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From The Ambvon

ST MICHAEL ORTHODOX CHURCH

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THIRD SUNDAY OF LENT — Tone 7. Veneration of the Cross
Sunday, March 19, 2023

Birthdays & Anniversaries for March

Birthdays: Matushka Emilia Shepherd (3/3); Marie Pasternek (3/7);

Nameday: Diane Buranich (3/19);

Anniversary:

Baptism:

Travelers:

Prospora Schedule: Please sign up to bake prospora.

Thank you to Matushka Marie Pasternek for this week's Prospora!

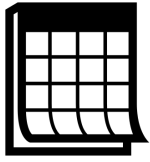
Visitors: PLEASE JOIN US FOR COFFEE HOUR DOWNSTAIRS

Agape Meal: A Light Agape Meal. Thank you to everyone who donated.

All are encouraged to sing the “Lord Have Mercy” & “Amen” responses. And please sing along if you know the other verses, troparions, and kontakions as well.

Service Attendance: 48 Last weekend Divine Liturgy:

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by fasting and a recent (monthly) confession..If you have questions please ask Fr Michael!*



Service Schedule

WEEK of 13Mar-19Mar

WED, Mar 15th 5:00 PM Presanctified Liturgy

SAT, Mar 18th: @ 5:00 PM Great Vespers

SUN, Mar 19th: Hours @ 9:20 Hours, St Gregory Palamas -
Divine Liturgy @ 9:30 AM

SUN, Mar 19th: @ 5:00 PM Sunday of the Cross Lenten Mission Vespers

UP COMING

WED, Mar 22nd 5:00 PM Presanctified Liturgy

SAT, Mar 25th: @ 5:00 PM Great Vespers

SUN, Mar 19th: Hours @ 9:20 Hours, St John Climacus -
Divine Liturgy @ 9:30 AM



Announcements

Upcoming Parish & Diocesan Events

Silent Prayers: Every Wednesday 11:00AM - 1:30PM

Church Work Day: Every Friday is Church Maintenance day. Come help!

Catechumen Class: Every Saturday 3:30 PM Catechumen Class - All are invited

Lenten Mission Vespers Choir Concert - Please stay and help if there are any last minute items to be taken care of.

Proshora Baking Class - 23Mar 10AM

Confessions: As we enter the third week of the Great Fast, please do not wait until the fifth week or Holy Week to go to Confession. Confessions are available before and after most scheduled services, and by appointment. It is an experience to be prayerfully prepared for, and should be done with sufficient time and attention, not squeezed in hastily.

How Much is my tithe

Weekly	2%	4%	5%	10%
\$200	\$4	\$8	\$10	\$20
\$500	\$10	\$20	\$25	\$50
\$750	\$15	\$30	\$37	\$75
\$1000	\$20	\$40	\$50	\$100
\$1500	\$30	\$60	\$75	\$150

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

January & February

Deposits: \$17,043.81 **Expenditures:** \$32,719.64

March Deposits

6th: \$2465 **10th:** \$5650 **13th:** \$2345

March Expenditures: \$3578.37

Weekly Cost to Keep the Church Open: \$2,551.08

Monthly Cost to Keep the Church Open: \$10,204.29

Parish Prayer List

Please remember in your prayers LIVING

Ill-afflicted Archpriests John Nightingale & Fr Theodore Orzolek

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: Mike Jadick, Bernie Elko, Margaret Pregmon, Marie Buranich, Helen Wytovich, Tammy Wytovich, Rosemary Kuzmich, Sandra Pritchky, Marie Pasternak, Sandy Batton, Paula Stavisky, Al Pritchky, Eli Stavisky, Evelyn Bunevitch, Nadia Macheska, John Pritchky, Paulette Ezbiansky, Andrew Lutzick, Daniel Jones, Charissa Voroziichak, Matushka Paula Soucek; Al Horek

