

# 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*

July 7<sup>th</sup>, 2019

Third Sunday of Matthew

And Great-martyr Kyriaki of Nicomedia

الأحد الثالث من القديس مَتَّى  
والشهيدة العظيمة كيرياكي التي من نيكوميديا



**Fr. Anastasios Majdalani**

Altar Boys: Toufic Majdalani, Theo Majdalani, George Saliba

Choir Director: Nissrine El Hamouche

Choir/Chanters: Kh. Nissrine, Sandra Serhan, Michel Mattar, Farizeh Louis

Ushers: Bishara Kharoufeh

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

## Orthros on Sunday, July 07, 2019; Tone 2 / Eothinon 3

### Great-martyr Kyriaki of Nicomedia

Venerable Thomas of Mt. Maleon; Hieromartyr Evangelos, bishop of Tomi (Constanta) in Romania; New-martyr Polycarp; Eudokia, princess of Moscow

#### KATAVASIAS OF THE AKATHIST CANON IN TONE FOUR

<p><b>Ode 1.</b> I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.</p>	<p>(الأولى) أَفْتَحُ فَمِي فَيَمْتَلِئُ رَوْحاً، وَأَبْدِي قَوْلًا فَايْضاً نَحْوَ الْأُمِّ الْمَلِكَةِ، وَأَظْهَرُ مُعَيِّدًا لِلْمَوْسِمِ بَابْتِهَاجٍ، وَأَتَرْتُمُ بِعَجَائِبِهَا مَسْرُورًا.</p>
<p><b>Ode 4.</b> He who sits in clouds of glory upon the throne of Godhead, Jesus the Most High God, came with mighty hand and saved those who cried out unto Him: 'Glory to Thy power, O Christ.'</p>	<p>(الرابعة) إِنَّ يَسُوعَ الْفَائِقَ التَّأَلُّهُ، الْجَالِسَ بِمَجْدٍ عَلَى سُودَّةِ الْلاهُوتِ، قَدْ وَرَدَ عَلَى سَحَابَةٍ خَفِيفَةٍ، وَخَلَصَ بِقَبْضَتِهِ الْغَيْرِ الْفَاسِدَةَ الصَّارِحِينَ نَحْوَهُ: الْمَجْدُ لِقُدْرَتِكَ أَيُّهَا الْمَسِيحُ.</p>
<p><b>Ode 6.</b> As we the Godly minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God whom she bore.</p>	<p>(السادسة) هَلُمُّوا أَيُّهَا الْمُتَأَلِّهُوا الْعُقُولِ، لِنُصَفِّقَ بِالْأَيْدِي مُقِيمِينَ هَذَا الْعِيدَ الْإِلَهِيَّ الْكَلْبِيِّ الْإِكْرَامِ، الَّذِي لَوْلَادَةِ الْإِلَهِ، وَنَمَجِّدِ الْإِلَهِ الَّذِي وُلِدَ مِنْهَا.</p>
<p><b>Ode 8.</b> We praise, we bless, and we worship the Lord. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: 'All ye works praise the Lord and magnify Him unto all ages.'</p>	<p>(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسُجُدُ لِلرَّبِّ. إِنَّ مَوْلِدَ وَالِدَةِ الْإِلَهِ قَدْ حَفِظَ الْفَتِيَّةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينِيذٍ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرِهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبَّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَذْهَارِ.</p>
<p><b>Deacon:</b> The Theotokos and Mother of the Light, let us honor and magnify in song.</p>	<p>الشماس: لَوْلَادَةِ الْإِلَهِ وَأَمَّ النُّورِ بِالتَّسَابِيحِ نَكْرِمُ مُعْظَمِينَ.</p>

