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Archiepiscopal Vicar Protopresbyter **GEORGE JWEINAT**

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Sunday, September 25, 2022 Volume 31 Number 39

15th. Sunday after Pentecost – Sunday before the Elevation of The Cross-Leave-taking of The Nativity of The Theotokos - Bishop Autonomus-

الأحد الخامس عشر بعد العنصرة – الأحد الذي قبل رفع الصليب - وداع ميلاد السيدة والدة الإله - افطونيوس الشهيد

Epistle : Corinthians 6: 11-18 Gospel: John 3: 13-17

يصادف يوم الثلاثاء 27 أيلول عيد رفع الصليب المكرم

The Universal Exaltation of the Precious and Life-creating Cross

(Tuesday 9/27) Divine Liturgy @ 6:00 p.m.



طروبارية الصليب (اللحن الاول)

خلص يا رب شعبك وبارك ميراثك. وامنح ملوكنا المؤمنين الغلبة على الشرور.
واحفظ بقوة صليبك جميع المختصين بك.

Troparion of the Cross in Tone 1

O Lord, save Thy people, and bless Thine inheritance. Grant victory unto Orthodox Christians over their adversaries, and by virtue of Thy Cross, preserve Thy habitation.

**Before Thy Cross, we bow down in worship, Sovereign Lord
And Thy Holy Resurrection we glorify**

قنفاق الصليب (باللحن الرابع)

يا من ارتفع على الصليب مختاراً. ايها المسيح الاله. امنح رأفتك لشعبك الجديد
المسمى بك. وفرح بقوتك الملوك والحكام الحسني العبادة. مانحاً اياهم الغلبة على
الشرور. ولتكن لهم معونتك سلاحاً للسلامة وظفراً غير مقهور.

Kontakion in Tone 4

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God. Gladden by Thy power Orthodox Christians granting them victory over enemies. May they have as Thy help the invincible trophy, the weapon of peace.



St. George Orthodox Cathedral

1617 Southgate Ave

Daly City, CA 94015

O Lord, save your people and bless your inheritance.
Verse: To you, O Lord, I have cried, O my God.

The Reading is from St. Paul's Letter to the 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.

The Gospel: from St. John (3:13-17)

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man. 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."

خلص يا رب شعبك وبارك ميراثك
إليك يا رب صرخت، إلهي

رسالة بولس الاولى الى اهل غلاطية 6: 11-18

يَا إِخْوَةَ، أَنْظَرُوا، مَا أَكَبَّرَ الْأَخْرُفَ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي! جَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْمَلُوا مَنظَرًا حَسَنًا فِي الْجَسَدِ، هَؤُلَاءِ يُزْمُونَكُمْ أَنْ تَحْتَتِنُوا، لِئَلَّا يُضْطَهَدُوا لِأَجْلِ صَلِيبِ الْمَسِيحِ فَقَط. لِأَنَّ الَّذِينَ يَحْتَتِنُونَ هُمْ لَا يَحْفَظُونَ النَّامُوسَ، بَلْ يُرِيدُونَ أَنْ تَحْتَتِنُوا أَنْتُمْ لِكَيْ يَفْتَخَرُوا فِي جَسَدِكُمْ. وَأَمَّا مِنْ جِهَتِي، فَحَاشَا لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ قَدْ صَلِبَ الْعَالَمُ لِي وَأَنَا لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ يَنْفَعُ شَيْئًا وَلَا الْغُرْلَةُ، بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. فَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ عَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ، وَعَلَى إِسْرَائِيلِ اللَّهِ. فِي مَا بَعْدُ لَا يَجْلِبُ أَحَدٌ عَلَيَّ أَتْعَابًا، لِأَنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.

فصل شريف من بشارة القديس يوحنا 3: 13-17

في ذلك الزمان قال يسوع ليس أحد صعد إلى السماء إلا الذي نزل من السماء، ابن الإنسان الذي هو في السماء. وكما رفع موسى الحية في البرية هكذا ينبغي أن يرفع ابن الإنسان، لكي لا يهلك كل من يؤمن به بل تكون له الحياة الأبدية. لأنه هكذا أحب الله العالم حتى بذل ابنه الوحيد، لكي لا يهلك كل من يؤمن به، بل تكون له الحياة الأبدية. لأنه لم يرسل الله ابنه إلى العالم ليدين العالم، بل ليخلص به العالم.

Elevation of the Holy Cross



The **Elevation of the Holy Cross** is one of the [Great Feasts](#) of the [Orthodox Church](#), celebrated on [September 14](#). This feast is also referred to as the **Exaltation of the Cross**. This is also a popular name day for Stavroula/Stavros (from "stavros" meaning cross).

This feast commemorates two events:

The finding of the [Cross](#) by the Empress [Helen](#) (the mother of St. [Constantine the Great](#)) on [Golgotha](#) in 326 AD, the place where [Christ](#) was crucified.

On the spot where the Cross was discovered, St. Helen had found a hitherto unknown flower of rare beauty and fragrance, which has been named "Vasiliko," or [Basil](#), meaning the flower of royalty. Note that the word "Vasiliko" means "of the King," since the word "Basileus" in Greek means "King"; so, the plant Vasiliko, Basil, is tied to the Precious Cross of the King of Glory, our Lord Jesus Christ.

