

Our Lady of Saydnaya
كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية
Seattle, WA

Diocese of the Northwest
Metropolitan Saba of New York and All North America

September 24th, 2023

Feast of The Elevation of the Cross & Of Our Lady of Saydnaya

عيد ارتفاع الصليب و عيد سيدة صيدنايا



Fr. Anastasios Majdalani

Altar Boys: Toufic and Theo Majdalani

Choir/Chanters: Kh. Nissrine, Farizeh Louis

Ushers: Fidaa Maalouf, Nagi Bachour

Holy Bread baked by: Farizeh Louis, and Kh. Nissrine

FESTAL ORTHROS
ELEVATION (EXALTATION) OF THE HOLY CROSS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.	الكاهن: تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
Priest: Glory to Thee, our God, glory to Thee. O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.	الكاهن: الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِي الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	القارئ: قُدُّوسُ اللهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.	أَيُّهَا الثَّلَاوِثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبِّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَنْ سَيِّئَاتِنَا، يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. (<i>thrice</i>)	يَا رَبِّ اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil one.	أَبَانَا الَّذِي فِي السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِّزْنَا الْجَوْهَرِيَّ اعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرُكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي التَّجْرِبَةِ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.
Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَب.

<p>Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.</p>	<p>الكاهن: المَجْدُ لِلثَّالُوْثِ الْقُدُّوسِ، الْمُتَسَاوِي فِي الْجَوْهَرِ، الْمُخَيِّي، غَيْرِ الْمُنْقَسِمِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>THE LITTLE LITANY</p>	<p>الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</p>
<p>Priest: Again and again, in peace, let us pray to the Lord.</p>	<p>الكاهن: أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْنَا.</p>
<p>Priest: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p>	<p>الكاهن: أَعْضُدْ وَخَلِّصْ وَارْحَمْنَا وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْنَا.</p>
<p>Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p>	<p>الكاهن: بَعْدَ ذِكْرِنَا الْكَلْبِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p>
<p>Choir: To Thee, O Lord.</p>	<p>الجوق: لَكَ يَا رَبُّ.</p>
<p>Priest: For Thine is the might, and Thine is the kingdom, and the power and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>الكاهن: لِأَنَّ لَكَ الْعِزَّةَ وَلَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>THE KATAVASIAE OF THE HOLY CROSS CANON IN TONE EIGHT</p>	<p>كَطَافَاسِيَاةِ الصَّلِيبِ الْمُقَدَّسِ بِاللَّحْنِ الثَّامِنِ</p>
<p>Ode 1. A cross did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.</p>	<p>(الأولى) إِنَّ مُوسَى لَمَّا رَسَمَ الصَّلِيبَ، ضَرَبَ بِالْعَصَا مُسْتَوِيَةً فَشَقَّ الْبَحْرَ الْأَحْمَرَ، وَأَجَازَ إِسْرَائِيلَ مَاشِياً. وَلَمَّا ضَرَبَهُ مُخَالَفاً، ضَمَّهُ عَلَى فِرْعَوْنَ وَمَرْكَبَاتِهِ، مُمَثِّلاً بِصِرَاحَةِ السِّلَاحِ غَيْرِ الْمَقْهُورِ. لِذَلِكَ نُسَبِّحُ الْمَسِيحَ إِلَهَنَا لِأَنَّهُ قَدْ تَمَجَّدَ.</p>
<p>Ode 4. I have hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.</p>	<p>(الرابعة) يَا رَبُّ، إِنِّي سَمِعْتُ بِسِرِّ تَدْبِيرِكَ وَتَأَمَّلْتُ أَعْمَالَكَ، فَمَجَّدْتُ لَاهُوتَكَ.</p>
<p>Ode 6. When Jonah, who was in the belly of the sea monster, stretched forth his hands in the</p>	<p>(السادسة) إِنَّ يُونَانَ لَمَّا كَانَ فِي جَوْفِ الْحَوْتِ</p>

