

# Holy Nativity of the Theotokos Antiochian Orthodox Mission

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

Seattle, WA

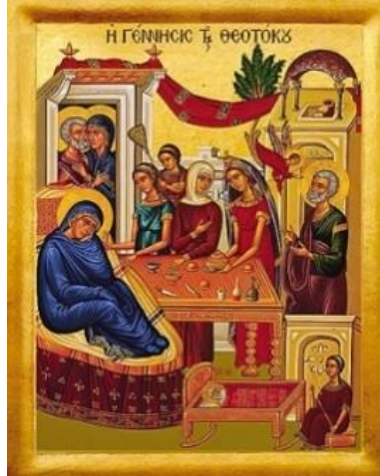
*Diocese of the Northwest*

*Metropolitan Joseph of New York and All North America*

**March 3<sup>rd</sup>, 2019**

Sunday of the Last Judgment (Meat Fare)

أحد الدينونة (مرفع اللحم)



**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 and Ayoub Oweis

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

**ORTHROS ON SUNDAY, MARCH 03, 2019; TONE 7 / EOTHINON 7**  
**SUNDAY OF THE LAST JUDGMENT (MEAT FARE)**

MARTYRS EUTROPIOS, KLEONIKOS, AND BASILIKOS OF AMASEA; HIEROMARTYR THEODORETOS OF ANTIOCH

**LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT**

*Glory to the Father, and to the Son, and to the Holy Spirit.*  
 Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

*المَجْدُ لِلأَبِ، وَالابْنِ، وَالرُّوحِ الْقُدْسِ.*  
 اِفْتَحْ لِي أَبْوَابَ التَّوْبَةِ يَا وَاهِبَ الْحَيَاةِ، لِأَنَّ رُوحِي تَبْتَكِرُ إِلَى هَيْكَلِ قُدْسِكَ، آتِيًا بِهِيْكَلِ جَسَدِي مُدْنَسًا بِجُمْلَتِهِ. لَكِنْ، بِمَا أَنَّكَ مُتَعَطِفٌ، تَقِينِي بِتَحَنُّنِ مَرَامِكَ.

*Both now and ever, and unto ages of ages. Amen.*  
 Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

*الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.*  
 سَهِّلِي لِي مَنَاهِجَ الْخَلَاصِ يَا وَالِدَةَ الْإِلَهِ، فَإِنِّي قَدْ دَنَسْتُ نَفْسِي بِخَطَايَا سَمِجَةٍ، وَأَقْتَنَيْتُ عُمُرِي كُلَّهُ بِالتَّوَانِي. لَكِنْ بِشَفَاعَاتِكَ، تَقِينِي مِنْ كُلِّ رَجَاسَةٍ.

(TONE SIX) *Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions.*  
 If I think upon the multitude of my evil deeds, wretch that I am, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

*(بِاللَّحْنِ السَّادِسِ) يَا رَحِيمُ، ارْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، وَكَمِثْلِ كَثْرَةِ رَأْفَاتِكَ اِمْحُ مَاثِمِي.*  
 إِذَا تَصَوَّرْتُ كَثْرَةَ أَعْمَالِي الرَّدِيئَةِ أَنَا السَّقِي، فَإِنِّي أَرْتَعِدُ مِنْ يَوْمِ الدَّيْنُونَةِ الرَّهيبِ. أَكْتَبِي إِذْ أَنَا وَاثِقٌ بِتَحَنُّنِكَ، أَهْتَفُ إِلَيْكَ مِثْلَ دَاوُدَ: ارْحَمْنِي يَا اللَّهُ، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.

**THE KATAVASIAS OF SUNDAY OF LAST JUDGMENT CANON IN TONE SIX**

**Ode 1.** A help and refuge hath salvation become to me. This is my God, therefore will I glorify Him; the God of my Fathers, therefore will I exalt Him; for in glory hath He been glorified.

