



HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
10201 Democracy Blvd
Potomac, Maryland 20854
301-299-5120(Office) 301-367-9051(cell)
www.holyresurrection.com
www.facebook.com/groups/hroc25
YouTube: HROC Media



Very Rev. Peter Zarynow, Pastor
Protopresbyter John Fedornock

Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 07 April 2024

Sunday of the Holy Cross

FEAST OF THE ANNUNCIATION TO THE THEOTOKOS

Epistle: Hebrews 4:14-5:6 (Cross) Gospel: Luke 1:24-38 (Feast)

Tone Three

THE SCHEDULE OF DIVINE SERVICES FOR THE WEEK IS AS FOLLOWS:

07 April (SUN) 3rd Sunday of the Great Fast

FEAST OF THE ANNUNCIATION OF THE THEOTOKOS/Sunday of The Holy Cross

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St Basil the Great 9:30am

Coffee Social to follow

10 April (Wed) 4th Wednesday of the Great Fast

Liturgy of the PreSanctified Gifts 7:00pm

(fast from 4pm if receiving Communion)

13 April (Fri) 4th Friday of the Great Fast

Liturgy of the PreSanctified Gifts 9:30am

14 April (SUN) 4th Sunday of the Great Fast

Chrismation: Brandon Patrick

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St Basil the Great 9:30am

Coffee Social to follow



Announcements:

Confessions will be heard after Divine Services on Sundays and weekdays and by appointment. Please contact Fr Peter to schedule. All faithful are encouraged to come to the Sacrament every 8-10 weeks, on average, to help maintain spiritual health. Make note that the final opportunity to have your Confession heard before Pascha will be after Holy Unction on Great & Holy Wednesday evening, 1 May. Please do not wait until the last minute.

A reminder that we are in the midst of the Great Fast. All fasting guidelines apply.

Extra copies of the Lenten Reading books have arrived. If you would still like to join in on the reading, please see Father during Coffee Social. Let's all read together during the coming season of the Great Fast!

In your envelope box is the offering for the annual ***Patriarchal Pence*** in support of the Ecumenical Patriarchate. This annual diocesan gift was established by +Metropolitan Orestes (of blessed memory) in the late 1930's in thanks for the Patriarchate accepting our Diocesan Faithful back into the fold of Holy Orthodoxy. Please hand your offering in by Palm Sunday, 28 April, so that the gift can be sent to Johnstown in a timely manner.

There is a small group format for anyone who like to meet in person for fellowship and discussion with fellow parishioners mid-week. We will be meeting weekly at the Mt Airy Starbucks (441 E Ridgeville Blvd, Mt Airy, MD) on Thursdays at 7PM. Contact Jason Aumen with any questions or to let him know you are going to participate. The group has been meeting regularly and is going well!

The next Bake Day is scheduled for Saturday 13 April with work beginning at 8am. Even if you did not sign up originally, we still need help, especially at the end of the day with clean up. Light snacks will be available in the morning and a light lunch will be served.

Cross Wreath is donated by Christine Fallon in memory of sister +Paņi Jeannette Moriak *Memory Eternal! Vicnaja Pamjat!*

Missed on the April calendar: thanks to Fred Malloy for sponsoring the bulletins and to the Panfilov Family for sponsoring the website with the special intention of the Panfilov and Mazur families.



CANDLE OFFERINGS

Vigil Candles Offered For the Living (Many Years! Mnohaja L'ita!