<p>form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.</p>	<p>الْبَحْرِيِّ، وَبَسَطَ يَدَيْهِ بِشَكْلِ صَلِيبٍ، سَبَقَ فَرَسَمَ الْآلَامَ الْخَلَاصِيَّةَ بِوُضُوحٍ. وَلَمَّا خَرَجَ فِي الْيَوْمِ الثَّالِثِ، مَثَّلَ الْقِيَامَةَ الْفَائِئِقَةَ الْعَالَمَ، الَّتِي لِلْمَسِيحِ الِإِلَهِيِّ الْمُسَمَّرِ بِالْجَسَدِ، وَالْمُنِيرِ الْعَالَمَ بِالْقِيَامَةِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</p>
<p><i>We praise, we bless, and we worship the Lord.</i> Ode 8. O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all forever.</p>	<p>نُسَبِّحُ وَنُبَارِكُ وَنَسُجُدُ لِلرَّبِّ. (الثامنة) أَيُّهَا الْفَتِيَّةُ الْمُسَاوُونَ عَدَدَ الثَّلَاثِ، بَارِكُوا الْأَبَ الْإِلَهَ الْخَالِقَ، وَسَبِّحُوا الْكَلِمَةَ الَّتِي تَنَزَّلَتْ وَحَوَّلَتْ النَّارَ إِلَى نَدَى. وَزِيدُوا رِفْعَةَ الرُّوحِ الْكُلِّيِّ قُدْسَهُ، الْمَانِحِ الْحَيَاةَ لِلْجَمِيعِ عَلَى مَدَى الدُّهُورِ.</p>
<p>Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.</p>	<p>الشَّمْسِ: لَوَالِدَةِ الْإِلَهِيِّ وَأَمِّ النُّورِ بِالتَّسَابِيحِ نَكْرَمُ مُعْظَمِينَ.</p>
<p>MAGNIFICATIONS IN TONE FOUR</p>	<p>تَعْظِيمَاتُ بِاللَّحْنِ الرَّابِعِ</p>
<p>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Refrain: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption didst bear God the Word, and art truly Theotokos, we magnify thee.</p>	<p>تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي. الْلازِمَةُ: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بَغَيْرِ قِيَاسٍ مِنَ السَّرَافِيمِ، الَّتِي مِنْ دُونِ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا أَنْتِ وَالِدَةُ الْإِلَهِيِّ إِيَّاكَ نُعْظِمُ.</p>
<p>For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. (<i>Refrain</i>)</p>	<p>لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَقُدُوسَ اسْمَهُ، وَرَحْمَتَهُ إِلَى جِيلٍ فَجِيلٍ لِلَّذِينَ يَتَّقُونَهُ. (اللازمة)</p>
<p>He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (<i>Refrain</i>)</p>	<p>صَنَعَ عِزًّا بِسَاعِدِهِ، وَشَتَّتَ الْمُتَكَبِّرِينَ بِذَهْنِ قُلُوبِهِمْ. (اللازمة)</p>
<p>THE NINTH ODE OF THE HOLY CROSS CANON IN TONE EIGHT</p>	<p>الأودية التاسعة من كطافاسية الصليب المقدس باللحن الثامن</p>
<p><i>Magnify, O my soul, the most venerable Cross of the Lord.</i> O Theotokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.</p>	<p>عَظَّمِي يَا نَفْسِي صَلِيبَ الرَّبِّ الْمُكْرَمِ. يَا وَالِدَةَ الْإِلَهِيِّ، أَنْتِ الْفِرْدَوْسُ السَّرِّيُّ، إِذْ إِنَّكَ أَنْبَتَتْ الْمَسِيحَ بَغَيْرِ فَلَاحَةٍ. الَّذِي مِنْهُ نُصِبَتْ فِي الْأَرْضِ شَجَرَةُ الصَّلِيبِ الْحَامِلَةُ الْحَيَاةَ. فَالآنَ إِذْ نَسُجُدُ لَهُ مَرْفُوعًا، لَكَ نُعْظِمُ.</p>

