

# Holy Nativity of the Theotokos Antiochian Orthodox Mission

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

Seattle, WA

*Diocese of the Northwest*

*Metropolitan Joseph of New York and All North America*

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The Feast of Palm Sunday

Entrance of our Lord Jesus Christ into Jerusalem

أحد الشعانين

دخول سيدنا يسوع المسيح الى اورشليم



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**Festal Orthros on Palm Sunday**  
**Entrance of Our Lord Jesus Christ into Jerusalem**

**APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE**

O Christ God, when Thou didst raise Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we like babes, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: 'Hosanna in the highest! Blessed is He that cometh in the Name of the Lord!'

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ الْأَمِكِ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عَلَامَاتِ الْعَلْبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوَكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

**APOLYTIKION OF PALM SUNDAY IN TONE FOUR**

*Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.*

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدْسِ.  
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.  
أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الْأَعَالِي، مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

**THE POLYELEOS IN TONE ONE (ABRIDGED)**

\*\*To be sung in place of the Evlogetaria. End each numbered verse with "Alleluia."\*\*

1 - Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

سَبِّحُوا اسْمَ الرَّبِّ، سَبِّحُوا يَا عِبِيدَ الرَّبِّ، هَلِّلُويَا.

2 - Ye that stand in the house of the Lord, in the courts of the house of our God.

الوَاقِفِينَ فِي بَيْتِ الرَّبِّ، وَفِي دِيَارِ بَيْتِ إِلَهِنَا، هَلِّلُويَا.

3 - Praise the Lord; for the Lord is good: sing praises unto His Name; for it is pleasant.

سَبِّحُوا الرَّبَّ فَإِنَّ الرَّبَّ صَالِحٌ، أَشِيدُوا لِاسْمِهِ فَإِنَّهُ أَدِيدٌ، هَلِّلُويَا.

4 - For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.

فَإِنَّ الرَّبَّ قَدْ اخْتَارَ لَهُ يَعْقُوبَ، إِخْتَارَ إِسْرَائِيلَ خَاصَّةً لَهُ، هَلِّلُويَا.

5 - For I know that the Lord is great, and that our Lord is above all gods.

لَقَدْ عَلِمْتُ أَنَّ الرَّبَّ عَظِيمٌ وَأَنَّ سَيِّدَنَا فَوْقَ جَمِيعِ الْآلِهَةِ، هَلِّلُويَا.

6 - Whatsoever the Lord pleased, that did He in Heaven, and in earth, in the seas, and all deep places.

كُلُّ مَا شَاءَ الرَّبُّ صَنَعَهُ، فِي السَّمَاوَاتِ وَالْأَرْضِ، فِي الْبِحَارِ وَجَمِيعِ اللَّجَجِ، هَلِّلُويَا.

7 - He causeth the vapors to ascend from the ends of the earth; He maketh lightning for the rain; He bringeth the wind out of his treasuries.

يُنْشِئُ السُّحْبَ مِنْ أَقْصَى الْأَرْضِ، وَيُحْدِثُ الْبُرُوقَ لِلْمَطَرِ، وَيُبْرِزُ الرِّيحَ مِنْ خَزَائِنِهِ، هَلِّلُويَا.

8 - Who smote the firstborn of Egypt, both of man and beast.

هُوَ الَّذِي ضَرَبَ أَبْكَارَ مِصْرَ مِنَ النَّاسِ إِلَى الْبَهَائِمِ، هَلِّلُويَا.

9 - Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.	وَأَرْسَلَ آيَاتٍ وَعَجَائِبَ فِي وَسْطِكَ يَا مِصْرُ، عَلَى فِرْعَوْنَ وَعَلَى جَمِيعِ عِبِيدِهِ، هَلْلُويَا.
10 - Who smote great nations, and slew mighty kings.	هُوَ الَّذِي صَرَبَ أُمَّمًا كَثِيرَةً، وَقَتَلَ مُلُوكًا مُقْتَدِرِينَ، هَلْلُويَا.
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.  Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (THRICE) O our God and our Hope, glory to Thee!	المجدُّ للآبِ، والابنِ، والروحِ القُدُسِ؛ الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينِ، آمين.  هَلْلُويَا، هَلْلُويَا، هَلْلُويَا، المَجْدُ لَكَ يَا اللهُ. (ثَلَاثًا) يا إِلَهنا ورجاءنا لك المَجْد.
<b>FESTAL TROPARIA AFTER PSALM 50 IN TONE TWO</b>	
<i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Today Christ entereth the Holy City, sitting on a donkey to loosen the barren bestiality of the Gentiles, long in an evil state.	المَجْدُ لِلآبِ، والابنِ، والروحِ القُدُسِ. أَلْيَوْمَ المَسِيحُ يَدْخُلُ إِلَى المَدِينَةِ المَقَدَّسَةِ، جالِساً عَلَى جَحْشٍ، لِيُخَلِّ بِهَيْمِيَّةِ الأُمَّمِ المُجْدِبَةِ قَدِيماً بِحَالٍ زَدِيئَةٍ.
<i>Both now and ever, and unto ages of ages. Amen.</i> Today Christ entereth the Holy City, sitting on a donkey to loosen the barren bestiality of the Gentiles, long in an evil state.	الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينِ، آمين. أَلْيَوْمَ المَسِيحُ يَدْخُلُ إِلَى المَدِينَةِ المَقَدَّسَةِ، جالِساً عَلَى جَحْشٍ، لِيُخَلِّ بِهَيْمِيَّةِ الأُمَّمِ المُجْدِبَةِ قَدِيماً بِحَالٍ زَدِيئَةٍ.
<b>(TONE SIX)</b> <i>Have mercy upon me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies blot out my transgressions.</i> Today hath the grace of the Holy Spirit brought us together; and we all lift Thy Cross as we say: Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.	<b>(باللحن السادس)</b> يَا رَحِيمُ ارْحَمْنِي يَا اللهُ كَعَظِيمِ رَحْمَتِكَ، وَكَمَثَلِ كَثْرَةِ رَأْفَتِكَ امْحُ مَآثِمِي. أَلْيَوْمَ نِعْمَةُ الرُّوحِ القُدُسِ جَمَعَتْنَا، وَكُنَّا نَرْفَعُ صَلِيْبَكَ وَنَقُولُ: مُبَارَكَ الأَتِي بِاسْمِ الرَّبِّ، أَوْصَنَا فِي الأَعَالِي.
<b>THE SYNAXARION (Plain Reading)</b>	
On this day in the Holy Orthodox Church, the Sunday of Palms, we celebrate the radiant and glorious festival of the Entrance of our Lord Jesus Christ into Jerusalem.	
<i>Verses</i>	
He Who stretcheth out the firmament and sat on the foal, Seeketh to release mortals from un-reason.	
Jesus came to Bethany on the Sunday falling before the six days of the Mosaic Passover. On the following day He sent two of His Disciples, who brought Him a donkey on which He sat to enter the city. And when the great multitude heard that Jesus was coming to Jerusalem, they immediately took palm branches in their hands and went out to meet Him. All cried, "Hosanna! Blessed is He that cometh in the Name of the Lord, King of Israel!" The branches of palm trees were a symbol of Christ's victory over Satan and Death. And the meaning of "Hosanna" is, "We pray Thee, save." The donkey's colt, which was still an untamed animal, and impure according to the law, as well as Christ's sitting thereon, symbolize the former savagery and impurity of the Gentiles; and their subsequent taming and obedience to the holy law of the Gospel.	
By Thine ineffable compassion, O Christ our God, make us victors over the irrational passions, and make us worthy to see Thy tangible victory over death, Thy radiant and life-bearing Resurrection, and have mercy on us. Amen.	

