

## CALENDAR

**Sunday 9/14: WINE & OIL**

**Universal Elevation of the Precious  
& Life-Giving Cross**

8:30a Orthros (Matins)

9:45a Service of the Holy Cross  
& Divine Liturgy

**Monday 9/15:**

**Gt-Martyr Nikitas**

**Tuesday 9/16:**

**Gt-Martyr Euphemia**

**Wednesday 9/17: STRICT FAST**

**Sophia and her daughters:**

**Faith, Hope & Love**

**Thursday 9/18:**

**Eumenios, Bishop of Gortyna**

6:30p Parish Council

**Friday 9/19: STRICT FAST**

**Martyrs Trophimus, Sabbatius,  
& Dorymedon**

**Saturday 9/20:**

**Saturday After the Elevation**

[No Vespers due to Catholic Cursillo]

**Sunday 9/21:**

**Sunday After the Elevation of the  
Cross**

8:30a Orthros (Matins)

9:45a Divine Liturgy

## ANNOUNCEMENTS

- ♦ Fr. Andreas will be out of town this afternoon until Wednesday morning representing our Metropolis at the Archdiocese Finance Committee meeting.
- ♦ **On the weekends of Sep. 20-21, Oct. 25-26 and Nov. 15-16 there will be no service of Saturday evening Great Vespers** due to the Catholic Cursillo movement using the chapel during those time periods. As we do not own our own temple, nor do we have a formal lease, we are restricted from offering the fullness of our Orthodox Typikon when the chapel owners have made other plans.

...The crown of thorns, the robe, the reed, the blows, the smiting on the cheek, the spittings, the irony. These things, if continually meditated on, are sufficient to take down all anger; and if we be mocked at, if we suffer injustice, let us still say, "The servant is not greater than his Lord"...For He went forth bearing the Cross as a trophy over the tyranny of death: and as conquerors do, so He bare upon His shoulders the symbol of victory.

**St. John Chrysostom**

*Homily 84 & 85 on John 18-19, 4th Century*



# HOLY CROSS GREEK ORTHODOX CHURCH



METROPOLIS OF  
SAN FRANCISCO

## THE UNIVERSAL ELEVATION OF THE PRECIOUS & LIFE-GIVING CROSS September 14, 2014

### WELCOME VISITORS!

We are pleased that you have joined us today. In order to receive Holy Communion in the Greek Orthodox Church, one must be Baptized and/or Chrismated in the Christian Orthodox Faith. The Orthodox Church understands Holy Communion as a sign of unity. If you are interested in learning more about Christian Orthodoxy, please contact our priest, Father Andreas. Communicants should prepare themselves through fasting, prayer and confession. All Christians are invited to come forward at the dismissal of the Divine Liturgy to receive the holy bread, called *Antidoron*, which is offered to everyone as a blessing when they leave.

Rev. Presbyter Andreas MacLean, BA, MDiv, Proistamenos (Presiding Priest)  
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# TROPARIA AND READINGS

## Entrance Hymn

Exalt the Lord our God, and worship the footstool of His feet: for He is holy. Save us O Son of God Who were crucified in the flesh, we sing to You: Alleluia.

## Apolytikion of the Cross 1<sup>st</sup> 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.

## Apolytikion in Greek & phonetics

Σῶσον, Κύριε, τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

SO-son KEE-ri-e ton la-ON soo, keh ev-LO-yee-son teen klee-ro-no-MEE-an soo, NEE-kas tees va-see-lef-SEE ka-TA var-VAR-on tho-ROO-me-nos, keh to son fee-LA-ton thi-A too stav-ROO soo po-LEE-tev-ma.

## Kontakion of the Cross 4<sup>th</sup> 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.

## Anti-Trisagion

Your Cross we venerate, O Master, and Your holy resurrection we glorify.

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## Orthros Reading: Gospel according to St. John 12:28-36

The Lord said, "Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world, now shall the ruler of this world be cast out: and I, when I am lifted up from the earth, will draw all men to myself." He said this to show by what death he was to die. The crowd answered him, "We have heard from the law that the Christ remains for ever. How can you say that the Son must be lifted up? Who is this Son of man?" Jesus said to them, "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light."

## Apostolic Reading: St. Paul's First Letter to 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.

## Holy Gospel Reading: Gospel according to St. 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.