

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

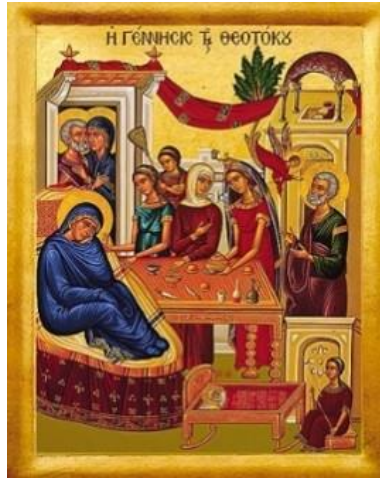
March 31st, 2019

Third Sunday of Great Lent

Veneration of the Precious and Life-Giving Cross

الأحد الثالث من الصوم

أحد الصليب



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: Bouthaina Oweis, Sandra Serhan, and Kh. Nissrine

Orthros on Sunday, March 31, 2019; Tone 3 / Eothinon 11

Third Sunday of Great Lent

Veneration of the Precious and Life-Giving Cross

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 لِأَبِ، وَالإِبنِ، وَالرُّوحِ الْقُدُسِ.
اِفْتَحْ لِي أَبْوَابَ التَّوْبَةِ يَا وَاهِبَ الْحَيَاةِ، لِأَنَّ رُوحِي تَنَتَكَّرُ إِلَى هَيْكَلِ
قُدْسِكَ، أُنْتِيَا بِهِيْكَلِ جَسَدِي مُدَنَسًا بِجَمَلَتِهِ. لَكِن، بِمَا أَنَّكَ مُتَعَطِّفٌ،
تَقْنِي بِنَحْنِنِ مَرَا حِمِكَ.

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 دَهْرٍ الدَّاهِرِينَ، آمِينَ.
سَهِّلِي لِي مَنَاهِجَ الْخَلَاصِ يَا وَالِدَةَ الإِلهِ، فَإِنِّي قَدْ دَنَسْتُ نَفْسِي
بِخَطَايَا سَمَجَةٍ، وَأَفْنَيْتُ عُمْرِي كُلَّهُ بِالتَّوَانِي. لَكِن بِشَفَاعَاتِكَ، تَقْنِي
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 رَحِيمٌ، ارْحَمْنِي يَا اللهُ كَعَظِيمِ رَحْمَتِكَ، وَكَمَثَلِ
كَثْرَةِ رَأْفَاتِكَ امْحُ مَاثِمِي.
إِذَا تَصَوَّرْتُ كَثْرَةَ أَعْمَالِي الرَّدِيئَةِ أَنَا الشَّقِي، فَإِنِّي أَرْعُدُ مِنْ يَوْمِ
الدَّيْنُونَةِ الرَّهيبِ. لَكِنِّي إِذْ أَنَا وَاثِقٌ بِنَحْنُنِكَ، أَهْتَفُ إِلَيْكَ مِثْلَ دَاوُدَ:
إِرْحَمْنِي يَا اللهُ، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.

KATAVASIAS OF THIRD SUNDAY OF GREAT LENT CANON IN TONE ONE

Ode 1. Of old the divine Moses foreshadowed Thy Cross, passing Israel across the Red Sea when he struck the moist element with his rod, singing to Thee, O Christ God, a song of exodus.

(الأولى) إِنَّ مُوسَى الإِلَهِيِّ قَدْ سَبَقَ فَرَسَمَ صَلِيْبِكَ قَدِيْمًا، وَأَجَازَ
إِسْرَائِيلَ فِي الْبَحْرِ الْأَحْمَرِ، لَمَّا ضَرَبَ الْجَوْهَرَ الرُّطْبَ بِالْعَصَا،
مُرْتَبِلًا لَكَ، أَيُّهَا الْمَسِيحُ الإِلهُ، تَسْبِيحًا عَلَى الْخُرُوجِ.

