

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

February 3rd, 2019

Synaxis of Holy and Righteous Simeon the God-receiver

& 16th Sunday of Matthew

الأحد الذي بَعْدَ عيدِ دُخُولِ السَّيِّدِ إِلَى الهَيْكَلِ

والأحد السادس عشر من متي



Fr. Anastasios Majdalani

Altar Boys: Toufic Majdalani, Theo Majdalani, Lawrence Haddad, George Saliba

Choir Director: Nissrine El Hamouche

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

Ushers: Bishara Kharoufeh

Holy Bread baked by: Bouthaina Oweis, Sandra Serhan, and Kh. Nissrine

Orthros on Sunday, February 03, 2019; Tone 3 / Eothinon 3

Synaxis of Holy & Righteous Simeon the God-receiver & Anna the Prophetess

KATAVASIAS OF THE PRESENTATION OF CHRIST IN TONE THREE

<p>Ode 1. The sun of old passed over the depth of the tempest begetting dry land; for the water dried up on both sides like a wall for the people to pass through its depth, singing songs well pleasing to God, and shouting: Let us praise the Lord; for by glory hath He been glorified.</p>	<p>(الأولى) إِنَّ عُمُقَ الْيَابِسَةِ الْمُؤَلَّدَ اللَّجَجِ، قَدِ اجْتَازَتْ فِيهِ الشَّمْسُ قَدِيمًا، لِأَنَّ الْمَاءَ قَدْ جَمَدَ مِنْ جَانِبَيْهِ كَالْحَائِطِ لِلشَّعْبِ الْمُجْتَازِ فِي عُمُقِهِ مَاثِبِيًا، وَالْمَرْتِلِ تَرْتِيلًا مَرْضِيًّا لِلَّهِ هَانِفًا: لِنُسَبِّحَ الرَّبَّ، لِأَنَّهُ بِالْمَجْدِ قَدْ تَمَجَّدَ.</p>
<p>Ode 5. When Isaiah saw God symbolically on a high altar, surrounded by the angels of glory, he lifted his voice, crying: Woe is me, wretched man; for I have foreseen God incarnate, the Light not apprehended by night, and the Lord of peace.</p>	<p>(الخامسة) إِنَّ إِشْعِيَا لَمَّا أَبْصَرَ الْإِلَهَ رَمْزِيًّا عَلَى مَنْبَرٍ شَاهِقٍ، مُحْتَفَةً بِهِ مَلَانِكَةُ الْمَجْدِ، هَتَفَ صَارِحًا: وَيْحِي أَنَا الشَّقِي، لِأَنِّي سَبَقْتُ فَنَظَرْتُ إِلَهَا مُتَجَسِّدًا، وَهُوَ النُّورُ الَّذِي لَا يَعْرُوهُ مَسَاءٌ، وَسَيِّدُ السَّلَامَةِ.</p>
<p>Ode 6. When the old man saw with his own eyes the Salvation that was revealed to the nations, he cried to Thee, saying: O Christ, Thou art my God, coming from the presence of God.</p>	<p>(السادسة) إِنَّ الشَّيْخَ لَمَّا أَبْصَرَ بَعَيْنَيْهِ الْخَلَاصَ الَّذِي قَدْ بَدَأَ لِلشُّعُوبِ، هَتَفَ نَحْوَكَ قَائِلًا: أَيُّهَا الْمَسِيحُ أَنْتَ إِلَهِي، الْآتِي مِنْ لَدُنِ اللَّهِ.</p>
<p><i>We praise, we bless, and we worship the Lord.</i> Ode 8. The youths striving for true worship, standing in the midst of the unbearable fire and hurt not at all by the flames, sang a song of divine praise, saying: Bless the Lord, all His works, exalt Him still more to the end of ages.</p>	<p>(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. إِنَّ الْفَتِيَّةَ الْمُنَاضِلِينَ عَنِ عِبَادَةِ اللَّهِ، لَمَّا انْتَصَبُوا مُتَجِدِينَ فِي النَّارِ الَّتِي لَا تُطَاقُ، وَلَمْ يَصْرُهُمُ اللَّهَيْبُ أَسْلًا، رَتَّلُوا تَسْبِيحًا إِلَهِيًّا قَائِلِينَ: بَارِكُوا الرَّبَّ يَا جَمِيعَ أَعْمَالِهِ، وَزِيدُوهُ رُفْعَةً مَدَى الدُّهُورِ.</p>
<p>Deacon: The Theotokos and Mother of Light, let us honor and magnify in song.</p>	<p>الشماس: لَوَادَةَ الْإِلَهِ وَأُمِّ النُّورِ بِالنَّسَابِيحِ نُكْرِّمُ مُعْظَمِينَ.</p>

