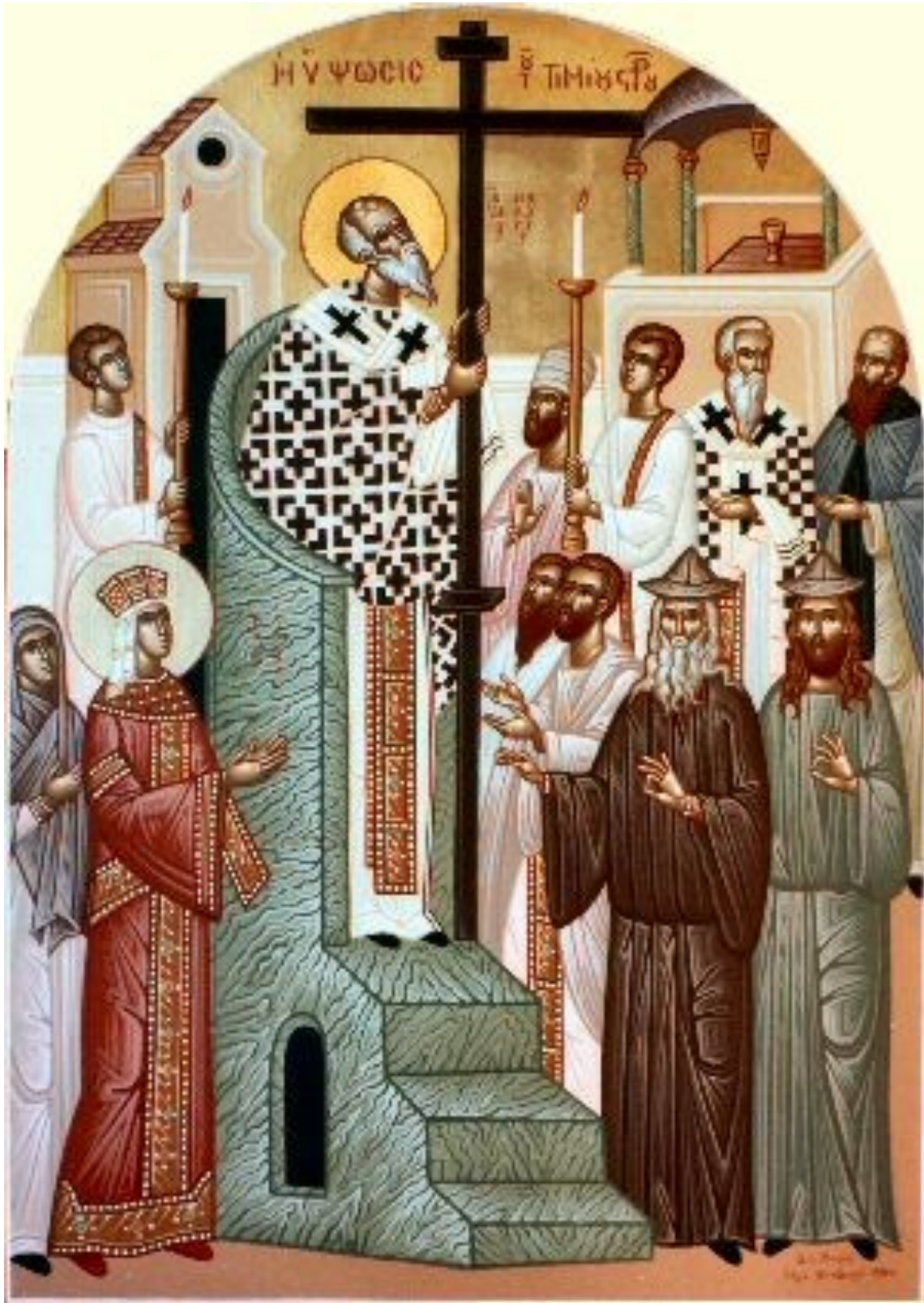


LITURGICAL READINGS FOR **SUNDAY BEFORE HOLY CROSS**



SEPTEMBER 7TH, 2025

SUNDAY BEFORE HOLY CROSS

HYMNS AFTER THE SMALL ENTRANCE - YMNOI META THN MIKPAN EISOΔON - HIMNOS DESPUES DE LA ENTRADA DEL EVANGELIO

Resurrectional Apolytikion. Mode 4.
Απολυτίκιον Αναστάσιμον. Ἦχος δ'.
Tropario de la Resurrección. Tono 4.

When the women disciples of the Lord heard the Angel joyously proclaim the resurrection, they cast aside the ancestral verdict, and boasting in glory they said to the Apostles, "Death has been despoiled! Christ God has risen, granting the great mercy to the world!"