**KATAVASIAS OF THE PALM SUNDAY CANON IN TONE FOUR**

**Ode 1.** The springs of the deep appeared dry, and the foundations of the tumultuous sea were uncovered; for Thou didst rebuke the tempest with a sign, and Thou didst save Thy chosen people singing to Thee, O Lord, a triumphant song.

(الأولى) إِنَّ يَنَابِيعَ اللُّجَّةِ قَدْ ظَهَرَتْ عَادِمَةً الرُّطوبَةَ، وَانْكَشَفَتْ  
أَسَاسَاتُ البَحْرِ المْتَمَوِّجِ، لِأَنَّكَ رَجَزْتَ عَاصِفَهُ بِإِشَارَةٍ، وَخَلَّصْتَ  
الشَّعْبَ المُنْتَحَبَ، مُرْتَلًّا لَكَ يَا رَبُّ تَسْبِيحًا عَلَى الظَّفَرِ.

**Ode 4.** Christ our Lord clearly cometh and delayeth not; from a thick and shadowy mountain, from a Virgin who giveth birth without knowing man, as was told by the Prophet of old. Wherefore, we all shout together: Glory be to Thy power, O Lord.

(الرابعة) إِنَّ المَسِيحَ إِلَهَنَا الآتِي بِوَضوحٍ، يُوفِي وَلَا يُنْطِي مِنْ جَبَلٍ  
ظَلِيلٍ مُدْغِلٍ، مِنْ فَتَاةٍ تَلِدُ بِدُونِ أَنْ تُعْرِفَ رَجُلًا، كَمَا قَالَ النَّبِيُّ  
قَدِيمًا. لِذَلِكَ نَهْتَفُ جَمِيعًا: المَجْدُ لِقُدْرَتِكَ يَا رَبُّ.

**Ode 6.** The souls of the righteous have shouted with joy, saying: Now a new covenant hath been given the world, let the people be renewed with the drops of divine blood.

(السادسة) إِنَّ أَرْوَاحَ الصِّدِّيقِينَ هَتَفَتْ بِسُرورٍ قَائِلَةً: الآنَ  
يُوضَعُ لِلْعَالَمِ عَهْدٌ جَدِيدٌ، فَلْيَتَجَدَّدِ الشَّعْبُ بِقَطْرَاتِ الدَّمِ  
الإلهيِّ.

*We praise, we bless, and we worship the Lord.*

**Ode 8.** Rejoice, O Jerusalem, and feast O lovers of Zion; for the Lord of power, Who ruleth forever, hath come. Let the earth be solemn before His face, and let it shout: Praise the Lord, all ye His works.

(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ.  
إِفْرَحِي يَا أُورُشَلِيمَ، وَعَبِيدُوا يَا مُحِبِّي صِهْيُونِ. لِأَنَّ رَبَّ  
القُوَّاتِ، المَالِكِ إِلَى الدَّهْرِ قَدْ وَافَى. فَلْتَحْدِثْشِمِ الأَرْضُ كُلُّهَا  
مِنْ وَجْهِهِ وَلْتَهْتَفْ: سَبِّحُوا الرَّبَّ يَا جَمِيعَ أَعْمَالِهِ.

**Deacon:** The Theotokos and Mother of the Light, let us honor and magnify in song.

الشَّماس: لوالدة الإله وأمّ النور بالتسابيح نكرم معظمين.

**THE NINTH ODE OF THE PALM SUNDAY CANON IN TONE FOUR**

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ. With palms and branches let us raise our voices unto Him with praise, saying: Blessed is He that cometh in the Name of the Lord, our Savior!

اللهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا العِيدَ وَابْتَهِجُوا، وَهَلِّمُوا بِنَا نَعْظِمِ المَسِيحَ،  
وَبِسَعْفٍ وَأَغْصَانٍ لِنَهْتَفَ نَحْوَهُ بِالتَّسَابِيحِ قَائِلِينَ: مَبَارَكُ الآتِي بِاسْمِ  
الرَّبِّ مُخْلِصِنَا.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen. He is the God whom no one may equal. He hath devised every just way, and hath bestowed it upon beloved Israel, after He appeared, and walked with the people. Blessed, therefore, is He that cometh in the Name of the Lord, our Savior!

