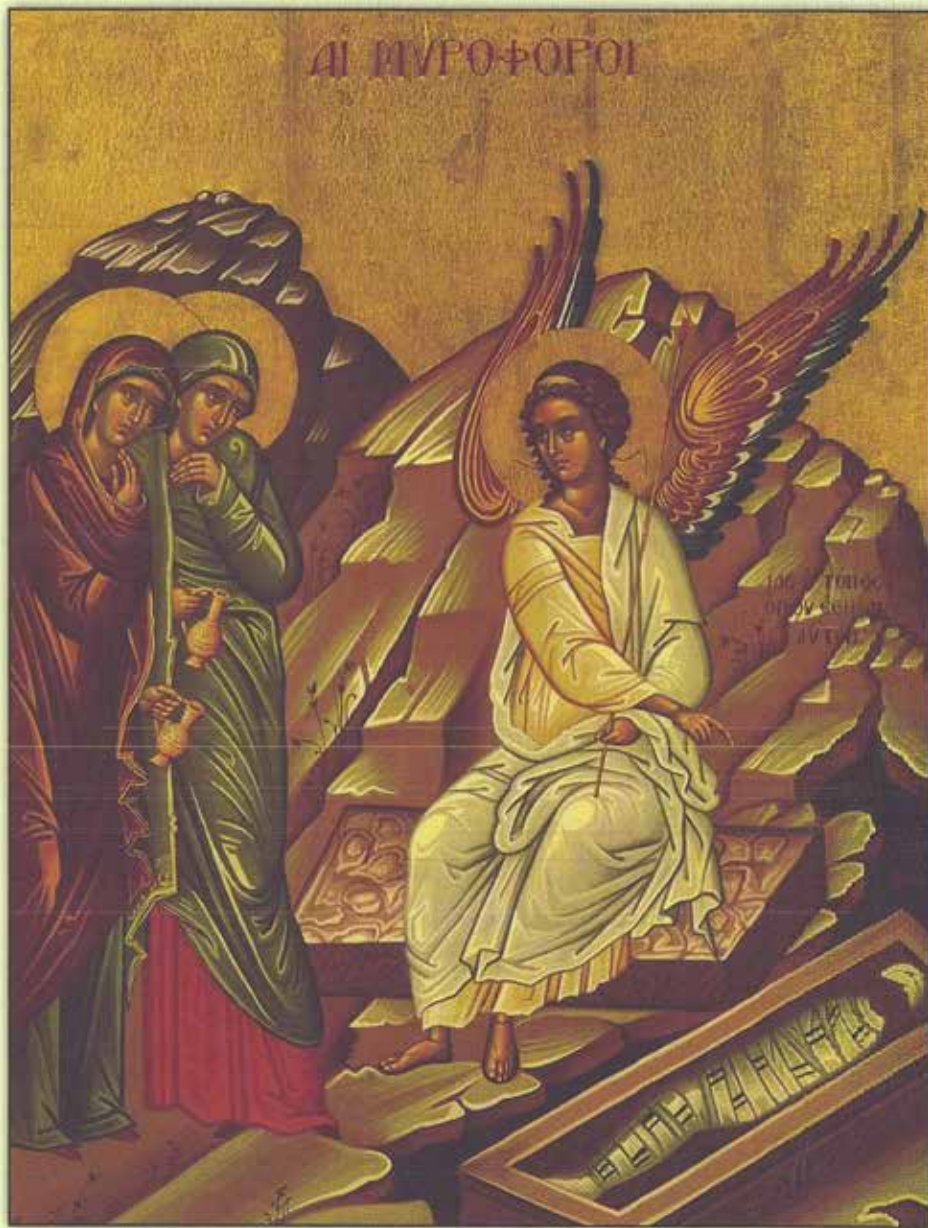


SUNDAY OF THE OINTMENT-BEARING WOMEN



*Icon of the Women at the Tomb*

**April 14, 2013**

# **SUNDAY OF THE MYRRH-BEARING WOMEN**

*OUR FATHER AMONG THE SAINTS MARTIN, CONFESSOR, POPE OF ROME; AND THE NEW MARTYRS ANTHONY, JOHN AND EUSTATHIUS*

## SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 15 – APRIL 21

SATURDAY, APRIL 20 – *THE HIEROMARTYR ARTEMON AND HIS COMPANIONS*

9:30 AM – Divine Liturgy      ✙ Roman Tymchiiy; Req: Olga Fedunyak

6:30 PM – Great Vespers

SUNDAY, APRIL 21 – *SUNDAY OF THE PARALYTIC; THE HOLY HIEROMARTYR JANNUARIUS, BISHOP AND HIS COMPANIONS; DEACONS PROCULUS, SOSIUS AND FAUSTUS, READER DESIDERIUS, EUTYCHES AND AUCTIONUS. THE HOLY HIEROMARTYR THEODORE OF PERGIA, HIS MOTHER PHILIPPIA, DIOSCORUS, SOCRATES AND DIONYSIUS; VITALIS BAIRAK, PRIEST AND MARTYR (NEW MARTYR OF UKRAINE)*

9:30 AM – Divine Liturgy      For All Parishioners



### **Parish Rummage Sale**

There will be a rummage sale on April 27 to benefit the parish. We will start accepting donations on April 14. Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.

*A hearty "Thank You" to all those who helped plan, prepare, set-up, serve and clean up the delicious Sviachenne meal last week.*

### **Share 2013**

Stewardship involves a willingness to give from the very core of who we are and what we have, from substance rather than abundance. The widow who gave her last few coins to the treasury knew this: *"They gave their surplus wealth, but she gave from her want, all that she had to live on."* (Mark 12:44) Please support **Share 2013 – Annual Eparchial Appeal** as best as you can.

Провідництво викликає бажання поділитися, від усього серця; не від достатку, а від можливостей. Вдова, що віддала до казин свої останні кілька монет знає це: *"Усі бо кидали з свого надміру, вона ж з убогства свого все, що мала, вкинула, - увесь свій прожиток"* (Марка 12:44). Підтримайте, будь ласка, наскільки можете **Share 2013 – Єпархіальний Заклик**.

