



74th Year

September 20, 2026

Pamphlet #38 (3825)

THE SUNDAY GOSPEL (Mark 8:34-38, 9:1)

The salvation of the soul

The Lord said: "If anyone wishes to 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 life? For what can a man give in return for his life? For whoever is ashamed of me and 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."

THE RENEWAL OF THE FAITHFUL

The present Sunday, the first after the Feast of the Elevation of the Precious Cross, constitutes an extension of that great ecclesiastical event. Consequently, both the hymnography of the Orthros and the readings of the Divine Liturgy refer especially to the Cross of the Lord, which is the gate of Paradise and the fountain of man's salvation. The Church proclaims that through the Cross, the joy of the Resurrection comes upon all the world. For this reason, during the Feast of the Elevation, with the life-giving Cross of the Lord she blesses the ends of the earth, the four points of the horizon, the whole creation, both rational and irrational.

The establishment of the feast

The Feast of the Elevation of the Precious Cross prevailed very early in the Church. On the 13th of September in the year 335, Bishops who had participated in an ecclesiastical Synod in Palestine were subsequently called to inaugurate the Church of the Resurrection of Christ in Jerusalem.

On the following day of the inauguration, the Bishop of Jerusalem elevated the Precious Cross from Golgotha so that the multitudes of faithful present could behold it and thus be blessed and sanctified. This liturgical act constituted, according to the most widely accepted opinion, the historical foundation of the Feast of the Elevation of the Precious Cross.

The temple of the human soul

Yet every faithful Christian is likewise able continually to inaugurate, that is, to renew through the power of the Holy Spirit, the temple of his soul and of his body, his conscience, his very being, and to offer unto God, as a living and acceptable sacrifice, his faith, his hope, and his love; his repentance, his prayer, and his spiritual struggle. The believer may also continually celebrate the Elevation of the Cross within his heart, crucifying – for the sake of Christ – his old self and his passions, and living with the hope of the Resurrection, with the expectation of the Kingdom of God, which is already within us and whose full manifestation we await at the end of historical reality. For this reason, Christ says to us in the Gospel passage: “I assure you, there are some standing here who shall not taste death until they see the Kingdom of God having come with power,” that is, until they behold the Kingdom of God coming dynamically.

Cross – Resurrection – Kingdom of God

The phrase in the Gospel reading that the Kingdom of God comes dynamically, “with power,” signifies first of all, the

manifestation of the Church in the world as the Body of Christ, and the wondrous outpouring of the Holy Spirit of God upon Her and upon the faithful. The Church is the foremost image of the Kingdom, and the person who consciously participates in the life and the mysteries of the Church already participates, even now, in the Kingdom of God, which continually comes and constantly embraces us. Furthermore, Christ Himself, in the Gospel passage, connects the vision of the Kingdom of God with the event of His imminent Transfiguration. Thus, the beholding of His Person, the glory of His Transfiguration, which His disciples were deemed worthy to see before their death, upon Mount Tabor, is a revelation of the glory of the Kingdom of God, of eternal life, of true joy and exultation.

Christ is glorified through His Extreme Humility. For this reason, shortly before His voluntary death, He says: "Now is the Son of Man glorified" (John 13:31). The Passion, the Sacrifice, the Cross, and the Death of Christ are inseparably bound to His glory, His Resurrection, and His Kingdom. And the glory of the Kingdom of God radiates within every believer who has cultivated the awareness that he is a living cell of the Body of Christ. Within every believer who strives nobly to harmonize his way of thinking and evaluating things – his ethos and his life – with the word and the spirit of Christ, the only true God and Savior of people, so that he may have the sense that Christ lives within him and that he himself lives within His love and light.

Archimandrite N. K.

September 20, 2026: Sunday After the Exaltation of the Cross

Eustathios the Great Martyr and his companions († 118). Hilarion the Cretan, New Martyr († 1804). Chrysostom of Smyrna and those martyred with him during the Asia Minor Catastrophe (1922).

Grave Tone – Eothinon: 5 – Epistle: Galatians 2:16-20
– Gospel: Mark 8:34-9:1

NEXT SUNDAY: September 27, 1st Sunday of Luke
Epistle: 2 Corinthians 6:16-7:1 – Gospel: Luke 5:1-11

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The duration of the studies is two years. The lessons of the 1st year take place every Saturday 4:00-6:30 p.m. and the 2nd year on the same day from 7:00-9:30 p.m.

- Presuppositions: Students of both genders are accepted, ages 18-40, after they present: (a) Proof of studies (at least a high school diploma), and (b) a recent photograph.
- The beginning of lessons: On Saturday October 3rd, the beginning of the lessons of the Training School will take place.
- For more information, those interested can contact:
 - The Office of Catechism and Youth of the Apostolic Ministry tel. +30 210-7272-347 or -348 (Mon-Fri 8am-2pm)
 - Email: katixisi@apostoliki-diakonia.gr
 - The Facebook page of the Apostolic Ministry: <https://www.facebook.com/apostoliki.diakonia>, and
 - Receive information from the Training School's website <http://www.apostoliki-diakonia.gr/portfolio/fyk>.

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