

## *St. John Chrysostom, Col's, OH Parish Weekly Schedule*

**Sunday March 19**  
*3<sup>rd</sup> Sunday of the Great Fast;  
Veneration of the Holy Cross*

**9:30am** Divine Liturgy  
*For the Faithful*

**11:15a** **Children's and Adult ECF  
Pysanky Workshop (Tent.)**

**Office is closed this week Teresa is on jury duty**

**Thursday March 23**

**10am** Pirohi making

**Friday March 24**

**10am** Pirohi making

**7pm** Liturgy of the Presanctified Gifts  
*+Michael Ozimok by Linda Sachs*

**Saturday March 25**  
*Feast of the Annunciation*

**9am** Divine Liturgy of St. John Chrysostom  
*for Health of Ruth Turanchik by Tom Marco  
and Myroslava Mudrak*

**Sunday March 26**  
*4<sup>th</sup> Sunday of the Great Fast*

**9:30am** Divine Liturgy  
*For the Faithful*

**11:15a** **Adult ECF**

## *St. Barbara, Dayton, OH Monthly Schedule*

**Saturday March 18**  
*3<sup>rd</sup> All Souls Saturday; 3<sup>rd</sup> Sunday of the Great  
Fast; Veneration of the Holy Cross*

**4pm** Divine Liturgy of St. Basil  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

**Wednesday March 22**

**6pm** Liturgy of the Presanctified Gifts

**Saturday March 25**  
*Feast of the Annunciation  
4<sup>th</sup> Sunday of the Great Fast*

**4pm** Divine Liturgy of St. John Chrysostom  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

This week I will not be in the office as I have been called for Jury Duty. If you need to contact Fr. Bob, please use his cell number, 330-631-5045. Thank you for your understanding and patience.

~ Teresa

### **Eastern Christian Formation**

**Children's ECF Class Schedule:**  
March 5 & 19, April 2 & 23, May 7 & 21

**Adult ECF Class Schedule:**  
March 5<sup>th</sup>, 12<sup>th</sup>, 19, and 26<sup>th</sup>.



### **Pysanky Workshop**

**TODAY**, following Divine Liturgy, we will have a Pysanky egg decorating workshop led by Myroslava Mudrak and Irena Wallace in the parish hall. All are invited to participate in this traditional Lenten/Pascha activity. Supplies will be provided.



### **Pregnancy Decision Health Centers**

As we do every Great Fast, we are collecting for Pregnancy Decision Health Centers. PDHC offers: Pregnancy Testing, Ultrasounds, Accurate information about pregnancy, abortion and alternatives, Connection to community resources, Mentoring program and Post-abortion healing support at no cost to the women who come to them.

Instead of the Baby Bottles, this year we will have envelopes in the entryway of the church marked specifically for this worthwhile

outreach. **We will take up the collection of PDHC on Sunday, April 2<sup>nd</sup>** (the 5<sup>th</sup> Sunday of the Great Fast and the Feast of St. Mary of Egypt). If you wish to contribute, please take one of these envelopes, place your contribution inside and drop into the collection basket. Make checks out to PDHC or Pregnancy Decision Health Centers.

Thank you for helping these women to choose options other than abortion.



*“Whoever is generous to the poor lends to the LORD...”*

*~ Proverbs 19:17*

The following is the list of items needed by the Westerville Area Resource Ministry, the local food pantry we help support. During the Great Fast, let us fill up the baskets in front the icon of Our Lady to help those in need.

- Cleaning items: laundry detergent, sponges, multipurpose cleaners, dish soap, etc.
- Paper products: paper towels, toilet paper, diapers, baby wipes, feminine protection items, etc.
- Personal items: bath soap, shampoo, conditioner, toothpaste, toothbrushes (individually packaged), deodorant.
- Boxed goods: cereal, mac & cheese, pasta, noodles, cake mixes, etc.
- Canned/jar items such as vegetables, fruits, sauces, condiments, etc.

*“Feeding the hungry is a greater miracle than raising the dead!”*

*~St. John Chrysostom*

## Schedule of Services for Great Lent

**Wed., Mar. 22, 6pm – Dayton, St. Barbara**

The Liturgy of the Presanctified Gifts

**Fri., Mar. 24, 7pm – Col's, St. John**

The Liturgy of the Presanctified Gifts

**Wed., Mar. 29, 7pm – Col's, St. John**

The Liturgy of the Presanctified Gifts

**Thu., Mar. 30, 7:30am – Col's, St. John**

The Great Canon of St. Andrew of Crete

**Fri., Mar. 31, 7pm – Col's, St. John**

The Liturgy of the Presanctified Gifts

**Sat., Apr. 1, 9am – Col's, St. John**

Akathist to the Theotokos

**Wed., Apr. 5, 6pm – Dayton, St. Barbara**

The Liturgy of the Presanctified Gifts

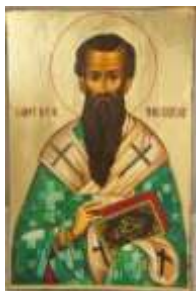
**Fri., Apr. 7, 7pm – Col's, St. John**

The Liturgy of the Presanctified Gifts

**Sat., Apr. 8, 9am – Col's, St. John**

Lazarus Saturday – Divine Liturgy of St. John Chrysostom

## The Early Church Fathers on Fasting



### Saint Basil the Great, (330–379)

Beware of limiting the good of fasting to mere abstinence from meats. Real fasting is alienation from evil. “Loose the bands of wickedness.”

