

# Fourteenth Sunday After Pentecost *Feast of the Exaltation of the Cross* September 14, 2025

*On September 14th we Commemorate  
The Universal Exaltation of the Precious and Life-Giving Cross.  
Repose of John Chrysostom, Archbishop of Constantinople.*



*Icon of the Exaltation of the Cross*

## Holy Wisdom Orthodox Mission

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Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Paraklesis, Most Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

*Holy Wisdom Orthodox Mission  
is a Parish in the Diocese of the West  
of the Orthodox Church in America*

*Under the Spiritual and Ecclesiastical Jurisdiction of  
Archbishop Benjamin of San Francisco and the West*



## EPISTLE AND GOSPEL READINGS

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Epistle for the Feast of the Elevation of the Holy Cross  
(125) 1 Corinthians 1:18-24

**BRETHREN:** The message of the Cross is foolishness 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 bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Gospel for the Feast of the Elevation of the Holy Cross  
(60) John 19:6-11, 13-20, 25-28, 30

**AT THAT TIME:** when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But 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 delivered Him to them to be crucified. Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom *Continued on page 3*

*Continued from Page 2* ☞ He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain 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. Then the soldiers came and broke the legs of the first and of the other who was 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 immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

### REFLECTION ON THE SUNDAY GOSPEL

#### Feast of the Elevation of the Cross

*In the Name of the Father and of the Son and of the Holy Spirit.*

*“For 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” (1 Corinthians 1:18).*

To those who are sick and ill, good and wholesome food seems unpleasant, friends and relations are burdensome, and daily chores seems unbearable or unimportant.

It is much the same for those who are spiritually infirm, especially those who are perishing in their souls. Things that are spiritually profitable seem unpleasant, those who are entrusted with the care of our souls appear meddlesome, and even simple things like daily prayer seem impossible or superfluous.

There is of course nothing wrong with good food, or friends, or daily chores. Nor do these things “make us sick;” rather, it is the sickness that causes these things to seem unpleasant.

Likewise, there is nothing intrinsically unpleasant about spiritually profitable activities, our spiritual fathers, or our daily prayers. Instead, it is our spiritual weakness that causes them to seem undesirable.

Sometimes, those who are mentally very ill hate those who take care of them and even resist their treatment. In the same way, those who are spiritually ailing may despise and even revile those who are appointed as shepherds of souls in the Church.

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*Continued from Page 3* ☞ It is a strange and ironic fact, that sick people often push away the very things that could help restore their health.

Saint Paul says that “the word of the Cross is folly to those who are perishing,” which means that the Gospel of Christ may seem useless or even repugnant to those who are spiritually weak.

If we find ourselves in this condition, it is time to rush to the “hospital of souls” – the Church! Only there will we find our “treatment” in confession and our “medicine” in the Holy Mysteries.

We desperately need to hear the word of God: “*faith comes from what is heard, and what is heard comes by the preaching of Christ*” (Romans 10:17). Indeed, His words are truth and can heal our souls.

We also have a desperate need to believe in the salvation which Christ wrought for us on the Cross: “*...to us who are being saved (the word of the cross) is the power of God.*”

We desperately need to come and receive the precious and life-giving Body and Blood of our Lord Jesus Christ in Holy Communion; for “*he who eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day ... (he) abides in Me, and I in him*” (John 6:54, 56).

*Amen.*

### HOMILY ON THE SUNDAY GOSPEL

#### The Elevation of the Cross

*In the Name of the Father and of the Son and of the Holy Spirit.*

As Orthodox Christians we all know how important the Cross is in our Faith.

The Cross is the central fact of the Faith, it is where Christ was crucified, as we have heard in today’s Gospel. It is also written in the Gospels that by losing our life through the Cross, we save our life. The way of the Cross is the way of dying to self and living for God, just as Jesus Christ lived for us.

The spoiled child who lives for himself will not share his toys. He is lonely and bored; he has no-one to play with. His life is lost.

The spoiled man or woman who lives for himself will not share his life. He is lonely, separated or divorced, living singly and in futility. His life is lost.

The spoiled couple living for themselves will not share their lives with children; they want to make money in their careers. They grow old and frustrated, and it becomes too late to have children. Their lives are lost.

