

Feasts and Commemorations for this Week

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
16 Sunday after Holy Cross » Luke 24:13-35 » Galatians 2:16-20 » Mark 8:34-38, 9:1 »	17 Monday of the 1st Week » Ephesians 1:22-23; 2:1-3 » Luke 3:19-22 »	18 Tuesday of the 1st Week » Ephesians 2:19-22; 3:1-7 » Luke 3:23-38, 4:1 »	19 Wednesday of the 1st Week » Ephesians 3:8-21 » Luke 4:1-15 »	20 Eustathius the Great Martyr, his wife and two children » Ephesians 6:10-17 » Luke 21:12-19 »	21 Friday of the 1st Week » Ephesians 4:17-25 » Luke 4:22-30 »	22 Saturday of the 1st Week » I Corinthians 14:20-25 » Luke 4:31-36 »
 Wine / Oil Allowed  Fish Allowed  Strict Fast  Cheese / Dairy Allowed						

Prayer List:

Please keep the following intentions in your prayers this week:

- For the soul of our former parishioner Jessica Morris Sorren, who fell asleep in The Lord on September 12th, and for her family. May her memory be eternal!
- For our inquirers and catechumens, as they continue their discernment process, that the Spirit will open their hearts and minds and guide them.
- For those living and working in the path of Hurricane Florence. May The Lord protect them and save them from all harm.

Save the Dates!

- 9/20 Parish Council Meeting 6:30p @ church
 9/22 Orthodoxy 101 Class 5:00p -6:15p @ church,
 Confessions ~6:15p
 9/23 Orthros 9:00a, Divine Liturgy 10:00a with Fr. Earl.
 9/29 Orthodoxy 101 Class 5:00p -6:15p @ church,
 Confessions ~6:15p
 9/30 Orthros 9:00a, Divine Liturgy 10:00a with Fr. Earl.
 Monthly memorial service.
 Parish Picnic after Divine Liturgy at the church.
 10/6 Flagstaff Family Food Center 3:30p—6:00p. See Mary Grove.

Refer to e-mailed Parish Updates for additional events and details.



Holy Cross Greek Orthodox Church

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Services Schedule:

Orthros 9:00 AM Divine Liturgy 10 AM

Bulletin for Sunday, September 16, 2018

Afterfeast of the Holy Cross

Hymns of The Day

Resurrectional Apolytikion in the Grave Mode

O Lord by Your sacred Cross You abolished death, and granted unto the thief blessed paradise. The Myrrh-bearers ceased lamenting and turned to joy. The apostles did preach the Good News at Your command, that You had risen from the dead O Christ Our God, bestowing Your mercy upon the world ever more.

Apolytikion for Afterfeast of the Holy Cross in the First Mode

Save O Lord, O Lord Your people, and bless Your inheritance. Grant victory to the faithful against the adversaries of the Faith, and protect Your people through Your Holy Cross, Your Holy Cross.

Apolytikion for Great Martyr Euphemia in the Third Mode

O Euphemia, Christ's comely virgin, thou didst fill the Orthodox with gladness and didst cover with shame all the heretics; for at the holy Fourth Council in Chalcedon, thou didst confirm what the Fathers decreed aright. O all-glorious Great Martyr, do thou entreat Christ God that His great mercy may be granted unto us.

Holy Cross Church Apolytikion in the First Mode

Save, O Lord Your people, and bless Your inheritance; grant victory to the faithful against the adversaries of the Faith, and protect Your people by the power of Your Cross.

Seasonal Kontakion in the Fourth Mode

Lifted up on the Cross by Your free will, Christ God, grant mercies to the new commonwealth that bears Your name. Gladden our faithful rulers by Your power, giving them victories over their adversaries. May Your alliance be for them a weapon for peace, an invincible standard.

Epistle Readings

For The Elevation of the Venerable and Life-Giving

Cross

Prokeimenon. Grave Mode, Psalm 98.9,1

Exalt the Lord our God.

Verse: The Lord reigns; let the people tremble

The reading is from St. Paul's First Letter to the Corinthians

1:18-24

Brethren, the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

For The Sunday after Holy Cross

Prokeimenon. Grave Mode, Psalm 28.11,1

The Lord will give strength to his people.

Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The reading is from St. Paul's Letter to the Galatians 2:16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

The Wisdom of the Fathers

If you would be victorious, taste the suffering of Christ in your person, that you may be chosen to taste His glory. For if we suffer with Him, we shall also be glorified with Him. Blessed are you if you suffer for righteousness' sake. Behold, for years and generations the way of God has been made smooth through the Cross and by death. The way of God is a daily Cross. The Cross is the gate of mysteries.

St. Isaac the Syrian

The Orthodox Way: Revised Edition, SVS Press, p. 129

When, on this day, we look at the precious Cross of Christ, in faith let us adore it, let us rejoice, and embrace it ardently, beseeching our Lord, who of His own choice gave Himself to be crucified on it, to make us worthy of adoring His most precious Cross so that, free from all defilement, we may attain the day of Resurrection.

Orthros for the Adoration of the Holy Cross

Interior crosses can found at all times, and more easily than exterior ones. You have only to direct your attention to yourself and examine yourself with a sense of repentance, and a thousand interior crosses will at once present themselves to you. . . Interior crosses are sometimes so burdensome that the sufferer can find no consolation whatever in anything. All this can happen to you too! But in whatever position you may be, and whatever sufferings of the soul you may feel, do not despair and do not think that the Lord has abandoned you. NO! God will always be with you and will invisibly strengthen you even when it seems to you that you are on the very brink of perdition.

St. Innocent of Alaska

The Lenten Spring, SVS Press, p. 148, 19th Century

A Christian's . . . duty is to "take up his cross." The word cross means sufferings, sorrows and adversities. To take up one's cross means to bear without grumblings everything unpleasant, painful, sad, difficult and oppressive that may happen to us in life. . . without expecting any earthly reward in return, but bear it all with love, with joy and with courageous strength.

St. Innocent of Alaska

The Lenten Spring, SVS Press, p. 147, 19th Century

the death of Pope Damasus in 384, and was sent back to his native island about the end of the fourth century. On his return journey, it is likely that he passed through Tours and met Saint Martin; what is certain is that many churches and cells associated with Saint Ninian, including his own cathedral in Whithorn, were named in honour of Saint Martin. When Saint Ninian returned to Cumberland, he established monasteries that fostered both the life of prayer and missionary labours. By his preaching, his godly life, and his miracles, he ministered to his own countrymen, the Britons, and also converted many of the pagan Picts, who inhabited the northern regions (in today's Scotland). He reposed in peace at his see of Whithorn in Galloway in 432.

Gospel Readings

For The Elevation of the Venerable and Life-Giving Cross

The Gospel According to John 19:6-11, 13-20, 25-28, 30

At that time, when the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God."

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home. Then when Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

**Edith the Nun
of Wilton Abbey**



**Euphemia the
Great Martyr**



**Sebastiana, Disciple of
St. Paul the Apostle**



**Dorotheos the
Hermit of Egypt**



Melitina the Martyr



Gospel Readings (continued)

For The Sunday after Holy Cross

The Gospel According to Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Children and young adults

ages 8-18

If you would like to participate in reciting epistles, psalms and other readings during the Divine Liturgy or other services, please contact Jaci Norton and let her know! Your participation is highly desired and a great way to support the church!

No previous experience required!

A big THANK YOU to all who came and supported the OPEN HOUSE yesterday! It was a lot of fun and a great way to introduce Holy Cross to the greater Flagstaff community!

Saints and Feasts Commemorated

The Feast of the Universal Exaltation of the Precious and Life-Giving Cross (September 14)

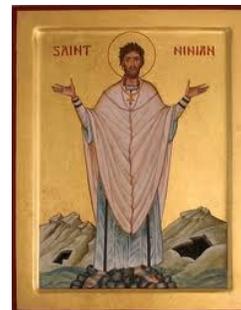


Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be

that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

Afterfeast of / Sunday after Holy Cross (September 16)

Ninian the Enlightener of Scotland



Saint Ninian was born in Cumberland in Britain around the year 360, about a half century after the Emperor Constantius Chlorus died in the British city of York, and his son Constantine, who was with him when he died, was proclaimed Emperor. Ninian was born of Christian parents of noble lineage, at a time when paganism was still strong in his native land. As a young man he went to Rome, where he spent many years in study and ascetical struggles. At Rome, Saint Ninian was consecrated some time after