

Our Lady of Saydnaya

كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

**Holy Nativity of the Theotokos Antiochian Orthodox Church
Seattle, WA**

Diocese of the Northwest

Metropolitan Saba of New York and All North America

Sunday, December 17th, 2023

Sunday before Nativity

الأحد الذي قبل الميلاد



Fr. Anastasios Majdalani

Altar Boys: Toufic and Theo Majdalani

Choir/Chanters: Kh. Nissrine, Farizeh Louis

Ushers: Fidaa Maalouf, Nagi Bachour

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

**SUNDAY BEFORE NATIVITY OF CHRIST (SUNDAY OF THE GENEALOGY),
WHICH FALLS ON PARAMON (EVE) OF NATIVITY OF CHRIST**

VENERABLE MARTYR EUGENIA OF ROME AND THOSE WITH HER

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.	الكاهن: تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
Priest: Glory to Thee, our God, glory to Thee. O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.	الكاهن: الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُ الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلِّمْ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	القارئ: قُدُّوسُ اللهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.	أَيُّهَا الثَّلَاثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبُّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَنْ سَيِّئَاتِنَا، يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. (<i>thrice</i>)	يَا رَبُّ اِرْحَمْ. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil one.	أَبَانَا الَّذِي فِي السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِّرْنَا الْجَوْهَرِيَّ اعْطِنَا الْيَوْمَ، وَانْتَرِكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرِكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي التَّجْرِبَةِ، لَكِنْ نَجِّنَا مِنَ الشَّرِيرِ.
Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.

LITANY	الطَّلِبَةُ السَّلَامِيَّةُ
Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.	الكاهن: إِرْحَمْنَا يَا اللَّهُ بَعْظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
Priest: Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِي الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
Priest: Again we pray for our father and metropolitan, N., (our bishop, N.,) and all our brotherhood in Christ.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ أَبِيْنَا وَمِتْرُوبُولِيْتِنَا (فُلَان) وَرَئِيسِ كَهَنَتِنَا (فُلَان)، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ نُزِئُ الْمَجْدَ أَيْهَا الْأَبُ وَالْابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَب.
Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: الْمَجْدُ لِلثَّلَاوِثِ الْقُدُّوسِ، الْمَتَسَاوِي فِي الْجَوْهَرِ، الْمُحْيِي، غَيْرِ الْمُنْفَسِمِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
KATAVASIAE OF THE FIRST CANON OF CHRIST'S NATIVITY IN TONE ONE	كَطَاوَسِيَاةِ الْمِيْلَادِ بِاللَّحْنِ الْأَوَّلِ
Ode 1 (1). Christ is born, give ye glory. Christ is come from Heaven, receive ye Him. Christ is on earth, be ye exalted. Sing unto the Lord all the earth and sing praises in gladness, O ye peoples; for He hath been glorified.	1- الْمَسِيحُ وُلِدَ فَمَجِّدُوهُ، الْمَسِيحُ أَتَى مِنَ السَّمَاوَاتِ فَاسْتَقْبَلُوهُ، الْمَسِيحُ عَلَى الْأَرْضِ فَارْتَفِعُوا، رَتِّلِي لِلرَّبِّ أَيْتِهَا الْأَرْضُ كُلُّهَا، وَيَا شُعُوبَ سَبِّحُوهُ بِابْتِهَاجٍ لِأَنَّهُ قَدْ تَمَجَّدَ.
Ode 3 (1). To the Son Who was begotten of the Father before the ages without change, and in these last days was without seed made flesh of the Virgin, to Christ our God let us cry aloud: Thou Who hast raised up our horn, holy art Thou, O Lord.	3- لِنَصْرُخْ نَحْوَ الْابْنِ الْمَوْلُودِ مِنَ الْأَبِ قَبْلَ الدُّهُورِ بِدُونِ اسْتِحَالَةٍ، الْمَسِيحِ الْإِلَهِ الَّذِي تَجَسَّدَ فِي آخِرِ الْأَزْمِنَةِ مِنَ الْبَتُولِ بِغَيْرِ زَرْعٍ هَاتِفِينَ: يَا مَنْ رَفَعَ شَانَنَا، قَدُّوسٌ أَنْتَ يَا رَبُّ.
Ode 6 (1). The sea-monster spat forth Jonah as it had received him like a babe from the womb;	6- إِنَّ الْحَوْتَ الْبَحْرِيَّ قَدْ قَذَفَ مِنْ أَحْشَائِهِ يُونَانَ، كَمَا نَقَبَلَهُ سَالِمًا نَظِيرَ الْجَنِينِ، وَأَمَّا الْكَلِمَةُ فَلَمَّا حَلَّ