#### MAGNIFICATIONS IN TONE FOUR

<p>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. <b>Refrain:</b> More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.</p>	<p>تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رَوْحِي بِاللَّهِ مُخْلِصِي. اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بَعِيرَ قِيَاسٍ مِنَ السَّارَافِيمِ، يَا مَنْ بَدُونَ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا أَنْتِ وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعْظِمُ.</p>
<p>For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. <b>(Refrain)</b></p>	<p>لَأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أُمَّتِهِ، فَهَا مُنْذُ الْآنَ تُطَوِّبُنِي جَمِيعُ لِأَجْيَالٍ (اللازمة)</p>
<p>He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. <b>(Refrain)</b></p>	<p>صَنَعَ عِزًّا بِسَاعِدِهِ، وَشَتَّتَ الْمُتَكَبِّرِينَ بِذَهْنِ قُلُوبِهِمْ. (اللازمة)</p>
<p><b>Ode 9.</b> Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of Bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: 'Hail! All-blessed, pure, and ever-virgin Theotokos!'</p>	<p>(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحِ، وَطَبِيعَةَ الْعَقْلِيِّينَ الْغَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعًا، مُعَيِّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةَ، الدَّائِمَةَ الْبَتُولِيَّةَ، وَالْكَلْبِيَّةَ الطُّوبَى.</p>

### THE LITTLE LITANY

<p><b>Deacon:</b> Again and again, in peace, let us pray to the Lord.  <b>Choir:</b> Lord, have mercy.  <b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace.  <b>Choir:</b> Lord, have mercy.  <b>Deacon:</b> 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.  <b>Choir:</b> To Thee, O Lord.  <b>Priest:</b> 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.  <b>Choir:</b> Amen.</p>	<p><b>الشماس:</b> أيضاً وأيضاً بسلام إلى الرب تطلب.  <b>الجوق:</b> يا رب ارحم.  <b>الشماس:</b> أعضد وحلص وارحم واحفظنا يا الله بنعمتك.  <b>الجوق:</b> يا رب ارحم.  <b>الشماس:</b> بعد ذكرنا الكليّة القداسة، الطاهرة، الفائقة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا ونعضدنا بعضاً وكلّ حياتنا للمسيح الإله.  <b>الجوق:</b> لك يا رب.  <b>الكاهن:</b> لأنه إياك تسيح كل قوأت السماوات، ولك يرسلون المجد أيها الأب والإبن والروح القدس، الآن وكلّ أوانٍ وإلى دهر الدهرين.  <b>الجوق:</b> آمين.</p>
<p>Holy is the Lord our God. (<i>THRICE</i>)  Exalt ye the Lord our God, and worship at His footstool, for He is holy.</p>	<p>قدوس هو الرب الهنا. (ثلاثاً)  إزفعا الرب الهنا، واسجدوا لموطي قدميه، لأن الرب الهنا قدوس هو.</p>

### THE THIRD EOTHINON DOXASTICON IN TONE THREE

<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i>  Verily, the Disciples were taunted for the hardness of their hearts because they doubted when Mary Magdalene proclaimed to them the fact of the Resurrection of the Savior and His appearance to her. But, when they were armed with miracles and wonders, they were sent out to warn. As for Thee, O Lord, Thou didst ascend to Thy Father, the Element of all light; and they preached in every place verifying their words with wonders and miracles. Wherefore, we who were enlightened by them glorify Thy Resurrection from the dead, O Lover of mankind.</p>	<p>المجد للأب والابن والروح القدس.  إن التلاميذ عيروا بقساوة قلوبهم، إذ شككوا، لما بشرتهم مريم المجدلية بقيامة المخلص وظهوره لها. إلا أنهم لما تسلحوا بالآيات والعجائب، أرسلوا إلى الكرز. أما أنت يا رب، فصعدت إلى أبيك عنصراً الأنوار، وهم فكروا في كل مكان محققين كلامهم بالآيات والمعجزات. فلذلك، نحن الذين استترنا بهم، نمدد قيامتك من بين الأموات، أيها الرب، المحب البشر.</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>الآن وكلّ أوانٍ وإلى دهر الدهرين، آمين.  أنت هي الفائقة على كل البركات، يا والدة الإله العذراء، لأنّ الجحيم قد سببت بواسطة المتجسد منك، وآدم دعي ثانية، واللعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيينا. فلذلك نسيح هاتين: مبارك أنت أيها المسيح الهنا، يا من هكذا سرّ، المجد لك.</p>

