

THIRD SUNDAY OF THE GREAT FAST
VENERATION OF THE HOLY CROSS



Icon of the Elevation of the Holy Cross



March 8, 2015
TONE 6

3RD SUNDAY OF THE GREAT FAST

VENERATION OF THE PRECIOUS AND LIFE GIVING CROSS

THE VENERABLE FATHER AND CONFESSOR THEOPHYLACTUS, BISHOP OF NICOMEDIA

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 9 – MARCH 15

WEDNESDAY, MARCH 11

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, MARCH 13

9:30 AM – Liturgy of the Presanctified Gifts

SATURDAY, MARCH 14 – 4TH ALL SOULS SATURDAY; OUR VENERABLE FATHER BENEDICT OF NURSIA

9:30 AM – Parastas Service + For all our beloved deceased

Please Note: No Vespers this evening.

SUNDAY, MARCH 15 – 2ND SUNDAY OF THE GREAT FAST; THE VENERABLE MARTYR EUDOKIA OF HELIOPOLIS

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!*

Shevchenko Commemoration

Mark the date: The local Shevchenko commemoration will take place Sunday, March 15 at 12:30 PM in our church hall. A light lunch will be available for purchase prior to the program.

FLOWER COLLECTION

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

Looking Ahead:

- ❖ March 14th – 4th All Souls Saturday
- ❖ March 20-21 Lenten Mission
- ❖ March 21st – Akathist Saturday
- ❖ March 25th – Annunciation
- ❖ March 29th – Flowery Sunday
- ❖ April 5th – Pascha

The Bible in the Liturgy

Come join us as we begin a “Journey through the Liturgy” by examining the scriptural foundation of the Anaphora from the Divine Liturgy of St. Basil the Great. Each Wednesday, following the Liturgy of the Presanctified Gifts, enjoy a lenten meal and bible study.

Lenten Services at

Holy Angels Byzantine Church

On Fridays, the Presanctified Liturgy is celebrated at 7:00 PM. Holy Angels is located at 2235 Galahad Road San Diego, CA 92123-3931

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 безплатних,
 святих, славних і добродійних мучеників,
 преподобних і богоносних Отців наших і всіх святих,
 збери воедино у спільності Католицької Єдності
 та повноті 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)
 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. Josephat 1580 - 1623), setting him aflame with a martyr's love
 for Christ our God, His Bride the holy Church, and her Divine services.

LENTEN MISSION

FR. PAVLO POPOV FROM ST. SOPHIA PARISH IN DALLAS WILL BE GIVING A LENTEN MISSION FOR THE SAN DIEGO AREA. THE FIRST TALK WILL BE **FRIDAY EVENING, MARCH 20** IN CONJUNCTION WITH THE PRESANCTIFIED LITURGY. ON **SATURDAY, MARCH 21** WILL BE A SECOND TALK IN THE MORNING FOLLOED BY THE AKATHIST SERVICE, A LIGHT MEAL AND FINALLY A THIRD TALK. THIS PROMISES TO BE A VERY VALUABLE EXPERIENCE FOR US ALL.

PLEASE MAKE EVERY EFFORT TO ATTEND!

"There is nothing on earth higher, greater, or more holy than the Divine Liturgy; nothing more solemn, nothing more life-giving."

~ St. John of Kronstadt

All Souls Saturdays

Next Saturday is the Fourth All Souls Saturday. There will be a Parastas Service 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.



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?



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

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Taking Up the Cross

Whatever is commanded through evangelical precepts is undoubtedly related to the cross, as the Lord Himself proclaims: "Whoever will come after me let him deny himself and take up his cross daily and follow me." To be sure, this cross is rightly called "holy to the Lord," because the world, which until then had been profaned, is blessed by it

Paint this sign of your life ... as if on your forehead; also imprint it no less on the threshold to your heart, so that when the avenging angel perceives this he will not delay to pass over without causing you injury. Let these phylacteries hang before your eyes without ceasing, let these marks brand your body on every side, just as the Apostle testified concerning himself: "I," he said, "bear

the marks of Jesus in my body."

Break the body with fasts, abstain from your own desires, submit yourself in very prompt devotion to the command of another's order, let the modest judgment of silence check the impudent remarks of an insolent tongue, let the charms of droll speech not break out, let the rigor of severe continence tear out the illicit motions of the carnal passions, so that for you who die now with Christ of your free will, the heavier His cross is observed to be in your ... life, the more fully the glory of his Resurrection will accrue to you.

St. Peter Damian

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