<p>while the Word, having dwelt in the Virgin and taken flesh, came forth from her yet kept her incorrupt. For being Himself not subject to corruption, He preserved His Mother free from harm.</p>	<p>فِي الْبَتُولِ وَاتَّخَذَ مِنْهَا جَسَداً، وَوَلَدَ حَافِظاً إِيَّاهَا بِدُونِ فَسَادٍ وَلَمْ تَلْحَقْهُ اسْتِحَالَةٌ، وَحَفِظَ وَالِدَتَهُ بِدُونِ مَضَرَّةٍ.</p>
<p>Ode 8 (1). <i>We praise, we bless, and we worship the Lord.</i></p> <p>The furnace moist with dew was the image and figure of a wonder past nature; for it burned not the Youths whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Wherefore in praise let us sing: Let all creation bless the Lord, and supremely exalt Him unto all the ages.</p>	<p>8- نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. إِنَّ الْأَتُونَ النَّدِيَّ قَدْ صَوَّرَ رَسْمَ الْعَجَبِ الْفَائِقِ الطَّبِيعَةِ. لِأَنَّهُ لَمْ يُحْرِقِ الْفَتِيَّةَ الَّذِينَ تَقَبَّلَهُمْ، كَمَا أَنَّ نَارَ اللاهوتِ لَمْ تُحْرِقْ أَيْضاً مُسْتَوْدِعَ الْبَتُولِ الَّذِي حَلَّتْ فِيهِ. لِذَلِكَ فَلْنُسَبِّحْ مُتَرَنِّمِينَ وَقَائِلِينَ: لِنُبَارِكِ الْخَلِيقَةَ بِأَسْرَاهَا الرَّبِّ، وَلِنَزِدْهُ رِفْعَةً مَدَى الدَّهْرِ.</p>
<p>Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.</p>	<p>الشَّماس: لَوَالِدَةِ الْإِلَهِ وَأَمِّ النُّورِ بِالتَّسَابِيحِ نَكْرِمُ مُعْظَمِينَ.</p>
<p>MAGNIFICATIONS IN TONE FOUR</p>	<p>تَعْظِيمَاتٌ بِاللَّحْنِ الرَّابِعِ</p>
<p>My soul doth magnify the Lord, and my spirit hath 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 didst bear God the Word, and art truly Theotokos, we magnify thee.</p>	<p>تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي. الْلازِمَةُ: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْداً بغيرِ قِيَاسٍ مِنَ السَّارَافِيمِ، الَّتِي مِنْ دُونِ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، حَقّاً أَنْتِ وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعْظِمُ.</p>
<p>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)</p>	<p>لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَقُدُوسَ اسْمُهُ، وَرَحْمَتُهُ إِلَى جِيلٍ فَجِيلٍ لِلَّذِينَ يَتَّقُونَهُ. (الْلازِمَةُ)</p>
<p>He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (Refrain)</p>	<p>حَطَّ الْمُفْتَدِّرِينَ عَنِ الْكِرَاسِيِّ وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِياعَ مِنَ الْخَيْرَاتِ، وَالْأَغْنِيَاءَ أَرْسَلَهُمْ فَارِغِينَ. (الْلازِمَةُ)</p>
<p>Ode 9 (1). <i>Magnify, O my soul, her that is more honorable and more glorious than the hosts on high.</i></p> <p>A strange and marvelous mystery do I behold; the cave is a heaven; the Virgin a cherubic throne; the manger a space wherein Christ God the Uncontainable One hath reclined. Him do we praise and magnify.</p>	<p>9- عَظِّمِي يَا نَفْسِي مَنْ هِيَ أَكْرَمُ قَدراً وَأَرْفَعُ مَجْداً مِنَ الْأَجْنَادِ الْعُلُوتِيَّةِ. إِنِّي أَشَاهِدُ سِراً عَجيباً مُسْتَعْرَباً، الْمَغَارَةَ سَمَاءً وَالْبَتُولَ عَرْشاً شَارُوبِيْمِيّاً، وَالْمِدْوَدَ مَحَلّاً شَرِيفاً، الَّذِي اتَّكَأَ فِيهِ الْمَسِيحُ الْإِلَهُ، غَيْرُ الْمَوْسُوعِ فِي مَكَانٍ، فَلْنُسَبِّحْهُ مُعْظَمِينَ.</p>