MAGNIFICATIONS IN TONE THREE

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 barest God the Word, and art truly Theotokos, we magnify thee.

تُعْظِمُ نَفْسِي الرَّبَّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.
اللازمة: يا من هي أكرم من الشاروبيم وأرفع مجداً بغير قياس من السارافيم. التي بدون فساد ولدت كلمة الله. حقاً أنك والدة الإله إياك نعظم.

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. **(Refrain)**

لأنَّ القدير صنع بي عظامي وقدوس اسمه، ورحمته إلى جيلٍ فجيلٍ للذين يتقونه. (اللازمة)

NINTH ODE IN TONE THREE

Ode 9. O Theotokos, thou hope of all Christians; keep and shelter and preserve them that set their hope in thee.

Let us magnify, O believers, the first-born Son, the eternal Word of the Father, First-born of a Mother who knew no man; for we have beheld in the shadow of the law and the Scriptures a sign, that every first-born male that openeth the womb is called holy to God.

إحفظي أم الإله، يا رجاء المؤمنين، من أذى هذي الحياة، طالبيك الوثاقين. 9-

لنعظم أيها المؤمنون، الابن البكر كلمة الأب الأزلي، المولود بكرًا لأم لم تعرف رجلاً، إذ قد شاهدنا في ظل التاموس والكتاب رسماً، وهو أن كل ذكر يفتح مستودعاً، يُدعى قدوساً لله.

THE THIRD EOTHINON DOXASTICON IN TONE THREE

Glory to the Father, and to the Son, and to the Holy Spirit.

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.

المجد للأب والابن والروح القدس

إن التلاميذ عذبوا بفساوة قلوبهم، إذ شككوا، لما بشرتهم مريم المجدلية بقيامة المخلص وظهوره لها. إلا أنهم لما تسلحوا بالآيات والعجايب، أرسلوا إلى الكرز. أما أنت يا رب، فصعدت إلى أبيك عنصراً الأنوار، وهم فكرزوا في كل مكان محققين كلامهم بالآيات والمعجزات. فلذلك، نحن الذين استنرنا بهم، نمدح قيامتك من بين الأموات، أيها الرب، المحب البشر.

Both now and ever, and unto ages of ages. Amen.

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.

الآن وكل أوان وإلى دهر الدهرين، امين.

أنت هي الفائقة على كل البركات، يا والدة الإله العذراء، لأن الجحيم قد سببت بواسطة المتجسد منك، وآدم دعي ثانية، واللعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيينا. فلذلك نسبح هاتفين: مبارك أنت أيها المسيح الهنا، يا من هكذا سر، المجد لك.

