



**ST. NICHOLAS
THE WONDERWORKER**

СВ. МИКОЛАЯ ЧУДОТВОРЦЯ

>|<>|<>|<

Church: 250.384.2255

Rectory: 250.384.2292

Emergency: 250.891.4507

www.stnicholasparish.org

st.nicholas.victoria@gmail.com

facebook.com/stnicholasvictoria

1112 Caledonia Ave.
Victoria, BC V8T 1G1

**Pastor:
Fr. Yuriy Vyshnevskyy**

~ 12 September 2021 ~

**SIXTH SUNDAY AFTER PENTECOST
ШОСТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” (John 3:16-17)

“God created Adam in the beginning, not because he needs the human race, but so that he might have a recipient of his generosity. Moreover, God commanded us to follow Christ, not because he has any need of our service, but because he wants to give us salvation. To follow the savior is to share in salvation, just as to follow the light is to gain the light. People who are in the light do not themselves provide the light but are illuminated and made bright by it; they do not contribute anything to it but, by being illuminated, they receive the benefit of the light. Similarly, to serve God does not mean giving him any gift, nor has God any need of our service. On the contrary, it is he who gives to those who serve him life, immortality and eternal glory. He rewards those who serve him without deriving any benefit himself from their service: he is rich, he is perfect, he has no needs. God requests human obedience so that his love and his pity may have an opportunity of doing good to those who serve him diligently. The less God has need of anything, the more human beings need to be united with him. Consequently, a human being’s true glory is to persevere in the service of God.” (St. Irenaeus of Lyon)



SUNDAY HYMNS	
OPENING HYMN	Вихваляйте, Доли Гори / Let Us All Say. pg. 336-337
COMMUNION HYMN	Пливи Світами / Let All Creation. pg. 256-257
CLOSING HYMN	Наче Повний Голос Дзвону/Having Shared Your Lovng Kindness pg. 270-271

SUNDAY & DAILY SCHEDULE

SUNDAY, Sep 12	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM
MONDAY, Sep 13	NO SERVICES	
TUESDAY, Sep 14	Exaltation of the Holy Cross - Divine Liturgy	9 AM
WEDNESDAY, Sep 15	Divine Liturgy of St. John Chrysostom	9 AM
THURSDAY, Sep 16	Divine Liturgy of St. John Chrysostom	9 AM
FRIDAY, Sep 17	Divine Liturgy of St. John Chrysostom	9 AM
SATURDAY, Sep 18	NO SERVICES	
SUNDAY, Sep 19	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM

NOTE: to request a Divine Liturgy, please speak with Fr. Yuriy

SUNDAY EPISTLE		SEPTEMBER 5 DONATIONS
DATE	READING	Loose collection: \$11.70; Envelope collection: \$660.00; Pre-authorized donations Aug 30 to Sept 5: \$380.00; Canada Helps online donations Aug 30 to Sept 5: \$24.13 TOTAL: \$1,075.83 May God bless and reward you abundantly for your generosity!
SUNDAY, Sep 12	Gal 6:11-18	
SUNDAY, Sep 19	Gal 2:16-20	
SUNDAY, Sep 26	2 Cor 9:6-11	
SUNDAY, Oct 3	2 Cor 11:31-12:9	

DONATE ONLINE - www.canadahelps.org/en/dn/45460

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....by appointment
 EUCHARIST.....by appointment
 BAPTISMS.....by appointment
 MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
 FUNERALS.....by appointment
 ANOINTING.....by appointment
 HOSPITAL VISITS.....by appointment

Apostolic Administrator ~ Bishop David Motiuk ~ www.nweparchy.ca



ANNOUNCEMENTS

▶ **HAPPY BIRTHDAY** to CAROLINE SMUDY and all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа!

▶ **CONFESSIONS** - if you would like to come to confession please contact Fr. Yuriy at 250.891.4507 or st.nicholas.victoria@gmail.com

▶ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE & ED KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, ANNE DRAPACK, PETER IWANUCK, LEO VANDERVEN, ED SALYN and other members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

▶ **EASTERN CHRISTIAN TRADITION** - learn more about Eastern Christian Tradition from the Newman Theological College. The program provides an introduction to the rich tradition of the Eastern Christian faith. Participants will explore their faith through the study of the Theology of Eastern Christianity, Worship and Spirituality of the Eastern Catholic Churches, Praying with Icons, and The Holy Mysteries, the terminology for what the West calls the Sacraments. For more information go to <https://newman.edu/ccs>

▶ **BEQUESTS & WILLS** - Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1**, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

DIVINE LITURGY PROPERS

The Divine Liturgy of our Father among the Saints John Chrysostom.