المَجْدُ لِأَبِ وَالابْنِ وَالرُّوحِ القُدُّوسِ. الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ  
الدَّاهِرِينَ، آمِينَ.  
هَذَا هُوَ الإلهُ الَّذِي لَا يُضَاهِيهِ أَحَدٌ، اخْتَرَعَ كُلَّ طَرِيقٍ عَادِلَةٍ،  
وَأَعْطَاهَا لِإِسْرَائِيلَ المَحْبُوبِ، وَبَعْدَ ذَلِكَ ظَهَرَ، وَمَعَ النَّاسِ تَصَرَّفَ.  
فمَبَارَكُ الآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

**Ode 9.** God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ. With palms and branches let us raise our voices unto Him with praise, saying: Blessed is He that cometh in the Name of the Lord, our Savior!

(الارمس) اللهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا العِيدَ وَابْتَهِجُوا، وَهَلِّمُوا بِنَا  
نَعْظِمِ المَسِيحَ، وَبِسَعْفٍ وَأَغْصَانٍ لِنَهْتَفَ نَحْوَهُ بِالتَّسَابِيحِ قَائِلِينَ:  
مَبَارَكُ الآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

THE LITTLE LITANY

Deacon:	Again and again, in peace, let us pray to the Lord.	أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ تَطَلَّبُ.	الشماس:
Choir:	Lord, have mercy.	يَا رَبُّ ارْحَمْ.	الجوق:
Deacon:	Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	أَعُذُّ وَخَلِّصْ وَارْحَمْ واحفظنا يا الله بنعمتك.	الشماس:
Choir:	Lord, have mercy.	يَا رَبُّ ارْحَمْ.	الجوق:
Deacon:	Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.	بعدَ ذِكْرِنَا الكَلِيَّةَ القَدَاسَةَ، الطَاهِرَةَ، الفَائِقَةَ البَرَكَاتِ، المَجِيدَةَ، سَيِّدَتْنَا وَاِلِدَةَ اِلَهِه الدَائِمَةَ البِتُولِيَّةِ مَرِيَمَ مَعَ جَمِيعِ القَدِيسِيْنَ، لِنُوَدِّعُ اَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ اِلَهِه.	الشماس:
Choir:	To Thee, O Lord.	لَكَ يَا رَب.	الجوق:
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.	لَاِنَّهُ اِيَّاكَ تُسَبِّحُ كُلُّ قُوَّاتِ السَّمَاوَاتِ، وَلكَ يُرْسِلُونَ المَجْدَ اَيْهَا اَبُ وَاِلِبْنِ وَالرُّوحِ القُدُسِ، الْاَنَ وَكُلَّ اَوَانٍ وَاِلَى دَهْرِ الدَاهِرِيْنَ.	الكاهن:
Choir:	Amen.	آمين.	الجوق:

Holy is the Lord our God. (Thrice)

قُدُوسٌ هُوَ الرَّبُّ اِلَهُنَا. (ثَلَاثًا)

NOTE: Because Palm Sunday does not have an exaposteilarion, "The Prayer of the Palms" is performed in its place. The clergy carry with them the sprinkler filled with Holy Water, and exit the sanctuary to stand before the table where the palm leaves have been placed.

THE PRAYER OF THE PALMS

Deacon:	Let us pray to the Lord.	الشماس: إِلَى الرَّبِّ تَطَلَّبُ.
Choir:	Lord have mercy.	الجوق: يَا رَبُّ ارْحَمْ.
Priest:	O Lord our God, that sittest upon the Cherubim, Thou hast raised up the might of Thine Only-begotten Son, our Lord Jesus Christ, that through His Cross and Grave and Resurrection He might save the world. At His coming today to Jerusalem unto His voluntary Passion, the people that sat in darkness and in the shadow of death, took the symbols of victory, the boughs of trees and branches of palms, and went forth to proclaim the Resurrection by anticipation. Do Thou, the same Lord, preserve and keep us also who in imitation of them bear in our hands palms and boughs of trees, on this day of the feast. And like unto those multitudes and children who offered unto Thee 'Hosanna,' may we also in hymns and spiritual songs, attain unto the Life-giving Resurrection on the third day, in the same Christ Jesus our Lord, with whom Thou art blessed, together with Thine all-holy, and good, and life-giving Spirit, now and ever, and unto ages of ages.	الكاهن: اَيْهَا الرَّبُّ اِلَهُنَا الْمُسْتَوِي عَلَى الشَّارُوبِيْمِ، النَّاهِضُ بِاِقْتِدَارِكَ. يَا مَنْ اَرْسَلْتَ ابْنَكَ الْوَحِيْدَ رَبَّنَا يَسُوْعَ الْمَسِيْحِ لِيُخَلِّصَ الْعَالَمَ بِصَلْبِهِ وَدَفْنِهِ وَقِيَامَتِهِ. الَّذِي لَمَّا وَاْفَى اِلَى اُوْرشَلِيْمَ لِلْاَلَامِ الطَّوْعِيَّةِ، اسْتَقْبَلَهُ الشَّعْبُ الْجَالِسُ فِي الظُّلْمَةِ وَظِلَالِ الْمَوْتِ بِشَارَاتِ الطَّفْرِ، اَعْني اَعْصَانَ الْاَشْجَارِ وَسَعَفِ النَّخْلِ، تَبْشِيْرًا بِالْقِيَامَةِ. اَنْتَ اَيْهَا السَّيِّدُ، اِحْفَظْنَا نَحْنُ الَّذِيْنَ حَمَلْنَا بِاَيْدِيْنَا السَّعَفَ وَاَعْصَانَ الْاَشْجَارِ، مُتَشَبِّهِيْنَ بِاَوْلئِكَ، فِي هَذَا الْيَوْمِ، يَوْمِ تَقْدِمَةِ الْعِيْدِ، وَصَارِخِيْنَ نَحْوِكَ مِثْلَ اَوْلئِكَ الْجُمُوعِ وَالصَّبِيَانِ "هُوشَعْنَا فِي الْاَعَالِي"، حَتَّى نَسْتَحِقَّ بِالتَّرَاتِيْلِ وَالتَّسَابِيْحِ الرُّوحَانِيَّةِ، الْقِيَامَةَ الْمُحْيِيَّةَ ذَاتِ الثَّلَاثَةِ الْاَيَّامِ، بِرَبَّنَا يَسُوْعَ الْمَسِيْحِ، الَّذِي اَنْتَ مُبَارِكٌ مَعَهُ وَمَعَ رُوحِكَ الْكَلْبِيِّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْاَنَ وَكُلَّ اَوَانٍ وَاِلَى دَهْرِ الدَاهِرِيْنَ.
Choir:	Amen.	الجوق: آمين.