Servants of God Fr Nathan, Mat. Katherine, Micaiah, Evangeline, Gideon, Zacharias, Ignatius, Basil (Clausson), Mat. Emilia, Blaise, Maximus, Rodion, Savina (Shepherd), Barbara Sevensky, Bev Elko, Sandra Condon, Ann Tyrpak, Sandy & Danny Pregmann, Walter Pritchky, Michael & Euphemia (Mia) (Keklak); Amaya Jackson; Robert Kane; Maria & Vitaliy Rakovsky; Ekaterina & Anna; Kelly Cigna; George, Natasha, & Rosa Coyoy

Catechumens: Jason, Emily, Judah, Nadia, & Silas

DEPARTED

Newly Departed: Helen Bezuhly 40th Day Panikhida

Departed: Stephen Polanchik (3/3); Joseph Kuzmich (3/8); Diane Yacopchak (03/11); Michael Buday (3/18);

VIGIL LIGHTS

From Mary Ann Sanders

For the health of: Al Horek

From David Jadick

For the health of: Al Horek,

Michael Jadick, & Ilria Krentisky

In memory of: Krentisky & Jadick

Families

Donations In Memory of Martha Matechak

Rev Deacon & Mat. Louie Boisvert † Matushka Dolores † Dzury Matushka Nadia Koblosh
Mr. & Mrs. William Evanina † Mr. & Mrs. Stephen Barsigian † Mrs. Lolita Tyrpak † Mr. &
Mrs. Donnie Killino † Marie Pasternak † Beverly & Bernard Elko † Helen & Tamara
Wytovich † Ann Tyrpak † Dan Jones † Ann Buday † Jessica Batton † Madelyn Krenitsky
† Family of James & Sandy Batton † Grippi, Litman, & Osborne Families † Mrs. & Mrs.
Paul † Newmeyer † Julie Palma † Dan & Sandy Pregmon † Greg Krevko † Rev.
Theodore Orzolek † Mary Krevko † Patricia Jones † Lieselotte Tyrpak

THE THIRD SUNDAY OF GREAT LENT: SUNDAY OF THE VENERATION OF THE HOLY CROSS

Introduction

On the Third Sunday of Great and Holy Lent, the Orthodox Church commemorates the Precious and Life-Giving Cross of our Lord and Savior Jesus Christ. Services include a special veneration of the Cross, which prepares the faithful for the commemoration of the Crucifixion during Holy Week.

Historical Background

The commemoration and ceremonies of the Third Sunday of Lent are closely parallel to the feasts of the Veneration of the Cross (September 14) and the Procession of the Cross (August 1). Not only does the Sunday of the Holy Cross prepare us for commemoration of the Crucifixion, but it also reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Or, as before the arrival of the king, his royal standards, trophies, and emblems of victory come in procession and then the king himself appears in a triumphant parade, jubilant and rejoicing in his victory and filling those under him with joy, so does the Feast of the Cross precede the coming of our King, Jesus Christ. It warns us that He is about to proclaim His victory over death and appear to us in the glory of the Resurrection. His Life-Giving Cross is His royal scepter, and by venerating it we are filled with joy, rendering Him glory. Therefore, we become ready to welcome our King, who shall manifestly triumph over the powers of darkness.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us

during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam's gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal

Orthodox Christian Commemoration Of The Sunday Of The Holy Cross

The Sunday of the Holy Cross is commemorated with the Divine Liturgy of Saint Basil the Great, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ.

Scripture readings for the Sunday of Orthodoxy are: At the Divine Liturgy: [Hebrews 4:14-5:6](#); [Mark 8:34-9:1](#).

At the conclusion of the Matins (the traditional practice in association with a vigil) or of the Divine Liturgy, a special service is held. The Cross is placed on a tray surrounded by basil or daffodils and is taken in solemn procession through the church to the chanting of the Thrice Holy Hymn. The tray is placed on a table before the people, and the hymn of the Feast of the Cross is chanted. As the priest venerates the Cross, the priest then the people chant, "We venerate Your Cross, O Christ, and Your holy Resurrection we glorify." At the conclusion of the service, the people come and venerate the cross and receive the flowers or basil from the priest.