Scripture readings from the New Testament are taken from the

New Revised Standard Version Catholic Edition.

Українською - у перекладі Івана Хоменка.

Troparion, Tone 7: By Your cross You destroyed death,* You opened Paradise to the thief,* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Troparion, Tone 4: Your nativity, O Virgin Mother of God,* has made joy known to all the world,* for from you dawned the Sun of Righteousness, Christ our God.* He abolished the curse and gave the blessing,* and by making death of no effect He bestowed on us eternal life.

Glory: Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* “Come forth, O faithful, to the resurrection!”

Now: Kontakion, Tone 4: By your birth, O immaculate one,* Joachim and Anna were freed from the reproach of childlessness,* and Adam and Eve* from the corruption of death.* And your people, redeemed from the guilt of their sins,* celebrate as they cry out to you:* “The barren one gives birth to the Mother of God* and nourisher of our life.”

Prokeimenon, Tone 6: Save Your people, O Lord, * and bless Your inheritance. *Verse:* Unto You I will cry, O Lord, my God, lest You turn from me in silence. (*Psalm 27:9,1*)

Prokeimenon, Tone 3: *Verse:* My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Epistle - Galatians 6:11-18 - A reading from the Epistle of the Holy Apostle Paul to the Galatians. Brothers and Sisters, see what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised - only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule - peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

~~~~~  
**Alleluia, Tone 1:** *Verse:* I have exalted one chosen from the people and with my holy oil anointed him. *Verse:* My hand shall always be with him and my arm shall make him strong. (*Psalm 88:20-21,22*) *Verse:* Hear, O daughter, and see, and incline your ear. (*Psalm 44:11*)

**Gospel - John 3:13-17** - The Lord said, “No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

*Instead of “It is truly...” we sing:* O my soul, magnify the Virgin Mary, born from a barren womb. *And the Irmos:* Virginitiy is alien to mothers\* and childbearing is foreign to virgins;\* yet in you, O Mother of God, both of them came together.\* Therefore we and all the nations of the earth\* without ceasing magnify you.

**Communion Hymn:** Praise the Lord from the heavens;\* praise Him in the highest. (*Psalm 148:1*)\* I will take the cup of salvation;\* and I will call upon the name of the Lord. (*Psalm 115:13*)\* Alleluia, alleluia,\* alleluia.

>|<>|<>|<

**Тропар, глас 7:** Знищив Ти хрестом Твоїм смерть,\* відчинив розбійникові рай,\* мироносицям плач на радість перемінив\* і апостолам звелів проповідувати,\* що воскрес Ти, Христе Боже,\* даючи світові велику милість.

**Тропар глас 4:** Різдво твоє, Богородице Діво, радість звістило всій вселенній, з тебе бо засяло Сонце правди – Христос Бог наш. Він, розрушивши клятву, дав благословення і, ударемнивши смерть, дарував нам життя вічне.

**Слава: Кондак, глас 7:** Вже більше влада смерти не зможе людей держати,\* зійшов бо Христос, знищивши і знівечивши сили її,\* зв’язується ад,\* пророки ж однодушно радіють.\* З’явився Спас тим, що вірують, промовляючи:\* Виходьте, вірні, до воскресіння.

**І нині: Кондак, глас 4:** Йоаким і Анна з неслави бездітності і Адам і Єва від тління смерти визволилися, Пречиста, у святім різдві твоїм. Його празнують люди твої, з провини прогрішень ізбавлені, як кличуть до тебе: Неплідна родить Богородицю і кормительку Життя нашого.

**Прокімен, глас 6:** Спаси, Господи, людей Твоїх і благослови спадкоємство Твоє. *Стих:* До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

**Прокімен, глас 3:** *Стих:* Величає душа моя Господа, і дух мій радіє в Бозі, Спасі моїм.

**Апостол - Галатів 6:11-18** - До Галатів Послання Святого Апостола Павла **Читання:** Браття і сестри, погляньте, якими великими буквами я написав вам своєю рукою! Усі ті,

~~~~~

хто бажає хвалитися тілом, змушують вас обрізуватись, щоб тільки вони не були переслідувані за хреста Христового. Бо навіть і ті, хто обрізується, самі не зберігають Закона, а хочуть, щоб ви обрізувались, щоб хвалитися їм вашим тілом. А щодо мене, то нехай нічим не хвалюся, хіба тільки хрестом Господа нашого Ісуса Христа, що ним розп'ятий світ для мене, а я для світу. Бо сили немає ані обрізання, ані необрізання, а створіння нове. А всі ті, хто піде за цим правилом, мир та милість на них, і на Ізраїля Божого! Зрештою, хай ніхто не турбує мене, бо ношу я Ісусові рани на тілі своїм! Благодать Господа нашого Ісуса Христа нехай буде з духом вашим, браття! Амінь.