**(الأولى)** مُعِينًا وَسَاوِرًا صَارَ لِي لِلْخَلَاصِ، هَذَا هُوَ إِلَهِي فَأَمَجِدُهُ، إِلَهُ أَبِي فَارْفَعُهُ، لِأَنَّهُ بِالْمَجْدِ قَدْ تَمَجَّدَ.

**Ode 3.** O Lord, confirm my unstable heart on the rock of Thy commandments; for Thou alone art holy and Lord.

**(الثالثة)** رَبِّ، ثَبِّتْ قَلْبِي الْمُنْتَرِّعِزِعَ عَلَى صَخْرَةِ وَصَايَاكَ، لِأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ وَرَبٌّ.

**Ode 5.** In the night I rise up early beseeching Thee, O Lover of mankind. Lighten me and guide me to Thy commandments. Teach me, O Savior, to do Thy will.

**(الخامسة)** مِنَ اللَّيْلِ أَدْلِجُ إِلَيْكَ ضَارِعًا، أَيُّهَا الْمُحِبُّ الْبَشَرِ. فَأَيِّرْنِي وَأَرْشِدْنِي إِلَى أَوْامِرِكَ، وَعَلِّمْنِي يَا مُخَلِّصُ أَنْ أَصْنَعَ مَشِيئَتَكَ.

**Ode 6.** With my whole heart, I cried to the compassionate God, and He heard me from the nether Hades, bringing my life out of corruption.

**(السادسة)** صَرَخْتُ مِنْ كُلِّ قَلْبِي إِلَى الْإِلَهِ الرَّؤُوفِ، فَاسْتَجَابَ مِنَ الْجَحِيمِ السُّفْلِيِّ، وَأَصْعَدَ حَيَاتِي مِنَ الْفَسَادِ.

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

*نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ.*

**Ode 8.** Praise, O creation, with every breath, and bless Him Whom the hosts of Heaven do glorify, and Whom the cherubim and seraphim dread. Exalt Him yet more, unto all the ages.

**(الثامنة)** سَبِّحِي أَيُّهَا الْخَلِيقَةُ مَعَ كُلِّ نَسَمَةٍ، وَبَارِكِي مَنْ تُبَارِكُهُ جُنْدُ السَّمَاوَاتِ، وَتَرْهَبُ مِنْهُ الشَّارُوبِيمُ وَالسَّارَافِيمُ، وَزَيْدِيهِ رَفْعَةً عَلَى مَدَى الدُّهُورِ.

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

**الشماس:** لَوْلَادَةِ الْإِلَهِ وَأُمِّ النُّورِ بِالتَّسَابِيحِ نُكْرِّمُ مُعْظَمِينَ.

## MAGNIFICATIONS IN TONE SIX

My soul magnify the Lord, and my spirit has 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 الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.  
اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ وَأَرْفَعُ مَجْدًا بَعْدَ بَعْدٍ بِغَيْرِ قِيَاسٍ مِنَ السَّارَافِيمِ. الَّتِي بَدُونَ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ. حَقًّا إِنَّكَ وَالِدَةُ إِلَهِ إِبْرَاهِيمَ نُعْظِمُ.

For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. **(Refrain)**

لِأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أُمَّتِهِ، فَهَا مِنْذُ الْآنَ تُطَوِّبُنِي جَمِيعُ الْأَجْيَالِ.  
(اللازمة)

He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. **(Refrain)**

صَنَعَ عِزًّا بِسَاعِدِهِ، وَشَتَّتَ الْمُتَكَبِّرِينَ بِذَهْنِ قُلُوبِهِمْ. (اللازمة)

Ode 9. Verily, the Nativity is ineffable; for the Conception was without seed and without corruption, of a spouseless Mother; for the Nativity of God hath renewed nature. Wherefore, with steadfast faith, all generations magnify thee, for thou art the Mother of our God.

