

THIRD SUNDAY OF THE GREAT FAST
VENERATION OF THE HOLY CROSS



Icon of the Veneration of the Holy Cross



February 28, 2016

3RD SUNDAY OF THE GREAT FAST

VENERATION OF THE PRECIOUS AND LIFE GIVING CROSS – *TONE 7*

OUR VENERABLE FATHER AND CONFESSOR BASIL, FELLOW FASTER OF THE HOLY PROCOPIUS

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 29 – MARCH 6

WEDNESDAY, MARCH 2

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, MARCH 4

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, MARCH 5 – THE HOLY MARTYR CONON THE ISAURIAN; 4TH ALL SOULS SATURDAY

9:30 AM – Divine Liturgy & Panakhyda For our departed loved ones

6:00 PM – Great Vespers

SUNDAY, MARCH 6 – 4TH SUNDAY OF THE GREAT FAST (JOHN CLIMACUS);

THE HOLY FORTY-TWO MARTYRS OF AMORIUM

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 уважли!*

During the Great Fast, the Liturgy of the Presanctified Gifts will be offered on Wednesdays evenings at 6:30 PM and Friday Mornings at 9:30 AM. Each Wednesday, following the Presanctified Liturgy, there will be a Lenten Meal and a Spiritual Talk. We need volunteers to prepare the soup for the dates of 2/24, 3/2, 3/9, and 3/16. Please talk to Olena Bankston to volunteer.

Lenten Services at

Holy Angels Byzantine Church

Each Friday during the Great Fast, Holy Angels celebrates the Presanctified Liturgy at 6:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

All Souls Saturdays

Next Saturday is the Fourth All Souls Saturday. There will be a Divine Liturgy and Panakhyda at 9:30 AM for all our beloved departed. If you need to, please update your list with Fr. James. If you haven't already give Father a list, please write the names of all those you wish to be remembered and place in the basket in the back of the church today.



Looking Ahead:

- ❖ March 5th – 4th All Souls Saturday
- ❖ March 12th – Akathist Saturday
- ❖ March 20th – Flowery Sunday
- ❖ March 23rd – Holy Wednesday
- ❖ March 24th – Holy Thursday
- ❖ March 25th – Annunciation & Great and Holy Friday
- ❖ March 27th – Pascha

AN EXPLANATION OF THE THREE-BAR CROSS

By Fr. Theodore Jurewicz

The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31) The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.



The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.



МОЛИТВА

Господи, Ісусе Христе, Сину Божий,
 молитвами пречистої Твоєї Матері,
 силою чесного і животворящого Хреста,
 заступництвом чесних невинних сла безплатних,
 святих, славних і доведованих мучеників,
 преподобних і богоносних Отців наших і всіх святих,
 збери воедино у спільності Католицької Єдності
 та повноті Православної Брани своєї умиренних дітей
 Благоті Київської Церкви й усієї Русі-України і
 помилуй нас, грішних.

Амінь.

Саме перед цим чудотворним Хрестом у Володимир-Волинському (Україна)
 померла мати Іван Кунцевич (майбутня свята Йосафет (1580-1623)), коли
 палаюча іскра Божого Благословення випала від Розп'ятого Спасителя і
 запала в його дитяче серце, запаливши його полум'яною любов'ю мучеників
 до Господа Ісуса, його Невісти - святої Церкви та її боротуждів.

PRAYER

LORD JESUS CHRIST, SON OF GOD,
 THROUGH THE PRAYERS OF YOUR ALL HOLY MOTHER,
 THE STRENGTH OF THE HONORABLE AND LIFE-CREATING
 CROSS, THE INTERCESSION OF THE HONORABLE AND
 INCORRUPTIBLE POWERS OF HEAVEN, THE HOLY, GLORIOUS
 AND VICTORIOUS MARTYRS, THE MONASTIC AND
 GOD-BREAKING FATHERS, AND ALL THE SAINTS, GATHER
 TOGETHER IN THE ONENESS OF CATHOLIC UNITY AND IN
 THE FULLNESS OF ORTHODOX FAITH, YOUR BELOVED
 CHILDREN OF THE HOLY CHURCH OF KYIV
 AND ALL RUSS-UKRAINE,
 AND HAVE MERCY ON US SINNERS.
 AMEN.