### **Sunday offering for April 7**

Amount	Number
\$5.00	1 (loose)
\$10.00	2
\$15.00	2
\$20.00	3
\$25.00	1
\$35.00	2
\$40.00	4
\$50.00	1
\$75.00	1
\$100.00	4
\$125.00	1
<hr/>	
\$1075.00	

Parishioner Total: \$1075.00

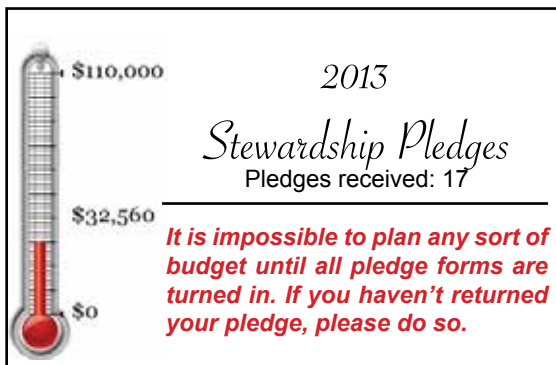
Visitor Total: \$10.00

Average / parish household (42): \$25.60

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1050.00**

Other donations: \$200.00



## A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

1. The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
2. The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
3. **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

**Second Visit:** While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

**Third Visit:** After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.





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

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

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

*Faithful Bearers of Love*

Listening to the account of Christ's crucifixion and death during Holy Week, I am invariably struck by one detail in the story: the loyalty to the very end of a handful of people, mostly women, about whom the gospels tell us almost nothing else.

This is what the Sunday of the Myrrh-bearing Women means. It reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world.

Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of the woman. An image of care, self-giving, love, compassion. Without this presence, without this light, our world, regardless of its successes and accomplishments, would be a world of terror.

*Fr. Alexander Schmemmann*