THE LITTLE LITANY	الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى
<p>Deacon: Again and again, in peace, let us pray to the Lord.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</p> <p>Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p> <p>Choir: Amen.</p>	<p>الشماس: أيضاً وأيضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p> <p>الجوق: يَا رَبُّ ارْحَمْنَا.</p> <p>الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p> <p>الجوق: يَا رَبُّ ارْحَمْنَا.</p> <p>الشماس: بَعْدَ ذِكْرِنَا الْكُلِّيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p> <p>الجوق: لَكَ يَا رَبُّ.</p> <p>الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسِلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ .</p> <p>الجوق: آمِينَ.</p>
<p>Holy is the Lord our God. (<i>thrice</i>)</p> <p>Exalt ye the Lord our God, and worship at His footstool, for He is holy.</p>	<p>قُدُّوسٌ هُوَ الرَّبُّ إِلَهُنَا. (ثَلَاثًا)</p> <p>إِرْفَعُوا الرَّبَّ إِلَهُنَا، وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّ الرَّبَّ إِلَهُنَا قُدُّوسٌ هُوَ.</p>
<p>THE DOXASTICON FOR SUNDAY BEFORE THE NATIVITY IN TONE EIGHT</p>	<p>ذِكْمَا لِلأَحَدِ الَّذِي قَبْلَ عِيدِ الْمِيلَادِ بِاللَّحْنِ الثَّامِنِ</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i></p> <p>The collection of the Law's teachings maketh plain Christ's divine Nativity in the flesh through them that had preached of grace before the coming of the Law, since, by faith, they had transcended the Law. Wherefore, unto the souls held in Hades, did they foretell Thy Nativity which, through the Resurrection, was the cause of our deliverance from corruption. O Lord, glory be to Thee.</p>	<p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.</p> <p>إِنَّ مَجْمُوعَ التَّعَالِيمِ النَّامُوسِيَّةِ يُوضِحُ وِلَادَةَ الْمَسِيحِ بِالْجَسَدِ الْإِلَهِيَّةِ، لِلَّذِينَ بُشِّرُوا بِالنِّعْمَةِ وَهُمْ قَبْلَ الشَّرِيعَةِ، بِمَا أَنَّهُمْ فَاقُوا بِالْإِيمَانِ عَلَى الشَّرِيعَةِ. فَذَلِكَ، بِمَا أَنَّ الْوِلَادَةَ كَانَتْ عِلَّةً لِلنَّجَاةِ مِنَ الْفَسَادِ، سَبَقُوا فَكَّرَزُوا بِقِيَامَتِكَ لِلنُّفُوسِ الْمَحْبُوسَةِ فِي الْجَحِيمِ، أَيُّهَا الرَّبُّ الْمَجْدُ لَكَ.</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</p>	<p>الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p> <p>أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّتَ بِوَسِطَةِ الْمُتَجَسِّدِ</p>

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.	مِنْكَ، وَآدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةَ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.
THE GREAT DOXOLOGY IN TONE EIGHT	الدوكصولوجيا الكبرى بالحن الثامن
Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.	الْمَجْدُ لَكَ يَا مُظْهِرَ النورِ، الْمَجْدُ لِلَّهِ فِي الْعَلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَّةُ.
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 الْمَلِكُ، السَّمَاوِيُّ، إِلَهُهُ، الْآبُ الضَّابِطُ الْكُلِّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعُ الْمَسِيحُ، وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ.
O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.	أَيُّهَا الرَّبُّ إِلَهُهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ خَطِيئَةَ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ 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 يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نَحْفَظَ فِي هَذَا الْيَوْمِ 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، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَسْتَعِينُ بِكَ عَلَيْنَا.
Blessed art Thou, O Lord: teach me Thy statutes. (<i>thrice</i>)	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 مَلْجَأٌ كُنْتَ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ.

Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلَّمَنِي 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 الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
TROPARION IN TONE FOUR	طَرُوبَارِيَّةٌ بِاللَّحْنِ الرَّابِعِ
Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by death destroyed death, He hath given us victory and Great Mercy.	الْيَوْمَ صَارَ الْخَلَاصُ لِلْعَالَمِ فَلنُسَبِّحِ الَّذِي قَامَ مِنَ الْقَبْرِ، عُنُصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ الْمَوْتَ بِالْمَوْتِ، مَنَحَنَا الظَّفَرَ وَالرَّحْمَةَ الْعُظْمَى.
DIVINE LITURGY VARIABLES	
RESURRECTIONAL APOLYTIKION IN TONE FOUR	أَبُولِيْتِيْكَوْنُ الْقِيَامَةِ بِاللَّحْنِ الرَّابِعِ
Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.	إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
APOLYTIKION OF SUNDAY BEFORE THE NATIVITY IN TONE TWO	أَبُولِيْتِيْكَوْنُ الْأَحَدِ الَّذِي قَبْلَ عِيدِ الْمِيلَادِ بِاللَّحْنِ الثَّانِي
Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.	عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ الْقَدِيسِينَ قَدْ ابْتَهَجُوا فِي يَنْبُوعِ اللَّهَيْبِ كَأَنَّهُمْ عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيُّ دَانِيَالُ ظَهَرَ رَاعِيًا لِلسَّبَاعِ كَأَنَّهُمْ غَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ خَلِّصْ نَفُوسَنَا.