The Priest now sprinkles the palms with Holy Water, thrice, saying each time:

**Priest:** These palms are blessed by the Grace of the All-holy Spirit, through the sprinkling with this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit.

**Choir:** Amen.

تَبَارَكْتَ سَعْفُ النخيلِ هَذِهِ بِنِعْمَةِ الرُّوحِ الْقُدُسِ، بِوَاسِطَةِ نَضْحِهَا  
بِالْمَاءِ الْمُبَارَكِ، عَلَى اسْمِ الآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ.  
الجوق: آمين.

#### THE DOXASTICON OF PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Six days before the Passover, Jesus came to Bethany, and His Disciples came to Him and said: O Lord, where wouldst Thou that we prepare for Thee to eat the Passover? And He sent them, saying: Go to the town that lieth before you, and you shall find a man carrying a jar of water. Follow him, and say to the lord of the house: The Master saith: I shall eat the Passover with My Disciples.

الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ  
الدَّاهِرِينَ، آمِينَ.

قَبْلَ سِنَّةِ أَيَّامِ الْفِصْحِ، وَافَى يَسُوعُ إِلَى بَيْتِ عَنِيَا، فَتَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ، قَائِلِينَ لَهُ: يَا رَبِّ، أَيَنْ تَشَاءُ أَنْ نُهَيِّئَ لَكَ لِتَأْكُلَ الْفِصْحَ؟  
أَمَّا هُوَ فَارْسَلَهُمْ قَائِلًا: اذْهَبُوا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمْ، فَتَجِدُوا إِنْسَانًا  
حَامِلًا جَرَّةَ مَاءٍ فَاتَّبِعُوهُ، وَقُولُوا لِرَبِّ الْبَيْتِ: إِنَّ الْمُعَلِّمَ يَقُولُ، عِنْدَكَ  
أَصْنَعُ الْفِصْحَ مَعَ تَلَامِيذِي.

#### THE DOXASTICON OF PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Six days before the Passover, Jesus came to Bethany, and His Disciples came to Him and said: O Lord, where wouldst Thou that we prepare for Thee to eat the Passover? And He sent them, saying: Go to the town that lieth before you, and you shall find a man carrying a jar of water. Follow him, and say to the lord of the house: The Master saith: I shall eat the Passover with My Disciples.

الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ  
الدَّاهِرِينَ، آمِينَ.

قَبْلَ سِنَّةِ أَيَّامِ الْفِصْحِ، وَافَى يَسُوعُ إِلَى بَيْتِ عَنِيَا، فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ،  
قَائِلِينَ لَهُ: يَا رَبِّ، أَيَنْ تَشَاءُ أَنْ نُهَيِّئَ لَكَ لِتَأْكُلَ الْفِصْحَ؟ أَمَّا هُوَ  
فَارْسَلَهُمْ قَائِلًا: اذْهَبُوا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمْ، فَتَجِدُوا إِنْسَانًا حَامِلًا  
جَرَّةَ مَاءٍ فَاتَّبِعُوهُ، وَقُولُوا لِرَبِّ الْبَيْتِ: إِنَّ الْمُعَلِّمَ يَقُولُ، عِنْدَكَ  
أَصْنَعُ الْفِصْحَ مَعَ تَلَامِيذِي.

**THE GREAT DOXOLOGY IN TONE SIX**

Glory to Thee, Who hast shown us the Light; Glory to God in the highest, and on earth peace, good will among men.	المَجْدُ لَكَ يَا مُظَهِّرَ النُّورِ، المَجْدُ لِلَّهِ فِي العَلَاءِ، وَعَلَى الأَرْضِ السَّلَامُ، وَفِي النَّاسِ المَسْرَةَ.
We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks unto Thee for Thy great glory.	نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.
O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.	أَيُّهَا الرَّبُّ المَلِكُ، السَّمَاوِيِّ، الإِلَهُ، الأَبُ الصَّابِطُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحِ، وَيَا أَيُّهَا الرُّوحُ القُدُسُ.
O Lord God, Lamb of God, Son of the Father, Who takest away the sin of the world, have mercy on us; O Thou Who takest away the sins of the world.	أَيُّهَا الرَّبُّ الإِلَهُ، يَا حَمَلَ اللهِ يَا ابْنَ الأَبِ، يَا رَافِعَ خَطِيئَةِ العَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا العَالَمِ.
Receive our prayer, O Thou Who sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الجَالِسُ عَنِ يَمِينِ الأَبِ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ المَسِيحُ، فِي مَجْدِ اللهِ الأَبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أُبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أَيْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نَحْفَظَ فِي هَذَا اليَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إلهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in Thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَسْتَعِينُ بِإِكْثَالِنَا 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 مَلْجَأُ كُنْتُمْ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَأشْفِ نَفْسِي لِأَنَّني 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 إلهِي.
For with Thee is the fountain of life: in Thy light shall we see light.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (Thrice)	قَابِضُ رَحْمَتِكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُوسُ اللهُ، قُدُوسُ القَوِي، قُدُوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit:	المَجْدُ لِلأَبِ وَالإِبْنِ وَالرُّوحِ القُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُوسُ اللهُ، قُدُوسُ القَوِي، قُدُوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
<b>APOLYTIKION OF PALM SUNDAY IN TONE FOUR</b>	
O Christ God, when we were buried with Thee in baptism, we were made worthy of Thy resurrection to immortal life. Wherefore, we praise Thee, crying: 'Hosanna in the highest! Blessed is He that cometh in the Name of the Lord!'	أَيُّهَا المَسِيحُ الإِلَهُ لَمَّا دُفِنْنَا مَعَكَ بِالمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الحَيَاةَ الخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الأَعَالِي، مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ.