It was from this wonder-working Cross in Volodymyr-Volynskyi (Ukraine) that a blazing
 spark of Divine blessing fell forth from the Saviour into the youthful heart of Ivan
 Kuntsevych (the future St. Josphat 1580 - 1623), setting him aflame with a martyr's love
 for Christ our God, His Bride the holy Church, and her Divine services.



HAVING COME TO THE MIDPOINT OF THE 40 DAY GREAT AND HOLY FAST...

LET ME REFLECT...

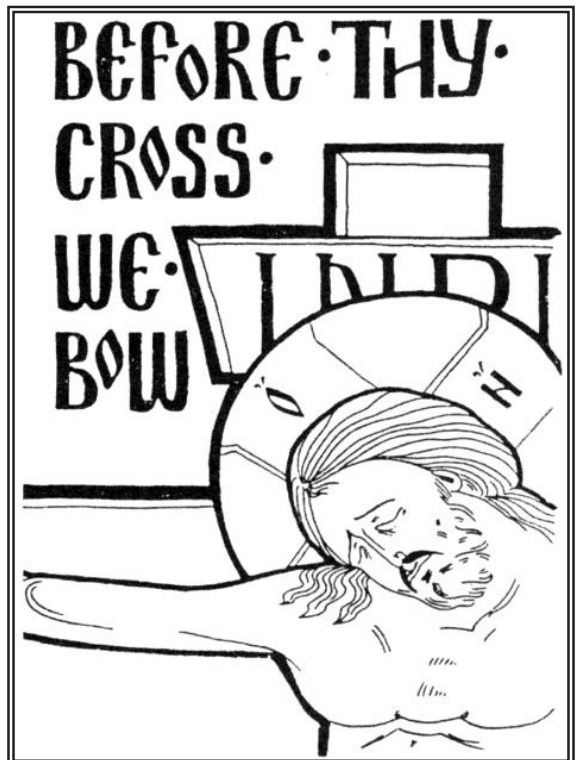
- ❖ Have I accepted Great Lent as a “gift” from God, with thanksgiving?
- ❖ Have I spent the last three weeks in a meaningfully different way?
- ❖ Have I participated in the lenten services that are held during the week, Monday through Friday?
- ❖ Have I used the lenten prayer of Saint Ephrem in my morning and evening prayers, and at other times throughout the day?
- ❖ In addition to the Holy Scriptures, what kind of spiritual reading have I done? Have I learned more about my Faith? Have I read spiritual works which can help me in my prayers, dealing with others, and spiritual faults and needs?
- ❖ Am I preparing myself to make a good, honest, and humble Confession? Do I really believe that I am confessing my sins to Jesus Christ? Am I aware that the Lord sees my inner heart and will know if I only recite my sins, instead of being truly sorrowful and deeply committed to avoid repeating them?
- ❖ In what ways will I struggle in the second part of Great Lent that I have so far left unattended?
- ❖ What price am I willing to pay in order to die and live in Christ? Am I willing to trade the earth for heaven? Am I willing to deny myself, take up my cross and follow Him to His heavenly Kingdom?

FLOWER COLLECTION

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

GOD'S EXTENDED HAND

FOCUS (Fellowship of Orthodox Christians United to Serve) has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.



WHAT HAPPENED TO THE CROSS ITSELF?

St. Cyril, Bishop of Jerusalem, in a letter written around 350 AD to Emperor Constantius, the son of Constantine the Great, states that the true Cross was found in Jerusalem during the reign of Constantine. From the beginning of the fifth century, church writers and historians attribute the finding of the true Cross to St. Helena, the mother of St. Constantine. In his Catecheses, theological discourses which Cyril delivered in Jerusalem beginning in 347 AD, he frequently mentions the sacred Cross. St. Cyril briefly describes a tradition that was followed in Jerusalem on the morning of Holy Friday. The bishop, the clergy and the faithful would gather in the Chapel of the Cross which had been constructed by Constantine near Golgotha, and there they would venerate a large relic of the true Cross which was kept in a beautiful silver and gold reliquary.