Ode 4. When the greater luminary beheld Thee suspended on the Cross, O mighty One, he trembled, and, drawing in his rays, hid them. And the whole of creation praised Thy long-suffering; for the earth was filled with Thy praise.

(الرابعة) إِنَّ النَّيِّرَ الْأَعْظَمَ، لَمَّا شَاهَدَكَ مُعَلَّقًا عَلَى الصَّلِيْبِ أَيُّهَا
الْمُقْتَدِرُ، ارْتَعَدَ، وَجَمَعَ أَشِعَّتَهُ وَأَخْفَاهَا. وَالْخَلِيقَةُ بِأَسْرَهَا سَبَّحَتْ
بِخَوْفٍ طَوَّلَ أُنَاتِكَ، لِأَنَّ الْأَرْضَ قَدْ امْتَلَأَتْ مِنْ تَسْبِيحِكَ.

Ode 6. Jonah the Prophet foreshadowed Thy divine Cross, when he stretched out his hands in the belly of the whale, and sprang out, saved from the beast by Thy might, O Word.

(السادسة) إِنَّ يُونَانَ النَّبِيَّ سَبَقَ فَرَسَمَ الصَّلِيْبِ الإِلَهِيِّ، لَمَّا بَسَطَ يَدَيْهِ
فِي جَوْفِ الْحَوْتِ، وَطَفَرَ نَاجِيًا مِنَ الْوَحْشِ، بِقُدْرَتِكَ أَيُّهَا الْكَلِمَةُ.

Ode 8. *We praise, we bless, and we worship the Lord.*

When Daniel, great among Prophets, was thrown of old into the den of lions, and stretched out his hands in the shape of a cross, he escaped from their ravening unhurt, blessing Christ God unto all ages.

(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ.
إِنَّ دَانِيَالَ الْمُعْظَمَ فِي الْأَنْبِيَاءِ، لَمَّا طَرَحَ فِي جُبِّ الْأَسْوَدِ قَدِيْمًا، وَبَسَطَ
ذِرَاعِيَهُ بِشَكْلِ صَلِيْبٍ، نَجَا مِنْ أَفْتِرَاسِهَا بِغَيْرِ أَدْنَى، مُبَارِكًا الْمَسِيحَ
الإِلهَ عَلَى مَدَى الدَّهْوَرِ.

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.	الشماس: لوالدة الإله وأمّ النور بالتسابيح نُكْرَمُ مُعْظَمِينَ.
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MAGNIFICATIONS IN TONE ONE

<p>My soul magnify the Lord, and my spirit has rejoiced in God my Savior.</p> <p>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.</p>	<p>تُعْظِمُ نَفْسِي الرَّبَّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي. اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ وَأَرْفَعُ مَجْدًا بغيرِ قِيَاسٍ مِنَ السَّارَافِيمِ. الَّتِي بَدُونَ فَسَادٍ وَلَدَتْ كَلِمَةَ اللَّهِ. حَقًّا إِنَّكَ 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. (Refrain)</p>	<p>لَأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أُمَّتِهِ، فَهَا مِنْذُ الْآنَ تُطَوِّبُنِي جَمِيعُ الْأَجْيَالِ. (اللازمة)</p>
<p>He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (Refrain)</p>	<p>صَنَعَ عِزًّا بِسَاعِدِهِ، وَشَتَّتَ الْمُتَكَبِّرِينَ بِذَهْنِ قُلُوبِهِمْ. (اللازمة)</p>
<p>Ode 9. O virgin Mother, truly the birth-giver of God, who didst conceive without seed Christ our God, elevated in the flesh on the Cross, these happenings all we believers now magnify, as is meet</p>	<p>(التاسعة) أَيُّهَا الْأُمُّ الْعَذْرَاءُ، وَالِدَةُ الْإِلَهِ بِالْحَقِيقَةِ، يَا مَنْ وَلَدَتْ خُلُوعًا مِنْ رَزَعِ الْمَسِيحِ الْهَنَا، الَّذِي رُفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ، نُعْظِمُكَ الْآنَ مَعَهُ، نَحْنُ الْمُؤْمِنِينَ، بِوَأَجِبِ الْإِسْتِنْهَالِ.</p>