(التاسعة) إِنَّ الْوِلَادَةَ لَا تُفَسَّرُ، لِأَنَّ الْحَبْلَ بَعْدَ زَرْعٍ وَلَا فَسَادٍ مِنْ أُمَّ لَمْ تَعْرِفْ رَجُلًا. لِأَنَّ مَوْلِدَ الْإِلَهِ قَدْ جَدَّدَ الطَّبَائِعَ. إِذَا بِإِيمَانٍ مُسْتَقِيمٍ تُعْظِمُ كُلُّ الْأَجْيَالِ، بِمَا أَنْتِ أُمُّ إِلَهِنَا.

## THE DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

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

Let us go before, O brethren, and cleanse ourselves for the queen of virtues; for behold she hath come bringing to us a fortune of good deeds, quenching the uprisings of passion and reconciling the wicked to the Master. Let us welcome her, therefore, shouting to Christ God, O Thou who rose from the dead, keep us uncondemned, who glorify Thee, O Thou Who alone art sinless.

المجد للآب والابن والروح القدس.  
لِنَسْبِقْ أَيُّهَا الْإِخْوَةُ، وَنُنَقِّ أَنْفُسَنَا لِمَلِكَةِ الْفَضَائِلِ. فَهَا هِيَ قَدْ وَاقَتْ، جَالِبَةً لَنَا ثَرْوَةَ الصَّالِحَاتِ، مُخَمِّدَةً نَهَضَاتِ الْأَهْوَاءِ، وَمُصَالِحَةً الْأَثَمَةَ مَعَ السَّيِّدِ. فَلِنَسْتَقْبِلْهَا بِسُرُورٍ هَاتِفِينَ إِلَى الْمَسِيحِ الْإِلَهِ: يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِحْفَظْنَا غَيْرَ مُدَانِينَ، نَحْنُ الْمُمَجِّدِينَ إِيَّاكَ، أَيُّهَا الْعَادِمُ الْخَطَا وَحَدِّكَ.

*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.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. أَنْتِ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةُ إِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُيِّتَ بِوَاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَقَّتْ، وَالْمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهِنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

**THE GREAT DOXOLOGY IN TONE ONE**

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، الآبُ 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 الآبِ، 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 عَنْ يَمِينِ الآبِ 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 الآبِ، 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 أَيْدٍ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نُحَفَظَ فِي هَذَا اليَوْمِ بِغَيْرِ حَطِيئَةٍ.
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 نَحْمِلُ اتِّكَالَنا 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 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)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللهُ، قُدُّوسٌ القَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit:	المَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ القُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللهُ، قُدُّوسٌ القَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
<b>TROPARION IN TONE EIGHT</b>	
Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.	إِذْ قُمْتَ يَا رَبُّ مِنَ القَبْرِ، وَقَطَعْتَ رِبَاطَاتِ الجَحِيمِ، عَلَبْتَ حُكُومَةَ المَوْتِ، وَأَنْقَذْتَ الكُلَّ مِنْ فِخَاخِ العَدُوِّ، وَلَمَّا أَظْهَرْتَ ذَاتَكَ لِرُسُلِكَ أَرْسَلْتَهُمْ إِلَى الكِرَازَةِ، وَمَنَحْتَ بِهِمْ سَلَامَكَ لِلْمَسْكُونَةِ يَا جَزِيلَ الرَّحْمَةِ وَحْدَكَ.

