



March 15th, 2026

3rd Sunday of Great Lent — Tone 7

Veneration of the Cross

Scripture Readings

Hebrews 4:14-5:6 (Epistle 311)

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek";

Mark 8:34-9:1 (Gospel 37)

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

Come, O faithful, let us venerate the life-giving Wood on which Christ the King of Glory voluntarily stretched out His hands and raised us up to our ancient bliss, though formerly the enemy had despoiled us through pleasure and made us exiles from God. Come, O faithful, let us venerate the Wood through which we have been accounted worthy to crush the heads of our invisible enemies. Come, all you kindred of the nations, let us honor in hymns the Cross of the Lord: "Rejoice, O Cross, complete deliverance of fallen Adam! In thee our faithful rulers make their boast, since by thy power they subjugate the people of Ishmael. As we Christians now kiss thee with fear, we glorify God Who was nailed upon thee, and we say: 'O Lord, Who on the Cross wast crucified, have mercy on us, as Thou art good and lovest mankind!' — *Stichera, Veneration of the Cross*

Many Years!

anniversaries

9th - Harold & Dee Eurich

birthdays

3rd - Madalyn Schulte
3rd - Cris Brooks
4th - Zach Stevens
5th - Nicole Fischer
6th - Larry Don Meier
8th - Jedidiah Leithead
8th - Brileigh Gardner
9th - Chris Dumler
10th - Brilee Herron
11th - Polly Mikita
12th - Butch Sakala
13th - Robin Mikita
17th - LeAnn Perry
17th - Ashlynn Stevens
18th - Darla Leithead
18th - Riggin Fuchs
25th - Lacie Leithead
31st - Alex Baril

Calendar

March 15th Mission Vespers
— Sunday 6:00p
(Archangel Michael, Co Spgs)

March 18th Presanctified Liturgy
— Wednesday 6:30p

March 20th Prayers for Rain | Study
— Friday 6:30p

March 21st Panikhida @St. Tikhons
— Saturday 9:30a

March 21st Vespers
— Saturday 6:30p

March 22nd Divine Liturgy
— Sunday 9:30a

March 22nd Mission Vespers
— Sunday 6:00p
(Archangel Michael, Pueblo)

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Before Thy Cross...

The Sunday of the Veneration of the Cross, observed today on the third Sunday of Great Lent in the Orthodox Church, has its roots in early Christian theology and practice, drawing from patristic sources that emphasize the Cross as a symbol of victory, life, and divine power rather than mere suffering. The theological foundation traces back to apostolic writings, such as St. Paul's exhortation to "boast in the cross of our Lord Jesus Christ" (Galatians 6:14), and early Church Fathers like St. Cyril of Jerusalem (4th century), who declared the Cross as the Church's greatest glory, prefigured in Old Testament types like Moses' rod and Noah's ark. This veneration aligns with the 4th-century discovery of the True Cross by St. Helena, mother of Emperor Constantine, which led to feasts like the Exaltation of the Cross on September 14. By the 8th century, amid the Iconoclastic controversies, fathers like St. John of Damascus defended the veneration of the Cross as inseparable from honoring Christ Himself, arguing it subdues death, expiates sin, and restores humanity to paradise. St. Theodore the Studite (759-826), a key patristic figure, further shaped the service in the 9th century at the Studion Monastery in Constantinople, composing hymns and orations that positioned the Cross at Lent's midpoint as a "tree of life" illuminating the world, healing sins, and uniting heaven and earth through Christ's Resurrection. These patristic elements underscore the Cross not as an object of idolatry but as a participatory mystery inviting believers to crucify the old self and rise with Christ.

As someone raised Protestant, where worship often centered on intellectual assent and preaching rather than the full engagement of body and soul, the Sunday of the Veneration of the Cross became for me a profound revelation of spiritual depth. It awakened a hunger I hadn't even realized I had—for a tangible, embodied encounter with the divine that felt strangely absent in the stripped-down services of my upbringing. When we all bowed together before the Cross, singing "*Before Thy Cross, we bow down in worship, O Master, and Thy holy Resurrection we glorify,*" something stirred in me: a humble submission that no amount of words or sermons could ever capture on their own. It made the patristic call to "take up your cross" (Matthew 10:38) feel visceral and immediate, not just a metaphor to ponder.