- 2-for health-love Mom & Dad
Jonathan & Lara; Stephanie
- 1-health of Melanie-love Alex
- 1-health of Alex-love Melanie
- 1-health & Special intention John & Marie Smith, Georgene & Ray Ammon, Fr Peter & Pa i Bernadette, Alex Zarynow, Marie Skasko, Fr John & Pa i Marge Fedornock, Lois Erhard, Charlie & Debi Myers, Chris Fallon, Barbara Homick, All parishioners of HROC-Carol Miller
- 2-for health-Sheila
HROC parishioners; Family members
- 3-special intention-Sheila
Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries
- 1-health of children & grandchildren-Tom & Amy
- 1-health of Chris Fallon-Michael, Kathleen, John & Anna
- 2-special intention-brother George
Archbishop Michael; Barbara Knighton
- 2-special intention-George Dahulich
Metropolitan Gregory; Bishop Matthias
- 13-for health-George Dahulich
Archbishop Michael; Fr Tom Kadlec; Fr Jim Dutko; Chris Fallon; Charlie Myers; Barbara Knighton; Pañi Kathy Dutko; Alex Zarynow; Emily Dzubak; Bishop Matthias; Katherine Chow; Psa. Diana Acsente; Fr. John & Pañi Marie Brancho
- 2-happy birthday-George Dahulich
Eleanor Breno; Matthew Heimbach
- 1-happy Ordination Anniv Fr. George Acsente-George Dahulich
- 1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole-love Grandparents
- 18-health & healing-John & Marie Smith
Irene Dzubak; Melanie Sampson; Carol Miller; Barbara Homick; Marie Skasko; Georgene & Ray Ammon; Fr Tom & Pañi Linda Kadlec; Fr John & Pañi Marge Fedornock; Fr John & Pañi Eleanor Pribish; Eleanor Breno; Charlie Myers; Lois Erhard; Pañi Marie Brancho; Pañi Jean Hutnyan; Chris Fallon; Fr Peter & Pañi Bernadette, Dorothy Sudik; Angela & son
- 2-safety & peace-John & Marie Smith
for the Ukrainian people; Israel & its people
- 6-special intentions-the Breno Family
Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankey Family; Fabian Family

Vigil Candles In Loving Memory: (Memory Eternal! Vcnaja Pamjat!)

- 1+in loving memory of Les-love Carol
- 1+in memory Mother & Father. Carol Miller
- 1+In loving memory of Chris Hudack, Grandparents, Bettie Searfoss, Myrtle Miller, John Hudack, John Hrapchak, John Homick, Marge Tomasevich-Carol Miller
- 1+in loving memory of our father & mother-Taina and Craig
- 1+in loving memory of Chrysa Thear-Taina and Craig
- 2+loving memory-the Fallons
Pañi Jeannette; Anna & John Luchok
- 1+in memory of parents Helen & Larry Rowland-Diane
- 1+in memory of grandparents Helen & Peter Sedlar-Diane R
- 1+Memory Eternal Parents/Grandparents-Koval Family
- 1+Memory Eternal Uncle George, Aunt Marge & Uncle Tony-Koval Family
- 2+Memory Eternal-love Alex, Melanie
parents Michael & Elaine; parents John & Katherine
- 6+in memory-Sheila
John; Dad Krainok; Mom Krainok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak
- 1+In loving memory of Metro-Love, Joan and Family
- 1+in loving memory of parents Peter & Ann Dahulich-love son George
- 1+in memory of Grammy-Charlie, Debi, Jacob & Joey
- 4+in memory-Mark & Marie
Chris Hudack; Verna Czap; Charlene Myers; Marge Tomasevich
- 1+loving memory of Vladmir, Irina, Sergey, Nina, Rafael, Germina, Maxim, Anna, Irena, Lidia, Pavel, Tatiana, Natalia, Olga-Olga Vovk
- 1+loving memory of Leonid, Anna, Izot, Natalia, Afanasii, Anastasia, Lidia-Olga Vovk
- 2+in memory-John & Marie Smith
John Homick; Marge Tomasevich
- 1+in memory of Debbie (Kushner) Anderson-the Breno Family
- 2+in memory-Pa i Marge Fedornock
Parents; Brother & Sister
- 1+in memory of Adrew Tomko (45th Anniv of repose)-Lois