<p><b>Divine Liturgy Variables on Sunday, March 03, 2019</b>  <b>Tone 7 / Eothinon 7</b>  <b>Sunday of the Last Judgment (Meat Fare)</b>  Martyrs Eutropios, Kleonikos, and Basilikos of Amasea; Hieromartyr Theodoretos of Antioch</p>	
<p><b>Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.</b></p>	<p>الشماس: مِنْ أَجْلِ الْمِثْرُوبُولِيْتِ بُولْسَانَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعُوْدَتِهِمَا سَالِمِيْنَ، اِلَى الرَّبِّ نَطْلُبُ.</p>
<p><b>RESURRECTIONAL APOLYTIKION IN TONE SEVEN</b></p>	
<p>Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.</p>	<p>حَطَمْتَ بِصَلِيْبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّالِحِيْنَ الْفِرْدَوْسَ، وَحَوَّلْتَ نُوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرُزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيْحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p>
<p><b>THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS</b></p>	
<p>Come, let us worship and fall down before Christ. Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p>	<p>هَلُمُّوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيْحِ مَلَكُنَا وَالْهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمَرْتَلِّيْنَ لَكَ. هَلْلُوِيَا.</p>
<p><b>RESURRECTIONAL APOLYTIKION IN TONE SEVEN</b></p>	
<p>Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.</p>	<p>حَطَمْتَ بِصَلِيْبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّالِحِيْنَ الْفِرْدَوْسَ، وَحَوَّلْتَ نُوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرُزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيْحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p>
<p><i>Now sing the apolytikion of the patron saint or feast of the temple.</i>  <b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b></p>	
<p>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</p>	<p>مِيْلَادُكَ يَا وَالِدَةَ الْإِلَهُ، بَشَّرَ بِالْفَرْحِ كُلَّ الْمَسْكُوْنَةِ. لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيْحُ الْهِنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.</p>
<p><b>KONTAKION FOR THE DEPARTED IN TONE EIGHT</b></p>	
<p><b>With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.</b></p>	<p>مَعَ الْقَدِيْسِيْنَ، أَرْحُ أَيُّهَا الْمَسِيْحُ نَفُوسَ عَبِيْدِكَ، حَيْثُ لَا وَجَعٌ وَلَا حَزْنٌ وَلَا تَنَهَدٌ، بَلْ حَيَاةٌ لَا تَفْنَى.</p>
<p><b>KONTAKION FOR SUNDAY OF LAST JUDGMENT IN TONE ONE</b></p>	
<p>When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.</p>	<p>إِذَا أَتَيْتَ يَا اللَّهُ عَلَى الْأَرْضِ بِمَجْدٍ، فَتَرْتَعِدُ مِنْكَ الْبَرَايَا بِأَسْرِهِا، وَتَهْرُ النَّارُ يَجْرِي أَمَامَ عَرْشِكَ، وَالصُّحُفُ تَفْتَحُ، وَالْحَفَايَا تُشْهَرُ، فَخَنِّي حِينَئِذٍ مِنَ النَّارِ الَّتِي لَا تُطْفَأُ، وَأَهْلِنِي لِلْوَقُوفِ عَنْ يَمِيْنِكَ، أَيُّهَا الدِّيَّانُ الْعَادِلُ.</p>

## THE EPISTLE

(For Sunday of the Last Judgment)

*The Lord is my strength and my praise.*

*The Lord chastising hath chastised me, but He hath not delivered me over to death.*

### The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if any one sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

قَوَّتِي وَتَسَبَّحْتِي الرَّبُّ.  
أَدْبَاباً أَدَّبَنِي الرَّبُّ، وَإِلَى الْمَوْتِ لَمْ يُسَلِّمْنِي.

\*فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ  
كُورِنْثُوسِ

يَا إِخْوَةَ، إِنَّ الطَّعَامَ لَا يَقْرِبُنَا إِلَى اللَّهِ، لِأَنَّا إِنِ أَكَلْنَا لَا تَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ \* وَلَكِنْ انظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضُّعْفَاءِ \* لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَكِنًا فِي بَيْتِ الْأَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرُهُ، وَهُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ \* فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ؟ \* وَهَكَذَا إِذْ تَخْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمَائِرَهُمْ، وَهِيَ ضَعِيفَةٌ، إِنَّمَا تَخْطِئُونَ إِلَى الْمَسِيحِ \* فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُشَكِّكُ أَخِي، فَلَا أَكُلْ لَحْمًا إِلَى الْأَبَدِ لئَلَّا أَشَكِّكَ أَخِي \* أَلَسْتُ أَنَا رَسُولًا؟ أَلَسْتُ أَنَا حُرًّا؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ \* وَإِنْ لَمْ أَكُنْ رَسُولًا إِلَى آخَرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

