

Saintly Notes

Exaltation of the Holy Cross (September 14)

Two events in connection with the Honorable Cross of Christ are commemorated on this day: first, the finding of the Honorable Cross on Golgotha and second, the return of the Honorable Cross from Persia to Jerusalem. Visiting the Holy Land, the holy Empress Helena decided to find the Honorable Cross of Christ. An old Jewish man named Judah was the only one who knew where the Cross was located, and, constrained by the empress, he revealed that the Cross was buried under the temple of Venus that Emperor Hadrian had built on Golgotha. The empress ordered that this idolatrous temple be razed and, having dug deep below it, found three crosses. While the empress pondered on how to recognize which of these was the Cross of Christ, a funeral procession passed by a dead man. When they placed the first and second cross on the dead man, the dead man lay unchanged. When they placed the third cross on him, the dead man came back to life. By this they knew that this was the Precious and Life-giving Cross of Christ. They then placed the Cross on a sick woman, and she became well. The patriarch elevated the Cross for all the people to see, and the people sang with tears: "Lord, have mercy!" Empress Helena had a silver case made and set the Honorable Cross in it. Later, the Persian Emperor Chozroes conquered Jerusalem, enslaved many people, and took the Lord's Cross to Persia. The Cross remained in Persia for fourteen years. In the year 628 the Greek Emperor Heraclius defeated Chozroes and, with much ceremony, returned the Cross to Jerusalem. As he entered the city Emperor Heraclius carried the Cross on his back, but suddenly was unable to take another step. Patriarch Zacharias saw an angel preventing the emperor from bearing the Cross on the same path that the Lord had walked barefoot and humiliated. The patriarch communicated this vision to the emperor. The emperor removed his raiment and, in ragged attire and barefoot, took up the Cross, carried it to Golgotha, and placed it in the Church of the Resurrection, to the joy and consolation of the whole Christian world.

(The Prologue from Ochrid, Lazarica Press, 1985)

Exaltation of the Holy Cross

September 14, 2008



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All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. Philip Pelikan, Priest
The Rev. David Keim, Deacon

September 14, 2008

The Saints Whom We Remember

Rest of John Chrysostom, Archbishop of Constantinople;
Venerable-Martyr Makarios the New of Thessalonika;
Venerable-Martyr Joseph of Dionysiou monastery on Athos

This Week's Schedule

Today: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy
Mon.–Friday: Church Office Closed
Wednesday: 3rd Hour Prayer (CANCELLED); 6:30p Vespers
Saturday: 5:30p Great Vespers
Sunday: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy

Third Antiphon

for the Exaltation of the Holy Cross
Tone 1

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them give thanks to Thy great Name, for it is holy.

Troparion of the Holy Cross: O Lord, save Thy people, and bless Thine inheritance, granting to Thy people victory over all adversaries, and by the power of Thy Cross preserving Thine Estate.

Entrance Hymn

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who was crucified in the flesh; who sing to Thee. Alleluia.

Troparion

for the Exaltation of the Holy Cross
Tone 1

See above.

Kontakion

for the Exaltation of the Holy Cross
Tone 4

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

The Anti-Trisagion

Before Thy Cross we bow down in worship, O Master, and . . .

Epistle and Gospel

Today and Next Sunday

Today: (See insert)

Next Sunday:

Epistle: Gal. 2:16–20

Gospel: Mark 8:34—9:1

Alegalynarion

Tone 8

Magnify, O my soul, the most precious Cross of the Lord.

Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by Whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

Communion Hymn

Tone 8

The light of Thy countenance hath been impressed on us, O Lord. Alleluia.

After Communion

Instead of “We have seen the true light . . .” sing the Troparion of the Holy Cross (see above)

Parish Notes

Altar Servers Today

Steven Wynne, Matthew Wynne, Del Dillard, Noah Keim, Micah Keim, Johannes Kibret.

Special Attention

- **Church School and Adult Class.** Note that Church School and Adult Class begin today. Please enroll you children and, whether or not you have children, attend Fr. Nicholas' class in the nave. The knowledge that we gain in these classes will be beneficial for our spiritual growth. Please don't miss

these educational opportunities in our parish.

- **Dismissal By Rows.** This morning the ushers will be dismissing the people by rows starting at the front of the nave. Please remain seated until your row is dismissed. This will be a trial period to determine if we can decrease the confusion and noise that erupts during our normal dismissal procedure. This should also help to eliminate the bottleneck that forms in the narthex while waiting to enter the parish hall for coffee hour.
- **Orthodox Book Fellowship.** The OBF groups this year will be studying and discussing the so-called Apocryphal books of the Bible using the New Orthodox Study Bible and its excellent notes. If you are interested in joining one of these groups this year, please see Deacon David Keim.
- **Introduction to Orthodoxy Class.** Fr. Nicholas will begin this fall class on Wednesday nights from 7:30–9:00p starting October 1. All are welcome to attend, especially the catechumens.
- **Kh. Barbara and Fr. Nicholas Away This Week.** They will be enjoying a 40th Wedding Anniversary cruise in the Caribbean, and will return the week of the 22nd. During Fr. Nicholas' absence please contact Dn. David Keim (388-7962) if there is an emergency.

“May it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”
(Gal. 6:14)

Epistle and Gospel Readings

Prokeimenion:

Exalt ye the Lord our God.

The Lord reigneth; let the people tremble.

†Epistle: 1 Cor. 1:18–24 (RSV)

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.

†Gospel: John 3:13–17 (RSV)

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, “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 art Thou from?” But Jesus gave no answer. Pilate therefore said to Him, “Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?” Jesus answered him, “You would have no power over Me unless it had been given you from above.

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 led him away, 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, with 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.

Now standing by the Cross of Jesus were His mother, and his mother’s sister, Mary the wife of Cleopas, 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. After this, Jesus, knowing that all was now fulfilled, said, “It is finished”; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

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A Word from Our Fathers

“A repentant sinner is more pleasing to God than a person who has not sinned, but is haughty. It is better having sinned, to repent, than not sinning and to be proud of it. The Pharisee refrained from sin, but for being puffed up and condemning the Publican, he was deprived of his righteousness before God; but the Publican, having sinned greatly, through the humble acknowledgement of this and enduring the reproaches of the Pharisee, received not only the forgiveness of sins, but he surpassed the justification of the Pharisee.”

“Sins are like walnuts—you split open the shell, but the meat is hard to extract.”

(St. Ambrose of Optina)

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