THE GREAT DOXOLOGY IN TONE TWO

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 لَكَ 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، الأبُّ الصَّابِغُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحِ، وَيَا أَيُّهَا الرُّوحُ القُدُّوسُ.
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 اللهُ يَا ابْنَ الأَبِ، يَا رَافِعَ خَطِيئَةِ العَالَمِ ارْحَمْنَا، يَا رَافِعَ حَطَايَا 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 قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ المَسِيحِ، فِي مَجْدِ اللهُ الأَبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسْبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أَيْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا النِّوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهُ آبَائِنَا، وَمُسَبِّحٌ 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 نَحْنُ نَضَعُ أَمَلَنَا فِيكَ.
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 وَاشْفِ نَفْسِي لِأَنِّي قَدْ حَطَّيْتُ 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 الحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (Thrice)	فَانْبَسِطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللهُ، قُدُّوسُ القُوَّةِ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit:	المَجْدُ لِلأَبِ وَالإِبْنِ وَالرُّوحِ القُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى ذَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللهُ، قُدُّوسُ القُوَّةِ، قُدُّوسُ 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.	اليَوْمَ صَارَ الخَلَاصُ لِلعَالَمِ، فَلنَسْبِّحُ الَّذِي قَامَ مِنَ القَبْرِ، عُنْصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ المَوْتَ بِالمَوْتِ، مَنَحَنَا الطَّفَرَ وَالرَّحْمَةَ العَظِيمَةَ.

Divine Liturgy Variables on Sunday, February 03, 2019
Tone 3 / Eothinon 3; Sixteenth Sunday of Pentecost
& Sixteenth Sunday of Matthew
Synaxis of Holy and Righteous Simeon the God-receiver
& Anna the Prophetess

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 الْمَثْرُوبُولِيَّتِ بُولْسَ وَالْمَطْرَانَ يُوْحَنَّا وَقَلِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ. الجوقة: يَا رَبُّ ارْحَمْنَا.
Choir:	Lord, have mercy.	

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe. Refrain: Through the intercessions of the Theotokos, O Savior, save us. Grace is poured into thy lips: therefore, God hath blessed thee forever. (<i>Refrain</i>) Glory... Both now... (<i>Refrain</i>)	فَاضَ قَلْبِي بِكَلَامٍ صَالِحٍ. مُتَكَلِّمًا أَنَا بِأَنْشَائِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٍ مَاهِرٍ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا. أَسْكَنْتِ النِّعْمَةَ عَلَيَّ شَفَعْتِكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ. (اللازمة) المجد الْآنَ..... (اللازمة)
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THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king. Refrain: Save us, O Son of God, <u>Who wast borne in the arms of righteous Simeon</u> ; who sing to Thee. Alleluia. Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (<i>Refrain</i>) A scepter of uprightness is the scepter of Thy kingdom. (<i>Refrain</i>) Glory... Both now... O, only begotten Son and Word of God...	تَقَلَّدْ سَيْفَكَ عَلَى فَخْذِكَ أَيُّهَا الْجَبَّارُ، بِجَلَالِكَ وَبِهَائِكَ. فَاسْتَلَّهُ وَأَنْجَحْ وَامْلِكْ. اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ نَكَ. هَلْلُويَا. تَبَلَّكَ الْمَسْنُونَةُ فِي قَلْبِ أَعْدَاءِ الْمَلِكِ. شُعُوبٌ تَحْتَكَ يَسْقُطُونَ. (اللازمة) قَضِيبُ اسْتِقَامَةٍ قَضِيبُ مُلْكِكَ. (اللازمة) المجد الْآنَ..... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...
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THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

إِسْمَعِي يَا بِنْتُ وَاَنْظُرِي وَأَمِيلِي أَدْنَيْكَ، وَأَنْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ. لَوْجَهَكَ يُصَلِّي أَعْضَاءُ الشَّعْبِ. سَادُّكَرُ اسْمِكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْمُمْتَلِنَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهَنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَأَبْتَهْجُ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقَ نَفْسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِذْ نُرَتِّلُ لَكَ هَلْلُويَا.

After the Entrance, sing the hymns in the following order below.

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهْجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْمُمْتَلِنَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهَنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَأَبْتَهْجُ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقَ نَفْسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

Now sing the apolytikion of the patron saint or feast of the temple.

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

مِيلَادِكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ الْهَنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتِ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهَ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدِعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا. إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنْتَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

THE EPISTLE

(For the Sixteenth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

عَجِيبٌ هُوَ اللهُ فِي قَدَيْسِيهِ.
قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللهِ. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكِرَامَةً.