This participatory ritual, steeped in the sensory richness of Orthodoxy—the fragrance of incense, the glow of icons, the deep prostrations—took what had been abstract theology in my mind and turned it into lived reality. I began to taste the victory of the Resurrection right in the midst of Lenten struggle, just as the early Fathers described the Cross as the tree that restores paradise. In that service, I discovered a true homecoming that brought faith to life in ways I had never known. I let go of the old fear that such vibrant tradition was mere formalism; instead, I embraced it as the very gateway to repentance and deeper union with Christ. The communal act of falling on our knees and faces before the Lord felt inherently right—and it whispered to my soul: "I am home!" through the enduring power of the Cross.
—A blog post by @goatsonthelleft

Troparion | Tone 7 (Resurrection)

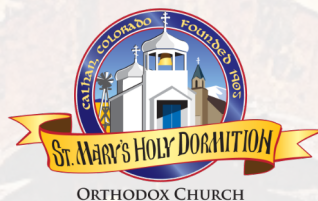
By Thy Cross Thou didst destroy death. To the thief Thou didst open Paradise. For the Myrrhbearers Thou didst change weeping into joy, and Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

Troparion | Tone 1 (Cross)

O Lord, save Thy people, and bless Thine inheritance! Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation!

Kontakion | Tone 7 (Cross)

Now the flaming sword no longer guards the gates of Eden; it has been mysteriously quenched by the wood of the Cross. The sting of death and the victory of hell have been vanquished; for Thou, O my Savior, hast come and cried to those in hell: "Enter again into Paradise!"



Prayer List

Living: Met. Tikhon, Abp. Benjamin, Bp. Vasily, Fr. Andreas, Fr. Anthony, Fr. Zechariah, Fr. Dennis, Fr. Silouan, Mother Cassiana, Dcn. Herman Combs & Family, Dcn. Tikhon Krueger & Family

Carol, Charlie, Anita, Chad, Jan, Harold, Libbie and the Infant Lawrence, Toni Dell, Tyler, David, Victor, Kyla, Tony, Diane, Betty, Muriel, Child Gerhard & Meryl, Tammy, Litsa, Lilliana, Carl, Christina, Lindy, John, Alicia, Patricia, Danny, Jerry, Roberta, Wendy, Judy, Jill, Beverly, Infant Dominic, Joseph, Jackie Joan, Trisha, Lee, Carol, Ethan, infant AdaLynn, Nauvlet, Austin, Brian, Josh, Mother Magdalena, Kodiak, Miriham, Cheri, infant Gus, April, Madalyn, Makenzie, MaKiya, Hannah, Haylee, Keith, Samantha, Christina, Jake, Jetlyn, Lauren, Bob, Georgianna, Clint, Murl, Carolyn, Millie, child Charlotte, Cathy.

Departed: Jack, Melvin

Those with child: Mka. Lindsey

Those who are confined: Basil, Hannah, Theodore

Commemorations

Martyrs Agapius, Publius, Timolaus, Romulus, two named Dionysius, and two named Alexander, at Caesarea in Palestine, Hieromartyr Alexander of Sidē, in Pamphylia, Martyr Nicander of Egypt

Sports!

Following the agape meal in the hall today, you are all warmly invited to the Calhan school gymnasium to participate in the weekly gathering of parish faithful, for sporting activities. Begins at 1p and will repeat every Sunday until further notice. Come out for the fellowship!

Presanctified Liturgy

We will have Presanctified Liturgy, Every Wednesday during Lent, at 6:30p — followed by a Lenten potluck in the hall, please bring a dish to share!

Great Lent Classes

Sunday's after Liturgy through Lent, Fr. George will offer classes based on the book 'Great Lent' by Fr. Alexander Schmemmann.

Mission Vespers

Every Sunday evening during Lent we will travel to an Orthodox parish in the local area, for Mission Vespers. The third Mission Vespers will be held this evening (6:00p March 15th) at Archangel Michael, Colorado Springs. All Mission Vespers services will be served at 6:00p (Note: this is different than our usual evening service time). Next week's Mission Vespers will be hosted at Archangel Michael in Pueblo.