

THIRD SUNDAY OF THE GREAT FAST
VENERATION OF THE HOLY CROSS



Icon of the Veneration of the Holy Cross

March 3, 2013

THIRD SUNDAY OF THE GREAT FAST

VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS

THE HOLY MARTYR EUTROPIUS AND HIS COMPANIONS, CLEONICUS AND BASILISCUS

TONE 7

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 4 – MARCH 10

TUESDAY, MARCH 5 – *THE HOLY MARTYR CONON THE ISAURIAN*

8:00 PM – Parastas

✙ Bohdan Odezynskyj (2010); Req: Odezynskyj/
Bankston families

WEDNESDAY, MARCH 6 – **MID-LENT**; THE HOLY FORTY-TWO MARTYRS OF AMORIUM

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, MARCH 8 – THE VENERABLE FATHER AND CONFESSOR THEOPHYLACTUS, BISHOP OF NICOMEDIA

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, MARCH 9 – THE HOLY FORTY MARTYRS WHO SUFFERED IN THE LAKE OF SEBASTE

6:00 PM – Great Vespers

SUNDAY, MARCH 10 – 4TH SUNDAY OF THE GREAT FAST; SUNDAY OF JOHN CLIMACUS; THE HOLY MARTYR
QUADRATUS AND HIS COMPANIONS, IN CORINTH

9:30 AM – Divine Liturgy

For All Parishioners

UCARE LUNCHEON

Next Sunday, March 10, a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for UCARE. The Luncheon will be prepared by youth of our community. UCARE's primary focus is to aid orphaned Children in Ukraine.

SHEVCHENKO COMMEMORATION

House of Ukraine invites you to commemorate Taras Shevchenko next Sunday, March 10 at 1:00 PM in our church hall.

CARDS FOR SALE

Easter Cards, and various other greeting cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

FLOWER COLLECTION

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

Sunday offering for February 24

Amount	Number
\$5.00	1
\$10.00	3
\$20.00	5
\$25.00	1
\$29.00	1 (loose)
\$40.00	3
\$50.00	3
\$75.00	1
\$100.00	1
\$200.00	1
\$500.00	1
<hr/> \$1020.00	<hr/> 21 Parishioners

Parishioner Total: \$1309.00

Average / parish household (42): \$31.17
Weekly Stewardship Goal: \$2125.00
Shortfall: **(\$816.00)**

WHAT IS “A CATHOLIC IN GOOD STANDING?”

In a poll conducted by Bishops in the U.S. which was released in April of 2008:

- 68 % of all Catholics surveyed believed that they could be in good standing with the Church without going to Mass / Divine Liturgy weekly.
- 30% said they go to Confession (Reconciliation-Penance) less than once a year and
- 45% said they never go at all.

The truth of what “a Catholic in good standing” must do is summed up in the following six items known officially as “**Precepts of the Catholic Church**” (Церковні заповіді):

The five precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the indispensable MINIMUM in the spirit of prayer and moral effort, in the growth in love of God and neighbor.

1. The first precept “You shall attend Mass (Divine Liturgy) on Sundays and holy days of obligation” requires the faithful to participate in the Eucharistic celebration when the Christian community gathers together on the day commemorating the Resurrection of the Lord. In 1996 the Vatican’s Instructions for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (<http://www.ewtn.com/library/curia/eastinst.htm>) recognized in paragraph 64, that “The Code of Canons of the Eastern Churches thus provides for the possibility, inspired by n. 15 of the Orientalium Ecclesiarum, to satisfy the precept of Sunday either by participating in the Divine Liturgy, or by taking part in the Divine Office.” Thus, the 1999 PASTORAL GUIDE OF THE UKRAINIAN CATHOLIC CHURCH IN THE USA, states: “Art. 170 - Although every Catholic may fulfill his obligation of assisting at the Divine Liturgy, Vespers or Matins on Sundays and holy days in any Catholic church, our faithful should as a rule attend their own parish church,” and Article 460 further reiterates this: “Art. 460 - The celebration of the Canonical Hours, especially Matins and Vespers must be introduced where they have fallen into

disuse in parishes, especially since the decision of the Holy See (of Rome) now allows these canonical services to satisfy the Sunday and Holydays obligation of the faithful by their participation in them.” So if – on a particular Sunday - the Divine Liturgy is being celebrated at an inconvenient time, one may attend the Matins or the Vespers, rather than not attending any service at all.