فَصَلِّ مِنْ رِسَالَةِ الْقَدَيْسِ بُولْسَ الرَّسُولِ الثَّانِيَةِ
إِلَى أَهْلِ كُورِنْثُوسَ (6:1-10)

يَا إِخْوَتَهُ، فَإِذَا نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللهِ بَاطِلًا. لِأَنَّهُ يَقُولُ: "فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي يَوْمٍ خَلَّصَ أَعْنَتَكَ." هُوَذَا الْآنَ وَقْتٌ مَقْبُولٌ. هُوَذَا الْآنَ يَوْمٌ خَلَّصَ. وَلسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِنَلَّا ثَلَامَ الْخِدْمَةِ. بَلْ فِي كُلِّ شَيْءٍ نُظْهِرُ أَنْفُسَنَا كَخْدَامِ اللهِ: فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ، فِي ضَيْقَاتٍ، فِي ضَرْبَاتٍ، فِي سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَتْعَابٍ، فِي أَسْهَارٍ، فِي أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُسِ، فِي مَحَبَّةٍ بِلَا رِيَاءٍ، فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَاللِّيسَارِ. بِمَجْدٍ وَهَوَانٍ، بِصِيْبٍ رَدِيءٍ وَصِيْبٍ حَسَنٍ كَمُضِلِّينَ وَنَحْنُ صَادِقُونَ، كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ، كَمَايْتِينَ وَهَذَا نَحْنُ نَحْيَا، كَمُؤَدِّبِينَ وَنَحْنُ غَيْرُ مَقْتُولِينَ، كَحَزَائِي وَنَحْنُ دَائِمًا فَرِحُونَ، كَفُقَرَاءَ وَنَحْنُ نَغْنِي كَثِيرِينَ، كَأَنَّ لَنَا شَيْءًا لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

THE GOSPEL

(For the Sixteenth Sunday of Matthew)

The reading from the Holy Gospel according to
St. Matthew. (25:14-30)

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth." As Jesus said these things He cried out: "He who has ears to hear, let him hear!"

فصل شريف من بشارة القديس متى الانجيلي البشير
والتلميذ الطاهر (25:14-30)

قال الرب هذا المثل: انسان مسافر دعا عبده وسلمهم امواله، فأعطى واحدا خمس ورنات، وآخر ورنتين، وآخر وزنة. كل واحد على قدر طاقته. وسافر للوقت. فمضى الذي أخذ الخمس ورنات وتاجر بها، فربح خمس ورنات آخر. وهكذا الذي أخذ الورتين، ربح أيضا ورتين أخريين. وأما الذي أخذ الورتنة فمضى وحفر في الأرض وأخفى فضة سيده. وبعد زمان طويل أتى سيّد أولئك العبيد وحاسبهم. فجاء الذي أخذ الخمس ورنات وقدم خمس ورنات آخر قائلا: يا سيّد، خمس ورنات سلّمتني. هوذا خمس ورنات أخر ربحتها فوقها. فقال له سيده: نعمًا أيها العبد الصالح والأمين! كنت أمينًا في القليل فأقيمك على الكثير. أدخل إلى فرح سيّدك. ثم جاء الذي أخذ الورتين وقال: يا سيّد، ورتين سلّمتني. هوذا ورتان أخريان ربحتهما فوقهما. قال له سيده: نعمًا أيها العبد الصالح الأمين! كنت أمينًا في القليل فأقيمك على الكثير. أدخل إلى فرح سيّدك. ثم جاء أيضًا الذي أخذ الورتنة الواحدة وقال: يا سيّد، عرفت أنك إنسان قاس، تخصد حيث لم تزرع، وتجمع من حيث لم تبذر. فخفت ومضيت وأخفيت ورتتك في الأرض. هوذا الذي لك. فأجاب سيده وقال له: أيها العبد الشرير والكسلان، عرفت أنني أخصد حيث لم أزرع، وأجمع من حيث لم أبذر، فكان ينبغي أن تضع فضتي عند الصيارفة، فعند مجيبي كنت أخذ الذي لي مع ربًا. فخذوا منه الورتنة وأعطوها للذي له العشر ورنات. لأن كل من له يُعطى فيزداد، ومن ليس له فالذي عنده يُؤخذ منه. والعبد الباطل اطرحوه إلى الظلمة الخارجية، هناك يكون البكاء وصريز الأسنان.