## Divine Liturgy Variables for Feast of Palm Sunday: Entrance of Our Lord Jesus Christ into Jerusalem

\*\*Divine Liturgy of St. John Chrysostom\*\*

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

**Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبَلِيَّتِ بُولُسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَلِكِ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

### THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

لَقَدْ اِمْتَلَأْتُ فَرَحًا لِأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ تَضَرُّعِي. عَمْرَأْتُ الْمَوْتِ اِكْتَنَفْتَنِي، وَأَهْوَالُ الْجَحِيمِ اُنْرَكَتَنِي.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

(اللازمة) بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living. **(Refrain)**

لَقِيْتُ الضِّيقَ وَالْأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبِّ نَجِّ نَفْسِي. اَسْلُكُ أَمَامَ الرَّبِّ فِي أَرْضِ الْأَحْيَاءِ.

Glory... Both now... **(Refrain)**

الْمَجْدُ ..... الْآنَ وَكُلَّ ..... (بِشَفَاعَاتِ ...)

### THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

أَمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوبًا جِدًّا. بِمَاذَا أَكْفِي الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟

**Refrain:** Save us, O Son of God, Who didst sit upon the foal of a donkey, who sing to Thee. Alleluia.

(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ أَتَانٍ، لِنُرْتِّلَ لَكَ، هَلْلُويَا.

I will take the cup of Salvation, and call upon the Name of the Lord. **(Refrain)**

كَأَسِ الْخَلَّاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُوا. (اللازمة)

I will pay my vows unto the Lord in the presence of all His people. **(Refrain)**

أُوْفِي نُدُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. (اللازمة)

Glory... Both now... O, only begotten Son and Word of God...

الْمَجْدُ .... الْآنَ وَكُلَّ ..... (يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ)

### THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

اعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ هَارُونَ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ خَائِفُوا الرَّبِّ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ.



During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Lazarus Saturday.

**APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE**

O Christ God, when Thou didst raise Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we like babes, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: 'Hosanna in the highest! Blessed is He that cometh in the Name of the Lord!'

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ  
الْأَمِكِ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ  
عَلَامَاتِ الْعَلْبَةِ وَالظَّفْرِ، صَارِحِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ:  
أَوْصَنَا فِي الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.

**THE EISODIKON (ENTRANCE HYMN) OF THE FEAST**

Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.

مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ، اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ  
اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشٍ أَتَانِ، لِنُرْتِّلَ لَكَ، هَلْلُويَا.

**After the Little Entrance, sing these apolytikia in the following order:**

**APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE**

O Christ God, when Thou didst raise Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we like babes, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: 'Hosanna in the highest! Blessed is He that cometh in the Name of the Lord!'

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ  
الْأَمِكِ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ  
عَلَامَاتِ الْعَلْبَةِ وَالظَّفْرِ، صَارِحِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ:  
أَوْصَنَا فِي الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.

**APOLYTIKION OF PALM SUNDAY IN TONE FOUR**

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا  
بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي  
الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.

**KONTAKION OF PALM SUNDAY IN TONE SIX**

Seated in Heaven upon Thy throne and on earth upon a foal, O Christ our God, Thou hast accepted the praise of the angels and the songs of the children who cried out unto Thee: Blessed art Thou that comest to call back Adam.

أَيُّهَا الْمَسِيحُ الْإِلَهَ الْجَالِسُ عَلَى عَرْشٍ فِي السَّمَاءِ،  
وَالرَّائِبُ عَفْوًا عَلَى الْأَرْضِ، لَقَدْ قَبِلْتَ تَسْبِيحَ الْمَلَائِكَةِ  
وَتَشْيِدَ الْفَتْيَانِ الْهَاتِفِينَ إِلَيْكَ: مُبَارَكٌ أَنْتَ الْآتِي لِنُعِيدُ  
دَعْوَةَ آدَمَ.

THE EPISTLE FOR PALM SUNDAY

Blessed is He Who cometh in the Name of the Lord.  
O give thanks unto the Lord, for He is good; for  
His mercy endures forever.

The Reading from the Epistle of St. Paul to the  
Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, these do; and the God of peace will be with you.

مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.  
اعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ  
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرَّسُولِ إِلَى أَهْلِ فِيلِيبِي  
(4:4-9)

يا إخوة، أفرحوا في الربِّ كلَّ حينٍ وأقول أيضاً أفرحوا \* وليظهر جلمكم لجميع الناس. فإنَّ الربَّ قريبٌ \* لا تهتمُّوا التَّهتُّة، بل في كلِّ شيءٍ فلتكن طيباتكم معلومة لدى الله بالصلاة والتضرُّع مع الشكر. \* وليحفظ سلام الله، الذي يفوق كلَّ عقلٍ، قلوبكم وبصائركم في يسوع المسيح \* وبعد أيها الاخوة، مهما يكن من حقٍّ، ومهما يكن من عفافٍ، ومهما يكن من عدلٍ، ومهما يكن من طهارةٍ، ومهما يكن من صفةٍ محببةٍ، ومهما يكن من حُسن صيِّتٍ، إن تكن فضيلةً، وإن يكن مدحٌ، ففي هذه افكروا. \* وما تعلمتموه، وتسلمتموه، وسمعتموه، ورأيتموه فيَّ، فبهذا اعملوا، وإله السلام يكون معكم.