## THE GOSPEL

(For Sunday of the Last Judgment)

### The Reading of the Holy Gospel according to St. Matthew. (25:31-46)

\*فصلٌ شريفٌ من بشارة القديس متى الإنجيلي البشير  
والتلميذ الطاهر (25:31-46)\*

The Lord said, "When the Son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

قال الرب: متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه، فحينئذ يجلس على عرش مجده\* وتجمع إليه كل الأمم، فيميز بعضهم من بعض، كما يميز الراعي الخراف من الجداء\* ويقيم الخراف عن يمينه والجداء عن يساره\* حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المعد لكم منذ إنشاء العالم\* لأنني جعت فأطعمتموني، وعطشت فسقونوني، وكنت غريباً فأوئتموني\* وغريباً فكسوتوني، ومريضاً فعدتوني، ومحبوساً فأتيتني إلي\* حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعاً فأطعمناك، أو عطشاناً فسقونناك؟ ومتى رأيناك غريباً فأوئناك، أو غريباً فكسوناك\* ومتى رأيناك مريضاً أو محبوساً فأتينا إليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم، بما أنكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبني فعلتموه\* حينئذ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المعدة لإبليس وملائكته\* لأنني جعت فلم تطعموني، وعطشت فلم تسقوني\* وكنت غريباً فلم تؤوئوني، وغريباً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني\* حينئذ يجيبونه هم أيضاً قائلين: يا رب، متى رأيناك جائعاً أو عطشاناً أو غريباً أو غريباً أو مريضاً أو محبوساً ولم نخدمك؟\* حينئذ يجيبهم قائلاً: الحق أقول لكم، بما أنكم لم تفعلوا ذلك بأحد هؤلاء الصغار، فبني لم تفعلوه\* فيذهب هؤلاء إلى العذاب الأبدية، والصديقون إلى الحياة الأبدية.

## 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 Martyrs Eutropios, Kleonikos, and Basilikos of Amasea; and the Hieromartyr Theodoretos of Antioch**, 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.

## الصوم الكبير يتمثل بصوم المسيح

إن التقليد يهدف التعليم لصوم المسيح خلال الفترة السابقة للأيام التي نذكر فيها آلام المسيح وموته وقيامته المجيدة، يعطي للصوم الأربعيني المقدس معنى خاص وقيمة بالنسبة لنا. إن آلام المخلص وقيامته تهبنا كلنا الرجاء أيضاً بقيامتنا إلى الحياة الأبدية. لكن لنحقق هذا الرجاء بتلقي حياة أبدية مباركة، نحتاج لأن نقلد المسيح بالطهارة وقداسة الحياة، نعم بحاجة لأن نسلك بنفس سبيل الحياة، كما فعل المخلص أيضاً: سبيل التخلي عن النفس ونكران الذات، وإلى جانب ذلك سبيل الجهاد ضد شهوات طبيعتنا وميلها إلى الخطيئة.

يعتبر الصوم الأربعيني المقدس بمثابة المثال الأكثر ملائمة لاتباع هذه الطريقة. "إن نحن عايناها بإمعان، تدلّ الأيام الأربعين على حياتنا الحاضرة، كما كانت أيام الفصح أيضاً دلالة على حياة النعيم الأبدي" بحسب المغبوط أوغسطينوس. في الصوم الأربعيني لدينا التوبة، وفي الفصح لدينا الفرح. وفي الحياة الحاضرة علينا أن نكون تائبين حتى نصل في الحياة الثانية للفرح السرمدى. لذلك، كل شخص خلال حياته الأرضية عليه أن يتحسّر على خطاياها، يذرف دموعه، ويقوم بأعمال الشكر. ولكن إن كانت عقبات العالم غالباً تشوّشنا في هذا، عندها، وبطاقة أكبر، علينا أن نملاً قلوبنا من عدوثة ناموس الرب خلال الأربعين يوماً المقدسة.