THE DISMISSAL

Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and 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 Righteous Simeon the God-receiver and Anna the Prophetess, whose Synaxis we now celebrate; of the New-martyrs Nicholas, Stamatios and John of Spetson; Anschar, enlightener of Denmark and Sweden; Nicholas, equal-to-the-Apostles, bishop and evangelizer of Japan; James, archbishop of Serbia; and of the Holy and Righteous Mothers of the Three Hierarchs: Emmelia, Nona and Anthousa, 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

من يقدر أن يؤذيك؟
للقدّيس يوحنا الذهبي الفم

البشريّة، في كلّ عصورها، تشكو وتئنّ من كوارث طبيعيّة ومشاكل اجتماعيّة من الخارج، ومن آلام نفسيّة ومتاعب روحيّة من الداخل. هذا ما تلاحظه يا عزيزي عندما يستبدّ بك الألم ويساورك القلق في وسط دوامة هذه الحياة . ولكنك غالباً ما تضع اللوم على عامل خارجي، كظلم الآخرين لك أو تعديهم عليك أو حرمانك من العطف الأبويّ أو الأموميّ، أو تقصير إخوانك في تقديرك، أو عدم عدالة رؤسائك في العمل ...
إلخ؛ ولقّما تدخل إلى نفسك لتلتمس التعليل الحقيقيّ لحالك هذه. ما أصعب اهتداء النفس إلى حقيقة مصدر ضعفاتها الداخليّة! وما أشدّ ميلها إلى التشكّي والتذمّر وإلقاء اللوم على ما هو خارج عنها!
إنّ داء النفس كامنٌ فيها وليس خارجاً عنها. فالنفس البشريّة تشبه إناءً خزفيّاً، لا يختلف بين إنسانٍ وآخر إلّا في محتواه.
فالإناء الذي يحتوي مادةً قابلةً للإشتعال يختلف عن ذلك الذي يحتوي ماءً :
فالأول يلهب عند اقتراب الجمره منه، وأمّا الثاني فيطْفئها. هكذا، إنّ حلتّ الكارثة بشخصين، ازدادت نفس أحدهما شجاعةً وخبرة، فيما تحطّمت نفس الثاني من اليأس.
وهكذا القلب الممتلئ بالمسيح سلاماً وفرحاً، لا تقوى الكوارث والتجارب المختلفة على نزع سلامه منه، بل تزيده سلاماً بانتصاره في جهاده ومقاومته لها بإيمانه، فتحوّل التجربة فيه إلى مصدر بركةٍ وخبرةٍ روحيّة.
أمّا القلب المنصرف عن يسوع فإنّه خالٍ من السلام والبركات التابعة من هذا الفيض الإلهي. لهذا فإنّه يسقط في ضيق نفسيّ تحت أعباء الخطيّة، لا بسبب مؤثرٍ خارجي، إنّما، بالحقيقة، لأجل التعب الداخليّ.
إذاً، فليكن لك سلامٌ مع الله وشركةٌ عميقةٌ مع الثالوث الأقدس، عندئذٍ لا تخفّ من أيّ شيءٍ أو من أيّ إنسانٍ مهما بلغ إجرامه أو تدابيره أو جيله.
إن لم تؤذ نفسك بنفسك لا يقدر أحد على أن يؤذيك. أمّا إن انصرفت عن الله، وأهمّلت دعوته، واستهترت بقدرته على العمل فيك، فعند ذلك خفت واضطربت، ولو لم يوجد مؤثرٌ خارجيّ.
هل تستطيع قوّة خارجيّة أن تجبرك على الخطيّة فتؤذيك؟
لا، بالتأكيد، فإنّه، بالرغم ممّا لدى العالم من مغريات جذابة ولدى الشيطان من جيلٍ وخدع، لكن لا تستطيع قوّة خارجيّة أن تنحرف بإنسان بغير إرادته، إلّا إذا ترك قلبه ينحرف داخليّاً أولاً.
فيوسف، إذ كان في سلام مع الله، لم تستطع الشهوة أن تسيطر عليه مع أنّه كان شاباً، غريباً، محروماً من العطف الأبويّ والأموميّ والأخويّ، ليس لديه كتاب مقدّس، ولا كاهن أو معلم، والخطيئة معروضة أمامه في أقوى صور الإغراء، في مكان مغلق، لا يعلم فيه أحد بشيء عنه، تغريه سيّدته، بل وتهدّده ممسكةً بثيابه .
ومع ذلك لم تضطرب نفسه ولا سقط في الشهوة، بل قال لها بسلامٍ كامل: "كيف أصنع هذا الشرّ العظيم وأخطئ إلى الله؟".
وعلى العكس، داود النبيّ، الذي أقامه الله من المذبلة إلى الملك، المتزوِّجُ بأكثر من امرأة، صاحبُ المزامير الجميلة المعزيّة... في اللحظة التي نسي فيها الله وخرج يتنعم على السطح، سقط في الخطيئة.
لذلك، احذّر يا أخي لئلا تقتل نفسك بنفسك، وتردّ السبب إلى الآخرين أو إلى الظروف المحيطة بك.