THE DOXASTICON FOR THIRD SUNDAY OF GREAT LENT IN TONE EIGHT

<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i></p> <p>The Lord of all taught us by a proverb to run away from the haughtiness of the evil Pharisees; and instructed all not to exalt themselves in their opinions from duty, having Himself become a Symbol and an Exemplar, emptying Himself unto the Cross and death. Wherefore, with the publican, let us offer Him thanks, saying, 'O Thou who didst suffer for our sakes and remained an un suffering God, deliver us from sufferings and save our souls.'</p>	<p>المجد للآب والابن والروح القدس. إِنَّ رَبَّ الْكُلِّ، قَدْ عَلَّمَ بِمَثَلِ بَنٍ نَهَزَبَ مِنْ شُمُوحِ الْفَرِيسِيِّينَ الْأَرْدِيَاءِ، وَأَدَبَ الْجَمِيعَ كَيْ لَا يَتَرَفَعُوا بِأَرَائِهِمْ عَنِ الْوَأَجِبِ، إِذْ صَارَ هُوَ نَفْسُهُ رَسْمًا وَنُموذجًا، وَأَفْرَغَ ذَاتَهُ حَتَّى إِلَى الصَّلِيبِ وَالْمَوْتِ. فَلَنزَفَعَ لَهُ الشُّكْرَ مَعَ الْعَشَّارِ قَائِلِينَ: يَا مَنْ نَأَلَمُ مِنْ أَجْلِنَا، وَلَبِثَ إِلَهًا غَيْرَ مَأْلُومٍ، نَجِّنَا مِنَ الْأَلَامِ، وَخَلِّصْ نَفُوسَنَا.</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i></p> <p>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 أوان وإلى دهر الداهرين، آمين أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةُ الْإِلَهِ الْعَذْرَاءُ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّبَتْ بِوَأَسْطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمُ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءُ انْعَتَقَتْ، وَالْمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ الْهَنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.</p>

THE GREAT DOXOLOGY IN TONE EIGHT

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 وَارْحَمْنَا.
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 أَبَدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ 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 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 اتِّكَالِنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (Thrice)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثلاثاً)
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 لِأَنَّي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life: in Thy light shall we see light.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (Thrice)	فَأَبْسِطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللهُ، قُدُّوسُ القَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثلاثاً)
Glory to the Father, and to the Son, and to the Holy Spirit:	المَجْدُ لِلآبِ وَالإِبْنِ 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.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللهُ، قُدُّوسُ القَوِيِّ، 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 لِلْعَالَمِ، فَلنُسَبِّحُ الَّذِي قَامَ مِنَ القَبْرِ، عُنُصْرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ المَوْتَ بِالمَوْتِ، مَنَحَنَا الظَّفَرَ وَالرَّحْمَةَ العَظْمَى.

Divine Liturgy Variables on Sunday, March 31, 2019
Third Sunday of Great Lent; Tone 3 / Eothinon 11
Veneration of the Precious and Life-Giving Cross

Divine Liturgy of St. Basil the Great

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 بُولَسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ
 أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

THE FIRST ANTIPHON

The light of Thy countenance is marked upon us. Thou hast given a sign to them that fear Thee, so that they may flee from the bow.

قَدْ ارْتَسَمَ عَلَيْنَا نُورَ وَجْهِكَ يَا رَبُّ. أَعْطَيْتَ الَّذِينَ يَرْهَبُونَ اسْمَكَ
 مِيرَاثًا، لِيَهْرَبُوا مِنَ الْقَوْسِ.