THE GOSPEL FOR PALM SUNDAY

The Reading of the Holy Gospel according to  
St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيليِّ البشير، والتلميذ  
الطاهر (12:1-18)

قَبْلَ الْفِضْحِ بِسِتَّةِ أَيَّامٍ، أتى يسوع إلى بيت عُنْيَا حَيْثُ كَانَ لَعَازِرُ الَّذِي مَاتَ فَأَقَامَهُ يسوع مِنْ بَيْنِ الْأَمْوَاتِ \* فَصَنَعُوا لَهُ هُنَاكَ عِشَاءً، وَكَانَتْ مَرْثَا تَحْدِثُ، وَكَانَ لَعَازِرُ أَحَدَ الْمُتَكَلِّمِينَ مَعَهُ. \* أَمَّا مَرْيَمُ فَأَخَذَتْ رَطْلًا طيبًا نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهَنَتْ قَدَمِي يسوع وَمَسَحَتْ قَدَمِيهِ بِشَعْرِهَا \* فَأَمْتَلَأَ الْبَيْتَ مِنْ رَائِحَةِ الطَّيِّبِ. \* فَقَالَ أَحَدُ تَلَامِيذِهِ يَهُوذَا بْنُ سَمْعَانَ الْإِسْخَرِيوطِيِّ، الَّذِي كَانَ مُزْمِعًا أَنْ يُسْلِمَهُ، لِمَ لَمْ يُبَيْعْ هَذَا الطَّيِّبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟ \* وَإِنَّمَا قَالَ هَذَا لِأَهْتِمَامًا بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقًا وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. \* فَقَالَ يسوع: دَعِهَا، إِنَّمَا حَفِظْتُهُ لِيَوْمِ دَفْنِي، \* فَإِنَّ الْمَسَاكِينَ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ. \* وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يسوع هُنَاكَ، فَجَاءُوا، لَا مِنْ أَجْلِ يسوع فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضًا لَعَازِرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. \* فَأَتَمَرَ رُؤْسَاءُ

always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

الكَهَنَةُ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، \* لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فِيؤْمِنُونَ بِيَسُوعَ. \* وَفِي الْعَدَى، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاءُوا إِلَى الْعِيدِ بَأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سُعْفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". \* وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكَبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشِ ابْنِ أَتَانَ". \* وَهَذِهِ الْأَشْيَاءُ لَمْ يَقْهَمَهَا تَلَامِيذُهُ أَوْلَى، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينئذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهَا عَمِلُوهَا لَهُ. \* وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ \* وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

#### MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ; and with palms and branches let us raise our voices unto him with praise, saying, Blessed is he that cometh in the name of the Lord our Savior.

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمُوا بِنَا نُعْظِمُ الْمَسِيحَ، وَبِسُعْفٍ وَأَغْصَانٍ نَهْتِفُ بِالتَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخَلِّصِنَا.

#### KOINONIKON (COMMUNION HYMN) FOR PSALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلِّلُويَا.

*During the Communion of the laity, the choir can sing "Rejoice, O Bethany."*

*Post-Communion Hymn: Instead of "We have seen the true light", sing the Apolytikion of Lazarus Saturday. (Chant) (Choral)*

*During the customary procession around the exterior of the church which follows "Blessed be the Name of the Lord", the choir can sing the Apolytikia of Lazarus Saturday and Palm Sunday, "Rejoice, O Bethany" and the Trisagion Hymn.*

## Rejoice, O Bethany

Rejoice, rejoice, O Bethany!  
On this day God came to thee,  
And in Him the dead are made alive,  
As it is right for He is the Life.  
When Martha went to receive Him,  
Grieving loudly with bitter tears,  
She poured out the sorrow of her heart to Him  
With great sadness, wailing her lament.  
She at once cried out unto Him:  
"My most compassionate Lord, my Lord,  
At the great loss of my brother Lazarus  
My heart is broken, help me."  
Jesus said to her, "Cease your weeping,  
Cease your grieving and sad lament;  
For your brother, My most beloved friend, Lazarus,  
Very soon will live again."  
Then He, the faithful Redeemer,  
Made His way unto the tomb,  
Where he cried unto him who was buried four days,  
Calling him forth, saying "Lazarus, arise."  
Come with haste, ye two sisters,  
And behold a wondrous thing,  
For your brother from the tomb has returned to life.  
To the beloved Redeemer now give thanks.  
To Thee, O Lord of creation,  
We kneel down in reverence profound,  
For all we who are dead in sin,  
In Thee, O Jesus, are made alive.

## أفرحي يا بيت عنيا

أفرحي يا بيت عنيا .... نحوك وافى الإله  
من به الأموات تحيا .... كيف لا وهو الحيا  
إن مارثا استقبلته .... ببكاء وعويل  
وشكت لما رأته .... شدة الحزن الطويل  
صرخت بالحالة ربي ... أنت عوناً للرفيق  
فا أعني إن قلبي .... ذاب من فقد الشقيق  
قال كفي عن بكائي .... ودعي هذا النحيب  
واعلمي أن آخاك ... سوف يحيا عن قريب  
ثم نحو اللحد بادر .... ذلك الفادي الأمين  
حينما نادى لعازر .... انهض ياذاك الدفين  
أيها الأختان هيا .... انظرا الأمر العجيب  
قام من في اللحد حيا .... واشكرا الفادي الحبيب  
لك يارب البرايا .... لك نسجد بخشوع  
إننا موت الخطايا .... بك نحيا يا يسوع

## THE DISMISSAL

Priest: May He Who accepted to make the foal of a donkey His throne for our salvation, 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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

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

## Lenten Prayer of Saint Ephrem

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.  
But give rather the spirit of chastity, humility, patience, and love to Thy servant.  
Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

## صلاة التوبة للقديس أفرام السرياني

أيها الرب وسيد حياتي اعتقني من روح البطالة والفضول، وحب الرئاسة  
والكلام البطل  
وانعم علي انا عبدك الخاطيء بروح العفة واتضاع الفكر والصبر والمحبة  
نعم يا ملكي والهي هب لي ان أعرف ذنوبي وعيوبي والا أدين اخوتي فانك  
مبارك الى الأبد آمين