THE GREAT DOXOLOGY IN TONE THREE

Glory to Thee, who has 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، الإِلَهَ، الأبُّ الضَّاطِبُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحِ، وَيَا أَيُّهَا الرُّوحُ القُدُّوسَ.
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.	أَيُّهَا الرَّبُّ الإِلَهَ، يَا حَمَلَ اللّهِ يَا ابْنَ الأبِّ، يَا رَافِعَ خَطِيئَةِ العَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا العَالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الجَالِسُ عَنْ يَمِينِ الأبِّ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لأنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ المَسِيحِ، فِي مَجْدِ اللّهِ الأبِّ، آمينَ.
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 أُنْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نُحَفَظَ 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 إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الأَبَدِ، آمينَ.
Let Thy mercy, O Lord: be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَحْمِلُ إِتِكَالِنَا 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 وَأشْفِ نَفْسِي لأنَّنِي 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، لأنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لأنَّ 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)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسَ اللّهِ، قُدُّوسَ القَوِيِّ، قُدُّوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit;	المَجْدُ لِلأَبِّ وَالإِبْنِ وَالرُّوحِ القُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمينَ.
Holy Immortal, have mercy on us.	قُدُّوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسَ اللّهِ، قُدُّوسَ القَوِيِّ، قُدُّوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

## TROPARION IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

الْيَوْمَ صَارَ الْخَلَاصُ لِلْعَالَمِ، فَلُنْسَبِّحِ الَّذِي قَامَ مِنَ الْقَبْرِ، عُنْصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ الْمَوْتَ بِالْمَوْتِ، مَنَحَنَا الظَّفَرَ، وَالرَّحْمَةَ الْعُظْمَى.

### Divine Liturgy Variables on Sunday, July 07, 2019

#### Tone 2 / Eothinon 3

#### Great-martyr Kyriaki of Nicomedia

Venerable Thomas of Mt. Maleon; Hieromartyr Evangelos, bishop of Tomi (Constanta) in Romania; New-martyr Polycarp; Eudokia, princess of Moscow

*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 المِثْرُوبُولِيْتِ بُولُسَ والمِطْرَانِ يُوْحَنَّا وَفَكِّ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

**Choir: Lord, have mercy.**

الجوقة: يَا رَبُّ ارْحَمْ.

*During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

## RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينِيذِ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّزَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاويِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

## APOLYTIKION FOR ST. KYRIAKI IN TONE FIVE

(\*\* Let us worship the Word\*\*)

Thou didst prove an auspicious and pleasing sacrifice, \* a holy off'ring, O valiant prizewinner Kyriaki, \* when thou broughtest thy Creator thine own spotless soul; \* which Christ in turn hath glorified, \* for through thee, He poureth forth divine gifts and endless graces \* upon the faithful who praise thee, since He is the Friend of man.

قَدْ ظَهَرْتَ ذَبِيحَةً مُقَدَّسَةً، أَيَا كِيرْيَاكِي الشُّجَاعَةَ اللَّابِسَةَ الْجِهَادِ، إِذْ قَدَّمْتَ نَفْسَكَ لِلرَّبِّ جَابِلِكَ. وَمَجْدَكَ الْمَسِيحِ، إِذْ إِنَّهُ أَنْبَعَ بِكَ، لِلْمُؤْمِنِينَ نِعْمًا لَا تَنْضُبُ، بِمَا أَنَّهُ رَوُوفٌ، وَمُجِبُّ الْبَشْرِ وَحْدَهُ.

## APOLYTIKION OF ST. PROCOPIUS THE GREAT-MARTYR IN TONE FOUR

Thy Martyr, O Lord, in his courageous contest for Thee \* received as the prize the crowns of incorruption and life from Thee, our immortal God. \* For since he possessed Thy strength, he cast down the tyrants \* and wholly destroyed the demons' strengthless presumption. \* O Christ God, by his prayers, save our souls, since Thou art merciful.