<p>APOLYTIKION OF THE PARAMON OF THE NATIVITY IN TONE FOUR</p>	<p>أبوليتيكيون بارامون عيد الميلاد باللحن الرابع</p>
<p>As the fruit of David's seed, Mary was registered of old * with the Elder Joseph in the small town of Bethlehem, * when she conceived with a seedless and pure conception. * Behold, the time was come that she should bear her Child, * but no place was found within the inn for them; * yet the cave proved a delightful palace * for the pure Lady and Queen of all. * For Christ is born now to raise the image that had fallen aforetime.</p>	<p>فِي ذَلِكَ الْوَقْتِ، كُتِبَتْ مَرِيَمُ مَعَ يُوسُفَ الشَّيْخِ فِي بَيْتِ لَحْمٍ، بِمَا أَنَّهَا مِنْ زَرْعِ دَاوُدَ، وَكَانَتْ حَامِلَةً الْحَمَلَ الَّذِي بَغَيْرِ زَرْعٍ. فَلَمَّا حَانَ وَقْتُ الْوِلَادَةِ وَلَمْ يَكُنْ لَهُمَا مَكَانٌ فِي الْقَرْيَةِ، ظَهَرَتِ الْمَعَارَةُ لِلْمَلَكَةِ، كَبَلَاطٍ مُطْرَبٍ. الْمَسِيحُ يُوَلَدُ مِنْهُضًا الصُّورَةَ الَّتِي سَقَطَتْ مِنْذُ الْقَدِيمِ.</p>
<p>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	<p>طروبارية ميلاد والدة الإله باللحن الرابع</p>
<p>Thy nativity, O Theotokos, has proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.</p>	<p>مِيلادك يا والدة الإله. بشر بالفرح كل المسكونة. لأنه منك أشرق شمس العدل المسيح إلهنا. فحل اللعنة ووهب البركة. وأبطل الموت ومنحنا حياة أبدية.</p>
<p>KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE</p>	<p>قِنداق تَقْدِمَةُ الْمِيلادِ بِاللْحَنِ الثَّلَاثِ</p>
<p>On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.</p>	<p>الْيَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَعَارَةِ لِتَلِدَ الْكَلِمَةَ الَّذِي قَبْلَ الدُّهُورِ، وَوِلَادَةٌ لَا تُفَسَّرُ وَلَا يُنْطَقُ بِهَا. افْرَحِي أَيَّتُهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الظَّاهِرِ بِمِشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.</p>
<p>THE EPISTLE (For the Sunday before the Nativity)</p>	<p>الرسالة (لأحد الذي قبل عيد الميلاد)</p>
<p><i>Blessed art Thou, O Lord, the God of our Fathers. For Thou art just in all that Thou hast done for us.</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (11:9-10; 32-40)</p> <p>Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the</p>	<p>مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. يَا إِخْوَةَ، بِالْإِيمَانِ نَزَلَ إِبْرَاهِيمُ فِي أَرْضِ الْمِيْعَادِ نَزْوَلُهُ فِي أَرْضِ غَرِيبَةٍ، وَسَكَنَ فِي خِيَامٍ مَعَ اسْحَقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ لِلْمُوعِدِ بَعَيْنِهِ. لِأَنَّهُ انْتَهَرَ الْمَدِينَةَ ذَاتَ الْأُسُسِ الَّتِي اللَّهُ صَانِعُهَا وَبَارِئُهَا. وَمَاذَا أَقُولُ أَيْضاً؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ، وَشَمْشُونَ، وَيَفْتَاخَ، وَدَاوُدَ،</p>

prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

وَصَمَوَيْلَ، وَالْأَنْبِيَاءِ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ، وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةٍ. وَعُذِّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةٍ أَفْضَلَ. وَآخَرُونَ ذَاقُوا الْهُزْءَ، وَالْجُلْدَ، وَالْقَيْدَ أَيْضاً وَالسِّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَدِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمِعِزٍ، وَهُمْ مُعَوَّزُونَ مُضَايِقُونَ مَجْهُودُونَ — وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ — وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ، وَالْجِبَالِ، وَالْمَغَاوِرِ، وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُوداً لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوَاعِدَ، لِأَنَّ اللَّهَ سَبَقَ فَنظَرَ لَنَا شَيْئاً أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا.