خلال موسم الحصاد يُجمَع الطعام للجسد، لذلك خلال موسم الحصاد الروحي علينا أن نجمع غذاءً للروح، غذاءً يُؤكل للحياة الأبدية. إن كنا مهملين ولم نُعدّ شيئاً في موسمهِ فالعام كله سيقاسي المجاعة. بالتالي إن من يهمل الصوم، وقراءة الكتب المقدسة، والصلاة خلال هذه الفترة يفشل في جمع القمح الروحي والغذاء السماوي للروح. وسيجني العطش الأبدي والضيق الثقيل. حتى الكنيسة المقدسة تعبّر عن فكرة مشابهة عندما تصلي لله من أجلنا ليرشدنا "في هذه الأيام الأكثر تكريماً" من الأربعين يوماً المقدسة، "لشفاء النفوس والأجساد، للترفع عن الأهواء، ولرجاء القيامة"، وليعطينا القوة "من خلال الجهاد النسكي للسعي إلى الخير وإكمال شوط الصيام، ولحفظ الإيمان غير المنتمل، ونحطم رؤوس التنايين غير المنظورة، ونظهر غالبين الخطيئة". وبهذه الطريقة فالأيام الأربعين المقدسة تبعاً لمفهومها ومعناها بالنسبة لنا، تُعتبر نموذجاً لحياتنا كما يجب أن تكون. وبشكل أوضح: الحياة ليست للجسد ولا لهذا العالم، وإنما للسماء والأبدية.

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## Spiritual Word

The Sunday immediately before Great Lent begins is usually referred to in the Orthodox Church as “Forgiveness Sunday.” Forgiveness Sunday has two major themes: the expulsion of Adam and Eve from the Garden, and Forgiveness. We will take a short look at each of these themes, here.

It is important that this day features the expulsion of Adam and Eve, who in the beginning walked and talked with God in Paradise. This sort of relationship with God is what we wish to restore in our own life, and Lent is a time when the Church encourages us to do so with vigor. So it makes sense that She provides us with a reminder of what has been lost, and how it was lost, just before we begin Great Lent. This reminder also causes us to ponder the reality of Hades - where everyone went after their death, after Adam and Eve’s expulsion from Paradise. Because we are blessed to live in a time when we are able to know Christ, we also think of Him, who by His death trampled the doors of Hades, and rescued Adam and Eve, and all of us from Hades’ grasp, forever. So, even right here, just before Great Lent begins, we already have a spoiler alert. We know where this is going, and we want to be part of it!

Forgiveness Sunday’s Gospel reading is found in Matthew 6: 14-21 (NKJV)

“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

This Gospel reading is, in a sense, a good map for our Lenten journey. It begins with forgiveness. In order to restore our relationship to God, we need to be forgiven the multitude of our sins. This Gospel reading reminds us that if we want forgiveness from God, we need to also forgive others. The reading continues by telling us how to fast: not by showing off, but simply and quietly, genuinely. And it finishes with an admonishment for our focus: it should not be on earthly things, but on the heavenly. Great Lent is the perfect time to re-orient our focus to heavenly things. The Gospel reading’s last sentence summarizes the whole passage: where our treasure is is also where our heart is found.

Let’s take another look at the Gospel reading, this time through the lens of that last sentence. If we treasure forgiveness from God, our heart will be full of forgiveness for our fellow humans. During Great Lent, we are offered the opportunity to serve others willingly. We can more effectively serve if we are forgiving, not holding grudges. Forgiving others and serving them restores our relationship with them, and opens our hearts to receive forgiveness from God.