Refrain: Through the intercessions of the Theotokos, O Savior, save us. Thou hast ascended on high, Thou hast led captivity captive. Thou hast given an inheritance to those that fear Thy Name, O Lord. (*Refrain*)
Glory... Both now... (Refrain)

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.
 صَعَدْتَ إِلَى الْعَلَاءِ وَسَبَّيْتَ سَبْيًا وَأَعْطَيْتَ مَوَاهِبَ لِلَّذِينَ يَخَافُونَ
 اسْمَكَ يَا رَبُّ. (اللازمة)
 الْمَجْدُ الْآنَ وَكُلَّ (اللازمة)

THE SECOND ANTIPHON

All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet stood.

فِي كُلِّ الْأَرْضِ رَأَيْنَا خَلَاصَ إِلَهِنَا، اسْجُدُوا عِنْدَ مَوْطِي قَدَمَيْهِ.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia. God is our King before the ages; He hath wrought salvation in the midst of the earth. (*Refrain*)
 I will be exalted among the heathen; I will be exalted in the earth. (*Refrain*)
Glory... Both now... O, only begotten Son and Word of God...

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِذْ تُرْتَلُّ
 لَكَ. هَلْلُويَا.
 اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدِيمِ. صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ.
 (اللازمة)
 وَاعْلَمُوا أَنِّي أَنَا هُوَ اللَّهُ. أَرْتَفِعُ فِي الْأُمَمِ وَأَتَعَالَى فِي الْأَرْضِ.
 (اللازمة)
 الْمَجْدُ الْآنَ وَكُلَّ (يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ)

THE THIRD ANTIPHON

Exalt ye the Lord our God, and worship at His footstool. O Lord, save Thy people and bless Thine inheritance. Feed them, and lift them up forever.

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا عِنْدَ مَوْطِي قَدَمَيْهِ. يَا رَبُّ، خَلِّصْ
 شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَارْعَهُمْ وَارْفَعْهُمْ إِلَى الْأَبَدِ.

During the Little Entrance, after the verses of the Third Antiphon,
APOLYTIKION FOR THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ
 عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلْبِيكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

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.

هَلُمُّوا لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ. هَلَلُوبِيَا.

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.

لِنَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION FOR THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلَيبِكَ جَمِيعَ الْمُخْتَصِمِينَ بِكَ.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Rejoice, O full of grace! The Lord is with thee.

الْيَوْمَ رَأْسُ خَلَاصِنَا، وَظُهُورُ السِّرِّ الَّذِي مُنذَ الدَّهْرِ. فَإِنَّ ابْنَ اللَّهِ يَصِيرُ ابْنَ الْبَتُولِ، وَجِبْرَائِيلُ بِالنِّعْمَةِ يُبَشِّرُ. لِذَلِكَ نَحْنُ مَعَهُ، فَلْنَهْتَفِ نَحْوَ الْوَالِدَةِ الْإِلَهِيَّةِ: اِفْرَحِي أَيُّهَا الْمُمْتَلِئَةُ نِعْمَةً، الرَّبُّ مَعَكَ.

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

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِيَّةِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ الْهَيْئَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتِ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

KONTAKION FOR SUNDAYS IN GREAT LENT IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without bridegroom.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِيَّةِ، * أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ، * يَا جُنْدِيَّةَ مُحَامِيَّةَ، * وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْفِذَةٍ مِنَ الشَّدَائِدِ، * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، * أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: اِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify. (THRICE)

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نَمَجِّدُ. (ثَلَاثًا)
الْمَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

Glory to the Father, and to the Son, and to the Holy Spirit;
both now and ever, and unto ages of ages. Amen.
And we glorify Thy Holy Resurrection.
Dynamis!
Before Thy Cross we bow down in worship, Master,
and Thy Holy Resurrection we glorify.

وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نَمَجِّدُ
قُوَّةً:

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نَمَجِّدُ.

THE EPISTLE
(For the Third Sunday of Great Lent)

*O Lord, save Thy people and bless Thine inheritance.
To Thee, O Lord, have I cried, O my God.*

**The Reading from the Epistle of St. Paul to the
Hebrews. (4:14-5:6)**

Brethren, since we have a High Priest, Who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt Himself to be made a high priest, but was appointed by Him Who said to Him, "Thou art My Son, today I have begotten Thee"; as He says also in another place, "Thou art a priest forever, after the order of Melchizedek."