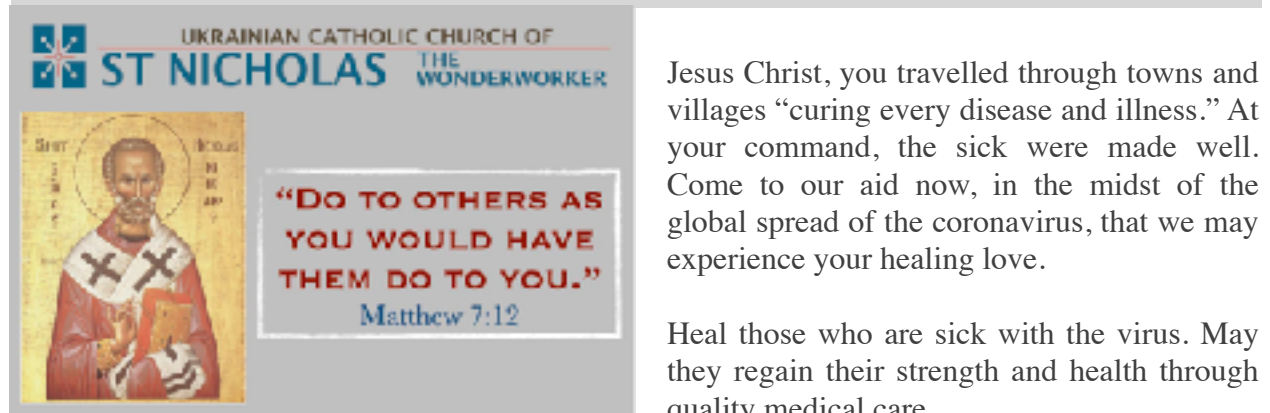
Алилуя, глас 1: *Стих:* Возніс я вибраного з людей Моїх, елеєм святим Моїм помазав його. *Стих:* Бо рука Моя заступить його і рамя моє укріпить його. *Стих:* Слухай, дочко, споглянь, і прихили вухо твоє.

Євангеліє - Івана 3:13-17 - Сказав Господь: "Ніхто не ввійшов у небо, крім того, хто зійшов з неба: Син Чоловічий! Тож так, як Мойсей змія підняв у пустині, – так треба Синові Чоловічому бути піднесеним, щоб кожен, хто вірує у нього, жив життям вічним. Бог бо так полюбив світ, що Сина свого Єдинородного дав, щоб кожен, хто вірує в нього, не загинув, а жив життям вічним. Бо не послав Бог у світ Сина світ засудити, лише ним – світ спасти”.

Замість “Достойно” співаємо: Величай, душе моя, з неплідної народжену Діву Марію. *І далі Ірмос:* Чуже матерям дівство і чудне дівам дітородження. На тобі, Богородице, обоє завершилось. Тому тебе ми, всі племена землі, безустанно величаємо.

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Я підніму чашу спасіння і прикличу ім'я Господнє. Алилуя, алилуя, алилуя!

PRAYER DURING THE CORONAVIRUS OUTBREAK



UKRAINIAN CATHOLIC CHURCH OF
ST NICHOLAS THE WONDERWORKER

“DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU.”
Matthew 7:12

Jesus Christ, you travelled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus. May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace. Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace. Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.



МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

Ісусе Христе, ти подорожував по містах і селах, оздоровлюючи від хвороб і немочей. За Твоїм повелінням хворі видужували. У час пандемії коронавірусу повели цій хворобі відступити, щоб ми відчули Твою оздоровлюючу любов.

Вилікуй тих, хто хворий вірусом. Нехай вони відновлять свої сили та здоров'я завдяки якійсій медичній допомозі.

Вилікуй нас від нашого страху, який заважає націям спільно працювати та сусідам допомагати один одному.

Вилікуй нас від нашої гордості, яка може змусити нас претендувати на невразливість до захворювання, що не знає меж.

Залишайся поруч у цей час невизначеності та смутку. Будь з тими, хто помер від вірусу. Нехай вони спочивають з Тобою у вічному спокої. Будь з родинами тих, хто хворий або помер, коли вони турбуються і сумують, захищай їх від хвороб і відчаю. Нехай вони знають Твій спокій.