Underneath the Basil, the Cross of Christ was found, but with it were the other two crosses, those used to crucify the two thieves on either side of Christ. The sign with the inscription, "Jesus of Nazareth, the King of the Jews", also lay among the three crosses. In order to determine which one was the true cross, a sick woman was told to kiss each of the three crosses. The woman kissed the first cross with no result. She kissed the second cross and again nothing happened. However, when the ailing woman kissed the True Cross, she was immediately made well. It so happened that a funeral procession was passing that way, and so the body of the dead man was placed on each of the crosses, and when it was placed on the True Cross,

the dead man came to life — thus the name the "Life-Giving" Cross, which gives life not only to that man, but to each person who believes in the sacrifice of Christ on the Cross and His all-glorious three day Resurrection.

When the true Cross was identified, it was lifted on high for all the people to see, who then continually sang *Kyrie eleison*, a practice which is still enacted at current celebrations of this [feast](#).

The recovery of the [Cross](#) on which [Jesus Christ](#) was crucified from the Persians. The Persians had captured the [True Cross](#) as a prize of war when they sacked Jerusalem in 614 AD. It was recovered by the forces of the Byzantine Empire (Eastern Roman Empire) in 627 AD, when Emperor [Heraclius](#) decisively defeated the Sassanid Persians at The Battle of Nineveh, surrounding their capital Ctesiphon, recovering the [True Cross](#), and breaking the power of the Sassanid dynasty. The Elevation took place on [March 21](#), 630 AD, when Emperor Heraclius entered Jerusalem amidst great rejoicing, and together with Patriarch [Zacharios](#) (609-632), transferred the Cross of Christ with great solemnity into the [temple of the Resurrection](#), joyously held up for veneration by the Christian faithful.

Celebration of the feast

This is a holy day of fasting and repentance. On this day the faithful make dedication to the crucified Lord and pledge their faithfulness to him by making prostrations at the Lords feet on the life creating Cross. For the feast, the Cross is placed on a tray surrounded by flowers or branches of basil, and placed in the center of the Church for veneration.

On the eve of the feast, [Vespers](#) is served and contains three [Old Testament](#) readings. The first, from [Exodus](#) 15:22-16:1, tells of the "tree" which made the bitter waters sweet, the symbol of the Tree of the Cross. The second reading is from [Proverbs](#) 3:11-18, which reminds us that the Lord chastens and corrects those whom he loves and that [Divine Wisdom](#) is "a Tree of life to those who lay hold upon her and trust in her, as in the Lord." The third reading is from the [Prophecy of Isaiah](#) 60:11-16; it tells of the "city of the Lord" where both Jews and Gentiles will live together and shall [prostrate](#) themselves at the place of God's feet and "shall know that I, the Lord, am your Savior and your Redeemer, the mighty One of Jacob."

Sometimes [Matins](#) is served on the morning of the feast. The four directions of the universe are blessed with the Cross, while the faithful repeat the chant "Lord have mercy." The Matins Gospel reading is from [John](#) 12:28-36. In it Christ says that when he is elevated on the Cross he will draw all men to himself. [Divine Liturgy](#) is served on the day on the feast. The normal [antiphons](#) are replaced by special verses from the [psalms](#) 22, 74, and 99, which have direct reference to Christ's crucifixion on the Cross. A special hymn replaces the [Trisagion](#) hymn, as it is sung, the faithful prostrate. The [epistle reading](#) is from [I Corinthians](#) 1:18-24, and says that "the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." The [gospel reading](#) is taken from John 19:6-11, 13-20, 25-28, and 30-35 together. This long reading is the passion account.



Holy Bread Altar Offering(Corban, St Mark 7:11) will be especially offered for the Holy Sacrafice of The Divine Liturgy:

By St. George Parish Family for the continued good health of Farah and Amal Khoury

Farewell Luncheon for Betty Agra

Please Come Join Us.

The entire Parish Family is Invited to honor our beloved Betty who has retired from St George after 28 years of dedicated service.

Sunday September 25th after Divine Liturgy

\$60.00 per person

**St George Orthodox Cathedral Hall
1617 Southgate, Daly City**



Please RSVP with your name and the number of people so we know how much food to purchase:

Send a Text Message with Name and Count to: **(650) 488-3401**
OR

Send email to: rsvp@stgeorgesf.org

Saint George Orthodox Cathedral Festival Oct 8,9

Volunteers of all ages are needed, but we also would like to ask our Parish members to help by donating money, food items, supplies, soft drinks and other beverages in order to help reduce the overall cost of our Festival. Following are some of the items needed. **Please Text or Call Samir at 650 207-1700** to let us know how you would like to help.

Item	Donation	Parishioner
Charcoal	\$250	
Coffee/Tea	\$200	
Soft Drinks Beverages (Soda, Juice, etc)	\$600	
Water Bottles	\$500	
Hummus Prep	\$800	
Falafel Prep	\$1,000	
Skinless Boneless Chicken	\$800	
Shwarma Meat	\$1,700	
Kubeh Prep	\$800	
Grape Leaves Prep	\$300	
Ground Beef (Hamburgers)	\$1,000	
Jumbo Tortilla/Lavash	\$600	
Vegie, Condiments Prep - Lettuce, Onions, Tomatoes, Parsley, Cucumbers, etc	\$750	
Sweets/Desserts Ingredients Prep	\$750	
Paper Plates, Napkins, Utensils, Supplies	\$750	



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