

THIRD SUNDAY OF THE GREAT FAST
SUNDAY OF THE HOLY CROSS



Icon of the Sunday of the Holy Cross

March 27, 2011

Third Sunday of the Great Fast – Sunday of Holy Cross

Tone 3

SCHEDULE OF SERVICES FOR THE WEEK OF MARCH 28 – APRIL 3

WEDNESDAY, MARCH 30 – MID-LENT

6:30 PM LITURGY OF THE PRESANCTIFIED GIFTS (LENTEN MEAL AND DISCUSSION TO FOLLOW)

FRIDAY, APRIL 1 – ST. MARY OF EGYPT

9:30 AM – LITURGY OF THE PRESANCTIFIED GIFTS

SATURDAY, APRIL 2 – 4TH ALL SOULS SATURDAY

9:30 DIVINE LITURGY AND PANAKHYDA ✙ MYKOLA NYCHAY (1ST ANNIVERSARY); REQ: MARIA ODEZYNSKYJ

6:00 PM GREAT VESPERS

SUNDAY, APRIL 3 – 4TH SUNDAY OF THE GREAT FAST – ST. JOHN CLIMACUS

9:30 AM DIVINE LITURGY OF ST. BASIL FOR ALL PARISHIONERS

Please Note Schedule Change

The Lenten meal and reflection will now be on Wednesday evenings following the Presanctified Liturgy. We need volunteers to prepare the soup for the dates of 4/6 and 4/13. Please talk to Olena Bankston to volunteer. **On Fridays, Presanctified Liturgy is being moved to 9:30 AM followed by a light Lenten lunch and reflection. There will be no service Friday Evenings.**

Shevchenko Commemoration

Mark the date: The local Shevchenko commemoration will take place on Sunday, April 3rd at 4:00PM in our church hall.

Get Involved!

After today's Liturgy there will be a Lenten potluck and presentation about outreach to the poor through "God's Extended Hands." Fr. Simeon, who was scheduled to talk, is unable to come but Fr. James will show a video and talk about opportunities for our parish to participate.

Confession can be heard following any service or by appointment. Please speak with Fr. James if you have any questions or if you would like to schedule an appointment.

May our ears be sensitive to the calls of need, O Lord, and our hearts and hands be quick to respond to all that must be done for Your Name's sake, no matter how difficult it may be. With your Holy Cross as a beacon before us, and by Your grace, may we succeed in all we do for you. Amen.

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.

The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Like-wise, frequent communicants should make a confession during this and every lenten period, as well as whenever the conscience is burdened. To schedule a confession, please see Fr. James.

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).



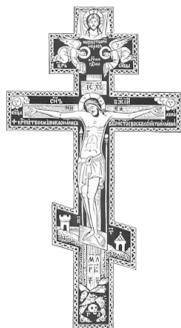
The Middle Bar - The Explanation:

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.

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?



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

Святкуємо 50-років! Celebrating 50 Years!

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The Cross, Our Victory

Have you seen the wonderful victory? Have you seen the splendid deeds of the Cross? ... Who can tell the Lord's mighty deeds? By death we were made immortal: these are the glorious deeds of the Cross.

Have you understood the victory? Have you grasped how it was wrought? Learn now, how this victory was gained without any sweat or toil of ours. No weapons of ours were stained with blood; our feet did not stand in the front line of battle; we suffered no wounds; witnessed no tumults; and yet we obtained the victory.

The battle was the Lord's, the crown is ours. Since then victory is ours, let us imitate the soldiers, and with joyful voices sing the songs of victory.

Let us praise the Lord and say, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

The Cross did all these wonderful things for us: the Cross is a war memorial erected against the demons, a sword against sin, the sword with which Christ slew the serpent.

The Cross is the Father's will, the glory of the Only-begotten, the Spirit's exultation, the beauty of the angels, the guardian of the Church. Paul glories in the Cross; it is the rampart of the saints, it is the light of the whole world.

St. John Chrysostom