

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

Charity number: 1192469

Sunday 13 September 2026. Issue 46.

Tone 6

**Forefeast of the Exaltation of the Precious and Life-Giving Cross;
Commemoration of the Dedication of the Holy Church of the
Resurrection; Saint Cornelius the Centurion; Saint Aristides; Saint
Straton; Saints Cronides, Leontius and Serapion; Saints Gordian,
Seleucus and Macrobios; Saint Valerius; Saints Lucian, Zoticus and
Elias; Saint Meletius Pegas; Venerable Peter “of Atroa”; Venerable
Hierotheus the New, the Iverite; Saint Chrysostom of Smyrna and
the Holy Hierarchs Gregory and those with him**

**Epistle Reading
Galatians (6:11-18)**

Prokeimenon in Tone VI

O Lord, save Thy people and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for 1

bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Alleluia.

Verse 1: It is good to give thanks to the Lord and to sing to Thy name, O Most High.

Verse 2: To proclaim Thy mercy in the morning and Thy truth every night.

Gospel Reading John (3:13-17)

The Lord said, no one has ascended into heaven, except for the one who came down out of heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, so that everyone believing in him should not perish but have eternal life. Indeed, God so loved the world that he gave his uniquely-begotten Son, so that everyone who believes in him should not perish but have eternal life. Certainly, God did not send his Son into the world to judge the world, but so that the world should be saved through him.

Troparion of the Resurrection. Tone 6.

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord who didst rise from the dead: glory to Thee.

Prefeast of the Elevation of the Cross Troparion

We offer in supplication the life-creating Cross of Thy goodness, O Lord, which Thou hast granted to us although we are unworthy. Through the Theotokos, save all Orthodox Christians, O only Lover of mankind.

Commemoration of the Founding of the Church of the Resurrection in Jerusalem Troparion

Thou hast revealed the beauty of the holy dwelling place of Thy glory on earth to be like the splendor of the heavenly firmament, O Lord. Through the prayers of the Theotokos, strengthen it for ever and ever and accept our supplication which we ceaselessly offer to Thee there-in, the life and resurrection of all.

The Dedication of the Church of the Resurrection Kontakion

The Church is revealed to all as a brilliantly lit heaven, leading the faithful in the way of light. Standing therein, we cry aloud: Make firm the foundation of this house, O Lord.

St Cornelius the Centurion

Cornelius was a Roman centurion who is considered by some Christians to be the first Gentile to convert to the faith, as related in Acts of the Apostles. The baptism of Cornelius is an important event in the history of the early Christian church.

He was a centurion and was stationed in Caesarea Maritima, the capital of Roman Judea province. He is depicted in the New Testament as a God-fearing man who always prayed and was full of good works and deeds of alms. Cornelius receives a vision in which an angel of God tells him that his prayers have been heard; he understands that he has been chosen for a higher alternative. The angel then instructs Cornelius to send the men of his household to Joppa, where they will find Simon Peter, who is residing with a tanner by the name of Simon.

The conversion of Cornelius comes after a separate vision given to Simon Peter. In the vision, Simon Peter sees all manner of beasts and fowl being lowered from Heaven in a sheet. A voice commands Simon Peter to eat. When he objects to eating those animals that are unclean according to Mosaic Law, the voice tells him not to call unclean that which God has cleansed.

When Cornelius' men arrive, Simon Peter understands that through this vision the Lord had commanded him to preach the Word of God to the Gentiles. Peter accompanies Cornelius' men back to Caesarea. When Cornelius meets Simon Peter, he falls at Peter's feet. Simon Peter raises the centurion, and the two men share their visions. Simon Peter tells of Jesus' ministry and the Resurrection; the Holy Spirit descends on everyone at the gathering. The Jews among the group are amazed that Cornelius and other uncircumcised should begin speaking in tongues, praising God. Thereupon Simon Peter commands that Cornelius and his followers, "kinsmen and near friends", be baptized. The controversial aspect of Gentile conversion is taken up later at the Council of Jerusalem.

Cornelius is considered to be one of the first gentile converts to Christianity. The baptism of Cornelius is an important event in the history of the early Christian church, along with the conversion and baptism of the Ethiopian eunuch. The Christian church was first formed around the original disciples and followers of Jesus, all of whom (including Jesus) were Galilean, except for Judas who was Judean. Males in the Judean community were Jews: they were circumcised and observed the Law of Moses. The reception of Cornelius sparked a debate among the leaders of the new community of followers of Jesus, culminating in the decision to allow Gentiles to become Christians without conforming to Jewish requirements for circumcision, as recounted in Acts 15.

Source: OrthodoxWiki

Holy Liturgy this week

Monday 14 September, 8:10am

**The Exaltation of the Holy and Life Giving Cross (with relic),
St Helen's Chapel.**