شَهِيدُكَ يَا رَبُّ بِجِهَادِهِ، نَالَ مِنْكَ الْإِكْلِيلَ غَيْرِ الْبَالِي يَا إِلَهَنَا. لِأَنَّهُ أَحْرَزَ قُوَّتَكَ فَحَطَّمَ الْمُعْتَصِبِينَ، وَسَحَقَ بَأْسَ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا. فَبَشْفَاعَاتِهِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، خَلِّصْ نَفُوسَنَا.

## APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole world; for from thee hath dawned the Sun of Righteousness, Christ our God, annulling the curse and bestowing the blessing, abolishing death and granting us life everlasting

مِلاذِكِ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ الْهَنَاءُ، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً

## ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا سَفِيحَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَابِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَتَيْتِ صَالِحَةً، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمَكْرَمِيكَ.

## THE EPISTLE

(For St. Kyriaki)

*God is wondrous in His saints. Bless God in the congregations. Hear this, all ye people.*

### The Reading from the Epistle of St. Paul to the Galatians. (3:23-29; 4:1-5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

عَجِيبٌ هُوَ اللَّهُ فِي قَدِيسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.

إِسْمَعُوا هَذَا يَا جَمِيعَ الْأُمَّمِ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ

(3:23-29; 4:1-5)

يَا إِخْوَةَ، قَبْلَمَا جَاءَ الْإِيمَانُ كُنَّا مَحْرُوسِينَ تَحْتَ النَّامُوسِ، مُغْلَقًا عَلَيْنَا إِلَى الْإِيمَانِ الْعَتِيدِ أَنْ يُعْلَنَ. إِذَا قَدْ كَانَ النَّامُوسُ مُؤَدِّبَنَا إِلَى الْمَسِيحِ، لِكَيْ نَنْبَرَّرَ بِالْإِيمَانِ. وَلَكِنْ بَعْدَ مَا جَاءَ الْإِيمَانُ، لَسْنَا بَعْدَ تَحْتَ مُؤَدِّبٍ. لِأَنَّكُمْ جَمِيعًا أَبْنَاءُ اللَّهِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ. لِأَنَّ كُلَّكُمْ الَّذِينَ اعْتَمَدْتُمْ بِالْمَسِيحِ قَدْ لَبِسْتُمْ الْمَسِيحَ: لَيْسَ يَهُودِيًّا وَلَا يُونَانِيًّا. لَيْسَ عَبْدًا وَلَا حُرًّا. لَيْسَ ذَكَرًا وَأُنْثَى، لِأَنَّكُمْ جَمِيعًا وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. فَإِنْ كُنْتُمْ لِلْمَسِيحِ، فَأَنْتُمْ إِذَا نَسَلْتُمْ إِبْرَاهِيمَ، وَحَسَبَ الْمَوْعِدِ وَرَثَةً. وَإِنَّمَا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا، لَا يَفْرُقُ شَيْئًا عَنِ الْعَبْدِ، مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ. بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوُكَلَاءَ إِلَى الْوَقْتِ الْمُؤَجَّلِ مِنْ أَبِيهِ. هَكَذَا نَحْنُ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ، كُنَّا مُسْتَعْبَدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ. وَلَكِنْ لَمَّا جَاءَ مِلءُ الزَّمَانِ، أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ، لِيَفْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ التَّبَنِّيَّ.

## THE GOSPEL

(For the Third Sunday of Matthew)

### The Reading from the Holy Gospel according to St. Matthew. (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

### فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ

والتلميذ الطاهر (6:22-33)