Prayers for our Lenten Prayer Friends

- 1-Sofia Sabirova-Your Lenten Prayer Friend
- 1-Blessed Lent Alana Greenwald-YLPF
- 1-Blessed Lent Matthew Heimbach-YLPF
- 1-Cyndi Dzubak-Your Lenten Prayer Friend
- 1-Michael Fallon-Your Lenten Prayer Friend
- 1-Brandon Patrick-Your Lenten Prayer Friend
- 1-Pa i Jean Hutnyan-Your Lenten Prayer friend
- 1-Susan Peart-Your Lenten Prayer Friend
- 1-Marie Skasko-Your Lenten Prayer Friend
- 1-Pa i Marge Fedornock-Your Lenten Prayer Friend
- 1-Barbara Parimucha-Your Lenten Prayer Friend
- 1-Janet Yakubik-Your Lenten Prayer Friend
- 1-Christina Chow-Your Lenten Prayer Friend
- 1-Katherine Chow-Your Lenten Prayer Friend
- 1-Karoline Davis-Your Lenten Prayer Friend
- 1-Irina Panfilov-Your Lenten Prayer Friend
- 1-Tom Koval-Your Lenten Prayer Friend
- 1-Philip Breno-Your Lenten Prayer Friend
- 1-Michael Sumner-Your Lenten Prayer Friend
- 1-Sebastian Greenwald-Your Lenten Prayer Friend
- 1-Nick Yakubik-Your Lenten Prayer Friend
- 1-Georgene Ammon-Your Lenten Prayer Friend
- 1-Staci Fitzwater-Your Lenten Prayer Friend
- 1-Debi Myers-Your Lenten Prayer Friend
- 1-Nicholas Heimbach-Your Lenten Prayer Friend
- 1-Amy Koval-Your Lenten Prayer Friend
- 1-Emily Dzubak-Your Lenten Prayer Friend
- 1-William Dzubak-Your Lenten Prayer Friend
- 1-Ella Antonishek-Your Lenten Prayer Friend
- 1-Alexandra Benc-Your Lenten Prayer Friend
- 1-Lois Erhard-Your Lenten Prayer Friend
- 1-Irene Dzubak-Your Lenten Prayer Friend
- 1-Linda Antonishek-Your Lenten Prayer Friend
- 1-Tamar Tebetadze-Your Lenten Prayer Friend
- 1-Anne Wright-Your Lenten Prayer Friend
- 1-Joann Medvigy-Your Lenten Prayer Friend
- 1-Alexa Fitzgerald-Your Lenten Prayer Friend
- 1-Barbara Muhlenberg--Your Lenten Prayer Friend
- 1-Issa Atkinson-Your Lenten Prayer Friend
- 1-Bill Wright--Your Lenten Prayer Friend
- 1-Joan Kondratick-Your Lenten Prayer Friend

Prayer For The Priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our **Metropolitan Gregory**, and our spiritual fathers who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests and deacons, especially **Fr Edward Pehanich, Fr John Pribish, Fr Deacon Art Steinstra and our Diocesan Seminarians Dn. Peter Sodini, Nicholas Worobey, Seamus Murry, Samuel Loposky, Timothy Paproski, Nicholas Laliberte, Ignatios Leonardo, an Alexander Hurtsellers.** Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.