THE LITTLE LITANY	الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى
<p>I to the Lord.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</p> <p>Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p> <p>Choir: Amen.</p>	<p>الشماس: أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p> <p>الجوق: يَا رَبُّ ارْحَمْنَا.</p> <p>الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْنَا وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p> <p>الجوق: يَا رَبُّ ارْحَمْنَا.</p> <p>الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةِ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p> <p>الجوق: لَكَ يَا رَبُّ.</p> <p>الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسِلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p> <p>الجوق: آمِينَ.</p>
THE SYNAXARION (Plain Reading)	السِّنْكَسَارُ (قِرَاءَةٌ)
<p>On September 14 in the Holy Orthodox Church, we commemorate the Elevation (Exaltation) of the Honored and Life-giving Cross.</p> <p>On this day, we commemorate two events connected with the Precious Cross of Christ: the finding of the Cross on Golgotha, and the returning of the Cross to Jerusalem from Persia. While in the Holy Land, the Empress Helena learned that the Holy Cross was buried underneath the temple of the pagan goddess Venus built on Golgotha. She demanded it be torn down and the Cross be excavated. The search turned up three crosses. Uncertain which was the true Cross, the Patriarch Marcarius ordered that each cross be placed on the corpse in a funeral procession passing by. The first two produced nothing, but the third brought the man back to life, thus determining that this was the very Cross on which our Savior brought life to the world. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried off the Lord's Cross to Persia. In 628, the Greek Emperor Heraclius defeated Chozroes, and brought the Cross back to Jerusalem with great ceremony. Heraclius was carrying the Cross on his back when, suddenly, he froze. The Patriarch Zacharias saw an angel directing the emperor to take off his robes and walk with the same extreme humility with which our Savior bore His Cross. The emperor complied, and was able to finish the procession to the Church of the Resurrection on Golgotha, where he restored the Holy Cross.</p> <p>By the power of Thy Cross, O Christ God, have mercy upon us, and save us. Amen.</p>	

<p align="center">THE FIFTH EOTHINON DOXASTICON IN TONE FIVE</p>	<p align="center">ذوكسا الإيوثينا الخامسة بالحن الخامس</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.</p>	<p align="center">المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدْسِ. مَا أَعْجَبَ أَحْكَامَكَ الْحَكِيمَةَ أَيُّهَا الْمَسِيحُ، كَيْفَ مَنَحْتَ بُطْرُسَ أَنْ يَفْهَمَ قِيَامَتَكَ بِالْأَكْفَانِ وَحَدَهَا. وَأَمَّا لَوْقَا وَكَلَاوْبَا فَخَاطَبْتَهُمَا مُرَافِقًا، وَإِذْ خَاطَبْتَهُمَا لَمْ تُظْهَرْ لَهُمَا نَفْسَكَ فِي الْحِينِ. وَلِذَلِكَ عَيَّرْتَ مِنْهُمَا، كَأَنَّكَ وَحْدَكَ غَرِيبٌ مِنْ أَوْرَشَلِيمَ، إِذْ لَمْ تَعْلَمْ مَا جَرَى فِيهَا أَخِيرًا. لَكِنْ بِمَا أَنَّكَ تُدَبِّرُ كُلَّ الْأَشْيَاءِ بِمَا يُوَافِقُ جِبَلَاتِكَ، فَسَرْتَ لَهُمَا مَا نَطَقْتَ بِهِ الْأَنْبِيَاءُ عِنْدَكَ. وَعِنْدَ كَسْرِ الْخُبْزِ عَرَفَاكَ، بَعْدَ أَنْ كَانَتْ قُلُوبُهُمَا، قَبْلَ ذَلِكَ، مُتَهَبَةً إِلَى مَعْرِفَتِكَ. وَهُمَا لَمَّا اجْتَمَعَا بِالتَّلَامِيذِ، كَرَزَا بِقِيَامَتِكَ عَلَانِيَةً، فَبِهَا ارْحَمْنَا.</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i> Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.</p>	<p align="center">الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ. أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الإِلَهِ الْعَذْرَاءَ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّيتَ بِوِاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَقَّتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.</p>
<p align="center">THE GREAT DOXOLOGY IN TONE FIVE</p>	<p align="center">الذوكصولوجيا الكبرى بالحن الخامس</p>
<p>Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.</p>	<p>المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، الْمَجْدُ لِلَّهِ فِي الْعَلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَّةُ.</p>
<p>We praise thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.</p>	<p>نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.</p>
<p>O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the Holy Spirit.</p>	<p>أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيِّ، الإِلَهُ، الآبُ الضَّابِطُ الْكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الْوَحِيدُ، يَا يَسُوعُ الْمَسِيحُ، وَيَا أَيُّهَا الرُّوحُ الْقُدْسُ.</p>
<p>O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.</p>	<p>أَيُّهَا الرَّبُّ الإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الآبِ، يَا رَافِعَ خَطِيئَةَ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.</p>
<p>Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.</p>	<p>تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الآبِ وَارْحَمْنَا.</p>

