

WELCOME TO
SAINT NICHOLAS ANTIOCHIAN
ORTHODOX CHURCH

Sunday, September 19th, 2021

Sunday after the Elevation of the Holy Cross – Tone 4/Eothonon 2

Today's Hymns and Readings

Resurrectional Apolytikion Tone 4: Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

Apolytikion of the Elevation of the Holy Cross Tone 1: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

Troparion of St. Nicholas the Wonderworker: In truth you were revealed to your flock, as a rule of faith, a model of meekness and a teacher of self-control. Therefore, you have won the heights by humility, riches by poverty. Holy father Bishop Nicholas, intercede with Christ our God that our souls may be saved.

Kontakion of the Elevation 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.

Trisagion Hymn:

English: Holy God, Holy Mighty, Holy Immortal. Have mercy on us.

Arabic: Qudduson ullah, Qudduson ulqawi, Qudduson ullahdhi, la yamut urhamna.

Greek: Agios O Theos, Agios Ischiros, Agios Athanatos, eleison imas.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen. Holy Immortal have mercy on us. With strength!

Holy God, Holy Mighty, Holy Immortal. Have mercy on us.

The Epistle

How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.

The Reading is from the Epistle of St. Paul to the Galatians 2:16-20

Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, 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, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

The Holy Gospel

The Reading from the Holy Gospel is according to St. Mark 8:34-9:1

The Lord said, "If any man would 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 soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of 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."



Elevation of the Holy and Life-Giving Cross

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Lord have mercy." This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.


The holy day of the Elevation of the Cross, although it has an obviously "political" origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by "victories" of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.



Parish Treasury Report

2021	August 2021	YTD
Income:	\$17,665.63	\$122,143.34
Expense:	\$19,923.02	\$117,978.27

9/5/2021 Checkbook: \$53,136.07 Mortgage: \$113,824.09



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Saint Nicholas Orthodox Church is a parish in the Diocese of Miami and the Southeast within the Antiochian Orthodox Christian Archdiocese of North America

(Domse.org ✧ Antiochian.org)

Welcome to our church community! We are blessed to have you worshipping with us today. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to first century Antioch, the city in which the disciples of Jesus Christ were first called "Christians" (Acts 11:26). The Orthodox Church is the oldest and second largest Christian group in the world. We are called by God our creator to worship and follow Him, and to proclaim to the world His message of love, peace and salvation.