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Please pray for the following: Metropolitan GregoryLBishop MatthiasLFr. Frank & Pa i Connie MiloroLPa i Betty Jean BaranikLFr Michael RustikLFr. Mark LeasureLFr. John FencikLFr. Paul StollLFr. Robert & Pa i Peggy TeklinskiLDn. Peter Skoog & familyLFr James & Pa i Kathy DutkoLFr. Gregory AllardLPa i Linda BarrigerLFr. James Gleason, Fr. Luke MihalyLFr. Ted & Pa i Marjorie MozesLFr. Thomas BlaschakL Hieromonk MichaelLFr Thomas KadlecLFr Stephen KrivonakLPa i Donna SmoleyLPa i Annamarie SloveskoLPa i Patricia DurankoLFr John & Pa i Cindy Zboyovski, Fr. Jonathan & Pa i Marsha Tobias, Pa i Delores ZuderLPa i Amy GeorgeLPa i Sharon HolowatyLPa i MaryMargaret ConjelkoLFr Vasily & Matushka Olga AndreyukLFr John & Pa i Eleanor PribishLFr John MikitishLFr Michael & Pa i Karen MiklosLPa i Marie BranchoLPa i Joan MahlerLPa i Jean HutnyanLFr David & Pa i Paula KossyLPFC Joey MyersLBeth & Ed SkeetsqWilliamsLCarol MillerLDorothy MastronicolaLTony ZankeyLJustin PopekLFlorence Gregoric, James & Melody PeytonLJennifer BradyLCarol Blum, Katie Bleeker, Alexi Williams, Missy Johns, Susan Buckley, Constance Amey, James Lazor, Debbie DellGrace YoonLMichael DinneenLJoan DetwilerLJoan KondratickL Barbara HomickLJim David & Jeanne DelaskoLMelanie SamsonLLaura GaryLRichard & Wendy SulichLWendy TaylorLJames DurachkoLRandi Caffalle, Hayley Marshall, Jon Green, MaryJane, Kyle & Rosie Brant, Mary Agnes, Alicia, Lisa Chernob, Stephen BranchoLEmilyLMaryMargaretLLeslie PerezLThomas & Deborah DelareLDiana HannanLBridget MyersLDevan MerrillBob FitzurkaLOlga VovkLLelaLCarlyLRobertLVic FitzwaterLTaina FergusonLOlya RomanovaLUke GriffithLRichard DurachkoLJennifer HaireLMary, Simon, AllaLArtem VovkL Charles ArnholdLDanielle VLDebbie AumenLDavid BulkoLBill FinkenLAngelo Taveira-DaSilva, Andrew S.L Natalie ZLStephen HutnyanLBarbara DrillockLCassidy RiselvatoLKatie AtkinsonLPhillip TrivettLCamila BonillaL Hilary SoperakLRobert KnowltonLRay RushnakLJenn Riselvato & daughterLNadya Breno & baby

May Our Lord Jesus Christ Touch Them with His Healing Hand!!

CHURCH CLEANING/WORK DAY Saturday, April 27

Attention Parish Family: Come and help clean our church in preparation for Pascha! Join us after the Lazarus Saturday Liturgy starting about 10:30 am until everything is done around mid-afternoon. Sign the "I am coming to clean on April 27" sign-up sheet on the hall bulletin board to let us know you are coming so we can plan for a continental brunch, lunch, and cleaning supplies.



OR – IF YOU CAN'T COME ON THAT DATE, you can still help by doing one of the items at a time that is convenient to you before April 27. Just write your name next to the item on the Church Cleaning flyer located on the hall bulletin board. After you clean, check it off to indicate completion. If you have questions, talk to Mark Sudik, Curator. Thank you for helping to keep our church beautiful!

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3rd Sunday of Great Lent: Veneration of the Cross



The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt.10:38). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor.1:24).



Camp Nazareth Summer Camp 2024: Online Registration, at www.campnazareth.org, is Now Open for Week 3: Sunday, July 28 . Saturday, August 3, 2024 and Science and Nature Camp: Sunday, August 4 - Saturday, August 10, 2024. Registration closes on 1 May! Along with the announcement for Camp, if your children are attending Camp for our Deanery session 28 July-03 August, and you are needing a ride to



Camp, notify FrPeter as soon as possible. We will once again be renting a van, having room for 11 campers. Space is limited, so let him know early! No child should be restricted from attending Camp because of finances. *Camperships are available for those who are in need of financial assistance. Please contact FrPeter for more information or to apply*

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Social Concerns Ministry Canned Food Drive 2024

The Social Concerns Ministry is again organizing a canned food drive for Manna Food Center of Montgomery County. Listed below are the categories of items that are needed. **Please stick to the list!** All items must be recent purchases. Do not use this as an opportunity to clean out your pantry! Also, most important, if you would not serve that item or brand at your table, do not get it for someone else! Finally, no glass containers. If glass breaks, not only does it cause a mess, but it can also be dangerous.