St. Cyril is the first writer to comment on the fact that relics of the true Cross had been distributed all over the world. By the beginning of the fifth century, fragments of the true Cross were found in churches, monasteries and even in homes. In fact, St. John Chrysostom (d. 407) observed that many individuals in his day wore small gold reliquaries containing particles of the Cross around their necks. The expression “knock on wood” comes from the time Christians touched their reliquary crosses in times of trouble.

*Thank
You*

To all those who worked so hard during the parish work days these past two weekends.

Never let your home be without a crucifix upon its walls, to the end that all who enter it may know that you are a disciple of a Crucified Lord, and that you are not ashamed to own it.

– St. John Vianney



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.

"The commandments are **not impositions** from some despot, **but rather the therapeutic cure** for a complete recovery from the corruption of our nature. The Lord did not give commandments from the height of His Divine greatness, but rather came down among us and observed these commandments Himself, first, **exhorting us to imitate Him as His true friends** (see John 15:14). Therefore, Christianity is not an abstract ideology, but a practical and concrete confession. In the face of every sensual enticement of sin encountered by man from the spirit of the world, the flesh and the devil, **the Christian confesses his faith in Christ our God by rejecting the sin, and thus showing his love for God by the keeping of His commandment.** 'He who has my commandments and keeps them, he it is who loves Me' (John 14:21) Christ taught us to fulfill the will of the heavenly Father, just as to the Father He became 'obedient unto death, even unto death on a Cross' (Phil. 2:8). **The keeping of the commandments is the precise means of communion between the personal God and man.**

Today's man has been brought up on materialistic ideologies and has little or no idea of the inner peace and calm bestowed by the Holy Spirit upon those who live in harmony with His commandments. Thus the general self-discipline with regards to the sensual pleasures and the laborious attempt to acquire the holy virtues - which have as a basis the sacrifice of ourselves for the sake of others - are regarded by most as 'folly'. **This 'folly' of the Cross and the Gospel is summed up in the words of our Lord, 'If any one would come after Me, he must take up His cross, and follow me'."**

- Elder Ephraim of Vatopedi
From the Prologue of the biography of
Elder Joseph the Hesychast

Sunday offering for February 21

Amount	Number
\$15.00	2
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	2 (1 loose)
\$50.00	2
\$85.00	1
\$100.00	1
\$300.00	1
<hr/>	
\$810.00	

Parishioner Total: \$770.00

Guest Total: \$40.00

Average / parish household (42): \$9.87

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1430.00)

Year-to-date deficit: (\$9890.00)

Almost every sin is committed for the sake of sensual pleasure; and sensual pleasure is overcome by hardship and distress arising either voluntarily from repentance, or else involuntarily as a result of some salutary and providential reversal. "For if we would judge ourselves, we should not be judged; but when we are judged, we are chastened by the Lord, so that we should not be condemned with the world." (1 Cor. 11:31-32)

– St. Maximos the Confessor

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

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The Cross

The Cross abolished idolatrous worship, enlightened the whole universe, gathered all the nations into one Church and united them with love. The Cross is the resurrection of the dead. The Cross is the hope of Christians. The Cross is the staff for the lame. The Cross is comfort for the poor. The Cross is the deposing of the proud. The Cross is the hope of those who despair. The Cross is food for sailors. The Cross is haven for the storm-tossed. The Cross is the father for orphans. The Cross is comfort for those who mourn. The Cross is the protector of children. The Cross is the glory of men. The Cross is the crown of elders. The Cross is light for those sitting in darkness. The Cross is freedom for slaves, wisdom for the ignorant. The Cross is the preaching of prophets, the fellow-traveler of apostles. The Cross is the chastity

of maidens, the joy of priests. The Cross is the foundation of the Church, the establishment of the universe. The Cross is the destruction of idolatrous temples, temptation for Jews. The Cross is the cleansing of the lepers, the rehabilitation of the weak. The Cross is bread for the hungry, a fountain for the thirsty. The Cross is the good hope of monks, clothing for the naked.

If, O Christian, you will always take up the Cross of Christ on yourself as a help, then evil shall not come towards you, nor any scourge come near your habitation: for the opposition power seeing it trembles and leaves.

St. Ephrem the Syrian

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