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ. إِلَيْكَ يَا رَبُّ أَصْرُحُ إِلَهِي

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ
(4:14-5:6)

يَا إِخْوَةَ، إِذْ لَنَا رَبِّيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَاَزَ
السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلنَتَمَسَّكَ بِالْإِعْتِرَافِ*
لَأَنَّ لَيْسَ لَنَا رَبِّيسَ كَهَنَةٍ غَيْرِ قَادِرٍ أَنْ يَرِثِي
لأَوْهَانِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلُنَا مَا خَلَا
الْخَطِيئَةَ* فَلنُقْبَلْ إِذْنًا بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَنَالَ
رَحْمَةً وَنَجِدَ ثِقَةً لِلْإِغَاثَةِ فِي أَوَانِهَا* فَإِنَّ كُلَّ رَبِّيسٍ
كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِيمَا هُوَ اللَّهُ،
لِيُقَرَّبَ تَقَادِمًا وَذَبَائِحَ عَنِ الْخَطَايَا، فِي إِمكَانِهِ أَنْ
يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لكونِهِ هُوَ أَيْضًا
مُتَلَبِّسًا بِالضَّعْفِ* وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ
الْخَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ* وَلَيْسَ
أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكِرَامَةَ، بَلْ مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا
هَارُونَ* كَذَلِكَ الْمَسِيحُ لَمْ يُمَجِّدْ نَفْسَهُ لِيَصِيرَ رَبِّيسَ
كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ "أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَلَدْتُكَ".
كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى
رُتْبَةِ مَلَكِيصَادَق".

THE GOSPEL
(For the Third Sunday of Great Lent)

**The Reading from the Holy Gospel according to
St. Mark. (8:34-9:1)**

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْفُسِ الْإِنْجِيلِيِّ الْبَشِيرِ،
وَالْتَمِيزِ الطَّاهِرِ**

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ
وَيَتَّبِعَنِي، لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ
نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا* فَإِنَّهُ مَاذَا يَنْتَفِعُ

<p>soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels.” And Jesus said to them, “Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power.”</p>	<p>الإنسان لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟* أَمْ مَازَا يُعْطَى الإنسانُ فِدَاءً عَن نَفْسِهِ؟* لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ* يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقِدِّيسِينَ* وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِّنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.</p>
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The Divine Liturgy of St. Basil the Great continues as usual.

ST. BASIL LITURGY MEGALYNARION

<p>In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made thy womb a throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرَهَا تَفْرُحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ: مَحَافِيزَ الْمَلَائِكَةِ وَأَجْنَاسَ الْبَشَرِ، أَيَّتَهَا الْهَيْكَلُ الْمُتَقَدِّسُ وَالْفِرْدَوْسُ الْنَاطِقُ، فَخَرُّوا الْبَتُولِيَّةَ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ وَصَارَ طِفْلاً، وَهُوَ الْهُنَا قَبْلَ الدَّهْوَرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشاً، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ، يَا مُمْتَلِئَةَ نِعْمَةٍ، تَفْرُحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.</p>
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KOINONIKON (COMMUNION HYMN) FOR THIRD SUNDAY OF GREAT LENT

<p>The light of Thy countenance is marked upon us, O Lord. Alleluia.</p>	<p>لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُويا.</p>
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Post-Communion Hymn: Instead of “We have seen the true light”, sing the Apolytikion of the Holy Cross.