Boxes will be set up in the hall for the various categories. Each time you go to the grocery or order from the grocery, get an item or two (or three or four) to help the drive. The last day for the drive will be St Mary of Egypt Sunday (21 April). We hope to make a delivery before Holy Week to Manna at their warehouse in Gaithersburg

**CEREAL RICE/PASTA VEGETABLES PEANUT BUTTER
PROTEIN (CHICKEN, TUNA, SALMON) SOUP/RAVIOLI/CHILI**

If there are any questions, please see/contact Georgene Ammon or FrPeter. Thank you, in advance, for your support of this worthwhile project.

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ANNUNCIATION OF THE THEOTOKOS

Commemorated 25 March/07 April

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden. According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning



God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord. Be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling. For she desired to

find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39-55)

We are NOT Compelled to Love God

Abbot Tryphon, from his blog *The Morning Offering*

We are not compelled to love God, having been created with free will. God does not, nor can He, compel His creatures to love Him. Mutual love requires, by its very nature, freedom to either respond in love, or not. Yet when we respond to God's love with love His mercy leads us into holiness, for entering into this relationship with our Creator transforms us, changes us. When we respond to God's offer to commune with Him, He changes us into His likeness. We were meant from the beginning to be in His image and likeness and our positive response to the invitation to enter into divine communion leads to holiness.



Like Saint Paul we can say that whatever good we do is Christ in us. We can do nothing good without God's grace, which is why Saint John Chrysostom tells us, "faith's workings themselves are a gift of God, lest anyone should boast." No man can call Jesus the Christ but by the power of the Holy Spirit and the gift of faith implants in us the grace to do good works. Can good works save us? No! God's mercy and grace saves us.

"Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works." (James 1:17)

Our Christian vocation is to acquire holiness (become whole), something that can only take place by the power of the Holy Spirit. Faith by itself, without good works, is indeed dead. Yet good works can only be done with God's grace (Christ in us).

If we claim Christ to be our Savior yet have no love in us and do no good works, we delude ourselves, thinking we have Christ when in reality we simply have religion. Religion is dead, but Christ in us is alive! Works don't save us, Christ saves us. Good works are a sign that we are being transformed, made holy, because Christ dwells in our hearts. Anything good we do is because Christ is in us, and His grace abounds.

GREAT FRIDAY READING OF THE PSALMS AT THE TOMB OF CHRIST



The schedule for the Reading of the Psalms from the end of Great Friday Vespers until the beginning of the Vespers Divine Liturgy on Great Saturday morning is posted. We need to have the schedule filled by Palm Sunday if we wish to continue this beautiful tradition. **DO NOT JUST WRITE "I'LL TAKE WHATEVER TIMES ARE OPEN"** That only

discourages others from signing up. Please write your name in the time slot(s) you wish to read. If there are any questions, please see FrPeter

LEAVE A LEGACY GIFT

Did you know there is a way for your giving to the Church to live on beyond your lifetime?

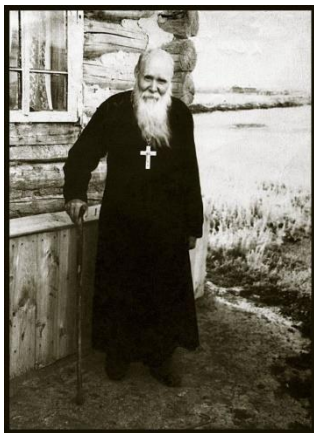
With a gift to Holy Resurrection Orthodox Church, you extend your love to the church far into the future. Consider your options to name the Church as a beneficiary or make a bequest in:

- Your will
- Your trust
- Your life insurance policy
- Your retirement plan
- Your saving, checking or non-retirement investment account

Please consult your legal or tax advisor when preparing estate plans. Our Church cannot provide legal or tax advice.