قَالَ الرَّبُّ: سِرَاجُ الْجَسَدِ الْعَيْنُ. فَإِنْ كَانَتْ عَيْنُكَ بَسِيطَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ نَيِّرًا \* وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ مُظْلِمًا. وَإِذَا كَانَ النُّورُ الَّذِي فِيكَ ظَلَامًا، فَالظَّلَامُ كَمْ يَكُونُ؟ \* لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْبُدَ رَبَّيْنِ، لِأَنَّهُ إِمَّا أَنْ يُبْعِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ، أَوْ يِلَازِمَ الْوَاحِدَ وَيُرْذَلُ الْآخَرَ. لَا تَقْدِرُونَ أَنْ تَعْبُدُوا اللَّهَ وَالْمَالَ \* فَهَذَا أَقُولُ لَكُمْ، لَا تَهْتَمُّوا لِأَنْفُسِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ، وَلَا لِأَجْسَادِكُمْ بِمَا تَلْبَسُونَ \* أَلَيْسَتْ النَّفْسُ أَفْضَلَ مِنَ الطَّعَامِ، وَالْجَسَدُ أَفْضَلَ مِنَ اللِّبَاسِ؟ \* انظُرُوا إِلَى طُيُورِ السَّمَاءِ، فَإِنَّهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَحْزُنُ فِي الْأَهْرَاءِ، وَأَبُوكُمْ السَّمَاوِيِّ يِقْوُثُهَا. أَفَلَسْتُمْ أَنْتُمْ أَفْضَلَ مِنْهَا؟ \* وَمَنْ مِنْكُمْ إِذَا اهْتَمَّ، يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟ \* وَلِمَاذَا تَهْتَمُّونَ بِاللِّبَاسِ؟ اعْتَبِرُوا زَنَايِقَ الْحَقْلِ كَيْفَ تَنْمُو. إِنَّهَا لَا تَتَعَبُ وَلَا تَعْزَلُ \* وَأَنَا أَقُولُ لَكُمْ إِنَّ سُلَيْمَانَ نَفْسَهُ، فِي كُلِّ مَجْدِهِ، لَمْ يَلْبَسْ كَوَاحِدَةً مِنْهَا \* فَإِذَا كَانَ عُسْبُ الْحَقْلِ، الَّذِي يُوجَدُ الْيَوْمَ وَفِي غَدٍ يُطْرَحُ فِي التَّنُورِ، يُلْبِسُهُ اللَّهُ هَكَذَا، أَفَلَا يُلْبِسُكُمْ بِالْآخَرَى أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟ \* فَلَا تَهْتَمُّوا قَاتِلِينَ "مَاذَا نَأْكُلُ؟" أَوْ "مَاذَا نَشْرَبُ؟" أَوْ "مَاذَا نَلْبَسُ؟" \* فَإِنَّ هَذَا كُلَّهُ تَطْلُبُهُ الْأُمَّمُ. لِأَنَّ آبَاكُمْ السَّمَاوِيِّ يَعْلَمُ أَنَّكُمْ تَحْتَاجُونَ إِلَى هَذَا كُلِّهِ \* فَاطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ، وَهَذَا كُلُّهُ يُزَادُ لَكُمْ.

*The Divine Liturgy of St. John Chrysostom continues as usual.*

### THE DISMISSAL

**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 and glorious Great-martyr Kyriaki of Nicomedia; Venerable Thomas of Mount Maleon; Hieromartyr Evangelos, bishop of Tomi (Constanta) in Romania; New-martyr Polycarp; and Eudokia, princess of Moscow, 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.

**Priest:** Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**Choir:** Amen.

## كلمة روحية

### الحياة الروحية في الرعية

كنيسة الرعية ماذا تقدّم لأبنائها أكثر من قدّاس إلهيّ نهار الأحد إضافة إلى الخدم الأسراريّة كالمعموديّة والإكليل والدفن وبعض المساعدات الخيريّة؟ ألا يستطيع الكاهن أن يضيف إلى كلّ ذلك خدمة النفوس وإرشادها الروحيّ وشفاءها؟! وأيضاً أن تفتح أبواب الكنيسة أكثر من مرّة في الأسبوع لإقامة الذبيحة الإلهيّة أو لصلاة غروب، براكليسي وغيرها. يمكن أن يقيم القدّاس الإلهيّ مساءً وسط الأسبوع، لكن ما أجمل وأفعل ذبيحةً الهيّة تُقام في الصباح الباكر قبل الذهاب إلى الدراسة أو إلى العمل! لماذا؟ لأنّ الجهاد الروحيّ في الصلاة الشخصية أو الليتورجية فعّال ومثمر في السّحر حين يكون العقل صافياً (Fresh) وتقدّم باكورة فكرنا وصلاتنا إلى الله. كان عندنا في الكنيسة الأنطاكيّة تقليد ليس ببعيد في كلّ أبرشيّة أن يقيم القدّاس الإلهيّ باكراً كلّ يوم في إحدى الكنائس المخصّصة لذلك. هذا لأنّ الخبرة الكنسيّة تقيّد أنّ الصلاة، الباكريّة بخاصّة، ومعاشره الربّ هما أولويّتان في حياة المؤمن، وهما تتعكسان إيجابياً في العائلة، في المدرسة وفي العمل وسط المجتمع.