THE GOSPEL (For the Sunday before the Nativity: “The Genealogy”)

الإنجيل
(لِلأحد الذي قَبْلَ عيدِ المِيلادِ : أحدِ النسبَةِ)

The Reading from the Holy Gospel according to St. Matthew. (1:1-25)

فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz,

كِتَابُ مِيلادِ يَسُوعَ الْمَسِيحِ ابْنِ داوَدَ ابْنِ إِبْرَاهِيمَ. فإِبْرَاهِيمُ وُلِدَ إِسْحَقَ، وَإِسْحَقُ وُلِدَ يَعْقُوبَ، وَيَعْقُوبُ وُلِدَ يَهُودَا وَإِخْوَتَهُ. وَيَهُودَا وُلِدَ فَارِصَ، وَزَارِحَ مِنْ تَامَارَ، وَفَارِصُ وُلِدَ حَضْرُونَ، وَحَضْرُونَ وُلِدَ أَرَامَ. وَأَرَامُ وُلِدَ عَمِينَادَابَ، وَعَمِينَادَابُ وُلِدَ نَحْشُونَ، وَنَحْشُونَ وُلِدَ سَلْمُونَ. وَسَلْمُونَ وُلِدَ بُوعَزَ مِنْ رَا حَابَ، وَبُوعَزُ وُلِدَ عُوبِيدَ مِنْ رَاعُوثَ، وَعُوبِيدُ وُلِدَ يَسَى، وَيَسَى وُلِدَ داوَدَ الْمَلِكِ. وَداوُدُ الْمَلِكِ وُلِدَ سُلَيْمَانَ مِنَ التِّي كَانَتْ لِأُورِيَّا. وَسُلَيْمَانُ وُلِدَ رَحْبَعَامَ، وَرَحْبَعَامُ وُلِدَ أَبِيَّا، وَأَبِيَّا وُلِدَ آسَا. وَآسَا وُلِدَ يَوْشَافَاطَ، وَيَوْشَافَاطُ وُلِدَ يُوْرَامَ، وَيُوْرَامُ وُلِدَ عُزِّيَّا.

and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

وَعَزِّيَا وَوَلَدَ يُوْتَامَ، وَيُوْتَامُ وَوَلَدَ آحَازَ، وَآحَازُ وَوَلَدَ حِرْقِيَا. وَحِرْقِيَا وَوَلَدَ مَنَسَّى، وَمَنَسَّى وَوَلَدَ آمُونَ، وَآمُونَ وَوَلَدَ يُوْشِيَا. وَيُوْشِيَا وَوَلَدَ يَكُنْيَا وَإِخْوَتَهُ فِي جَلَاءِ بَابِلَ. وَمِنْ بَعْدِ جَلَاءِ بَابِلَ، يَكُنْيَا وَوَلَدَ شَالْتِيَلِ، وَشَالْتِيَلِ وَوَلَدَ زَرْبَابِلَ. وَزَرْبَابِلُ وَوَلَدَ أَبِيهُودَ، وَأَبِيهُودُ وَوَلَدَ أَلْيَاقِيمَ، وَأَلْيَاقِيمُ وَوَلَدَ عَازُورَ. وَعَازُورُ وَوَلَدَ صَادُوقَ، وَصَادُوقُ وَوَلَدَ أُخِيمَ، وَأُخِيمُ وَوَلَدَ أَلْيَهُودَ. وَأَلْيَهُودُ وَوَلَدَ أَلْعَازَارَ، وَأَلْعَازَارُ وَوَلَدَ مَتَّانَ، وَمَتَّانُ وَوَلَدَ يَعْقُوبَ. وَيَعْقُوبُ وَوَلَدَ يُوْسُفَ رَجُلَ مَرْيَمَ الَّتِي وَوَلَدَ مِنْهَا يَسُوعَ، الَّذِي يُدْعَى الْمَسِيحَ. فَكُلُّ الْأَجْيَالِ مِنْ إِبْرَاهِيمَ إِلَى دَاوُدَ أَرْبَعَةَ عَشَرَ جِيلًا، وَمِنْ دَاوُدَ إِلَى جَلَاءِ بَابِلَ أَرْبَعَةَ عَشَرَ جِيلًا، وَمِنْ جَلَاءِ بَابِلَ إِلَى الْمَسِيحِ أَرْبَعَةَ عَشَرَ جِيلًا. أَمَّا مَوْلَا يَسُوعَ الْمَسِيحِ فَكَانَ هَكَذَا. لَمَّا خُطِبَتْ مَرْيَمُ أُمُّهُ لِيُوْسُفَ، وَوُجِدَتْ مِنْ قَبْلِ أَنْ يَجْتَمِعَا حُبْلَى مِنَ الرُّوحِ الْقُدُسِ. وَإِذْ كَانَ يُوْسُفُ رَجُلًا صَدِيقًا، وَلَمْ يُرِدْ أَنْ يُشْهِرَهَا، هَمَّ بِتَخْلِيَّتِهَا سِرًّا. وَفِيمَا هُوَ مُتَّفَكِّرٌ فِي ذَلِكَ، إِذَا بِمَلَائِكَةِ الرَّبِّ ظَهَرَ لَهُ فِي الْحُلْمِ، قَائِلًا: يَا يُوْسُفُ ابْنَ دَاوُدَ، لَا تَخَفْ أَنْ تَأْخُذَ امْرَأَتَكَ مَرْيَمَ. فَإِنَّ الْمَوْلُودَ فِيهَا إِنَّمَا هُوَ مِنَ الرُّوحِ الْقُدُسِ. وَسَتَلِدُ ابْنًا فَتُسَمِّيهِ يَسُوعَ، فَإِنَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ. وَكَانَ هَذَا كُلُّهُ لِيَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: هَا إِنَّ الْعَذْرَاءَ تَحْبَلُ، وَتَلِدُ ابْنًا، وَيُدْعَى عِمَّاؤُئِيلَ (الَّذِي تَفْسِيرُهُ اللَّهُ مَعَنَا). فَلَمَّا نَهَضَ يُوْسُفُ مِنَ النَّوْمِ، صَنَعَ كَمَا أَمَرَهُ مَلَائِكَةُ الرَّبِّ. فَأَخَذَ امْرَأَتَهُ. وَلَمْ يَعْرِفْهَا حَتَّى وَوَلَدَتْ ابْنَهَا الْبَكْرَ، وَسَمَّاهُ يَسُوعَ.