The spoiled rich man living for himself will not share his money. He will lie forgotten in the grave; his money taken by the government. In the end, his futile life contains nothing to be remembered for. His life is lost.

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## 5 HOMILY ON THE SUNDAY GOSPEL (CONTINUED)

*Continued from Page 4* ☩ The spoiled nation living for itself will not share its territory. It lives besieged because of its egoism, hated by its neighbors. Its life is lost.

The spoiled ruler living for himself gains the whole world, controlling territories and peoples. He is unloved, hated by all peoples. His life is lost.

If we live selfishly, we will lose everything. Our life will be lost in lonely boredom, and we will die alone.

On the other hand, the history of the Church teaches us that the saints, who lived for Christ, were neither lonely nor bored, neither futile nor lost.

By living for the Cross of Christ, not only do they not taste of death at the Last Judgment, but even more, they did not even taste of death when they departed this life, for they live in the Kingdom of heaven with God and all His holy ones.

The Saints, especially the martyrs, appeared to lose everything in crucifying themselves to the world. But they gained everything, even the Kingdom of heaven of which they had a foretaste here on earth and which they now enjoy.

By living through the Cross, separating ourselves from the world and its vain pursuits and enticements, we also can taste the Kingdom of God. We can experience joy – even in moments of tragedy and disappointment.

The Cross is our instrument of victory, the means of exaltation, because we no longer lock ourselves up, selfishly trying to hang on to the things of this world, sharing nothing, but instead we give up all to others in this world and gain the Kingdom of God in the world to come.

*Amen.*

*Reverend Andrew Phillips*

*Saint John's Orthodox Church, Colchester, England*

## EXALTATION OF THE PRECIOUS CROSS

The pagan Roman Emperors tried to obliterate the holy places where our Lord Jesus Christ suffered and rose from the dead, so that they would be forgotten. Emperor Hadrian (AD 117-138) ordered that Golgotha and the Lord's Sepulcher be buried, and that a temple in honor of the pagan "goddess" Venus and a statue of the pagan "god" Jupiter be placed there.

Pagans gathered at this place and offered sacrifice to idols. Eventually after 300 years, by Divine Providence, the Christian holy places, the Sepulcher of the Lord, and the Life-giving Cross, were discovered and opened for veneration by Saint Helena.

This took place during the reign of her son, Emperor Constantine the Great (AD 306-337), after his victory over Maxentius (AD in 312), who ruled the Western part of the Roman Empire, and over

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## EXALTATION OF THE PRECIOUS CROSS (CONTINUED) 6

*Continued from Page 5* ☩ Licinius, the ruler of its Eastern part. In AD 323 Constantine became the sole ruler of the vast Roman Empire.

In AD 313 Saint Constantine issued the Edict of Milan, by which Christianity was legalized and persecutions against Christians in the Western half of the Empire were stopped. Although Licinius had signed the Edict of Milan in order to oblige Constantine, he continued his cruel persecutions against Christians. Only after his conclusive defeat did the Edict of Milan extend also to the Eastern part of the Empire.

The Holy Equal of the Apostles Emperor Constantine, triumphing over his enemies in three wars, with God's assistance, had seen the Sign of the Cross in the heavens. Written beneath were the words: "*By this you shall conquer.*"

Desiring to find the Cross upon which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helena, to Jerusalem, providing her with a letter to Saint Makarios, the Patriarch of Jerusalem.

Saint Helena journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings, and where the Mother of God was buried after her Dormition.

Although no longer young, the Empress she set about completing the task with enthusiasm. In her search for the Life-giving Cross, she questioned both Christians and Jews, but for a long time her search remained unsuccessful.

Finally, she was directed to a certain elderly Jewish man named Jude who stated that the Cross was buried beneath the temple of Venus. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Lord's Tomb was uncovered. Not far from it were three crosses, and a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body.

In order to discover on which of the three crosses the Savior had been crucified, Patriarch Makarios alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead man, he was restored to life. After witnessing the raising of the dead man, everyone was convinced that the Life-giving Cross had been found.

Another miracle took place during the discovery of the Cross. A woman who was close to death was healed by the shadow of the Holy Cross. Saint Helena took part of the Life-giving Wood and nails with her to Constantinople.