For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نَحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَلْتَكِنُ عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (thrice)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثَلَاثًا)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأٌ كُنْتَ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
APOLYTIKION OF THE HOLY CROSS IN TONE ONE	طَرُوبَارِيَّةُ الصَّلِيبِ الْمُقَدَّسِ بِاللَّحْنِ الْأَوَّلِ
O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.	خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

DIVINE LITURGY VARIABLES

RESURRECTIONAL APOLYTIKION IN TONE SEVEN	أبوليتيكيون القيامة بالحن السابع
Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.	حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
APOLYTIKION OF THE HOLY CROSS IN TONE ONE	طُوبَارِيَّة الصَّلِيبِ الْمُقَدَّسِ بِالْحَنِ الْأَوَّلِ
O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.	خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.
APOLYTIKION OF ST. THEKLA THE PROTO-MARTYR IN TONE THREE	أبوليتيكيون للقديسة تقلا بالحن الثالث
O glorious Thekla, companion of Paul the divine, thou wast enflamed with the love of thy Creator, by the teaching of the divine preacher. Thou didst despise the passing earthly pleasures, and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ thy Groom to grant us His Great Mercy.	أَيُّهَا الْمَجِيدَةُ تَقْلَا، يَا رَفِيقَةَ بُولَسَ الْإِلَهِيِّ. لَمَّا أَلْتَهَبْتَ بِحُبِّ خَالِقِكَ، مِنْ تَعَالِيمِ الْكَارِزِ الْإِلَهِيِّ، أَزْدَرَيْتِ الْأَرْضِيَّاتِ الرَّائِلَةَ، وَقَدَّمْتِ نَفْسَكَ لِلَّهِ ضَحِيَّةً مُقَدَّسَةً مَقْبُولَةً، غَيْرَ خَائِفَةٍ مِنَ الْعَذَابَاتِ. فَأَبْتَهِلِي إِلَى الْمَسِيحِ الْإِلَهِ حَتَّتِكَ، أَنْ يَمْنَحَنَا الرَّحْمَةَ الْعُظْمَى.
APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR	طُوبَارِيَّة مِيلَادِ وَالِدَةِ الْإِلَهِ بِالْحَنِ الرَّابِعِ
Thy nativity, O Theotokos, has proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.	مِيلَادِكَ يَا وَالِدَةَ الْإِلَهِ. بَشَرَ بِالْفَرَحِ كُلِّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ الْهَنَا. فَحَلَّ اللَّعْنَةَ وَوَهَبَ الْبَرَكَهَ. وَأَبْطَلَ الْمَوْتَ وَمَنْحَنَا حَيَاةً أَبَدِيَّةً.
KONTAKION OF THE HOLY CROSS IN TONE FOUR	القنطاق الصليب المقدس بالحن الرابع
Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.	يَا مَنْ عَلَى الصَّلِيبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهِ. وَفَرِّحْ بِقُوَّتِكَ عِبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلِتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُقْهَرُ.

THE EPISTLE (For St. Thekla)

God is wondrous among His saints.

Bless ye God in the congregations.

The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! Yet from them all, the Lord rescued me. Indeed, all, who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to instruct you for salvation through faith in Christ Jesus.

الرسالة (للقديسة تقلا)

عَجِيبٌ هُوَ اللهُ فِي قَدَيْسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ إِلَى
تِيْموثَاوَسِ.

يا ولدي تيموثاوس إنك قد استقرت تعليمي وسيرتي وقصدي وإيماني وأتاتي ومحبتي وصبري. واضطهاداتي وآلامي وما أصابني في إنطاكية وأيقونية ولسترة. وأية اضطهادات احتملت وقد أنقذني الرب من جميعها. وجميع الذين يريدون أن يعيشوا بالتقوى في المسيح يسوع يضطهدون. أما الأشرار والمغوون من الناس فيزدادون شراً مضلين ومضلين. فاستمر أنت على ما تعلمته وأيقنت به عالماً ممن تعلمت. وأنت منذ الطفولية تعرف الكتب المقدسة الفادرة أن تُصيرك حكيماً للخلاص بالإيمان بالمسيح يسوع.