THE DISMISSAL	الختم
<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; 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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of all those who of old have been well-pleasing to God, from Adam down to Joseph the Betrothed, of the prophets and prophetesses, especially of Daniel the prophet and the three holy youths; of the Venerable Martyr Eugenia of Rome and those with her, 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّاهِرَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمِ وَحَنَّةً؛ وَجَمِيعِ الَّذِينَ أَرْضَوْا اللَّهَ مِنْ آدَمَ حَتَّى يُوْسُفَ خَطِيبِ مَرْيَمَ؛ وَالْأَنْبِيَاءِ وَالنَّبِيَّاتِ، وَخَاصَّةً دَانِيَالَ النَّبِيِّ، وَالْفَتَيَّةِ الثَّلَاثَةَ الْقَدِيسِينَ، وَالْبَارَةَ الشَّهِيدَةَ يُوجِنِيَا وَرَفِيقَاتِهَا، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.</p>
<p>Through the prayers of our holy fathers, Priest: Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>Spititual Word: The Saints and Us By Metropolitan Saba (Isper)</p> <p>Saint Paul begins his letters with one of the following greetings: "From Paul... to the holy brethren" (Ephesians, Philippians, Colossians), or "To those called to be saints" (Romans), or "To the Church of God in..." (2 Corinthians, Galatians, 1 and 2 Thessalonians), or "To the church of God in... who have been sanctified in Christ Jesus and called to be saints" (1 Corinthians). Saint Paul's greetings clearly indicate that all believers are called to be saints, and they also reveal that the grace of the Lord Jesus Christ and His salvific work sanctify them. Saint Paul's teaching is firmly based on divine teachings found in the Holy</p>	

Scriptures, which the Church has faithfully preserved. Here are some examples: in the Old Testament, we read, “Consecrate yourselves therefore, and be holy, for I am the Lord your God” (Lev. 20:7), and, “You shall therefore be holy, for I am holy” (Lev. 11:45).

The holiness of the faithful, according to the Old Testament, is derived from the holiness and sanctity of God. People were to be like their God in their behavior. Their relationship with Him was based on faithfulness. The covenant was established on this condition: If you will indeed obey My voice and keep My covenant, then you shall be my people, and I will be your God (Lev. 26:3, Jer. 30:22). Living according to God's commandments and ordinances is binding for those who consider themselves believers.

In the Old Testament, holiness was defined as separation from impurity. Calls to “wash yourselves, make yourselves clean, remove the evil of your deeds” (Isa. 1:16) are synonymous with the verb sanctify. Thus, the beginning of the path to sanctification is to distance oneself from sins, their causes, and all those things that defile a person. With the advent of the New Covenant, the concept of holiness broadened and became more positive. Mere abstention from evil was no longer sufficient; it must be complemented by the pursuit of virtue. Thus, when the Lord Jesus Christ fulfilled the Mosaic law, He asked His disciples to “be perfect, as your heavenly Father is perfect” (Matthew 5:48).