الكنيسة هي المستشفى لأمراض النفس يقول القدّيس يوحنا الذهبيّ الفم. هذا لأنّ المرض متجدّر في ذهننا. (nous) ويعلمنا الآباء القدّيسون أنّ الإنسان لا يستطيع أن يشفى جذريّاً إلاّ بنعمة الروح القدس، طبعاً عن طريق التوبة Métanoia التي معناها الحرفيّ تغيير méta الذهن nous ليلحق بذهن المسيح أو فكره كما يدعو الرسول بولس في رسالته إلى أهل فيليبي (راجع فيليبي 2: 5).

أيّها الأحبّاء، الشهادة المسيحيّة الأرثوذكسيّة لا تعتمد فقط على العقل، لأنّها تفترض، أيضاً وخصوصاً، تطهير القلب عن طريق الإعتراف والتوبة. يقول القدّيس سيرايم ساروف: "اقتن روح السلام في قلبك يُشفّ ويخلص أكثر من ألف نفس حولك." لا ننسى، أيّها الأخوة، أنّنا نحن المؤمنون مدعوّون لى أن نشهد للمسيح في مجتمعنا المتنوّع اليوم في مذاهبه وطوائفه، من جهة وفي ميوله الماديّة والذهريّة من جهة أخرى. الربّ يسوع نفسه يدعونا عن طريق تلاميذه قبل ان يصعد عنّا بالجسد إلى السماء قائلاً: "اذهبوا وتلمذوا كلّ الأمم... وعلموهم أن يحفظوا جميع ما أوصيتكم به" (متّى 28: 19-20). هو الذي كان يعلم "ويكرز بملكوت الله، ويطوف المدن والقرى شافياً كلّ مرض وكلّ ضعف في الشعب". (متّى 9: 35).

أفرام، مطران طرابلس والكورة وتوابعها

عن "الكرمة"، العدد 2، الأحد 8 كانون الثاني 2017



## Spiritual Word

### **Advice for Parents from Elder Porfyrios**

What saves and makes for good children is the life of the parents in the home. The parents need to devote themselves to the love of God. They need to become saints in their relation to their children through their mildness, patience and love. They need to make a new start every day, with a fresh outlook, renewed enthusiasm and love for their children. And the joy that will come to them, the holiness that will visit them, will shower grace on their children. Generally the parents are to blame for the bad behavior of the children. And their behavior is not improved by reprimands, disciplining, or strictness. If the parents do not pursue a life of holiness and if they don't engage in spiritual struggle, they make great mistakes and transmit the faults they have within them. If the parents do not live a holy life and do not display love towards each other, the devil torments the parents with the reactions of the children. Love, harmony and understanding between the parents are what are required for the children. This provides a great sense of security and certainty.

The behavior of the children is directly related to the state of the parents. When the children are hurt by the bad behavior of the parents towards each other, they lose the strength and desire to progress in their lives. Their lives are constructed shoddily and the edifice of their soul is in constant danger of collapsing. Let me give you two examples.

Two sisters came to see me. One of them had gone through some very distressing experiences and they asked me what was the cause of these. I answered them:

'It's because of your home; it stems from your parents.' And as I looked at the girl I said:

'These are things you've inherited from your mother.'

'But,' she said, 'my parents are such perfect people. They're Christians, they go to confession, they receive Holy Communion and we had a religious upbringing. Unless it is religion that is to blame...'

I said to them:

'I don't believe a word of all that you're telling me. I see one thing only, and that is that your parents don't live with the joy of Christ.'