THE DISMISSAL	
<p>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—which we especially venerate today—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, Basil the Great, archbishop of Caesarea in Cappadocia, 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 our father among the saints Hypatios the wonderworker, bishop of Gangra; Venerable Akakios the Confessor, bishop of Melitene; and the Prophet Joel; whose memory we celebrate today; Innocent, metropolitan of Moscow, enlightener of the Aleuts and apostle to America; and Jonah, metropolitan of Moscow, whose repose we commemorate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	
<p>Priest:</p>	<p>Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>
<p>Choir:</p>	<p>Amen.</p>

عندما حمل المسيح صليبه وارتفع عليه، كان قد أنبأنا بأنه سيجذب إليه الجميع (يوحنا ١٢ : ٣٢)، فيعلمهم طريقه ليرفعهم معه أيضًا، ليس فقط على الصليب، بل بالأكثر ليجلسهم معه في مجده.

لقد عرفنا النبي يوحنا المعمدان بالفادي بطريقة لافتة تكشف عن سرّه هذا: «هوذا حمل الله الرافع خطيئة العالم» (يوحنا ١ : ٢٩). هذا السرّ نفهمه على خلفية ترابط البشريّة ببعضها البعض، بفعل وحدة الطبيعة البشريّة، بحيث إذا ما ارتفع امرؤ (روحياً) إلى فوق، رفع معه البشريّة كلّها، وإذا ما سقط امرؤ (روحياً) شدّ البشريّة كلّها معه إلى أسفل. فعندما سقط آدم، أهدر البشريّة معه في سقطته، بينما عندما حمل المسيح طبيعتنا البشريّة، رفعها ورفعنا معه إلى حيث هو.

من هنا، من يحمل الصليب ويتبع المسيح يعيش مسؤوليّة كبرى، ليس فقط تجاه نفسه، بل تجاه الله وتجاه إخوته في الإيمان وأترابه في الإنسانيّة. وعلمنا يسوع كيف يمكن أن نحمل الصليب الذي حمله هو. فحامل الصليب هو كاهن لنفسه، يتعلّم تقديم نفسه ذبيحة لله، ذبيحة مرضيّة زكيّة الرائحة. فلا عجب إذاً أن يوصينا بولس الرسول بهذا: «اسلكوا في المحبّة كما أحبنا المسيح أيضًا وأسلم نفسه لأجلنا، قربانًا وذبيحة لله رائحة طيبة» (أفسس ٥ : ٢)، «فأطلب إليكم أيها الإخوة برأفة الله أن تقدّموا أجسادكم ذبيحة حيّة مقدّسة مرضيّة عند الله، عبادتكم العقلية» (رومية ١٢ : ١).

تقدمة الذات هذه دعته الكنيسة «الكهنوت الملوكي»، الكهنوت الذي يحمله كلّ مسيحي منذ معموديته. فحمل الكهنوت الملوكي وحمل الصليب أمران يترجم أحدهما الآخر. كما الكاهن يحمل الذبيحة الإلهية ويرفعها على المائدة المقدّسة، كذلك كلّ مؤمن هو كاهن لنفسه، مدعو إلى أن يرفع ذبيحة نفسه أمام الله. له أن يرفع صلواته كذبيحة حيّة مقبولة، صلاة يسكبها عن نفسه ومن أجل من يصلي من أجلهم، خصوصًا من تعهدهم في التزام أو عهد أو خدمة أو مسؤوليّة، أيًا كانت درجتها. وله أن يتعلّم، من أجل محبّة المسيح، حمل خطيئته وخطيئة من يصلي من أجلهم، فتستحيل هذه «الأثقال» (غلاطية ٦ : ٢) قربانًا أمام المنبر الإلهي، فيعود إلى العالم حاملاً رسالة الصليب (أو رسالة الإنجيل) التزامًا بشؤون الإخوة.

