

WE MUST OBSERVE, ANALYZE AND THEN ACT

[taken from The Orthodox Weekly Bulletin by Vestal Publications]

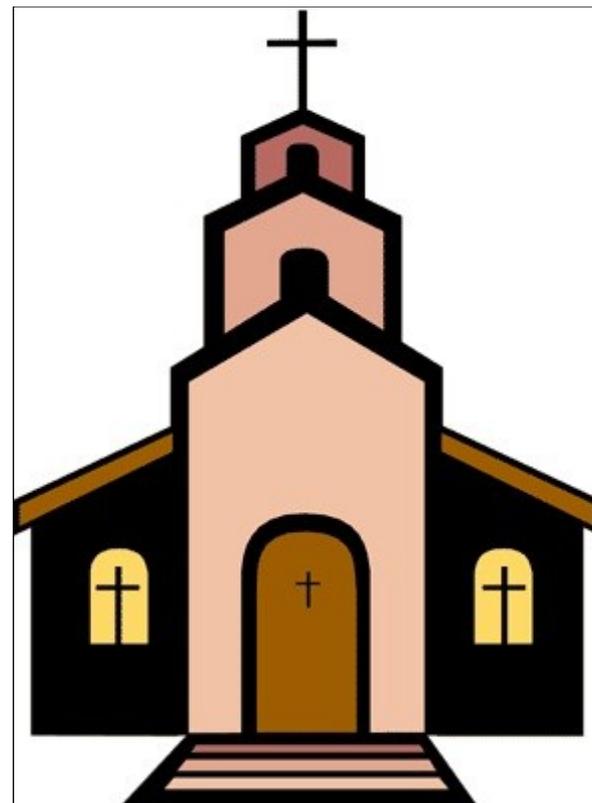
There was a saying in the Old West: “Shoot first, and ask questions later!” These words imply an impetuous and dangerous behavioral pattern that can easily get a person in trouble. In his early years, the Apostle Peter seemed to live in a manner governed by a similar philosophy. Remember his desire to walk on water like His Master? It wasn’t long before his foolish actions nearly cost him his life, for his faith was not nearly as great as his bravado! His boastful words to our Lord about how he would never deny Him—uttered without thinking first—would also painfully come back to him.

There is a “blueprint of behavior” which all Christians are called upon to follow. In all situations, we must take great care in how we act and react. We are called upon to heed the advice put forth by the Apostle James, who writes: “Let every man be swift to hear and slow to speak...” (James 1:19) Rash judgments on our part often lead to harmful action that cannot be corrected or taken back. Relationships can be irreparably damaged by reacting rashly rather than giving serious thought to what a proper course of action should be.

Our Lord Himself acted thoughtfully and deliberately in everything He did. He was a great listener, always giving those who approached Him on any matter an opportunity to fully present their questions or express their concerns before answering them. Often He would even pose question of his own so that He had a complete understanding of what was really going on. It would be worth our while to imitate His thought process and make ours as well.

Ss Constantine & Helen

Greek Orthodox Cathedral of the Pacific



September 17, 2017

Sunday After the Elevation of the Holy Cross

930 Lunalilo Street, Honolulu, HI 96822

(808) 521-7220

www.greekorthodoxhawaii.org

Office: office@greekorthodoxhawaii.org

Fr. Alexander Leong: fralexanderleong@yahoo.com

September 17, 2017

Sunday After the Elevation of the Holy Cross

Commemoration of: Sophia & her three daughters: Faith, Hope and Love;

Apolytikia - Entrance Hymns

Soson Kirie (Hymn of the Holy Cross) Tone 1

Save, O Lord, Your people and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth. (Translation by AgesInitiatives.com)

Angelike thinamis (Hymn of the Day) Tone 6

When the angelic powers appeared at Your tomb, and those who guarded it became still as dead, and standing by Your grave was Mary seeking Your most pure and sacred Body. For You did vanquish Hades and uncorrupted by his touch, You came unto the Virgin (woman), bestowing the gift of life. You who have risen from the dead, Lord glory to You. (Translation as sung by the Choir)

Save, O Lord, Your people (Hymn of the Holy Cross) Tone 1

Tu Stavru su ton tipon (Hymn of the Church) Tone 8

Having seen in the sky the form of Your Cross and, like Paul, having received his calling not from men, Your apostle among Kings, Lord, placed his reigning city in Your hand, which forever you guard in peace, by the intercessions of the Theotokos, for You alone are the lover of mankind. (Translation as sung by the Choir)

Kontakion (Holy Cross) Tone 4

O ispothis en to Stavro (Holy Cross)
*You who were lifted on the cross voluntarily, * O Christ our God, bestow Your tender compassions * upon Your new community to which You gave Your name. * Cause our faithful emperors to be glad in Your power, * granting them the victories against their adversaries. * And for an ally, Lord, may they have You, * peace as their armor, the trophy invincible.* (Translation by AgesInitiatives.com)

Epistle Reading Galatians 2:16-20

BRETHREN, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then 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; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Gospel Reading

Mark 8:34-38; 9:1

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."

Announcements

Today

- ✘ SUN, 9/17– *Sunday after the Holy Cross; Greek Festival Appreciation Luncheon*
- ✘ *Sunday School classes will begin immediately following Holy Communion*
- ✘ *Mandatory FDF Meeting for Dancers and Parents of Dancers after Liturgy in the Conference Room*

This Week

- ✘ SAT, 9/23– *Maui Services– Divine Liturgy 10 AM*
 - ✘ SUN, 9/24– *1st Sunday of Luke; Adult Religious Education 12 to 12:45 p.m. in the Conference Room– “Hot Potatoes Issues– Defending the Truthfulness of Scripture”*
-

Pearls of Wisdom from the Holy Fathers

"Let us go forth in peace" is the last commandment of the Liturgy. What does it mean? It means, surely, that the conclusion of the Divine Liturgy is not an end but a beginning. Those words, "Let us go forth in peace," are not merely a comforting epilogue. They are a call to serve and bear witness. In effect, those words, "Let us go forth in peace," mean the Liturgy is over, the liturgy after the Liturgy is about to begin.

This, then, is the aim of the Liturgy: that we should return to the world with the doors of our perceptions cleansed. We should return to the world after the Liturgy, seeing Christ in every human person, especially in those who suffer. In the words of Father Alexander Schmemmann, the Christian is the one who wherever he or she looks, everywhere sees Christ and rejoices in him. We are to go out, then, from the Liturgy and see Christ everywhere."

~Bishop Kallistos of Diokleia

To Our Visitors:

We are pleased that you have chosen to worship with us. Just a reminder, however: the Sacrament of Holy Communion is a manifestation of the *unity of the Body of Christ*. As such, only those who are members in spiritual good standing of the Orthodox Church – and who have prepared themselves for the Sacrament – may partake of the Holy Chalice. However, *everyone* is welcome to come up with our people at the end of the service to receive blessed bread.