Будь з лікарями, медсестрами, дослідниками та всіми медичними працівниками, котрі прагнуть вилікувати та допомогти постраждалим та, котрі піддають себе ризику в своїй праці. Нехай вони знають Твій захист і спокій.



~~~~~

Будь з нашими священиками та духовними опікунами. Нехай вони знають, що їх люблять і піклуються про них.

Будь з лідерами всіх націй. Дай їм передбачення діяти милосердно та зі справжньою турботою про добробут людей, котрим вони призначені служити. Надай їм мудрості інвестувати у довгострокові рішення, які допоможуть підготуватися або запобігти майбутнім спалахам. Нехай вони пізнають Твій мир, коли разом працюють над досягненням його на землі.

Будь ми вдома чи за кордоном, в оточенні багатьох людей, які страждають цією хворобою, або наодинці, Ісусе Христе, залишайтеся з нами, коли ми терпимо і сумуємо. Замість нашої тривоги дай нам спокій.

Бо Ти - Бог милосердя, доброта та любов, і ми прославляємо Тебе, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

### PASSING OF BISHOP SEVERIAN YAKYMYSHYN, OSBM (1930-2021)



Most Rev. Severian Yakymyshyn, OSBM, Bishop Emeritus of the Eparchy of New Westminster, reposed in the Lord on September 6, 2021, in Vancouver, BC.

Bishop Severian was in his 92nd year of life, 75th year of monastic life, 67th year of priestly service, and 27th year of episcopal ministry.

#### **Funeral arrangements:**

##### Wednesday, September 15

7:00 pm Monastic/Priestly Parastas  
Holy Eucharist Cathedral, New Westminster, BC

##### Thursday, September 16

10:00 am Funeral Divine Liturgy  
Protection of the Blessed Virgin Mary Parish (St Mary's), Vancouver, BC

Interment to follow at Saints Peter and Paul

~~~~~



~~~~~

Parish Cemetery, Mundare, AB (to be preceded by funeral Divine Liturgy). Date and time to be determined – details to follow.

Grant O Lord eternal life to your servant Bishop Severian! Вічна Пам'ять!

### CIRCUMCISION AND BAPTISM: COVENANT SIGNS (*Galatians 6:11-18*)

St Paul found that Christians in Corinth seemed unaware of the connection of the Eucharist to the saving passion and resurrection of Christ. He described how the Lord instituted the Eucharist (1 Cor 15: 23ff.), then warned against an unworthy reception of it.

St Paul prescribed that the Corinthians should prepare themselves for the Eucharist: “Let a man examine himself and so let him eat...” (v.28). Otherwise he would be guilty of “not discerning the Lord’s body” (v. 29). The Corinthians’ “rite of preparation” was to share the agape meal in a spirit of mutual love as a sign that the community was one in fact as well as in name. This was in the spirit of Christ’s admonition, “If you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar and go your way. First be reconciled to your brother, and then come and offer your gift” (Mt 5:23-24).

The Corinthians misunderstood what this practice was supposed to mean. Instead of sharing the fruits of the earth to prepare for sharing the Heavenly Bread, the meal became a sign of exclusion – “This is *my* steak – you eat your jerky” – rather than of mutual love. In our Byzantine Liturgy mutual love is also a precondition for the celebration of the Eucharist. In the rite of peace before the anaphora the deacon proclaims “Let us love one another so that with one mind we may confess...” Also like the Corinthians we often miss the point of this rite. We say the words but do not act on them.

Over the centuries other practices have come to be associated with a worthy reception of the Eucharist in the apostolic Churches:

- *Repentance and Confession*: dealing with our sinfulness prepares us to experience the saving presence of Christ in the Divine Liturgy.
  - *Fasting*: affirming that we are called to live “*not by bread alone*” (Mt 4:4) heightens our awareness that Christ is our true spiritual food. Traditionally we fast from midnight before a morning Liturgy and several hours before an evening celebration.
  - *The Service of Preparation*: a canon of preparation is often read the night before receiving Communion. The service of preparation in the morning helps us focus on what will be the highpoint of our day.
- ~~~~~

~~~~~

All these practices aim at reminding us of what the Eucharist really means: union with Christ in His Body, the Church.

Taking a Stand (Galatians 6:11-18)

“As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ” (Gal 6:12).

We know from several of his epistles how adamant St. Paul was against obliging Christians to keep the prescriptions of the Torah – circumcision, the dietary rules and the like. In the Epistle to the Galatians we see one reason why some new Christians proposed keeping them: they wanted to fit in with the Jewish community in order to avoid persecution.

First persecutors of this new community, the followers of Jesus, were Jews. Paul himself had been one of the most dedicated. The Acts of the Apostles describes his zeal in combating them. *“Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem” (Acts 9:1).* By being circumcised, keeping the Torah rules and not mingling with Gentiles, some Jewish followers of Jesus felt that the opposition of the more fervent Jews would be muted.

St Paul approached the issue from the other side. The message of the Gospel was that neither the Torah nor the Temple saved; only faith in the Lord Jesus. If believers in Jesus continued to observe these Jewish practices, he argued, it is the Gospel message which would be muffled. People would no longer see Christ as *“the Way, the Truth and the Life” (Jn 14:6)*, the only way to the Father. The unique saving role of Christ in God’s plan would be forgotten.

The Practice of Fitting In

Christians throughout the history of the Church have found themselves in situations where they were eyed with distaste. Christians were considered outsiders at best or traitors at worst if they did not conform to the religious or ethical practices of the majority. The choice believers had in such cases has always been either to confront the majority by upholding their faith in Christ, to adopt the religion of the majority or to attempt a compromise: to keep their faith privately while seemingly observing non-Christian practices.

For the first three centuries of Christianity (the Roman era) Christians were suspected of superstitious practices corroding the fabric of the empire. They refused to take part in the state ceremonies honoring the gods and held secret rites behind closed doors. Their neglect of the ancient gods, many believed, would bring disaster on the empire.

When confronted, some Christians resisted and upheld their faith. They are revered today as martyrs or confessors. Others renounced their faith, offering sacrifices to the Roman gods or