THE GOSPEL

(For the First Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

الإنجيل (لأحد الأول من لوقا)

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ
الطاهر.

في ذلك الزمان، فيما يسوع واقف عند بحيرة جنيسارت، رأى سفينتين واقفتين عند شاطئ البحيرة، وقد انحدر منهما الصيادون يغسلون الشباك. فدخل إحدى السفينتين، وكانت لسمعان، وسأله أن يتباعد قليلاً عن البر، وجلس يعلم الجموع من السفينة. ولما فرغ من الكلام، قال لسمعان: "تقدم إلى العمق وألقوا شباككم للصيد." فأجاب سمعان وقال له: "يا معلم، إننا قد تعبنا الليل كله ولم نصب شيئاً، ولكن بكلمتك ألقى الشبكة." فلما فعلوا ذلك، احتازوا من السمك شيئاً كثيراً حتى تحرقت شبكتهم. فأشاروا إلى شركائهم في السفينة الأخرى أن يأتوا ويعاونوهم. فأتوا وملاوا السفينتين حتى كادتتا تغرقان. فلما رأى ذلك سمعان بطرس، خر عند ركبتي يسوع قائلاً: "أخرج عني يا رب، فإني رجل خاطيء." لأن الإنذهال اعتراه هو وكل من معه لصيد السمك الذي أصابوه. وكذلك يعقوب ويوحنا ابنا زبدي اللذان كانا رفيقين لسمعان. فقال يسوع لسمعان: "لا تخف، فإنك من الآن تكون صياداً للناس." فلما بلغوا بالسفينتين إلى البر، تركوا كل شيء وتبعوه.

THE DISMISSAL

الختم

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the holy, glorious and right-victorious Protomartyr Thekla, equal-to-the-Apostles; and Venerable Silouan of Athos**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسَةَ الْعَظِيمَةَ فِي الشَّهِيدَاتِ وَالْمُعَادِلَةِ الرَّسُلِ تَقْلًا، وَالْبَارَّ سِلْوَانَ الْآتُوسِي، الَّذِينَ نُقِيمُ تَذَكَرَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

Spiritual Word

The Feast of the Cross

By Metropolitan Georges (Khodr)

On the fourteenth of September the churches celebrate the Elevation of the Cross. It goes without saying that Christians do not worship the wood of the Cross, and they only put it in their churches when there is an icon, that is a drawing, of Christ on it. Every mention of the Cross during worship brings us back to the one who died on it. Why do we have this feast? There are two types of Christian feasts: Feasts of concepts, like the Nativity and Easter, and feasts celebrating historical events to which a theological concept has been attached. What we call the Elevation of the Cross commemorates first of all the discovery of the Savior's Cross buried under the ground of Golgotha where he died. It was discovered by Helene, mother of the Emperor Constantine, who built the Church of the Resurrection and the Church of the Cradle. The wood of the Cross was placed in the Church of the

Resurrection until May 4, when the Persians stole it during the time following their occupation of Jerusalem. In 628, after defeating the Persians the Emperor Heraclius returned it to the Holy City. The Church elevated the Cross before the faithful, and the feast began. The Cross was divided into very tiny pieces and was distributed to believers throughout the world, meaning that today it is mere relics for thousands of Christians.

The liturgical aspect of this feast is extremely beautiful in the Orthodox tradition.

Before the liturgy, the priest raises the Cross above his head and lowers it to the ground five times, amidst lengthy chanting. After each believer kisses the cross, the priest gives him a flower that had been placed around the Cross while it was carried in the procession that brought it to the table where the veneration takes place.

With varying levels of liturgical pomp and splendor, all Christians express their faith, not only with words and hymns, but also with symbols, to the point that it could be said that eastern liturgy is a kind of religious theater in which there are various art forms, prostrations, bows, and motions such as making the sign of the cross over the face and chest. In worship there is also water, bread, wine, oil, flowers, crowns for the bride and groom, oil and soil for a corpse, and robes of different colors according to the season, robes particular to each rank of clergy, icons and wall paintings, so that the faithful feel that they are giving glory to God with their souls and their bodies together—this is because of their belief in the resurrection of the body.

There is a necessary tangible quality that you have to know in order to understand Christianity as it was embodied in the first millennium—and everything we do today existed in the first millennium. You should understand people as they understand themselves.

