

THIRD SUNDAY OF THE GREAT FAST  
SUNDAY OF HOLY CROSS



*Icon of the Veneration of the Holy Cross*



# March 19, 2017

THIRD SUNDAY OF THE GREAT FAST – TONE 3

VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS

THE HOLY MARTYRS CHRYSANTHUS AND DARIA, HIS WIFE

## SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 20 – MARCH 26

MONDAY, MARCH 10 –

9:30 AM – PARASTAS MARIA, ROMAN, IVAN, OLEKSIY, VOLODYMYR; REQ: OLHA FEDUNYAK

WEDNESDAY, MARCH 22 – THE HOLY HIEROMARTYR BASIL, PRESBYTER OF THE CHURCH IN ANCYRA; [PASSING INTO ETERNAL LIFE (1924) OF FR. ISIDORE DOLNYTSKY, HYMNOGRAPHER, PROFESSOR AND SPIRITUAL FATHER OF L'VIV AND THE GREEK COLLEGE IN ROME]

6:30 PM – Liturgy of the Presanctified Gifts

FRIDAY, MARCH 24 – PREFEAST OF ANNUNCIATION. OUR VENERABLE FATHER ZECHARIAH; OUR HOLY FATHER ARTEMON, BISHOP OF SELEUCIA IN PISIDIA

6:30 PM – Liturgy of the Presanctified Gifts with Lytia (Satisfies for Obligation)

SATURDAY, MARCH 25 – ANNUNCIATION OF OUR MOST HOLY MOTHER OF GOD (OBLIGATORY FEAST); PASSING INTO ETERNAL LIFE (1944) OF BLESSED OMELIAN (EMIL) KOVCH, PRIEST OF PEREMYSHLIANY AND MARTYR OF MAJDANEK

9:30 AM – Divine Liturgy

For all parishioners

6:00 PM – Great Vespers

SUNDAY, MARCH 26 – FOURTH SUNDAY OF THE GREAT FAST – ST. JOHN CLIMACUS; LEAVE TAKING OF ANNUNCIATION; SYNAXIS OF THE HOLY ARCHANGEL GABRIEL

9:30 AM – Divine Liturgy

For all parishioners

### Looking Ahead:

- ❖ Saturday March 25th – Annunciation
- ❖ Saturday March 25th – Parish Work Day
- ❖ April 1st – Akathist Saturday
- ❖ April 8th – Lazarus Saturday
- ❖ April 9th – Flowery Sunday
- ❖ April 16th – Pascha



### PARISH WORK DAY

On Saturday, March 25th, following the Divine Liturgy, there will be a parish work day to prepare the church and the hall in preparation for the celebration of Pascha. Work will begin at approximately 11:00 AM. Please come and help. Many hands make light work

During the Great Fast, the Liturgy of the Presanctified Gifts will be offered on **Wednesday** evenings at **6:30 PM**. 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 3/29, 4/5 and 4/12. Please talk to Olena Bankston to volunteer.

### DON'T WAIT UNTIL IT IS TOO LATE

Start arranging your schedule today so that you can be present for as many of the Lenten services as possible. Put God first.

### FLOWER COLLECTION

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

## Третя неділя Великого посту

*Якщо хочеш спасти свою душу, зречися самого себе, візьми на себе хрест свій і йди слідом за Ісусом – Марко, 8, 34 – 9, 1*

Царство Боже навіки «прийшло у могутності» (див. Мр. 9, 1) в годину смерті Ісуса на хресті. Ми можемо побачити і пережити це вірою, споглядаючи Ісуса, Який смертю смерть подолав. І сьогодні, на початку весни, вшановуємо цей «славний і животворний хрест», святкуючи «заквітчану Пасху». Ми вшановуємо дерево хреста, але поклоняємося Ісусові, плодови, що висить на Дереві життя. Зараз ми перебуваємо посередині посту, посередині нашого повернення до правдивого райського саду (Бут. 2 – 3; Лк. 23, 43).

Зійдімо на глибину свого серця й застановимося. Ми бачимо перед собою правдиву неопалиму купину. Наш Отець бачить нашу біду. Він хоче спасти нас. Він висловлює себе і дає себе у своєму улюбленому Синові. Що Він каже до нас? «Коли хочеш спасти свою душу, зречися себе самого, візьми на себе хрест свій і йди слідом за Ісусом» (див. Мр. 8, 34 – 35). У кожного цей хрест особливий, і я можу сказати «ні» собі, лише кажучи «так» Ісусові і кажучи разом з Ним «так, Отче» (Мт. 11, 26; Лк. 10, 21). Але, можливо, це лише через поклоніння. Ми співали сьогодні: «Хресту Твоєму поклоняємось, Владико, і святее воскресення Твоє славимо».

Поклоніння – парадоксальне. Це рух, рух серця, і він робить серце немов нерухомим: у поклонінні цілковито віддаємо себе в руки Отця, в руки Його любови, разом з Ісусом, поєднаним з Отцем на хресті, цілковито віддаючи себе в наші руки.