## كلمة روحية

### دخول المسيح إلى اورشليم:

بدا الدخول الظافر للمسيح إلى اورشليم دخولاً «ملغوماً»، لأنّ المظاهر الاحتفالية التي رافقت دخول هذا الملك سرعان ما تبدّدت. فعوضاً من الهتاف التقليدي للشعوب نحو ملوكها: «يحييا الملك»، ازدانت الحناجر بالهتاف: «اصلبه!». ثم إن هذا الملك اختار طريقة دخول إلى مملكته غريبة جداً، إذ غابت عنه مظاهر الجبروت والقوة والعظمة والفخامة مع الأعيان والحاشية المعتادة في مثل هذه الحالات. أضف إلى ذلك غرابة الملك نفسه، فليس لديه من يملك عليهم، إذ وضع شرطاً مبرماً لملكه: «من أراد أن يتبعني...» (متى ١٦: ٢٤). إنها الغرابة بشكلها المطلق! ولكن حاشا لهذه الغرابة أن تكون «غباوة» بحسب معاييرنا، فهذا الملك يعلم «ما كان في الإنسان» (يوحنا ٢: ٢٥) وهو «أتى ليخلص ما قد هلك» (متى ١٨: ١١). ملكه يتألف من هؤلاء الهالكين الذين وجدوا فيه مخلصاً وأمنوا به.

انظروا كيف انقلبت فجأة الأدوار في هذا الدخول. ففي طرفة عين، أصبحنا نحن غرباء عن عمل الله. فعندما طلب الفريسيون إلى الرب أن ينتهر تلاميذه بشأن هتافهم: «مبارك الملك الآتي باسم الرب! سلام في السماء ومجد في الأعلى!»، أتاهم جوابه الصاعق: «إن سكت هؤلاء فالحجارة تصرخ» (لوقا ١٩: ٣٨؛ ٤٠)! ألعله فاتنا شيء عظيم حتى ينبري هذا الملك الوديع بجواب يهزك في الأعماق، أعماق الخوف والجهل والطيش والأنانية والتجاهل والعجرفة، فيلن القلب المتحجر والقاسي ويجمع إليه الذهن المشتت والضائع؟ دخول هذا الملك ظافر بشرط واحد. أن يظفر بنا! وأتى له أن يحقق ذلك؟ إذ لا بد له من أن يبرز أمامنا «كتاب اعتماده» حتى نعمده، ويكون «رصيداً» يعطيه مصداقية فيصير مقبولاً بنظرنا. فإن وضعنا له في هذا المجال معايير على قياسنا لنمتحنه بها، لأجانبنا: «كل يوم كنت معكم في الهيكل أعلم ولم تمسكوني» (مرقس ١٤: ٤٩)، ولأردف: «تعليمي ليس لي بل للذي أرسلني. إن شاء أحد أن يعمل مشيئته يعرف التعليم، هل هو من الله، أم أتكلّم أنا من نفسي» (يوحنا ٧: ١٦-١٧). الحق يقال إنّه استنفذ كلّ الوسائل إذ قضى بينهم ثلاث سنين في الهيكل وعلى الطرقات ووسط الناس «يطوف... يعلم... ويكرز ببشارة الملوك ويشفي كلّ مرض وكلّ ضعف في الشعب» (متى ٤: ٢٣). أما تعاونهم معه فأتى مقتصرًا على منطلقات لديهم وهو اجس متلونة بمخاوف وحسابات مبنية على جهل بشأنه ومعرفة لديهم، فلم يتبنوه، بل استهلكوه لقضاء حاجاتهم. بهذا طرحوه هو جانبًا وطرحوا معه ما أتى ليقدّم: سلطان غفران الخطايا (متى ٩: ٦)، والقدرة على أن يجمع المتفرّقين إلى واحد (يوحنا ١١: ٥٢)، وبأن يكون لديهم كنز في السماء (متى ٦: ١٩؛ ١٩: ٢١)، أي أبوه الذي لم يفتأ يكشفه لنا ويدخلنا في علاقة صميمية معه.

«أنا لست معكم في كلّ حين» (يوحنا ١٢: ٨). هذا تنبيه لنا سمعناه في العشاء الذي سبق هذا الدخول. إنّها فرصة لن نتكرّر! إمّا نتبناها وإمّا نفقدها، فنفقد أعزّ ما لدينا، أي أنفسنا (متى ١٦: ٢٦)، أو بالحري أعزّ من لدينا، أي المسيح (يوحنا ١٢: ٤٨). كيف لنا تاليًا أن نفهم إشارته إلى أنّ «الفقراء معكم في كلّ حين»، إلا إذا انتبهنا، في خدمتنا الفقراء، إلى فقرنا الدائم إليه، فلا نقيم بعد الآن في غنانا الذاتي بحجة اهتمامنا بمن هم فقراء بالمقابلة معنا وبالنسبة إلينا؟

كيف سندخل اورشليم مع المسيح؟ ليس لك سوى أن تقدّم له أفضل ما لديك، أنت نفسك، كما هي، بمقدار الشوق والمحبة اللذين لديك، ولو كان قليلاً. فشأنه أن يعط عطاءك هذا وقدمك إليه، وشأنه أن يرى في دهنك إيّاه بعطر توبتك كرازة حياة ببشارته وافتتاحاً فريداً لملكوته. خروجك من «الظلال» إلى «النور»، كما فعلت المرأة الخاطئة في العشاء، يرخي أنوار القيامة على ظلال أسبوع الآلام، قبل القيامة ذاتها. هذا ممكن حتى في عشية الدخول الظافر، أي في الساعة الحادية عشرة، لتأخذ أجرة عمال الساعة الأولى (متى ٢٠: ١-١٦)، لا بأكثر، لأنك ستكون، كتلك المرأة (متى ٢٦: ١٣)، رسولاً له بظفره بك وباعتماده عليك ليظفر بأخرين لملكوته.