You can accept Christ's death or you can reject it, I won't debate you. However, if you want to coexist with Christians, you have to understand their profound faith in the Crucified One. You will not understand a single speck of their faith and you will not be able to love them unless you understand their secret, namely what

profoundly motivates them, and you remain free to believe or disbelieve in the event of the crucifixion. All the warmth of love in Christianity has only come to them through the crucifixion of the Savior. All their prayer, the purity of some of them, their intellectual achievements east and west, the testimony of millions of martyrs, generation after generation, their abstinence and asceticism, all forgiveness and peace in the soul and loves that sacrifice to the point of death, all of this comes down to them from the Crucified One. If it were not for him, then Christianity would be just another Jewish sect.

There is nothing in their Gospel apart from this event, whatever the language or styles of the Gospels. Their language appears simple but their theological content is extremely complicated. It is based on the dialectic of Christ's death and resurrection, that is his glorious manifestation and his lordship over hearts.

This crucifixion is what makes Christianity a faith in a person named Jesus of Nazareth and not the basis for belief in books. The Nazarene did not write a single letter and his followers believe in him because he did and then rose. They wrote down the Gospels a few decades after his death (the fourth gospel after the year 90). Before they wrote them down, the single faith existed and the blood of the martyrs flowed not because of books but because of love for that person.

Through his passion, he became the high priest and took upon himself the sins of mankind in order to end them through the new life that he gives them through his entrance into the kingdom of death and his descent into hell, to the depth of the curse that affects all those who died before and after him. This is because "the wage of sin is death," which became the death of the Son of Man.

These pains that he bore are the pains of all people, their transgressions. He took them upon himself in order to save them from them. "In baptism buried with him to death so that just as Christ was raised from the dead, we too can walk in renewal of life."

However, before you receive eternal life, your condition is that of fallen, suffering man. This means that you too are crucified and you will not be saved from any cross that is put on your shoulders

except through his cross and you will rise from the life you are into his life so that you can become a new creation. You did not invent suffering. It comes from this world that is under the power of the evil one. It causes you pain and anxiety until Christ's Resurrection falls upon you with repentance, which is you returning with all your wounds to his face. This is perfect faith, which spurs you on to hope and in love for Jesus, which it pours bountifully upon you so that you go to him and become a Paschal being.

"Let him who wants to follow me deny himself, take up his cross, and follow me."

Christ does not put a cross on you. It comes to you from the circumstances of your existence on earth. If you bear it, you will become a heavenly person. This is why the Feast of the Exaltation of the Cross has always been your path. Every day you are burdened and every day the Resurrection lifts your burdens from you.

From this vantage point, this feast extends through you every day. Do the children who light fires on the evening of this day know that they are thus called to carry light to the world, to become people of the Resurrection? Does that reflect their identity?

The Feast of the Exaltation of the Cross is nothing else but a love story, the greatest love story in history because it was written in blood. It is the marriage of the Savior with all humanity. His beloved is not limited to the Christian groups. It is purified mankind, from all corners of the earth. It is his body, that is his being, baptized in water or baptized in the Spirit. Those who believe in Jesus believe in love and all people are their beloved because all people come from Christ in one way or another and by his blood he carries them to his Father and his Spirit, so that God may be all in all.

Originally published September 10, 2011.

المحبة

"أحبوا بعضكم بعضًا. كما أحببتكم أنا تحبون أنتم أيضًا بعضكم بعضًا .

بهذا يعرف الجميع أنكم تلاميذي إن كان لكم حبٌ بعضٌ لبعضٍ .

هذه هي الشريعة الأساسية لتنظيم علاقاتنا مع بعضنا البعض .

هكذا أراد المسيح، إذ أعطانا الوصية الجديدة، والتعليم الجديد. أحبوا بعضكم بعضًا.

لم يقدم المسيح نظريات في المحبة، ولا مجرد عظات فلسفية، بل قدم إلينا نموذجًا حيًا، قدم إلينا نفسه مصلوبًا باختياره .

لم يتوان قط عن محبته لنا حتى آخر لحظة قبل موته، إذ قال: "يا رب اغفر لهم."

ما يميز المسيحية تجاوزها غير المألوف للمقاييس البشرية، وبخاصة في المحبة .

بها فقط نكون أبناء الله ومنتسبين به كما يطلب المسيح نفسه "كونوا رحماء كما أن أباكم هو رحيم."