Christians came in huge crowds to venerate the Holy Cross, beseeching Saint Makarios to lift the Cross, so that those far off could see it. The Patriarch and other spiritual leaders lifted the Holy Cross, and the

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## 7 EXALTATION OF THE PRECIOUS CROSS (CONTINUED)

*Continued from Page 6* ☛ people prostrated themselves before the Honorable Wood, saying “*Lord have mercy.*” This solemn event occurred in AD 326.

The elderly Jewish man, Jude, and other Jews believed in Christ and were baptized. Jude was given the name Kyriakos, and later he was consecrated as the Bishop of Jerusalem. He suffered a martyr’s death for Christ during the reign of Emperor Julian the Apostate (AD 361-363).

Saint Constantine ordered a spacious church to be built at Jerusalem in honor of the Resurrection of Christ, including under its roof both Golgotha and the Life-giving Tomb of the Lord. The church was built in ten years.

Saint Helena did not survive until the dedication of the church, having reposed in AD 327. The church itself was consecrated on September 13, 335, and this event was commemorated yesterday. On the following day, September 14, the feast of the Exaltation of the Honorable and Life-giving Cross was first celebrated.

Another event connected to the Cross of the Lord is remembered also on this day, its return to Jerusalem from Persia after a fourteen-year captivity.

During the reign of the Byzantine Emperor Phokas (AD 602-610) the Persian king Khozróēs II attacked Constantinople, defeated the imperial army, and plundered Jerusalem, capturing both the Life-giving Cross of the Lord and the Holy Patriarch Zachariah (AD 609-633). The Cross remained in Persia for fourteen years, and only under Emperor Heráklíos (AD 610-641) was the Lord’s Cross returned to the Christians after the defeat of Khozróēs and the conclusion of peace with his successor and son Syroēs.

With great solemnity the Life-giving Cross was transferred to Jerusalem from Persia. Emperor Heráklíos himself, wearing a crown and his royal purple garments carried the Cross of Christ. The Emperor was accompanied by Patriarch Zachariah.

But, at the gates by which they ascended Golgotha, the Emperor stopped suddenly and was unable to proceed. The holy Patriarch explained to the Emperor that an Angel of the Lord was blocking his way.

Emperor Heráklíos was advised to remove his royal clothing and to walk barefoot, since He Who bore the Cross for the salvation of the world, our Lord Jesus Christ, had made His way to Golgotha in all humility.

Emperor Heráklíos then exchanged his royal garments with a simple man and, thus in humble clothing, and without further hindrance he carried the Cross of Christ into the church.

In a sermon on this Feast of the Exaltation of the Cross, Saint Andrew of Crete says: “*The Cross is exalted, and everything true is gathered together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast.*”

## HYMNS AT THE DIVINE LITURGY

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### At the First Antiphon

REFRAIN: Through the prayers of the Theotokos, O Savior, save us.

### At the Second Antiphon

REFRAIN: O Son of God, crucified in the flesh, save us who sing to Thee: Alleluia.

*Glory..., both now...*

Only-begotten Son and immortal Word of God...

### At the Third Antiphon

#### Tone 1, Troparion of the Feast

REFRAIN: 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.

#### Entrance Verse

PRIEST: Extol the Lord our God: worship at His footstool for He is holy.

#### Tone 1, Troparion of the Feast

O Lord, save Thy people...

#### Tone 4, Kontakion of the Feast

As Thou wast voluntarily raised upon the Cross for our sake, • grant mercy to those who are called by Thy Name, O Christ God; • make all Orthodox Christians glad by Thy power, • granting them victories over their adversaries • by bestowing on them the invincible trophy, Thy weapon of peace.

#### Instead of the Trisagion, we sing:

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

#### Tone 7, Prokeimenon

Extol the Lord our God: worship at His footstool for He is holy. (*Ps. 98:5*)

#### Tone 8, Instead of “It is truly meet...,” we sing:

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

Thou art a mystical Paradise, O Theotokos, • who, though untilled, hast brought forth Christ; • through Him the life-bearing wood of the Cross was planted on earth. • Now at its Exaltation, • as we bow in worship before it, we magnify thee.







