

SUNDAY BEFORE THE EXALTATION
OF THE HOLY CROSS



Icon of the Elevation of the Holy Cross

September 11, 2011

SUNDAY BEFORE THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

Tone 4

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 12 - SEPTEMBER 18

WEDNESDAY, SEPTEMBER 14 – *THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS*

9:30 AM – Divine Liturgy Special Intention

SATURDAY, SEPTEMBER 17 – *POSTFEAST OF EXALTATION; THE HOLY MARTYR SOPHIA AND HER THREE DAUGHTERS:*

FAITH, HOPE AND LOVE

9:30 AM – Divine Liturgy ✙ Walter Bachynsky - 40th day; Req: Bachynsky Family

✙ Roman & Maria; Req: Olga Fedunyak

SUNDAY, SEPTEMBER 18 – *SUNDAY AFTER THE EXALTATION*

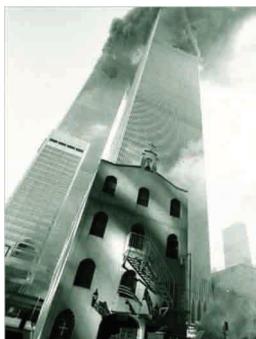
9:30 AM – Divine Liturgy For All Parishioners

Please Note: On Sunday, September 25, Fr. James will be in Chicago for the Jubilee celebrations. On that Sunday, Divine Liturgy will be celebrated at **12:00 noon**. Fr. Robert Pipta has agreed to serve our community that day.

Parish Meeting

The next parish meeting, originally scheduled for October 16, has been moved to October 23 due to a scheduling conflict. Please make every effort to attend. Further information regarding our financial situation will be given and elections for the Pastoral Council will take place.

There will be a Panakhyda today following the Divine Liturgy in commemoration of the 2977 people who lost their lives 10 years ago today during the terrorist attacks.



Generations of Faith:

Mark your Calendars

Next Sunday – September 18

The unique contribution of the Eastern Church to the transformation of the World.

November 20:

The Divine Liturgy - Preparation and Proskomediea.

January 19:

The Divine Liturgy - From “Blessed is the Kingdom” to the Gospel.

March 18:

The Divine Liturgy - From the Gospel to the Great Entrance

May 20:

The Divine Liturgy – The *Anaphora* and Holy Communion.

Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish attack. But the very essence of the person is the image of God, and this remains in him despite every disfigurement

– St. John of Kronstadt

THE EXALTATION OF THE PRECIOUS CROSS

Celebrated on September 14th

Saint Helen, the mother of Saint Constantine the Great, when she was already ad-vanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.



THE BLOOD OF CHRIST

AND THE SKULL OF ADAM

The mount of Calvary or Golgotha means in Hebrew the "place of the Skull." Some biblical scholars have erroneously attested that it was called this name because the rock formations there resembled a skull. Yet, the actual reason for the name comes from an ancient Jewish tradition that the skull of Adam was brought on the Ark by Noah, and then buried under Calvary.

At the moment of Christ's death, the earth quaked and the rock was split in two, thus allowing the atoning Blood of Christ to literally flow over the bones of Adam. This is why in iconographical depictions of the Crucifixion, we see a skull and cross-bones at the base of the Cross.

About The Three-Barred Cross

The Three-barred Cross is common to most Slavic lands. The three bars distinguish the Holy Cross as the Cross of Christ, as opposed to other crosses used by the Romans. The smaller upper bar represents the sign placed above the Lord's head, which read, "Jesus of Nazareth, King of the Jews". The slanted lower bar reflects the fate of the thieves crucified on either side of the Lord: one side pointing up to Paradise, the other downward to Hades. On either side of the Cross are often pictures the spear used to pierce the Lord's side, and the pole with the sponge used to give Him sour wine to drink. This is the same cross that St. Josaphat of Polotsk prayed before.



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The Cross Raised for All the World to See

The cross is raised and appears above the earth, which until recently malice had kept hidden. It is raised, not to receive glory (for with Christ nailed to it what greater glory could it have?) but to give glory to God who is worshiped on it and proclaimed by it.

It is not surprising that the church rejoices in the cross of Christ and robes herself in festal clothes, revealing her bridal beauty as she honors this day. Nor is it surprising that this great throng of people has gathered together today to see the cross exposed aloft and to worship Christ whom they see raised upon it. For the cross is exposed in order to be raised and is raised to be exposed.

What cross? The cross, which a little while ago was hidden in a place called "The Skull" but now is everywhere adored. This is what we rejoice over today; this is what we celebrate; this is the point of the present feast; this is the manifestation of the mystery.

For this hidden and life-giving cross had to be exposed, set on high like a city on a hill or a lamp on a stand, for all the world to see.

Saint Andrew of Crete