قديمًا كانت المحبة بشرية وبمقاييس بشرية، ولكن بالمسيح صارت إلهية .

عندما يعطي الله يعطي على قدر عظمته وعلى قدر رحمته.

وعندما يعطي الإنسان بمقاييس إلهية يعطي أيضًا بغير حساب، والله يكافئه بغير حساب.

يقول بولس الرسول: "إني أعطيت لله كل شيء لكي أنال الله عوضًا عن كل شيء ."

ويقول القديس أفرام السرياني:

"مغبوط الإنسان الذي يحوي في ذاته المحبة لأنه يحوي الله ."

فكم يكون ذلك الإنسان ثابتًا في إيمانه إذ يحوي الله في ذاته، لأنه كما يصف الرسول بولس "الذي يثبت الآن هو الإيمان والرجاء والمحبة، هذه

الثلاثة وأعظمهن المحبة" (1كور13:13).

عندما أحب لا أعرف أن أدين، ولا أن أحكم على قريبي، أبذل نفسي عنه وأغفر له زلاته .

يقول القديس يوحنا اللاهوتي :

"إن قال أحدٌ إنني أحب الله وهو مبغضٌ لأخيه فهو كاذب، لأن من لا يحب أخاه الذي يراه كيف يستطيع أن يحب الله الذي لا يراه" (1يو4:20) .

إن كل الأعمال الصالحة، بحسب الذهبي الفم، هي ثمار المحبة .

ولا يُنشد بولس الرسول عبثًا مديح المحبة، فإن ذلك الرجل الخبير البار في الحراثة السماوية يعلم أن هذه الفضيلة متى مدّت أصولها في قلوبنا لا

تتأخر أبدًا عن أن تؤتي فيها ثمارًا من كل الأعمال الصالحة.

من لا يعرف المحبة لم يتذوق بعد حقيقة فرح القيامة، لأن القيامة هي ثمرة محبة المسيح لنا .

إذ صلب ومات وقام ومنحنا القيامة الأبدية، هذه هي ثمار المحبة الحقيقية، القيامة الأبدية.

لنحترس إذا من صور المحبة المألوفة، التي نمارسها شكليًا، فنفرغها من جوهرها ومضمونها. لنخرج من الأنا .

لنلتق الآخر. لنحبه كلمةً وفعالاً. لنر فيه المسيح المصلوب .

لن يكتمل صليبنا إلا بمحبة أخينا .

فالمحبة هي كل شيء في المسيحية، ولا مسيحية من دون محبة.

Parish News and Announcements

Upcoming Services: The location will be announced depending on the renovation project end at Saint John Maximovitch – stay tuned for the invites

- **Sunday October 8th 2023:** Third Sunday of Luke
 - **Sunday, October 22nd 2023:** Sixth Sunday of Luke
- at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral located at
1714 13th Ave, Seattle, WA 98122

Sunday, October 15 – Annual party – check updated flyer below

If you didn't reserve your tickets yet – **IT IS TIME BY END OF SEPTEMBER**

If you didn't spread the word yet – **IT IS TIME**

If you didn't plan to volunteer yet – **IT IS TIME**

If you didn't donate supplies yet – **IT IS TIME**

We are in process to prepare for our Annual event on October 15! Looking for your involvement in all aspects of preparation, funding supplies, execution and buying and selling tickets. Please contact khourieh Nissrine 360.685.6288 and let her know how you would like to help!!

This event became a tradition of our church; thank you to those who made it a success year after year – looking forward to a very successful event this year; here's the link to the reservation:

https://www.paypal.com/donate/?hosted_button_id=GQSVRJ377J65G

Stewardship plan 2023:

For 2023; the plan is to increase monthly stewardships to cover the mortgage in order to spare all the special events funds towards the building renovation project. **Please note that the tenant left at the end of June, any contribution helps.** We need an additional \$1,000 per month in stewardship; Moving to the new property is in your hands. Your engagement towards that goal is very appreciated. For any questions, please contact Fidaa or Abouna. Please consider donating through the link: <https://theotokosholynativity.com/donations> or by check.

You can always follow the church news on our website:

<https://www.theotokosholynativity.com/>

and our Facebook page: <https://www.facebook.com/groups/474907199547143/>



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