## Евангелие

Первосвященники и старейшины собрали совет против Иисуса, чтобы убить Его. И привели Его к Пилату, и говорят: возьми, возьми, распни Его! Пилат говорит им: возьмите Его вы и распните, ибо я не нахожу в Нем вины. Иудеи отвечали ему: мы имеем закон, и по закону нашему Он должен умереть, потому что сделал Себя Сыном Божиим. Пилат, когда услышал это слово, больше убоялся, и опять вошел в преторию, и сказал Иисусу: откуда Ты? Но Иисус не дал ему ответа. Пилат говорит Ему: мне ли не отвечаешь? не знаешь ли, что я имею власть распять Тебя и власть имею отпустить Тебя? Иисус отвечал: ты не имел бы надо Мною никакой власти, если бы не было дано тебе свыше. Пилат, услышав это слово, вывел вон Иисуса и сел на судилище, на месте, называемом Лифостротон, а по-еврейски Гаввафа. Тогда была пятница пред Пасхою, и час шестой. И сказал Пилат Иудеям: се, Царь ваш! Но они закричали: возьми, возьми, распни Его! Пилат говорит им: Царя ли вашего распну? Первосвященники отвечали: нет у нас царя кроме кесаря. Тогда наконец он предал Его им на распятие. И взяли Иисуса и повели. И, неся крест Свой, Он вышел на место, называемое Лобное, по-еврейски Голгофа; Там распяли Его и с Ним двух других по ту и по другую сторону, а посреди Иисуса. Пилат же написал и надпись и поставил на кресте. Написано было: Иисус Назорей, Царь Иудейский. Эту надпись читали многие из Иудеев, потому что место, где был распят Иисус, было недалеко от города, и написано было по-еврейски, по-гречески, по-римски. При кресте Иисуса стояли Мать Его, и сестра Матери Его Мария Клеопова, и Мариа Магдалина. Иисус, увидев Мать и ученика тут стоящего, которого любил, говорит Матери Своей: Жено! се, сын Твой. Потом говорит ученику: се, Мать твоя! И с этого времени ученик сей взял Ее к себе. После того Иисус, зная, что уже все совершилось, Преклонив главу, предал дух. Но как тогда была пятница, то Иудеи, дабы не оставить тел на кресте в субботу, ибо та суббота была день великий, просили Пилата, чтобы перебить у них голени и снять их. И так пришли воины, и у первого перебили голени, и у другого, распятого с Ним; Но, пришедши к Иисусу, как увидели Его уже умершим, не перебили у Него голени, Но один из воинов копьем пронзил Ему ребра, и тотчас истекла кровь и вода. И видевший засвидетельствовал, и истинно свидетельство его. (Ин. 19, 6-11, 13-20, 25-28, 30-35)

## Протопресвитер А. Шмеман Праздник Воздвижения Креста Господня



*Во имя Отца и Сына и Святого Духа.*

Столетиями в этот день в соборах архиереев, окруженный сонмом духовенства, посередине храма, поднимал высоко над молящимися крест и осенял им на все четыре стороны, а хор в это время громогласно пел: «Господи, помилуй!»

Это был праздник христианской империи, родившейся под знаком Креста, в день, когда император Константин увидел в знамении Крест и слова: «Сим победиши...» Праздник победы христианства над царствами, культурами и цивилизациями, праздник того христианского мира, который распался, распадается на наших глазах.

Да, и в нынешнем году, как каждый год, будет совершаться этот торжественный древний обряд. И будет радостно петь хор: «Крест — царей держава, крест — красота вселенной».

Но вокруг храма будет греметь громадный город, безучастный к этому сокровенному торжеству, никак с ним не связанный, миллионы людей будут продолжать жить повседневной жизнью, волнениями, интересами, радостями, горестями, никакого отношения к тому, что совершается в храмах, не имеющими. Так как же держаем мы повторять эти слова победы, повторять снова и снова о Кресте, что он — несокрушимая победа?

Надо, увы, признать, что многие, многие христиане не знали бы, пожалуй, что ответить на эти вопросы. Многие христиане как бы привыкли к тому, что загнана Церковь на задворки жизни, изгнана из культуры, из жизни, из школы — отовсюду. Многие христиане удовлетворены тем, что им с презрением позволяют «исполнять свои обряды», лишь бы они вели себя тихо и послушно и не мешали миру строить свою жизнь — без Бога, без Христа, без веры, без молитвы. Они, эти усталые христиане, уже почти и не помнят, что сказал Христос в ночь, когда шёл Он к распятию: «В мире печальны будете, но мужайтесь, ибо Я победил мир».