Forgive your neighbor the mischief he has done you. Forgive him his trespasses against you. Do not “fast for strife and debate.” You do not devour flesh, but you devour your brother. You abstain from wine, but you indulge in outrages. You wait for evening before you take food, but you spend the day in the law courts.

Let us fast an acceptable and very pleasing fast to the Lord. True fast is the estrangement from evil, temperance of tongue, abstinence from anger, separation from desires, slander, falsehood and perjury. Privation of these is true fasting.

[*St. Basil the Great*]

“Fasting gives birth to prophets and strengthens the powerful; fasting makes lawgivers wise. Fasting is a good safeguard for the soul, a steadfast companion for the body, a weapon for the valiant, and a gymnasium for athletes. Fasting repels temptations, anoints unto piety; it is the comrade of watchfulness and the artificer of chastity. In war it fights bravely, in peace it teaches stillness.”

[*St. Basil the Great, On Fasting i*]



### St. John Climacus (c. 525-606)

“Listen and hear the word of warning: ‘Wide and spacious is the road of gluttony. It leads to the catastrophe of fornication, and there are many who travel that way. The gate is narrow and the way of fasting is hard, that way leading to the life of purity, and there are few to make the journey . . . Fasting ends lust, roots out bad thoughts, frees one from evil dreams.’”

[*St. John Climacus, The Ladder of Divine Ascent, Mahwah: Paulist Press, p. 167*]

## Prayer List

*For the sick in our parish families, please remember in your prayers:*

The Priest Eugene Linowski

Ron Doctor

Charlene Grabner

Frederick Kowalski

Christine Loya

Ed Nyahay

Paula Oshinski

Betty Sikora

Ruth Turanchik

Ray Daskotch

John Grabner

Marilyn Kimbrel

Bill Martin

Dave Olszyk

Bob Parks

John Sikora

Anastaszja Wojchak

Julia Fedeczko

Ev Houston

Donald Krofcheck

Joe Martin

Mic O'Halloran

Michelle Pomaes

Dennis Stinich

Julie Fultz

Esther Imhoff

Victor Lonzrick

Paul Mech

John Oshinski

Maria Rakowsky

Bernie Turanchik

*That the Lord God, for the glory of His name, visit his sick servants with His Holy Spirit and cure every illness and affliction, let us pray.*



Helen Bukaczyk

Martin Hodovanich

Rose Ann Jirles

John Oshinski

Karen Sweda

Helena Zvansky

Dana Hardin

Margo Hospodar

Michael O'Halloran

Suzanne Patton

Mildred Woryk

*May God grant them many Happy and Blessed Years!*

"When we die to something, something comes alive within us. If we die to self, charity comes alive; if we die to pride, service comes alive; if we die to lust, reverence for personality comes alive; if we die to anger, love comes alive."

ARCHBISHOP FULTON SHEEN Catholic

### **Third Sunday in the Great Fast Veneration of the Holy Cross Priest, Victim and Sacrifice**

**AT THE DIVINE LITURGY** on the Sundays of the Great Fast we regularly read from the Epistle to the Hebrews. Perhaps the most important theme in this epistle is the priesthood of the Lord Jesus expressed in two Old Testament images: the priesthood of Melchizedek and the priesthood of Israel. In both cases priesthood was intimately connected with the offering of sacrifices.

#### **Sacrifices in the Old Testament**

While the epistle makes special reference to the Israelite temple and the role of the High Priest, we know that a priesthood and sacrifices were part of most religions in pre-Christian times. Ritual sacrifices were a way of expressing a relationship to God in more than mere words. People showed their thanks to God by offering gifts which could not be returned to their own use. Incense was burned up, wine was poured out, animals were immolated, Destroying the object offered meant that it could no longer be for anyone – it was surrendered completely to God.

The Hebrews offered sacrifices long before the time of Moses. Cain and Abel offered sacrifices (*Gen* 4:3, 4); Noah and his sons offered sacrifices (*Gen* 8:20). By the time of Moses, however, sacrifices were restricted to the tabernacle (later the temple) under the supervision of priests.

During the era of the temple at Jerusalem sacrifices were offered to express adoration, thanksgiving and atonement for both intentional and unintentional transgressions of the Law. A portion of some sacrifices, often those offered in thanksgiving, were shared between the priest and the offerer in a kind of communion with God, the Giver of the gift.