هكذا ندخل في سرّ المسيح-الحمل الذي يرفع خطيئة العالم، ونتعلّم حمل الصليب بجدّ وأن نحمل مع المسيح جزءًا من أوهان البشريّة، وأوهان الجسد الذي ينتمي إليه. هذا يقودنا إلى كنه الكهنوت الخاصّ، وعلى وجه الخصوص المكرّسين في الكهنوت ورئاسة الكهنوت، الذين يلتزمون في خدمتهم أن يحملوا بشكل مباشر أحمال الجسد الذي يقومون برعايته، أفي الرعيّة، أم في الأبرشيّة والكنيسة الجامعة. وفي هذا دعوة كبرى إلى أتباع المسيح وهذه غير ممكنة من دون نعمة الروح القدس التي للناقصين تكمل؛ هي حمل للصليب الذي يبسط راحتيه ليظال أعضاء الجسد الواحد بالإضافة إلى الخراف الضالّة التي يبحث المسيح عنها.

كلّ منّا التزم في هذا الجسد حمل الصليب. ليس الكلّ مدرّكًا كامل هذا السرّ، وليس الكلّ يثابر أو ينجح دائمًا في حمله. يخور البعض من حملة الكهنوت الملوكي أو الكهنوت الخاصّ في الطريق، لأسباب مختلفة. لجسد المسيح أن يحمل هؤلاء بشكل خاصّ، فيحتمل أوهان الضعفاء حتّى يصيروا أقوى من جديد. هذه اللحمة في الجسد الواحد تبني، بما لا يقاس، هذه الأعضاء الكريمة في عينيّ الله والتي اقتداها بدمه، بحسب ما يشير علينا بحق بولس الرسول (١ كورنثوس ١٢ : ٢٢-٢٧).

ألا أعطانا الربّ أن نعضد بعضنا البعض، بفهم وصبر ومحبّة، فنكون حملة صليب، سواء في الكهنوت الملوكي أو الكهنوت الخاصّ، ظافرين به على ضعفاتنا، بنعمة الله التي في الضعف تكمل.

Spiritual Word

The Holy Cross:

On the Third Sunday of Great and Holy Lent, the Orthodox Church commemorates the Precious and Life-Giving Cross of our Lord and Savior Jesus Christ. Services include a special veneration of the Cross, which prepares the faithful for the commemoration of the Crucifixion during Holy Week.

The commemoration and ceremonies of the Third Sunday of Lent are closely parallel to the feasts of the Veneration of the Cross (September 14) and the Procession of the Cross (August 1). Not only does the Sunday of the Holy Cross prepare us for commemoration of the Crucifixion, but it also reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Or, as before the arrival of the king, his royal standards, trophies, and emblems of victory come in procession and then the king himself appears in a triumphant parade, jubilant and rejoicing in his victory and filling those under him with joy, so does the Feast of the Cross precede the coming of our King, Jesus Christ. It warns us that He is about to proclaim His victory over death and appear to us in the glory of the Resurrection. His Life-Giving Cross is His royal scepter, and by venerating it we are filled with joy, rendering Him glory. Therefore, we become ready to welcome our King, who shall manifestly triumph over the powers of darkness.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal

Parish News & Announcements

Metropolitan Joseph pastoral visit to Wenatchee

With the Blessing of His Eminence Metropolitan Joseph, Archbishop of all North America, Father Anastasios and family, Bishara and Diane also joined the Three Hierarchs Mission in Wenatchee and celebrated the Divine Liturgy with Sayedna. Father Anastasios had the opportunity to meet with Sayedna to update him on our Mission progress. Sayedna sends his Blessing to all the parishioners of the Holy Nativity of the Theotokos Mission of Seattle and encourages us to continue in the prayers and growing the parish. God grant Sayedna many years.

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

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. THANK YOU to those that already donated. 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; **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 April 4th @ 7:30PM

Location: Conference call

Myrrh-bearing Women Meeting

Meeting scheduled for March 31st after Liturgy at the Service

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

April 6 (Saturday) at 6PM:

Great Compline (يا رب القوات) صلاة النوم الكبرى

April 12 (Friday) at 7PM:

Akathist to the Theotokos Mother of God مديح والدة الإله

April 21st:

Palm Sunday followed by Procession أحد الشعانين

April 26th (Friday) at 7PM:

Great and Holy Friday الجمعة العظيمة

April 27th (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

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

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