Но, думается мне, если мы празднуем этот праздник Воздвижения Креста, если повторяем древние слова победы и торжества, то не для того, чтобы только вспоминать победы прошлого, вспоминать то, что было и чего больше нет. А для того, должно быть, чтобы поглубже вдуматься в смысл самого этого слова «победа» в христианской вере.

14 сентября 2025 г.

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2 ☞ Может быть, только теперь, лишённые внешней силы, внешней победы, поддержки властей, неисчислимых богатств, лишённые всего того, что казалось символом, знаком победы, мы оказываемся способными понять, что, может быть, и не было всё это настоящей победой.

Да, золотом, серебром и драгоценными камнями был разукрашен этот Крест, что воздвигался руками священников над людскими толпами, но ни золото, ни серебро, ни драгоценные камни не способны затмить подлинный и изначальный смысл Креста: орудие позорной и мучительной казни, к которому гвоздями прибит всеми брошенный, задыхающийся от боли и жажды человек.

И будем иметь мужество спросить себя: не потому ли и погибли все эти христианские царства и культуры, не потому ли поражением обернулась победа, что ослепли мы, христиане, к последнему смыслу, последнему содержанию главного символа. Решили, что золотом и серебром можно затмить этот смысл и что всё, что хочет от нас Бог, — это чтобы мы совершали поклонение прошлому.

Но почитать Крест, воздвигать его, петь про победу Христа — не значит ли это, прежде всего, верить в Распятого, верить, что крестный знак — это знак одного потрясающего, единственного по своему смыслу поражения, которое — только в силу того, что оно поражение, только в меру приятия его как поражения — и становится победой и торжеством.

Нет, не для внешней победы пришёл в мир Христос: Ему предложено было Царство, и Он отверг его. В момент предательства Его на смерть, Он сказал: «Неужели вы думаете, что Я не мог бы умолить Отца Моего послать легионы ангелов, которые защитили бы Меня?» Но никогда не был Христос больше Царём, чем когда, окружённый злобной и улюлюкающей толпой, шёл Он к Голгофе, неся на плечах Крест Свой. Никогда не была так очевидна царственность Его и сила, как в тот час, когда вывел Его Пилат к толпе, одетого в багряную одежду, приговорённого к смерти преступника, с терновым венком на голове, и когда сказал Пилат беснующейся толпе: «Се, Царь ваш!»

Ведь только тут вся тайна христианства, и потому победа его — в радостной вере, что в этом отверженном, распятом и осуждённом воссияла в мир любовь Божья, открылось Царство, над которым никто не имеет никакой власти. Только принять Христа должен каждый из нас, принять всем сердцем, всей верой, всей надеждой. Иначе всё равно не имеют смысла никакие внешние победы.

И может быть, нам нужно было это внешнее поражение христианского мира, нужно было это оскудение и отвержение, дабы

☞ 4

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14 сентября 2025 г.

3 ☞ очистилась наша вера от всякой земной гордыни, от надежды на внешнюю силу, на внешнюю победу. Чтобы очистилось наше видение Креста Христова, который возносится над нами и над миром, даже если мы и мир не видим этого.

Возносится и побеждает, несмотря ни на что. «Крест — красота Вселенной». И в каких бы ни был человек потёмках, сколь внешне ни торжествует в мире зло, сердце знает и слышит: «Мужайтесь, Я победил мир».

Аминь.



Этот праздник первоначально установлен был в память обретения Честного и Животворящего Креста Господня (в 326 году) равноапостольною царицею Еленою, матерью первого христианского императора Константина Великого, а с VII века с этим днем стало соединяться воспоминание о возвращении Животворящего Креста из Персии греческим императором Иракием (в 620-е годы). Как при обретении, так и при поставлении Креста, возвращенного из Персии, патриарх, дабы дать возможность всем собравшимся на торжество видеть святыню, воздвигал, то есть поднимал, Крест, обращая его ко всем четырем сторонам, причем всякий раз народ благоговейно преклонялся, взывая: «Господи, помилуй!» От этого поднятия Креста и праздник получил название: Воздвижение Креста Господня. Так как сила Креста открылась в победах благоверных государей над врагами, и в торжестве христианства над язычеством, то главным песнопением дня Воздвижения служит молитва за народ христианский.