Giving back to God a portion of what He has given to you
is the way of an Orthodox Christian



"If you do not feel like praying, you have to force yourself. The Holy Fathers say that prayer with force is higher than prayer unforced. You do not want to, but you must force yourself. The Kingdom of Heaven is taken by force (Matt. 11:12)

St Ambrose of Optina (+1891)

The Week of the Veneration of the Cross

From the bulletin of Holy Ghost Orthodox Church, Phoenixville, PA

Now it is Great Lent. The Fourth Week is called the Veneration of the Cross. It is so named because on the third Sunday of Great Lent the holy cross is brought out to the center of the church during Matins for veneration by the faithful, and remains there until Friday. Why does the holy Church do this?

When travelers who have travelled a long and difficult road find a large, leafy tree along the way, they sit down beneath its shade, rest there, and after getting relief and gathering strength they continue their way. So does the Church offer the life-bearing tree of the cross of the Lord to those who have passed the time of the fast in ascetic labors and deprivations, for their relief, cooling, and consolation.

The time of the fast is a time of increased asceticism and labors of piety. If there is any time when we must crucify our flesh with its passions and lusts, it is Lent. A true fast consists in alienating ourselves from everything bad, restraining our tongues from every idle word, especially corrupt and indecent words, in setting aside hatred and anger, and turning away all fleshly lusts and desires.

Turning away from all this should be for us not a fast, not forced labors, but the most appropriate work, bringing peace and joy. However, our nature is prone to sin, and we have trained it to violate the laws, and therefore whoever wants to be free from sins finds this work far from easy. In order to strengthen the Christian in such God-pleasing labors and asceticism, the Church offers the Life-creating Cross of Christ for consolation and encouragement.

We have to war with sin, crucify our passions and lusts, and suffer. But didn't Christ the Savior lead an arduous battle with the representatives [of evil]—the devil and evil people? Didn't He suffer from them severely? Wasn't He crucified? But after all, we suffer for our own sins, we receive what we deserve—but He, the Most Merciful One, suffered not for His sins but for the sins of others, for our human sins!

In order to wrench the sting of sin from our flesh, we have to restrain it with fasting, with strict restraint from everything that serves to indulge it. Didn't Christ fast for forty days, although He possessed a sinless nature? While miraculously feeding others, didn't He himself hunger and thirst? During the fast the Church more intensively calls us to spend time in vigils and prayer. Didn't Christ the Savior dedicate all His time away from teaching and helping people to conversing with His Father, to fervent prayer to Him? This means that the way of fasting is the way of Christ, and whoever wants to serve Him should also follow Him. Land blessings and glory are promised from Christ to him for this, for where the cross is, there also is glory.

And with the understanding of the cross we unite not only the understanding of suffering but also of glory, which comes after sufferings. Thus, on the cross the Savior endured serious sufferings. An innocent One is condemned to a shameful death and is nailed to the cross—crowned with a crown of thorns, and pierced in the side with a spear. He endures mockery and vilification, and experiences terrible torments. But at the same time on the Cross, He completes that great work of redeeming people, for which He came to earth, and by which He glorifies not only Himself, but leads others also into the Kingdom of glory, glorifying even the Cross itself. From that time on the cross is no longer the shameful instrument of execution but to the contrary, the dearest and most sacred object for Christians. Therefore, Christians also, if they are walking the path of ascetic labors and struggle with sin, if they carry their cross with submission and fervency—that is, various troubles, deprivations, disappointments and the like, let them be comforted: The Kingdom of God is taken by force, and as those who use force to do this, they will with God's help take it. If they participate in Christ's sufferings, then they will participate in Christ's glory. If they die with Him they will also rise with Him.