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Εσκύλευται ὁ θάνατος, ἡγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

La alegre proclamación de la Resurrección, aprendieron del ángel las discípulas del Señor; y el rechazo de la sentencia ancestral, con entusiasmo anunciaron a los apóstoles: ¡la muerte ha sido desollada, Cristo nuestro Dios ha resucitado! dando al mundo gran misericordia.

For the Forefeast. Mode 4.
Τῆς Ἑορτῆς. Ἦχος δ'.
Para el Antefestin. Tono 4.

Unto us is born today Mary the child of God, as the branch from Jesse's root, and as the fruit of David's loins, and all creation is re-created and deified. O heaven and the earth, rejoice in unison. Sing praises unto her, O all you Gentile clans. Joachim is exultant, and Anna is keeping festival, crying out: "The barren woman bears the Theotokos, the nourisher of our Life."

Ἐκ τῆς ρίζης Ἰεσσαί, καὶ ἐξ ὀσφύος τοῦ Δαυΐδ, ἡ θεόπαις Μαριάμ, τίκτεται σήμερον ἡμῖν· διὸ καὶ

χαίρει ἡ σύμπασα καὶ καινουργεῖται· συγχαίρει τε ὁμοῦ, ὁ οὐρανὸς καὶ ἡ γῆ. Αἰνέσατε αὐτήν, αἱ πατριαὶ τῶν ἐθνῶν. Ἰωακεὶμ εὐφραίνεται, καὶ Ἄννα πανηγυρίζει κραυγάζουσα· Ἡ στεῖρα τίκτει, τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Hoy nos nace María, hija de Dios, como rama de la raíz de Jesé y fruto de la estirpe de David, y toda la creación es recreada y deificada. Cielos y tierra, regocíjense al unísono. Canten alabanzas a ella, todos los clanes gentiles. Joaquín está exultante, y Ana celebra la fiesta, clamando: «La mujer estéril da a luz a la Theotokos, la sustentadora de nuestra vida».

Kontakion. Mode 4
Κοντάκιον. Ἦχος δ'.
Condaquio. Tono 4.

On this day the virgin Maid, Mary the true Theotokos, the inviolate bridal room of the heavenly Bridegroom, by the will of God is born of a barren woman, to prepare to be the carriage of God the Logos, as for this she had been destined, to be the gateway of God and Mother of Life.

Ἰωακεὶμ καὶ Ἄννα ὀνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐῶα, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἀχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου· αὐτὴν ἑορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στεῖρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

En este día la Virgen Doncella, María la verdadera Theotokos, tálamo nupcial inviolable del Esposo celestial, por voluntad de Dios nace de una mujer estéril, para prepararse a ser carro de Dios el Logos, pues para esto había sido destinada, a ser puerta de Dios y Madre de la Vida.

EPISTLE
A READING FROM PAUL'S LETTER TO THE GALATIANS
CHAPTER 6 VERSES 11 – 18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ΠΡΟΣ ΓΑΛΑΤΑΣ
ΚΕΦΑΛΑΙΟ 6 ΣΤΙΧΟΙ 11 – 18

Ἀδελφοί, ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται· οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται

καὶ γὰρ τῷ κόσμῳ. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

EPÍSTOLA DE SAN PABLO A LOS
GALACIAS
CAPÍTULO 6, VERSO 11 – 18

Hermanos, miren con cuán grandes letras les escribo de mi propia mano. Todos los que quieren agradar a los demás los obligan a que se circunciden, solamente para no ser perseguidos por causa de la cruz de Cristo. Porque ni siquiera los mismos que se circuncidan cumplen la ley, aunque quieren que ustedes se circunciden para tener de qué jactarse. Pero lejos esté de mí el jactarme, a no ser en la cruz de nuestro Señor Jesucristo, por quien el mundo me es crucificado a mí, y yo al mundo. Porque en Cristo Jesús nada valen la circuncisión ni la incircuncisión, sino una nueva creación. Y a todos los que anden conforme a esta regla, que la paz y la misericordia sean con ellos, y con el Israel de Dios. De aquí en adelante nadie me cause molestias, que yo llevo en mi cuerpo las marcas del Señor Jesús. Hermanos, que la gracia de nuestro Señor Jesucristo sea con su espíritu. Amén.