В день праздника Воздвижения установлен пост, подобный обычному посту в среду и пятницу (рыба не разрешается). Он установлен в воспоминание страданий Господа, претерпевшего смерть на Кресте, и для внушения того, что почитание Креста связано с умерщвлением плоти.

Тропарь

Спаси, Господи, люди Твоя, и благослови достояние Твое, победы на сопротивных даруя, и Твое сохраняя Крестом Твоим жительство.

Кондак

Вознесыйся на Крест волею, тезоименитому Твоему новому жительству щедроты Твоя даруй, Христе Боже; возвесели нас силою Твоею, победы дая нам на супостаты, пособие имущим Твое, оружие мира, непобедимую победу.

## Service of the Veneration of the Cross

*The Priest proceeds to stand before the Beautiful Gate, as we chant:*  
Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

*Before the Beautiful Gate, the Priest intones:*

**PRIEST:** Wisdom! Stand aright!

*The Priest proceeds to the center of the church as the Choir chants:*  
*Slavic Obikhod Melody:*

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.

*The hymn may also be chanted according to the Byzantine Melody:*

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

Save, O Lord, Thy people, • and bless Thine inheritance. • Grant victory to the rulers • over all their enemies; • and save Thy commonwealth, • through Thy holy Cross, • (Thy holy Cross).

*The Priest sets the Cross down, makes three prostrations, and chants:*  
*Slavic Obikhod Melody:*

Before Thy Cross, • we bow down in worship, O Master, • and Thy holy Resurrection we glorify.

*The hymn may also be chanted according to the Byzantine Melody:*

Τὸν Σταυρόν σου • προσκυνοῦμεν, Δέσποτα • καὶ τὴν ἁγίαν σου • ἀνάστασιν • δοξάζομεν.

Thy Cross • we venerate, O Master, • and we glorify • Thy holy • Resurrection.

*The Choir repeats this hymn thrice, chanting:*

**CHOIR:** Before Thy Cross, we bow down in worship, O Master, • and Thy holy Resurrection we glorify.

*All come forward to venerate the Precious Cross, bowing down before it one by one, while the Choir chants the Troparia of the Feast.*



## Troparia of the Feast

### Tone 2

Come, ye faithful, and let us venerate the life-giving Tree, • upon which Christ, the King of Glory, hath willingly stretched out His hands. • To the ancient blessedness hath He raised us up, • whom the enemy despoiled of old through pleasure, making us exiles far from God. • Come, ye faithful, and let us venerate the Tree whereby • we have been deemed worthy to crush the heads of our invisible enemies. • Come, all ye kindred of the nations, • and let us honor in hymns the Cross of the Lord. • Rejoice, O Cross, perfect redemption of fallen Adam. • Glorifying in thee, our faithful kings laid low by thy might the people of Ishmael. • We Christians kiss thee now with awe, • and glorifying God Who was nailed on thee, we cry aloud: • O Lord, Who was crucified on the Cross, have mercy upon us, • for Thou art good and lovest mankind.

### Tone 8

*Glory..., both..*

Today He Who is in essence unapproachable, • hath become approachable for me and suffereth His Passion, delivering me from passions. • He Who doth grant light unto the blind hath been spat upon by the mouths of transgressors, • and He hath given His back over to scourging for the sake of those that are held captive. • When the pure Virgin, His Mother saw Him on the Cross, she cried aloud in pain: • ‘Woe is me, my Child. What is this that Thou hast done? • Thou Who wast in beauty fairer than all mortal men, • dost now appear without life and form, having neither shape nor comeliness. • Woe is me, my Light. • I cannot bear to look upon Thee sleeping, and I am wounded in the depths of my soul, • a harsh sword hath pierced my heart. • I sing the praises of Thy Passion, I venerate Thy loving-kindness: • O long-suffering One, glory be to Thee.





## Raise the Cross up high!



## WORD SEARCH

Can you find these words in the jumble?

