

SUNDAY OF THE OINTMENT-BEARING WOMEN



Icon of the Ointment-Bearing Women



April 19, 2015

SUNDAY OF THE MYRRH-BEARING WOMEN

OUR VENERABLE FATHER JOHN OF THE ANCIENT CAVE

**ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!**

**CHRIST IS RISEN!
TRULY HE IS RISEN!**

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 20 – APRIL 26

SATURDAY, APRIL 25 – *THE HOLY APOSTLE AND EVANGELIST MARK*

6:00 PM – Great Vespers

SUNDAY, APRIL 26 – SUNDAY OF THE PARALYTIC; THE HOLY HIEROMARTYR BASIL, BISHOP OF AMASEA

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*

"I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square. His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history."

+ *Francis Cardinal George (1937-2015)*

Eternal Memory!

Francis Cardinal George, a great friend of the Ukrainian Catholic Church fell asleep in the Lord this past Friday. He was a stalwart defender of our Church, made several visits to Ukraine and often visited our Cathedral for events such as Sviat Vechir and the visit to Chicago by Patriarch Lubomyr and Patriarch Sviatoslav.

In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant, Francis, and make his memory everlasting.

Christ is risen!

Contemplate the Risen Lord

- ❖ How during the 40 days after the Resurrection He showed Himself to the disciples, confirming them in the Faith;
- ❖ How His Resurrection brought great joy to those who loved Him, but unspeakable bitterness to those who hated Him;
- ❖ How His 2nd Coming, in glory and power, will evoke different feelings among different people – either joy or bitterness.
- ❖ How by His Resurrection, He destroyed the fear of death in the faithful, confirming their hope in everlasting life.

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

Warm Welcome!

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

“Be not cast down because the persecutors of religion, having laid the Church, like its Founder, in the tomb, utter the boast: ‘Behold the place where we laid it.’ The law of progress of the Church is the reverse of the law of progress of the world. We are most progressive when we are most hated. It is only because the fires of its Truth are blinding evil eyes and convicting them of sin and judgement, that the world vainly tried to put them out. And though the world is tearing up all the photographs and blueprints of a society and a family based on the moral law of God, be not disheartened. The Church has kept the negatives.”

Venerable Fulton Sheen (Lenten & Easter Inspirations)

**A Reminder about Standing
on all Sundays and
everyday 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 Ecumenical 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 Ecumenical 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 (which has never been negated) 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.

To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! **One should NOT kneel during Divine Services on ANY Sunday** (custom nor the practice of the Latin Church notwithstanding).

**Пригадуємо що стоїмо підчас
Служби Божої кожної Неділі року і
кожного дня від Великодня до Неділі
П'ятдесятниці**

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення *кожної* Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон. Канон 20 (яке ніколи небуло заперечене) каже: Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божа) молимося Богові стоячи.

Вияснюємо – Цей Канон Нікеї стосується *кожної* Неділі в році! **Не клякаємо під час неділішної Служби Божої** (не залежно від особистого звичаю ані Римо-Католицької традиції.)



THIRD SUNDAY AFTER PASCHA: FEAST OF THE HOLY MYRRHBEARERS

From Goarch.org



The third Sunday after the Feast of Holy Pascha is observed by the Orthodox Church as the Sunday of the Holy Myrrhbearers. The day commemorates when the women disciples of our Lord came to the tomb to anoint his body with myrrh-oils but found the tomb empty. As the woman wondered what this meant, angels appeared proclaiming that Christ had risen from the dead.

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulcher, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers.

Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matthew 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14.) Together with them we celebrate also the secret disciples of the Savior, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Savior's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counselors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

ON DEATH AND RESURRECTION IN CHRIST

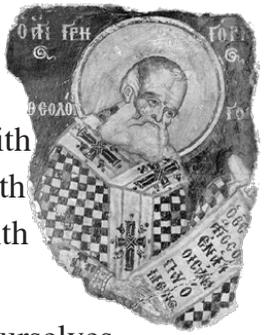
St. Gregory the Theologian

Yesterday I was crucified with Him; today I am glorified with Him. Yesterday I died with Him; today I am made alive with Him. Yesterday I was buried with Him; today I am raised up with Him.

Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper. Let us become like Christ, since Christ became like us. Let us become Divine for His sake, since for us He became Man. He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin. Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us.

We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him.

A few drops of Blood recreate the whole of creation!



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.



AHARMONIZATION 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 nonsimultaneous 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.

Share 2015

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ's salvation to others by making a contribution to **Share 2015 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа! Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможімо нашій епархії принести Христове спасіння до інших внесок в **Share 2015 – Єпархіальний Заклик.**

Sunday offering for April 12

Amount	Number
\$5.00	2
\$7.00	1 (loose)
\$10.00	1
\$15.00	2
\$20.00	5
\$25.00	1
\$30.00	1
\$40.00	2
\$50.00	4
\$100.00	1
\$400.00	1
<hr/>	
\$892.00	

Parishioner Total: \$847.00

Visitor Total: \$45.00

Average / parish household (42): \$10.46

Weekly Stewardship Goal: \$2125.00

Deficit: (\$1278.00)

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we continue to pray for rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chairperson:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698

Fr. Deacon Frank Avant: (760) 805-1667



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

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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 autonomous 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

**For more information on Eastern spirituality, visit
www.theosismedia.com**