If we treasure relationship with God, our heart will be full of joyful, non-pretentious fasting. During Lent we are invited to eat less and pray more, giving Him our attention instead of seeking the attention of others or looking to food for satisfaction. Working to control our physical body’s desires and spending more time and energy in prayer restores our relationship to God.

And if we truly treasure God’s Heavenly Kingdom, the stuff of earth will matter not to us. During Great Lent, we are encouraged to do a better job of giving alms. Almsgiving lays up for us treasures in Heaven, while also blessing us with the opportunity to extend love to our fellow humans, and in doing so, to Christ Himself. Letting go of earthly things and earthly cares restores our ability to care for what is important to God: His creatures, His creation, and His Kingdom.

The Church steps right into the beginning of this Gospel passage with Her practice of offering Forgiveness Vespers to begin Great Lent. We’re not sure exactly when this beautiful service began to be offered. We do know that Forgiveness Vespers has been practiced since at least 520 AD, for it is mentioned in the story of the Life of St. Mary of Egypt. So Orthodox Christians have been beginning Great Lent by forgiving each other for a very long time.

According to Forgiveness Sunday’s Gospel reading, forgiving each other is a natural way to begin Great Lent.

Please forgive me, a sinner. And may God forgive us all and restore us to right relationship with Him.

## Parish News & Announcements

### 2018 Financial Summary:

Beginning Balance	\$1,514.23
Income	\$22,832.06
<u>Expenses</u>	<u>\$07,435.91</u>
Net income 2018	\$15,396.15
<b>Balance at end of 2018</b>	<b>\$16,910.38</b>

### 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)**

### 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**

### Baptism

Baby Liana Reya Tawil (Baptismal name: Mary) was baptized on Sunday, February 24, 2019. May the Lord protect her and give her a healthy and prosperous future.

### Condolences

A 40 Days Memorial along with a mercy meal will be held after the service on Sunday, March 17 for the repose of the soul of the servant of God Sonia Hamouche, mother of khourieh Nissrine who passed away into eternal life in Lebanon on 02/05.

### February 17, Fundraiser

Special thanks to all that volunteered, cooked, served, cleaned and came and supported the mission of our first fundraiser of 2019. May the Lord give you many years and reward you for your hard work. The donations gathered from the fundraiser totaled \$803.

### Holy week preparations: تحضيرات الأسبوع العظيم

As you know the 40 days fast starts on March 11, and we need to start our preparations for the Holy week. Some expenses are needed to be covered by your generous donations during that week. Please consider donating partially or in full for the following items and mark the memo on your checks with "Holy Week":

- Candles: \$200
- Flowers and decorations: \$200
- Palms: \$120

God protects and loves the charitable and philanthropic person. - Saint John Chrysostom

الله يحب ويحفظ الإنسان المحسن والكريم – القديس يوحنا الذهبي الفم

### 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 March 8<sup>th</sup> @ 7:30PM

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

### Myrrh-bearing Women Meeting

Meeting scheduled for March 3<sup>rd</sup> after Liturgy at the Service

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

**March 17<sup>th</sup>:** Sunday of Orthodoxy أحد الأرثوذكسية (followed by the Icon procession زياح الأيقونات and 40 Days Memorial for the repose of the soul of Sonia Hamouche (khourieh Nissrine mom) followed by a mercy meal.

**March 31<sup>st</sup>:** Sunday of the Cross including the procession of the Cross أحد الصليب يتخلله زياح الصليب

**April 6 (Saturday) at 6PM:** Akathist to the Theotokos Mother of God مديح والدة الإله

**April 12 (Friday) at 6PM:** Great Compline صلاة النوم الكبرى (يا رب القوات)

**April 21<sup>st</sup>:** Palm Sunday followed by Procession أحد الشعانين

**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

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/>