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

Home Blessings, 2019

As a tradition in the Orthodox Church, the priest will take the Holy Water which was blessed at the church and bless the homes of the parishioners.

Please contact Abouna Anastasios to schedule your home blessing visit @ 425-426-7334

Fundraiser Event on Sunday February 17, 2019

The fundraiser will be held at 3PM in the Cathedral Hall. Please contact Khourieh Nissrine if you would like to contribute in the cooking or in the setup/ presenting / cleanup. The menu will include salad, hummus, an option of chicken, meat or veggie dish.

(See Flyer at end of bulletin)

2019 Church Calendars

We have a limited quantity with 2019 Orthodox church calendar \$15 (suggested donation), these calendars display the name of our church and provide valuable information about feast days, fast important orthodox dates.

Please reach out to any council member or Abouna to order calendar(s)

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 February 8th @ 7:30PM

Location: 23502 Edmonds Way (Apt # B201), Edmonds, WA 98026

Myrrh-bearing Women Meeting

Meeting scheduled for February 3rd after Liturgy at the church

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

February: 17th

March: 3rd, 17th (**Fundraiser** – flyer on next page) and 31st

April: 21st (Palm Sunday), 26th @7PM (Holy Friday), 27th @11PM (Pascha)

May: 19th

June: 2nd, 16th, and 30th

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

You can always follow the church news on our website: <https://www.theotokosholynativity.com/>

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

Holy Nativity of the Theotokos Antiochian Orthodox Mission of Seattle, WA

كنيسة ميلاد السيدة الانطاكية الارثوذكسية في سياتل، واشنطن

The Myrrh-bearing women

invite you to join us for the first fundraiser of 2019

Come show your support and enjoy the fellowship and the

Mediterranean Delights & Music



Soft Drinks

Salad



Hummos

Rice and
Vegetables



Rice and
Chicken



Rice and
Kabob

Dessert

Sponsored by

Sunday February 17th, 2019 at 3:00 PM

At the hall of St Nicholas Russian Orthodox Cathedral located at

1714 13th Ave, Seattle, WA 98122



Adult Meat or Chicken Platter: \$15

Adult Veggie Platter: \$12

Child under 12 Platter: \$10

Drink: \$1

Dessert: \$2

Cash or Check