~~~~~

~~~~~

burning incense before their statues. Still others found ways of seeming to fit in. Some signed certificates stating that they honored the gods. In one such document which survived the author says, *“I have always continued to sacrifice and show reverence to the gods; and now in your presence I have poured a libation and sacrificed, eating some of the sacrificial meat. I request you to certify this for me...”* Often no sacrifices were actually offered; such documents were simply bought by bribing the officials. Other Christians went into hiding until the danger passed.

When the first empire-wide persecution of Christians came to an end in 260, many of those who had sacrificed or bought certificates returned to the Church. Christians did not agree on whether or how they should be received. Most Churches received these people back but with varying penalties. In some places those who had actually offered sacrifices were received as penitents who would only receive absolution and Communion on their deathbeds. Those who had obtained certificates without actually offering sacrifices were to remain as penitents for two years. Those who had betrayed other believers or who had handed over the Church’s Scriptures or holy vessels to be destroyed received additional penances before being readmitted to Communion.

In the Middle East and throughout the Ottoman Empire communities of “Crypto” or “Hidden” Christians arose. These people seemingly converted to Islam while adhering to Christian practices in secret. Many of these communities survived until the dawn of the modern era. There are reportedly still Crypto-Armenian Christians in Turkey and Crypto-Christian groups of Greeks, Latins, and Maronites in Turkish-dominated parts of Cyprus.

Perhaps the most famous Crypto-Christians are the *Kakure Kirishitan* of Japan who found ways of adapting and concealing their faith during persecutions in the seventeenth century. Images of Christ and the saints were transformed to look like Buddhist figures and prayers were adapted to sound like Buddhist chants. Some 30,000 of these secret Christians emerged in the nineteenth century when religious freedom was restored. Most renounced any syncretistic practices and rejoined the Catholic Church.

THE UNIVERSAL EXALTATION OF THE PRECIOUS CROSS *(September 14)*

The Feast of the Exaltation is in honour of the Cross of Christ. In remembrance of the suffering and death of Christ on the Cross, the day is one of strict fasting. The origin of this feast is found in the reign of Constantine the Great (fourth century), who erected the Church of the Resurrection on the sites where the Tomb and Golgotha were.

However, in the beginning of the second century, Emperor Hadrian, who was against both Judaism and Christianity, decided to destroy traces of both religions by levelling Golgotha, filling in the Tomb and building a temple to Venus in its place.

~~~~~



When the Emperor Constantine proclaimed Christianity as a free religion, he, at the urging of his mother, St. Helen, ordered the pagan temple to be destroyed and excavation on this holy site to be begun. Layer after layer were removed and then the excavators came across three crosses. Only after miracles occurred at one cross, such as the healing of a sick woman and the resurrection of one who was dead, did it become known which of the three was the True Cross. Then crowds of people flocked to the place wishing to bow before the Life-giving Cross and started begging the Patriarch to raise it so all could see.

The Patriarch stood on an elevated place and raised the Cross, and from this action comes the name for the feast. St. Macarius of Jerusalem is shown standing on an ambo holding the true Cross of Christ.