GOSPEL
THE GOSPEL ACCORDING TO JOHN
CHAPTER 3 VERSES 13 - 17

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

ΚΑΤΑ ΙΩΑΝΝΗΝ
ΚΕΦΑΛΑΙΟ 3: ΣΤΙΧΟΙ 13 - 17

Εἶπεν ὁ Κύριος· καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ καθὼς Μωϋσῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς

τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

EVANGELIO SEGUN SAN JUAN
CAPITULO 3 VERSO 13 - 17

Dijo el Señor: "Nadie subió al cielo, sino el que descendió del cielo, que es el Hijo del Hombre. Y así como Moisés levantó la serpiente en el desierto, así también es necesario que el Hijo del Hombre sea levantado, para que todo aquel que en él cree no se pierda, sino que tenga vida eterna. »Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree no se pierda, sino que tenga vida eterna. Porque Dios no envió a su Hijo al mundo para condenar al mundo, sino para que el mundo sea salvo por él.

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 1, 2024

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What to do on the Sabbath

How many times have you asked your parents, "What day is it?" or "What are we doing tomorrow?" When we go to church every single Sunday, sometimes it makes it easier to keep our days straight!

In today's Gospel reading, we hear how our Lord went into the synagogue (like a church) to worship. The Gospel says, "He came to Nazareth, and He went to the synagogue, as His custom was, on the Sabbath day." From just this little sentence, we know that our Lord worshipped together with other people in the synagogue once a week. That was His custom!

Sometimes we might make our own customs, but isn't it great to follow Christ's custom too? We come together once a week on our Sabbath, on Sunday. We come together to pray with other Christians. We come together to hear the words from the Bible together. We come together to receive Christ in us with Holy Communion. Isn't it great that we share that custom with our Lord?

Let's try to keep that custom, even when we are busy, even when we are in college, even when we are all grown up! We follow the same custom the Lord had...to worship together on the Sabbath!



HAPPY NEW YEAR!

THE BEGINNING OF THE CHURCH YEAR

Happy new year? In September?

Yes! Today is the first day of the church new year. That means that today, we start over with all of our church holidays. Many years ago, people would think of this time of year as the beginning of the year. That's because farmers would just be finishing their harvest



around now—the crops would all be ready to pick. Then it's time to plant everything again—to start over.

Our Church gives us lots of chances to make changes in our lives. On January 1st, lots of people might ask you, "Have you made any new year's resolutions?"

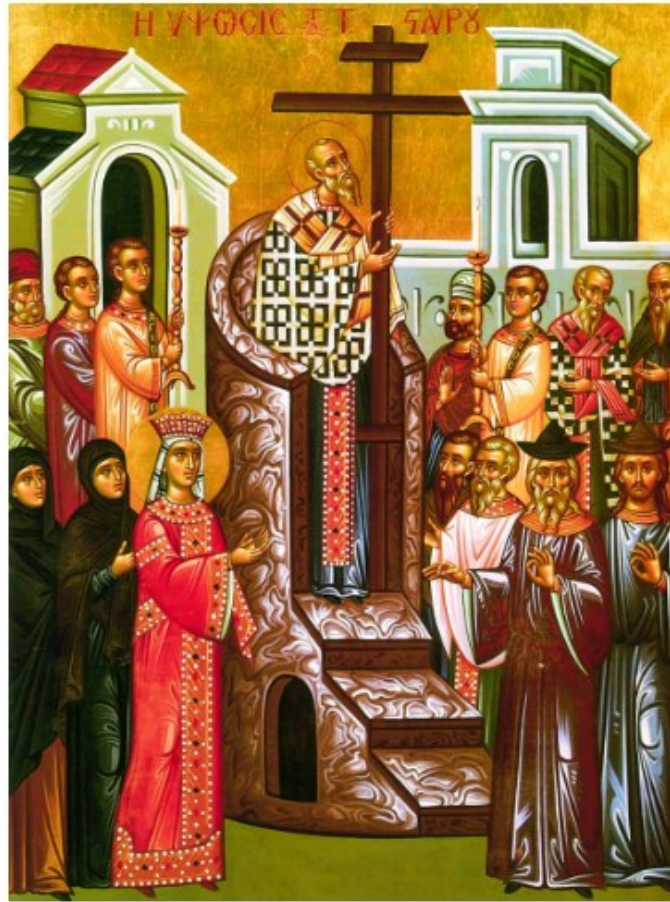
Now it's a new year in our Church! Can you think of anything you would like to change about yourself—to make yourself more like our Lord, Jesus Christ? You could make a little list, even in your head.

Today we hear a special hymn that reminds us to trust in God for everything! "Creator of the universe, you set times and seasons by your authority. Bless the cycle of the year of your grace, O Lord, guarding our rulers and Your nation in peace, with the prayers of the Theotokos, save us." Now isn't that a great way to start the new year?

We celebrate the Church New Year on Sept. 1st (OC: September 14th).

Our Lord preaches to us!





The icon of the Feast of the Precious Cross tells the story of the finding of the Cross and of its Exaltation. Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine.

In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.