But the grace-filled power of the Cross of Christ does not bring strengthening and consolation only to those who are illumined by fasting, but it can also touch the hearts of those of us who continue even during Lent to lead a sinful, vain life, and awaken them from the heavy sleep of sin. Perhaps a look at the Divine Sufferer, Who endured death on the cross for our sins, will remind those who call themselves Christians that they were baptized with the death of Christ, that they are obligated to serve the Lord and not the world and sin, not their lusts and passions! Perhaps a look at the instrument of the horrible suffering of the Son of God will shake someone's heart, and produce a saving change in his thoughts and feelings! Perhaps souls will be found, however sinful, but which have not yet reached extreme blindness and hardness of heart, who will return from the church as many did from Golgotha—beating their chests!

May these hopes of the Holy Church come true and be justified, and may the Cross of Christ serve all of us for salvation!

An Explanation of the Orthodox Three-Bar Cross

Through the Cross came our Salvation. We are constantly reminded that Christ died for us, and that He rose from the dead. The Image of the crucified Lord reminds us of this. This page allows you to navigate through an explanation of the Orthodox Cross. Each step shows a close up of that part of the Cross, as well as its explanation and any words on it. The main source for this is a document written 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 ΙΝΒΙϞΩϞ the Latin initials ΙΝΡΙϞΙ 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: ΝΙΚΑϞ which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC ΝΙΚΑ', 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."

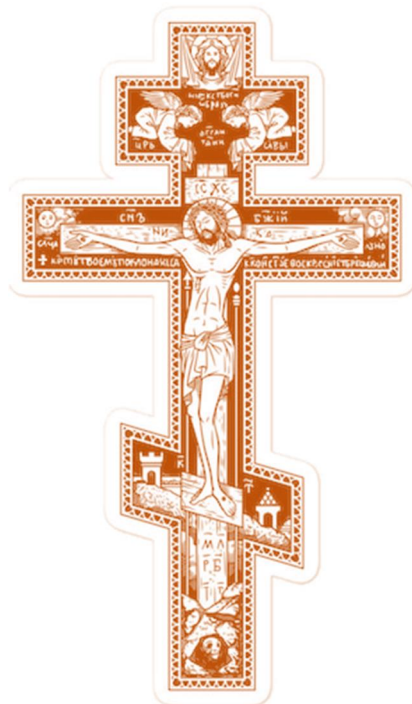
The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief,