سلوان

متروبوليت جبيل والبترون وما يليهما

(جبيل لبنان)

## Spiritual Word

### A foretaste of the new life:

Between Great Lent which finished the day before yesterday on Friday, and Holy Week which begins tomorrow night, are inserted these two days: Lazarus Saturday and Palm Sunday. It is like a respite, but also like a foretaste of all the things that will happen during Holy Week, and also like **a foretaste of the Resurrection, of the new life.**

And for the Christian who truly tries to live in accordance with the will of God, a time comes when the Lord will guide him to such a state as these two days, and will give us a foretaste: **foretaste** of the Passion and **of the Resurrection**; foretaste of eternal life; foretaste of that life which is free from sin. It is a foretaste that provides us with the certainty that someday everything will end, that someday all these things that torture us will pass, that truly someday all the things that are spoken in the Gospel will be true also for us: **we will be redeemed** from sin, from death, and from the old man. We will be resurrected and will live in the Lord.

The Lord as the king enters triumphantly into the city Jerusalem, and small and great are moved—it was ordered this way by Divine Providence—and sing and receive Him as king. And He enters the city *sitting on an ass's colt*. The Lord is God and man, and He always knows moderation. But all these things are simultaneously also lessons for us, for us to be **moderate** and careful.

Christ **voluntarily** does what He does, not as self-determining, but as the heavenly Father has appointed things. Every harm to us Christians arises from our unwillingness to allow God to guide us.

Let's give ourselves to God so that He will guide us, fix us, govern us, and bring us to where it is that we should arrive.

Holy Hesychasterion "The Nativity of Theotokos" Publications.  
Archimandrite Symeon Kragiopoulos

## Parish News & Announcements

### 2019 Stewardship:

God expects us to manifest our profession of faith in His Word and His Teachings through our actions and our good deeds. Our time, talents, and resources are all gifts lovingly given to us by God. In thanksgiving and appreciation, we must offer these three gifts in service to God and His Church. While the church certainly needs and benefits from the giving of our time, talents, and resources, by far the more important reason for us to offer these gifts in service to the church is for our salvation. There is guidance in the Bible and in the teachings of the Holy Orthodox Church to reinforce this belief.

"The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." (to Corinthians 9: 6-8)

What does it mean to be a Steward of the parish?

Membership in the Orthodox Church begins at baptism (Chrismation for some) and continues throughout our life. We are united with Christ through the sacraments, or mysteries, of the Church and through our faithful offering of our entire selves to Jesus Christ. Our Archdiocese requires each parish to distinguish between voting members and non-voting members. A voting member is over 18 years of age and turns in a signed stewardship commitment card, committing a portion of time, talent and treasure to the Church. The Archdiocese also requires the voting member to remain current through the year on their commitments. Keep in mind that true membership in the Body of Christ involves living according to His word and within the Church.

**For more details contact our treasurer Fidaa Maalouf [fidaa2005@gmail.com](mailto:fidaa2005@gmail.com)**

### Palm Sunday Lunch

Please join us in the cathedral hall for a fish, salad and rice lunch celebrating Palm Sunday

### Holy Friday Bier Decoration

We will be decorating the Christ Bier starting at 5 PM on Friday. Please join us if you would like to participate.

### Easter potluck

A potluck of Easter celebration will be held to break the lent after the Liturgy on Saturday night. Please bring a dish to share and don't forget to bring your basket of colored eggs for blessing and breaking!!

### Church Website

With the grace of God, our church website is now online, please visit the site regularly to read about the church news, upcoming events important announcements, and find links and articles about Christian Catechism. You can also make your stewardship/church donations thru PayPal on the site too. <https://www.theotokosholynativity.com/>

### Sunday School

Our Sunday School program is active now; **student registration is open and classes are held after communion (2:30 PM) for kids (under 12) and after liturgy for youth**, we are seeking volunteers from the parish to teach.

Please contact Father Anastasios at (425) 426-7334 if you are willing to help or to register your kids.

### Help Needed

Putting on a liturgy takes a lot of effort from many people, Abouna, khourieh, the Parish Council and the Myrrh-bearing Women work hard to get the services and events organized....

**We need your help too**; there is a lot of setup before the service, and teardown and cleanup after, we need some to come early and others to stay late to help.

### Parish Council Meeting

Meeting scheduled for Friday May 10<sup>th</sup> @ 7:30PM

Location: Conference call

### Myrrh-bearing Women Meeting

Meeting scheduled for May 12<sup>th</sup> after Liturgy at the Service

**Upcoming Services (Sundays 12:30 PM – Matins, 1:00 PM – Liturgy)**

**April 26<sup>th</sup> (Friday) at 7PM:** Great and Holy Friday الجمعة العظيمة

**April 27<sup>th</sup> (Saturday) at 11PM:** Rush Service followed by the Holy Pascha service خدمة الهجمة تليها خدمة الفصح العظيم المقدس

**May 12<sup>th</sup>:** Myrrh Bearing Women Sunday أحد حاملات الطيب

**May 26<sup>th</sup> :** Samaritan woman Sunday أحد السامرية

**Location:** *(Additional paid parking available behind the church at: 13 E. Olive St, Seattle, WA 98122)*

St John Maximovitch chapel -- (back building of St Nicholas Russian Orthodox Cathedral)

1714 13th Ave, Seattle, WA 98122

**Welcome**

We welcome our visitors and invite them to join us for social hour after the liturgy.

If you wish to be on our regular e-mail list, reach out to a council member or Abouna Majdalani, or send email to: [HolyNativityofTheTheotokosWA@hotmail.com](mailto:HolyNativityofTheTheotokosWA@hotmail.com)

You can always follow the church news on our website: <https://www.theotokosholynativity.com/> and our Facebook page: <https://www.facebook.com/groups/474907199547143/>