The pursuit of holiness means the pursuit of perfection, and this is the call for every Christian: “Be holy, for I am holy” (1 Peter 1:16); “but as He who called you is holy, you also be holy in all your conduct” (1 Peter 1:15).

On this basis, the saints have held a high position in the Church since its inception. The saints are honored by and companions to the believers, serving as role models and examples for all those who love Christ and follow His path. Christians began by honoring the martyrs first, as they willingly gave their lives, enduring suffering with joy for the sake of their faith and never abandoning it. They also observed the virtues embodied by certain individuals around them, which made them beacons of light that illuminated the lives of the believers; and destinations for guidance and advice for building a Christian life of perfection—that is, a life of sanctity.

The saints are God's intercessors and friends. We keep their memory, honor them, and place icons of them in our homes and churches. We ask for their intercession and seek their guidance because they are our brothers and sisters in the family of God, the Church. Moreover, because we believe in eternal life and consider death not a perishing but, rather, a transition and repose in the Lord, we ask for the same from our loved ones who have gone before us and remember them in our prayers, just like our living loved ones. For all are living members of the Church.

The relationship between believers and the saints who preceded them is familial. Just as a child seeks help from, follows the example of, and emulates an older sibling, so does a Christian follow and seek guidance from the saints. They are a living Gospel. Their lives are practical applications of the commandments found in the Gospel.

In this context of ecclesial communion, some saints may feel closer to you than

others. You may be drawn to a particular saint who shares similarities with your life or serves as a role model for you. For example, someone who tended more towards pessimism than optimism may have read the life of St. Seraphim of Sarov and saw that he had the same tendencies at first, but fervently prayed for joy until he became known as the saint of Paschal joy for the rest of his life. Such a person will immediately feel a connection to this saint. Another example would be a person who once lived a life with no moral boundaries and later experienced a conversion seeking a life of purity and repentance. Such a person will naturally find resemblance in the life of St. Mary of Egypt, who transformed her life completely from a life of sin to one of absolute purity.

On this basis, the Church asks those approaching baptism to choose a patron saint. When someone is ordained a priest or becomes a monk or nun, they sometimes change their name and take one of the saints as their spiritual patron and friend. This personal relationship with the saints is a living, blessed, and fruitful connection. A bond forms between the individual and the saint, and the believer experiences the presence of the living saint in his life. He experiences the saint's assistance, the efficacy of his prayers, and his intercessions.

I present this information today because many inquiries have reached the Archdiocese Office asking about how a patron saint might be chosen for those who do not know their patron saint from their baptism or were not directed to one by the priest or their parents during their baptism. The answer is very simple: Before you is a vast array of saintly men and women from whom to choose. Pick a patron with whom you find similarities or someone to be a role model in your life. Establish a personal friendship with this patron, just as you do with any close friend or companion. Mention their names in your prayers. Ask them to intercede for you and pray on your behalf. Acquire their icons for your prayer corner. Over time, you will feel the strength of their presence in your life. Do not forget to inform your priest and the parish in which you were baptized about the saint's name you have chosen to ensure proper registration for the baptismal certificate.

May God bless all of you and grant you to experience the sweetness of living within God's family, the Church, which consists of the living and the departed, angels and saints, and those who strive on the path of holiness. Thus, we ascend day by day until we become "the household of God" (Eph. 2:19).

كلمة روحية:

نحن الآن في فترة استعداد للتجسد الإلهي. إنه وقت الترقب والتحضير الذي يقدم فيه الله لنا جميعاً الفرصة المبهجة لكي نتجدد. لكننا قد نميل جميعاً إلى تقديم الأعذار، فنخسر الوليمة التي أسرع إليها الفقراء عند دعوتهم .

سيولد ربنا من جديد فينا وسندعى لنتبع النجم مع المجوس، ولنؤوي مريم العذراء والطفل المسيح، ولنأخذ مكاننا مع الرعاة والحيوانات، فنشارك في عشائه السري. إنه يدعونا، علينا أن نقبل الدعوة ونلبّيها وألا تكون هناك أعذار.

في عالمنا، تجسّد الله.

ترمز المغارة إلى قلب الإنسان الثابت في الله أمام الصعوبات والتجارب كلّها.

ونتأمل في نصّ للقديس غريغوريوس اللاهوتي، يتكلّم فيه على بيت لحم :

"كرّموا بيت لحم، هذه القرية المتواضعة، التي رفعت حقارتكم إلى مجد السّماء .

مجدّوا من وُلد في المغارة، لأنّ المغارة أصبحت باب عدن (أي باب الجنّة).

لم تعد بيت لحم قرية حقيرة بين مدن يهوذا، بل أصبحت قلب كلّ إنسان يولّد فيه الله.