Поклоніння – це тиша. Перевищуючи слова і всі молитовні фрази, воно відкриває нам нашу убогість і занурює в тайну Божої любови. Хрест є основою Пресвятої Тройці, адже Отець віддає себе нам, жертвуючи

свого єдинородного Сина. Ісус цілковито жертвує себе Отцеві і нам, і Святий Дух, Дух співчуття, щедро виливається в наші серця.

Поклоніння має бути самовіддане, як і любов, щоб ми казали: не я, а Ти, Ти єдиний, «Мій Боже, моє все», як взивав убогий чоловік з Асизу). І тому поклоніння є цілковитим, адже любов усе наповнює, все примирює, все уमितворює, все зносить.

Зрештою, парадокс поклоніння Ісусові розп'ятому в тому, що це змушує нас приймати в своє життя хрест (див. 1 Кор. 1, 17 – 25). Перед несправедливістю, боягузством, зверхністю людей, перед стражданням дітей Отець мовчить, а Його улюблений Син, Який бере на себе гріхи світу, приймає несправедливий засуд. Що це – божевілля? Наш Отець любить нас, незважаючи на все це, і не перестає віддавати себе нам, дарувати нам своє прощення. Ісус, «немов ягня, що на заріз ведуть його, не відкриває уст» (див. Іс. 53, 7), Він опускає очі. Він приймає нас у тиші, сповненій любови, що покриває нашу слабодухість, розчиняючи її в чаші спасення, у Пресвятій Тройці.

Ісус на хресті є правдивим слугою і поклінником (в івриті та в арабській мові це одне і те ж слово). Через Його хрест настав час, і ми живемо в ньому, коли правдиві поклінники «кланяються Отцеві в Дусі і в правді» (див. Йо. 4, 23).

Жан Корбон, *Це називається світанком*,  
Львів, Свічадо 2007





## МОЛИТВА

Господи, Ісусе Христе, Сину Божий,  
 молитвами пречистої Твоєї Матері,  
 силою чесного і животворящого Хреста,  
 заступництвом чесних невинних сла безпалотних,  
 святих, славних і доборочудних мучеників,  
 преподобних і богоносних Отців наших і всіх святих,  
 звери воедино у спільності Католицької Єдності  
 та повноті Православної Брани своєї умикаєни дитей  
 Бгягтої Київської Церкви й усієї Русі-України і  
 поминати нас, грішних.

Амінь.

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

## 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  
 GODBREAKING 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 RUS'-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. Josaphat 1580 - 1623), setting him aflame with a martyr's love  
 for Christ our God, His Bride the holy Church, and her Divine services.

## 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.



## 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?



## THE CHURCH WILL BECOME SMALL

The church will become small and will have to start afresh more or less from the beginning.

She will no longer be able to inhabit many of the edifices she built in prosperity. As the number of her adherents diminishes . . . she will lose many of her social privileges. . . As a small society, [the Church] will make much bigger demands on the initiative of her individual members....

It will be hard-going for the Church, for the process of crystallization and clarification will cost her much valuable energy. It will make her poor and cause her to become the Church of the meek . . . The process will be long and wearisome as was the road from the false progressivism on the eve of the French Revolution — when a bishop might be thought smart if he made fun of dogmas and even insinuated that the existence of God was by no means certain . . . But when the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.

And so it seems certain to me that the Church is facing very hard times. The real crisis has scarcely begun. We will have to count on terrific upheavals. But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already, but the Church of faith. She may well no longer be the dominant social power to the extent that she was until recently; but she will enjoy a fresh blossoming and be seen as man’s home, where he will find life and hope beyond death.

– Joseph Cardinal Ratzinger (Pope Benedict XVI)

## 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.

### PARISH COMMITTEES FINANCE COMMITTEE:

Myra Heltsley  
Stephen Hojsan  
Maria Hughes

### PASTORAL COUNCIL:

Vladimir Bachynsky  
Olena Bankston  
Gabriel Espedal  
Mark Hartman  
Luke Miller

### STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant  
John Heltsley (*fundraising consultant*)

### SOCIAL COMMITTEE

Olena Bankston  
Olga Fedunyak  
Mary Kitt  
Michael Miller  
Olga Miller  
Lubomyra Yoldas

## Sunday offering for March 12

Amount	Number
\$10.00	1
\$11.00	1 (loose)
\$15.00	2
\$20.00	2
\$25.00	2
\$40.00	2
\$50.00	1
\$60.00	1
\$75.00	1
\$85.00	1
\$105.00	1
\$120.00	1
\$400.00	1
<hr/>	<hr/>
\$1116.00	

Parishioner Total:     \$1116.00

Average / parish household (43): \$14.31

Weekly Stewardship Goal: \$1288.00

**Shortfall: <\$172.00>**





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

4400 Palm Avenue  
La Mesa, CA 91941  
Parish Office: (619) 697-5085

**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)  
Fr. James' cell phone: (619) 905-5278

***The Power of Christ's Blood***

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced His side with a lance and immediately there poured

out water and blood. Now the water was a symbol of Baptism and the blood, of the Holy Eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from His side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized Baptism and the Holy Eucharist. From these two sacraments the Church is born: from Baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the Holy Eucharist. Since the symbols of Baptism and the Eucharist flowed from His side, it was from His side that Christ fashioned the Church, as He had fashioned Eve from the side of Adam.

*St. John Chrysostom*

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