The Law also included some restrictions which highlighted the unique holiness of God. Separate parts of the temple were marked off for the people and the priests while the Holy of Holies, the innermost area, was inaccessible to all but the High Priest, and that only on the Day of Atonement (Yom Kippur). The temple, its priesthood and its sacrifices would be seen by the first Christians as a foreshadowing of the Priesthood of the Lord Jesus, “high priest of the good things that have come” (*Heb* 9:11).

#### **Christ’s Death as a Sacrifice**

In the Gospels the Lord Jesus is described as “the Lamb of God who takes away the sin of the world” (*Jn* 1:29). This term alludes to the spotless lamb whose blood, spread on the doorposts of the Israelites, saved them from the wrath of God against the Egyptians. “The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt” (*Ex* 12:13). On the Jewish feast of Passover unblemished lambs would be sacrificed and consumed at the Seder meal in remembrance of that event.

The Gospel of John describes Jesus’ crucifixion as taking place on Friday afternoon, the day before the Passover, when the priests would begin to sacrifice lambs for the feast. St Paul makes the same connection when he tells the Corinthians, “For indeed Christ, our Passover, was sacrificed for us” (*1 Cor* 5:7). The death of Christ initiates the New and Ultimate Passover, His blood delivering all mankind from the curse of eternal death.

The Scriptures do not portray Christ as merely the victim of the sacrifice but as the One who offered Himself for us. St Paul tells the Ephesians, “Walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to

God for a sweet-smelling aroma” (*Eph* 5:2). This image recalls an occasion recorded in the Book of Exodus when a sacrifice was made to God, “a sweet aroma, an offering made by fire to the LORD” (*Ex* 29:18). This was the consecration of Aaron and his sons as the first priests of the Old Covenant. St Paul borrowed that imagery to say that Christ is at once the Lamb offered in sacrifice and the High Priest who offers that sacrifice.

#### **Our Liturgy and Christ’s Sacrifice**

According to many rabbis of Christ’s day, all sacrifices would cease with the coming of the Messiah, except for the thank-offerings (in Hebrew, *todah*) which would never cease to be offered throughout all eternity. Some Jewish writers in the Greek-speaking Roman Empire used *eucharistia* to translate the Hebrew *todah*. Little wonder that the first Christians saw the Eucharist as their sharing in the sacrifice of Christ.

Our Liturgy today expresses in several ways this connection with Christ’s sacrifice. In the Prothesis, or preparation of the gifts, the priest takes up the bread and says, “In remembrance of our Lord, God and Savior Jesus Christ... ‘Like a sheep He was led to the slaughter. Like a spotless lamb silent before its shearer, He opens not His mouth. In His humiliation His judgment was taken away. And who shall declare His generation?’” These verses from Isaiah 53 describing the “Suffering Servant” are explained as pointing to Christ in the encounter of the Apostle Philip with the Ethiopian (*Acts* 8:26-40). Here the Priest is commemorating Christ’s sacrifice, making the first “remembrance” in the Liturgy.

Another reference to sacrifice in the prothesis rite concerns the Eucharistic bread itself. In our tradition the central portion of the loaf, inscribed with the monogram IC XC NIKA (Jesus Christ is victorious) – the part of the loaf which will be consecrated – is called *the Lamb*.

Once he has cut the Lamb away from the rest of the loaf, the Priest pierces it with the lance, saying, “The Lamb of God who takes away the sin of the

world’ is immolated for the life and salvation of the world.” The Bread/Lamb is identified with Christ, the Victim/Lamb of the New Passover.

#### **The Sacrifice Accepted in the Heavens**

Christ’s sacrifice did not end at the cross. In the Epistle to the Hebrews, what followed is described in terms of the Yom Kippur sacrifice in the temple at Jerusalem. “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption... For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us” (*Heb* 9:12, 24). In our Liturgy this is remembered graphically as the Priest, bearing the holy gifts, enters the altar, the Most Holy Place “behind the veil” (*Heb* 6:19) which represents the throne of God.

At the highpoint of the Liturgy, the priest recounts how the Lord instituted the Eucharist at the mystical supper, making another remembrance, recalling Christ’s command, “Do this in memory of me” (*Lk* 22:19). Remembering “... this precept of salvation and everything that was done for our sake, the cross, the tomb, the resurrection on the third day, the ascension into Heaven, the enthronement at the right hand, the second and glorious coming again” he offers the holy gifts to God.

A remembrance or memorial (*anamnesis*) in the Liturgy is not a simple mental act: the Priest recalling something that happened in the past. While the death of Christ occurred in human time, His offering to the Father occurred in “God’s time.” It is an eternal action in which we share through our remembrance in the Liturgy. We do not repeat these events, but we become present to them in a mystical way. Thus our Liturgy is not a new sacrifice but a “sacrifice of praise” in which we enter into the eternal mystery as Christ offers Himself to the Father once for all for our salvation, and the Father accepts it.

~ Office of Educational Services, Eparchy of Newton