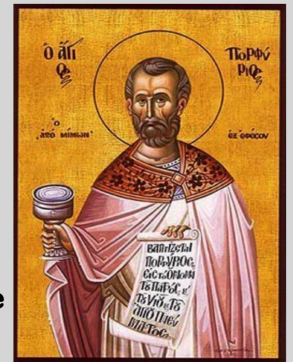
Baptism  
Cross  
Crucifixion  
Elevation  
Entertain  
Feastday  
Joyful  
Mime  
Porphyrios  
Resurrection

C	L	S	L	W	U	N	B	B	V	R	C	M	E	N
S	R	C	V	N	Q	L	C	E	O	Y	S	P	M	O
L	O	O	N	E	F	N	M	J	Y	I	G	B	I	I
H	P	I	S	E	N	T	E	R	T	A	I	N	M	T
B	Y	J	R	S	R	U	V	P	U	E	S	D	Z	C
J	N	X	I	Y	U	M	A	L	Y	L	Z	R	D	E
X	N	S	N	Q	H	B	G	A	D	E	I	V	T	R
Y	Z	C	D	X	O	P	D	I	W	V	V	S	W	R
G	P	C	O	T	J	T	R	W	D	A	Z	B	C	U
A	E	T	D	I	S	S	N	O	U	T	E	F	C	S
C	Q	B	V	A	I	A	F	Z	P	I	P	C	C	E
B	Q	Y	E	J	O	Y	F	U	L	O	T	D	H	R
H	Q	F	Q	T	A	Q	V	U	I	N	P	H	G	W
N	O	I	X	I	F	I	C	U	R	C	H	W	F	R
M	W	U	F	B	Y	C	T	Q	S	X	V	I	P	Z

## WHAT'S IN THE ICON?

Here is another icon of St. Porphyrios the mime.

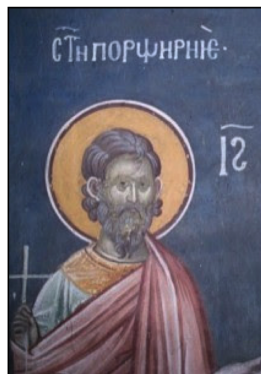
He is holding a scroll with some words. They say, "The servant of God Porphyrios is baptized in the name of the Father, Son, and Holy Spirit," just what he said to the emperor!



## SAINT PORPHYRIOS THE MIME

**Have you ever made fun of** someone or somebody...that maybe you shouldn't have? It might have felt good at the time, but then afterwards, you probably felt really awful!

Tomorrow we celebrate a saint who did just that. Saint Porphyrios lived many, many years ago. That was, of course, a time with no TVs, no internet, and no movies! St. Porphyrios worked in the court of the Emperor Julian, and Porphyrios's job was to entertain him.



On his birthday, Emperor Julian (who wasn't a Christian) wanted to be entertained. He wanted Porphyrios to poke fun at Christians, and do a little skit about Christian baptisms. So, Porphyrios got into a big water font, and he said, "Porphyrios is baptized in the name of the Father, the Son, and the Holy Spirit." (Those are just the words the priest said for *you* when you were baptized as a Christian.) Then, Porphyrios came out of the font and put on white clothes, and he declared that he was now a Christian. Everybody thought he was still joking around, but Porphyrios wasn't! He had really changed. He knew that God had given him the grace of Holy Baptism.

Then, of course, the emperor was furious. He sentenced him to be hurt and even killed. But Saint Porphyrios knew that he would be with his Lord forever, and that was something he wouldn't give up!

**We celebrate St. Porphyrios tomorrow, September 15th (OC: September 28th).**

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## The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, September 14, 2025

Volume 13, Issue 37

### What happens next?

**Have you ever started a movie or a book,** and then you never finished it? Maybe you heard the beginning, but you never got to see the end. Maybe you wonder what happened next!

In today's Gospel reading, we hear about the horrible things that happened to our Lord, Jesus Christ. We hear how the people cried, "Crucify Him!" We hear how the crowds made fun of Him. We hear how the guards hurt Him. We hear how He had to carry the heavy Cross. We hear how sad His mother was. We hear how He died on the Cross.



If we left right then, how sad we would be! If we never got to hear the end of the story, how horrible things would be! But after the Gospel, we hear so many great things, don't we? We say the Creed together and we say how Christ rose from the dead! We receive Holy Communion together and we remember how God gives us life! We thank God together in our prayers, thanking Him for all He did for us!

Today we remember the feastday of the Holy Cross, and we hear the sad parts of the story of Jesus's crucifixion. But we know the end of the story! We know the joy that God gives us throughout our whole lives! Let's remember what God did for us, but let's try to live our lives with that joy every day.