2. The second precept “You shall confess your sins at least once a year” ensures preparation for the Eucharist by the reception of the sacrament of reconciliation (confession-penance), which continues Baptism’s work of conversion and forgiveness.
3. The third precept “You shall humbly receive your Creator in Holy Communion at least during the Easter season” guarantees as a minimum the reception of the Lord’s Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.
4. The fourth precept “You shall keep holy the holy days of obligation” completes the Sunday observance by participation in the principal liturgical feasts which honor the mysteries of the Lord, the Virgin Mary, and the saints. Ukrainian Catholics have all Sundays and Twelve Major Feasts to strive for, while the minimum requirement for being a “Catholic in good standing” includes Sundays and January 6, March 25, Ascension Thursday, June 29, August 15 and December 25. So if, for example, you ask a priest to issue a sponsor certificate for you, claiming in effect that he is a credible witness to your being a “Catholic in good standing,” and he refuses to do so, that probably means, for starters, that you are not living up to precepts one, two, four and six in such a way that he can say, without lying, that he personally witnesses you as doing so. You may either see if another priest can honestly be your witness; or, have courage and take the hint for what it is: you are subtly being invited to become a Catholic in good standing. Try and see it from his point of view: are you perhaps asking a priest “to participate in your sins”? Why are you surprised he doesn’t want to do so? Do you really want your priest to lie for you or to cheat for you?

5. The fifth precept “You shall observe the prescribed days of fasting and abstinence” ensures the times of asceticism and penance which prepare us for the liturgical feasts; they help us acquire mastery over our sinful instincts (passions) and acquire freedom of heart.
6. The sixth precept also states that the faithful have the duty of providing for the material needs of the Church, each according to his/her abilities. Each of us should volunteer our time, offer our talents without a salary, or donate from our “treasure”, for the good of the Church.

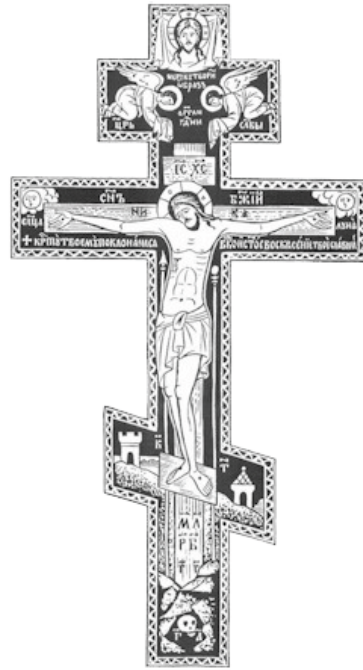
For the official texts please refer to # 2041-2047 of the *Catechism of the Catholic Church* - *Катехизм Католицької Церкви*

English:

<http://www.vatican.va/archive/catechism/p3s1c3a3.htm#ten>

Ukrainian:

http://catechismus.org.ua/index.php?option=com_content&task=view&id=92&Itemid=42



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?
- ❖ 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?

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, Сини Божий,
 молитвами пречистої Твоєї Матері,
 силою чесного і животворящого Хреста,
 заступництвом чесних невинних сла безпачотних,
 святих, славних і добродійних мучеників,
 преподобних і богоносних Отців наших і всіх святих,
 зведи єдиню у спільності Католицької Єдності
 та повноти Православної Брани своїх умишлених дітей
 Благоті Київської Церкви й усієї Русі-України і
 помилуй нас, грішних.

Амінь.

Саме перед цим чудотворним Хрестом у Володимир-Волинському (Україна)
 молилася 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-BEARING 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. Josephat 1580 - 1623), setting him aflame with a martyr's love
 for Christ our God, His Bride the Holy Church, and her Divine services.

"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

FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (*St. Matthew 5:8*). Total external cleanliness does not help at all in gaining the kingdom of heaven. Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!

TO THINK ABOUT

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.



From January 8th of the Prologue of Ochrid By Saint Nikolai Velimirovich



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

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Website: stjohnthebaptizer.org

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

Walking Requires Two Feet

When the Lord tells us in the Gospel that anyone who wants to be His follower must renounce himself, the injunction seems harsh. We think He is imposing a burden on us. But an order is no burden when it is given by one who helps in carrying it out. To what place are we to follow Christ if not where He has already gone? We know that He has risen and ascended into heaven; there, then, we must follow Him.

There is no cause for despair – by ourselves we can do nothing, but we have Christ's promise. ... One who claims to abide in Christ ought to walk as He walked. Would you follow Christ? Then be humble as He

was humble. Do not scorn His lowliness if you want to reach His exaltation. Human sin made the road rough. Christ's resurrection leveled it. By passing over it Himself He transformed the narrowest of tracks into a royal highway.

Two feet are needed to run along this highway; they are humility and charity. Everyone wants to get to the top – well, the first step to take is humility. Why take strides that are too big for you – do you want to fall instead of going up? Begin with the first step, humility, and you will already be climbing.

St. Caesarius of Arles