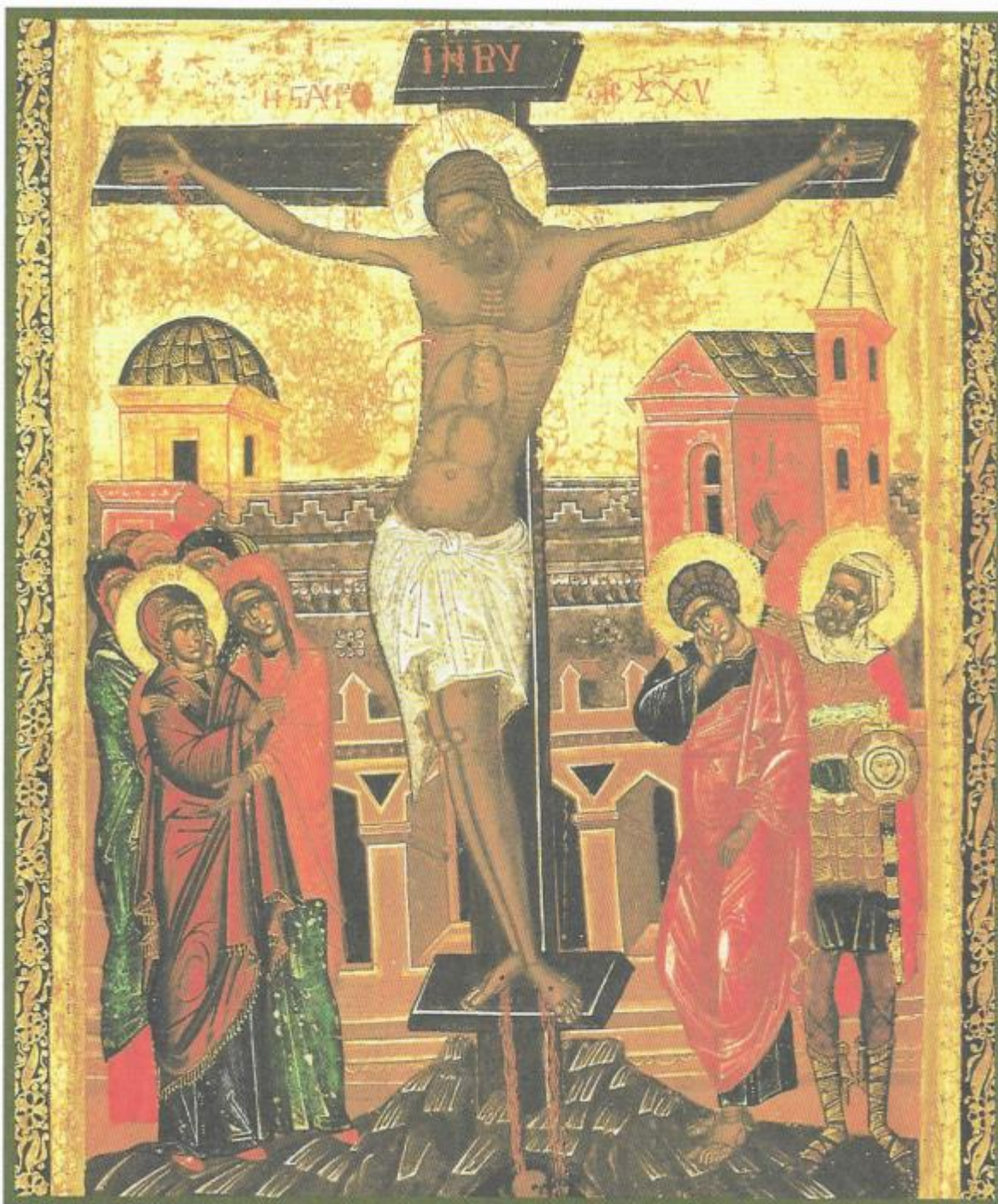
ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).

Volume IV, No. 3; May-June 1982 Living Orthodoxy was also used as a source for some material on this page.

The Other 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.





THE CROSS PROVIDES US SPIRITUAL STRENGTH

The Great Fast is a lengthy period of prayer, fasting and penance. It is a spiritual struggle that begins with great personal expectations and often ends with feelings of discouragement over that we perceive as a lack of accomplishment on our part.

The Church knows our weaknesses well. On the Third Sunday of Lent, to assist us in our attempt to travel the course of Lent in the proper manner, the Cross is placed before us as a powerful incentive for us to persevere in our quest for a fulfilling celebration of our Lord's Resurrection.

Today, our Church encourages us to venerate the Cross of our Lord in a very special way, so that we may be strengthened in spirit. It is significant for us to note that in the services prescribed for this day, almost no mention of the Cross is made as being an object of suffering and death. Instead, we speak of it today as a symbol of joy, victory and life. One of the hymns from Vespers for this Sunday proclaims: REJOICE, O LIFE-GIVING CROSS, MOST BEAUTIFUL PARADISE OF THE CHURCH, THE TREE OF IMMORTALITY WHICH GAVE US THE JOY OF EVERLASTING LIFE.

It is customary on the Third Sunday of Lent to carry out the Cross in solemn procession and place it on the tetrapod for veneration by the faithful. Join us as we sing: "COME, ALL YOU NATIONS, LET US EXTOL THE CROSS OF THE LORD WITH HYMNS OF PRAISE."