ORTHODOXY AS A WORSHIPING COMMUNITY

Orthodoxy is primarily a community, which has inherited the Christian faith as the *raison d'être* of its existence in the world. In order to have the faith made a dynamic reality in the lives of its members one of the important means adopted by Orthodoxy is its worship. Infact, in Orthodox worship, liturgy and theology are so combined that the latter is made part of the devotional life of the people throughout the former. This fact may be illustrated by referring to five ideas repeatedly noted in Orthodox worship.

1. The worship invariably begins and ends with the Trinitarian affirmation of God's nature. It begins in the name of the Father and of the Son and of the Holy Spirit, and it ends with the Trinitarian benediction. Besides, God the Holy Trinity is remembered and invoked or glorified on various occasions in the course of the worship itself. This repeated remembrance of the Holy Trinity should, whatever it may imply otherwise, enable the people to commit their lives to God, who included in Himself the foundation of fatherhood, sonship and the love that binds them together. In this way the Trinitarian understanding of God's nature would lead us to realize our task in building up our human

community. Created in the image of God, and men reflect His Creator and grow into His perfection, and this is to be accomplished in a community.

2. Orthodox worship is Christ-centered. God the eternal son has redeemed us by His incarnation making His saving grace available to us through His death and resurrection. We are called upon to receive this grace in faith, both spiritually and sacramentally and lead life worthy of our calling. Here the doctrine of incarnation is taken seriously and, like the doctrine of the Holy Trinity, its value for everyday living is proclaimed. Orthodox worship recognised the fact that in the historical realm man needs salvation, which has been given to us by God in His eternal son throughout the death and resurrection endured in His incarnation.
3. There is no worship in Orthodoxy, which does not include 'the Communion of Saints'. Saints on earth and saints who have gone behind the veil are commemorated, praying to God to them and asking for their prayers. By doing so, it is the reality of the Churches fullness, in which the local congregation is a part, that is brought to the mind of the worshiping congregation for their contemplation. Through his death and resurrection Jesus Christ has brought in to being in His own Person, a new human community, in which the entire human race is expected to participate.
4. In the context of these ideas. Orthodox worship presents our life on earth, its need and problems to the Triune God. Prayers are offered to God, asking for His blessings all that we do and beseeching Him to direct our steps so long as we leave in this transitory world. Those in sickness or any kind of human trouble as well as those who have fallen in evil ways are remembered. So also the wider community with rulers and leaders as well as the world of nature are committed to God's care and protection.
5. A worshiping community must have a leader; someone who has been given to a community to lead as a spiritual father. Although we are One, Holy, Catholic and Apostolic Church each community has a spiritual father who is responsible for the spiritual well being of each of its members. And each member is an integral part of the community and confesses to the communities spiritual father. We do not go to whomever we please for confession but to the spiritual father of the community. A spiritual father is more than just a "godparent." A spiritual father is someone who cares for us, who imparts to us love, identity, spiritual covering, who prays for us, and is concerned for our well being. In return we love, honor, serve, and care. We also give in return to make our spiritual fathers work easy, and receive covering from them, and grace, and the blessing of Christ. A spiritual father is someone God has placed in our lives for our spiritual well being. We should submit to them, give our hearts and serve and honor them. In return God will bring good to us through them. They are a source of life to us through Christ. Through this the example of the Father and Son becomes alive and real. God our Father in Heaven had a Son, Jesus Christ, who is also God. So God is a son as well as a Father.

And the Body of Christ will have the same function and form as God, we are made in His image. We too will have fathers and sons.

Orthodox worship is thus aimed to strengthen the community in the faith, in order that the community as a whole and its members individually may become confirmed in the Christian calling and character.