On hearing this, the other girl said:

'Listen, Maria, the Father's quite right. Our parents go to confession and receive Holy Communion, but did we ever have any peace at home. Our father was constantly complaining about our mother. And every day either the one refused to sit at the table or the other refused to go out somewhere together. So you see what the Father is saying is true.

'What's your father's name?' I asked her,

She told me.

'What's your mother's name?'

She told me.

'Well,' I said, 'the feelings you've got inside you towards your mother are not at all good.'

You see, the moment she told me her father's name I saw his soul, and the moment she told me her mother's name, I saw her mother and I saw the way her daughter looked at her.

Another day a mother came to visit me with one of her daughters. She was very distressed and broke down in tears.

'What's the matter?' I asked.

'I'm in total despair over my older daughter. She threw her husband out the house and deceived us all with a pack of lies.'

'What kind of lies?' I inquired.

'She threw her husband out the house ages ago and she didn't tell us anything. We would ask on the phone, "How's Stelios doing?", and she would reply, "Oh, he's fine. He's just gone out to buy a newspaper." Each time she would think up some new excuse so that we wouldn't suspect anything. And this went on for two whole years. A few days ago we learned the truth from Stelios himself when we bumped into him by chance.'

So I said to her:

'The fault's your own. It's you that's to blame, you and your husband, but you most of all.'

'What do you mean!' she said indignantly. 'I loved my children to the point that I was never out of the kitchen. I had no life of my own at all. I took them to the church and I was always telling them the right thing to do. How can you say that I'm to blame?'

I turned to her other daughter who was with her and asked:

'What do you think about the matter?'

'The Father's right, Mum,' she said. 'We never ever enjoyed a single day when you weren't quarrelling with Dad.'

'Do you see then, how I'm right? It is you that are to blame. You traumatised the children. They are not to blame, but they are suffering the consequences.'

Wounded by Love: The Life and the Wisdom of Elder Porphyrios, trans. by John Raffan (Limni, Evia, Greece: Denise Harvey, 2005), 195-205.

<http://www.pantanassamonastery.org/>

# Parish News & Announcements

## 2019 Stewardship:

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.

*To donate from distance and support the Mission you can use paypal on the church website <https://www.theotokosholynativity.com/> or make a check payable to "Holy Nativity of the Theotokos Antiochian Orthodox Mission of Seattle" and mail it to 23502 Edmonds Way Apt B201, Edmonds, WA 98026*

*Our first quarter financial update:*

<b>Balance as of 1/1/2019</b>	<b>\$16,910.38</b>
First quarter of 2019	
Revenue	\$5,710.00
Expenses	\$1,899.96
Net Income	\$3,810.04
<b>Balance as of 3/31/2019</b>	<b>\$20,720.42</b>

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

## 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; **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.

### Upcoming Event / Party fund

Our annual Feast name party is approaching, book your calendars for **Sunday, September 15**. More details to be announced soon. **(Live Entertainment and Dance by MB Orchestra)**

Your efforts to make this event a success is essential for our mission growth and fellowship.

The Myrrh-bearing women would like to buy the party supplies from the same place for the conformity and better presentation and are asking for your contribution to fund them; also help is needed for the preparations – please let us know who would be able to help in the work before, during and after the party.

Please donate against the party expenses – the budget is \$1,000. Supplies include: soft drinks, wine and beer, paper goods, ingredients, appetizers, tablecloths.... If you prefer to donate items instead, please consult with Khourieh Nissrine or Diane to get the exact requirements.

May the Lord reward all the contributors and may this event be blessed by the Theotokos.

### Parish Council Meeting

Meeting scheduled for Thursday July 11<sup>th</sup> @ 7:30PM

### Myrrh-bearing Women Meeting

Meeting scheduled for Sunday July 7<sup>th</sup> after the service

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

**July 21<sup>st</sup>** Holy Prophet Elias Feast

**August 4<sup>th</sup>** Fore feast of the Holy Transfiguration (Holy Theotokos Fast period)

**September 8<sup>th</sup>** Feast of the Holy Nativity of the Theotokos (our church name day)

**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 Anastasios, 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/>