لم تعد مجهولة في الزمان والمكان، بل أصبحت في كلّ مكان وزمان، وفي حياة كلّ إنسان قَبْلَ الله. نعم

لقد أصبحت بيت لحم كبيرة، واتّسعت المغارة للكون كلّهُ، إذ وسعت ربّ الكون، فصارت تشبه قلب كلّ

محبّ.

واكتملت بذلك النبوءة، إذ قدّمت بيت لحم (أي بيت الخبز) المسيح خبزاً حيّاً لكلّ النّاس، من يأكل منه

يحيا إلى الأبد.

يرمز النجم إلى النور: "أنتم نور العالم" (متّى 5:14)، والمسيح نورٌ.

وقد جاء النور إلى العالم ليضيء الظلمة: "ما دمت في العالم، فأنا نور العالم" (يو 9:5).

ويرمز النجم أيضاً إلى يسوع الذي يقودنا إلى الآب. وإلى المسيحيين الذين يقودوننا إلى الله. لذلك نحن

أبناء النور وأبناء النّهار.

ويرمز أيضاً إلى المبشّرين الذين يبشّرون بالنور في عالم الظلمة.

ويرمز إلى الكاهن الواقف أمام الهيكل، فهو نجمٌ يضيء الكنيسة كلّها، ويوجّهنا نحو الله الموجود في

الهيكل، لذلك على المؤمنين أن يتمسّكوا بالمسيح "كما بمصباحٍ يضيء في مكانٍ مظلم، إلى أن ينفجر

النّهار ويشرق كوكب الصّبح في قلوبكم" (2بط 1:19).

فالنجم إذاً، دعوة لنا لنكون النور على المنارة، وليس تحت المكيال (متّى 5: 14-16).

قدّم المجوس للمسيح الذهب دلالةً على أنّه ملك، ومُلكُهُ أبديّ وسلطانه لا يبلى؛ ودلالةً على أنّ مجد

البشر لا يدوم بدون مجد الله.

وقدّموا له البخور، دلالةً على أنّه إلهٌ أزليّ، وأنّ كلّ من لا يرتبط به لا يثبت.

وقدّموا له المرّ دلالةً على أنّه كإنسانٍ، سيتحمّل آلام الإنسانية، الذي بطل مفهومها كعقاب.

وطالما أنّ هناك إنساناً يتألّم فالله لا يزال يتألّم.

فالمغارة إذاً، هي مكان التقاء الإنسان مع الله بالتواضع، المرشد إلى الآب.

تجسّد الله في عالم الإنسان، وبسط سلطانه على الأرض.

Parish News and Announcements

Upcoming Services at Saint John Maximovitch:

- **Sunday, December 24th** : Nativity of Our Lord and Savior Jesus Christ (Christmas Service)
- **Sunday, January 7th** : The Theophany of our Lord and Savior Jesus Christ followed by Blessing of the water
**at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral
located at
1714 13th Ave, Seattle, WA 98122**

Christmas Party, Dec 17:

Despite all that is happening in our beloved Gaza; we would still wish our kids and community to have the spirit of the Nativity of Christ fulfill our hearts with the joy of the Divine child.

Food will be provided, and you can bring your kids' gift for Santa to distribute (make sure you mark it with your kid's name) – bring it by 2:30PM

Catechism classes:

It's never late to learn your faith; even if we were born in the faith that doesn't mean that we know it well – if you choose to learn about the bible and the tradition of your church, please join us for adult Catechism classes every Friday at 6:30 PM for a virtual session with Subdeacon George Tsonis (George visits us twice a year coming from Boston, MA). If you would like to join, contact Toufic Majdalani at 206.739.2395

Third Quarter finance:

Income	Expenses	Net
\$12,314.51	\$8,993.13	\$3,321.38

Property Renovation Project:

The property renovation project is starting very soon; we are calling all of you to contribute and get involved whether in your talents, time, financial support... Please let us know how you can help – with your prayers and support we can accomplish the project and move to our church soon!!

The first project includes the demolishing the walls, roof insulation and foundation strengthening that will cost around \$15,000. To donate for this purpose, please use the donation link and reference Property Renovation: <https://theotokosholynativity.com/donations>

Or make a check payable to the Holy Nativity of the Theotokos church

All your donations are Tax deductible

Through the intercessions of Our Lady of Saydnaya may the Lord bless you in any field of support.

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



OUR LADY OF SAYDNAYA PRESENTS

CHRISTMAS PARTY

DEC 17

3:00 PM

SUGGESTED DONATION
\$35/FAMILY

BRING YOUR KIDS GIFT EARLY FOR
SANTA TO DISTRIBUTE

1714 13TH AVE SEATTLE WA 98122

KIDS ACTIVITIES, MUSIC, FOOD & LOTS OF FUN!