Excerpts from the updated OCA Clergy Guidelines

<https://www.oca.org/files/PDF/official/2023-OCA-Guidelines-for-Clergy.pdf>

PRIESTS

- 1 The Parish Priest, also referred to as rector or priest-in-charge, shall sanctify his parishioners through the administration of the mysteries and the performing of a full cycle of services (see *Statute*, 12.3.a and following), with daily services being the ideal.
- 2 The priest is the spiritual father of his parish, and every parishioner ought to respect him as such. In interactions with parishioners, the priest is expected to wear his cassock and, as appropriate, pectoral cross. In the temple, in other formal settings, and in the presence of a bishop, the priest also wears a riasa over his cassock.
- 3 The faithful greet the priest by asking for his blessing and kissing his right hand, except in the presence of a bishop in which case a priest does not give a personal blessing. The faithful address the priest as Father.
- 4 The priest is responsible for scheduling the divine services.
- 5 The priest must see to it that the appropriate hymns and responses are sung during Divine Services in accordance with the typicon and by persons trained for the exercise of this ministry. The choir director or cantor and the parishioners that make up the choir are directly responsible to the priest, who is the presiding authority in all worship services.
- 6 The priest through his homilies shall proclaim the Gospel and impart knowledge of the doctrines, traditions, canons and disciplines of the Church. The homily at the Divine Liturgy takes place immediately after the reading of the Holy Gospel.....

THE MYSTERY OF PENANCE

- 1 The priest, as the confessor for the flock entrusted to his care, determines the frequency with which his spiritual children confess their sins, with monthly confession as the norm.
- 2 The counsel the priest gives in confession must have the teachings of the Gospel as the foundation.
- 3 The mystery of penance is not to devolve into a psychotherapeutic counseling session.
- 4 For those who seldom receive Holy Communion, the priest must keep in all its strictness the obligation for confession before communion. However, if someone wants to confess more often than he/she communes, the Spiritual Father should be prepared to hear that person's confession.
- 5 If the order of General Confession is utilized with the blessing of the diocesan bishop, then the Order of Prayers before Confession must be read. The General Service of Prayers Before Confession is not meant to replace or be a substitute for personal confession.....

“We are laboring in the Savior’s sheepfold during a time when the flock is in dire need of treatment, mercy, and love,” exhorts His Beatitude Metropolitan Tikhon in the forward to the revised text. “It is my fervent prayer that pastors will apply these guidelines to build up the Body of Christ and the Kingdom of God.”



Words of Wisdom

Today Readings From the Saints & Teachers

Epistle: Hebrews 4:14-5:6

Gospel: Mark 8:34-9:1

Hebrews 5:1–6 (ACCS He):

Not an Angel but a Human Being. St Theodoret of Cyr: Even under the law it was not an angel that was appointed to act as priest for human beings but a human being for human beings, with the same nature, affected by the same passions, understanding the weakness of nature, assigning pardon to the recalcitrant, offering a hand to sinners, treating what affects the neighbor as his own. This is the very reason he is appointed to offer sacrifices not for the people alone but also for himself. **Interpretation of Hebrews 5.**

Mark 8:38a–b (ACCS Mk (Rev)):

On Being Unashamed. St Cyprian: Does he think himself a Christian who is either ashamed or fears to be a Christian? How can he be with Christ, who either blushes or fears to belong to Christ? **The Lapsed 28.**

Mark 8:38b When He Comes in the Glory of His Father

The Glory of God Hid in Suffering. St Cyril of Alexandria: He who as God was beyond suffering, suffered in his own flesh as a human being. When he became flesh, being God, he did not in any way cease to be God. Precisely as he entered into the created order, he remained above creation. He remained as giver of the law when he came to serve “under the law.” He retained the inviolable divine dignity precisely when he took on “the form of a slave.” It was precisely as only begotten Son that he became “the firstborn among many brothers,” while still remaining the only begotten. So why should it seem so strange that he should suffer in the flesh according to his humanity, even while transcending suffering according to his divinity? Thus the ever astute Paul says that the Word himself who is “in the form of God” and equal to God the Father “became obedient even unto death, death of the cross.” **Letter 55, To Anastasius and the Monks.**