

But what does the Apostle mean by the word "world"? "The world here means" - answers Zegavinos - "the worldly and biotic things, wealth, authority, glory and the like, which many consider brilliant and enviable." The "world", that is, tries to break man away from God and to remove him simultaneously from the meaning and purpose of his life, which is found in God.

However, the believer with the livegiving deadening and the hope in God, casts aside the deceit of the world, frees himself from its bonds, overcomes his sorrows, and partakes in the joy of the Kingdom of God. And all of this does not alienate man from everyday life, nor does it fuel daydreams or unfounded visions, but it restores him to his dominant position within world, and directs him to his real purpose, his partaking, that is, in the new creation, in the new creation of God.

Archim. N.K

SUNDAY, SEPTEMBER 10 2023 SUNDAY BEFORE HOLY

CROSS *Menodora, Metrodora, & Nymphodora the Martyrs, Poulcheria the Empress, Afterfeast of the Nativity of the Theotokos.*

EPISTLE READING : *St. Paul's Letter to the Galatians 6:11-18*

GOSPEL READING : *John 3: 13-17*

tone of the week : *Plagal 1st Tone*

EOTHINON : *3rd Eothinon*

SUNDAY, SEPTEMBER 17 2023 SUNDAY AFTER HOLY

CROSS *Sophia & her three daughters: Faith, Hope, and Love, Herakleides & Myron, Bishops of Cyprus, Afterfeast of the Holy Cross*

EPISTLE READING : *St. Paul's Letter to the Galatians 2:16-20*

GOSPEL READING : *Mark 8:34-38; 9:1*



71ST YEAR SEPTEMBER 10 2023 PAMPHLET # 37 (3667)

BRAGGING ABOUT THE CROSS OF CHRIST

September is the first month of the new ecclesiastical year. And very aptly the Church has appointed at its beginning, as the first feast of the Lord, the Exaltation of the Holy and Life-giving Cross, so that the whole year, our works, struggles and life, can be blessed and given meaning by the mystery of the Cross. Thus, during this Sunday, which precedes the Elevation of the Cross, aside from the pre-festal troparia, we hear the Apostle Paul boasting of the Cross of Christ; and of the Lord, in speaking about His death, the "elevation" of the Son of man, as the preeminent example of God's love for the world, so that whoever believes in Him may not perish but live eternally (John 3:13-17).

With as much brevity as possible, we mention that the aforesaid holiday was established at the beginning of the fourth century, and is associated both with the finding of the Cross (326), as well as with the Inauguration of the Church of the Resurrection (September 13, 335), which was built by Constantine the Great and his holy mother Helen, at the Lord's burial place. The celebration of the Inauguration lasted eight days. On the second day, September 14th, the Elevation of the Cross

EPISTLE ST. PAUL'S LETTER TO GALATIANS 6:11-18

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.

would take place from Golgotha, to bless the four points of the horizon, and to preach the belief that the whole world is saved and sanctified by the mystery of the crucifixion and the Resurrection of Christ. Since then, this ritual act of Elevation is repeated, and will be repeated until the close of the ages, in all our Churches.

The Judaizing Christians

Our apostolic passage is the epilogue of the Apostle Paul's Epistle to the Galatians. The main theme of the few verses, is the attitude of some Judaizing Christians, who despite their faith in Christ and their baptism, continued not only to observe various ceremonial provisions of the Mosaic law, but also to consider them necessary for the salvation of

all believers. Thus, problems were created in the life of the first Church and, above all, to the non-Jewish Christians.

Cross, the Godly glory of the faithful

That is why the Apostle Paul to the foolish boasting of the Judaizers about the supposedly necessary observance of Mosaic ordinances on the part of the new Christians, and indeed of the ordinance about circumcision, juxtaposes the preeminent boasting and glory of the Church and of every believer, which is the Cross of Christ. That is, the extreme Humility, the sacrifice, the love, the overcoming of sin and death. The Apostle to the position of the old Jewish world, with the complicated legal provisions, symbols and formulas, juxtaposes the "new creation"; i.e. the rebirth of man and the transformation of the world, which is made possible only through Jesus Christ.

The new way of life

Paul's boast about the Cross of the Lord does not concern empty words and rhetorical figures, but has the new way of life that is required by the Gospel of Christ as a consequence. That is why he points out that on the Cross of Christ, the world has been crucified for him. and he for the world. Therefore, he speaks of the life-giving deadening as a presupposition for participating in true life, according to his excellent expression: "Christ's disciples crucified the flesh together with the passions and desires" (Gal. 5:24), i.e. those who are of Christ, have crucified their sinful self along with its passions and its desires.