

## 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, February 18<sup>th</sup> 2024**

**Sunday of the Canaanite**

أحد الكنعانية



**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

**ORTHROS ON SUNDAY, FEBRUARY 18, 2024; TONE 4 / EOTHINON 4****LEO THE GREAT, POPE OF ROME**

AGAPITOS THE CONFESSOR, BISHOP OF SYNNADE IN PHRYGIA, AND HIS COMPANIONS

<b>Priest:</b> Blessed is our God, always, now and ever, and unto the ages of ages.	<b>الكاهن:</b> تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	<b>الجوقة:</b> آمين.
<b>Priest:</b> 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.	<b>الكاهن:</b> الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُّ الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
<b>Reader:</b> Holy God, Holy Mighty, Holy Immortal: have mercy on us. ( <i>thrice</i> )	<b>القارئ:</b> 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 الثَّالُوثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبُّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَن سَيِّئَاتِنَا، يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. ( <i>thrice</i> )	يَا رَبُّ 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.
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، لِيَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِّرْنَا الْجَوْهَرِيَّ اعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرُكُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تَدْخُلْنَا فِي التَّجْرِبَةِ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.
<b>Priest:</b> 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.	<b>الكاهن:</b> لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	<b>الجوقة:</b> آمين.
<b>LITANY</b>	<b>الطَّلِبَةُ السَّلَامِيَّةُ</b>
<b>Priest:</b> Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.	<b>الكاهن:</b> اِرْحَمْنَا يَا اللهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمْ.
<b>Choir:</b> Lord, have mercy. ( <i>thrice</i> ) (use this response until noted below)	<b>الجوقة:</b> يَا رَبُّ اِرْحَمْنَا. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
<b>Priest:</b> Again we pray for all pious and Orthodox Christians.	<b>الكاهن:</b> وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيِّينَ الْعِبَادَةِ الْأَرْتُوذُكْسِيِّينَ.
<b>Priest:</b> Again we pray for our father and metropolitan,	<b>الكاهن:</b> وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ أَبِيْنَا وَمِتْرُوبُولِيْتِنَا (فُلَان)

N., (our bishop, N.,) and all our brotherhood in Christ.	ورئيس كهنتنا (فلان)، وكل إخوتنا في المسيح.
<b>Priest:</b> 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: لأنك إله رحيم ومحب للبشر، ولك نرسل المجد أيها الأب والابن والروح القدس، الآن وكل أوان وإلى دهر الدهرين.
<b>Choir:</b> Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. باسم الرب بارك يا أب.
<b>Priest:</b> Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: المجد للثالوث القدوس، المتساوي في الجوهر، المحيي، غير المنقسم، كل حين، الآن وكل أوان وإلى دهر الدهرين.
<b>Choir:</b> Amen.	الجوقة: آمين.
<b>KATAVASIAE OF THE AKATHIST CANON IN TONE FOUR</b>	<b>كطافاسيات السيدة بالحن الرابع</b>
<b>Ode 1.</b> I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.	(الأولى) أفتح فمي فيمتلئ روحاً، وأبدي قولاً فائضاً نحو الأم الملكة، وأظهر معيداً للموسم بابتهاج، وأترنم بعجايبها مسروراً.
<b>Ode 4.</b> He who sits in clouds of glory upon the throne of Godhead, Jesus the Most High God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.	(الرابعة) إن يسوع الفائق التألّه، الجالس بمجد على سدة اللاهوت، قد ورد على سحابة خفيفة، وخلص بقبضته غير الفاسدة الصارخين نحوه: المجد لقدرتك أيها المسيح.
<b>Ode 6.</b> As we the Godly minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God whom she bore.	(السادسة) هلموا أيها المتألّه العقول، لنصق بالأيدي مقيمين هذا العيد الإلهي الكلي الإكرام، الذي لوالدة الإله، ونمجد الإله الذي ولد منها.
<i>We praise, we bless, and we worship the Lord.</i> <b>Ode 8.</b> The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: 'All ye works praise the Lord and magnify Him unto all ages.'	نُسبح ونبارك ونسجد للرب. (الثامنة) إن مولدِ والدة الإله قد حفظ الفتية الأطهار في الأتون سالمين، إذ كان حينئذ مرسوماً وأما الآن فقد حصل مفعولاً، فهو ينفهض المسكونة بأسرها إلى الترتيل هاتفة: يا جميع أعمال الرب سبحوا الرب، وزيدوه رفعة على مدى الأذهار.
<b>Deacon:</b> The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لوالدة الإله وأمّ النور بالتسابيح نكرم معظمين.
<b>MAGNIFICATIONS IN TONE FOUR</b>	<b>تغظيمات بالحن الرابع</b>
My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. <b>Refrain:</b> More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption didst bear God the Word, and art truly Theotokos, we magnify thee.	تُعظم نفسي الرب، وتبتهج روعي بالله مخلصي. اللازمة: يا من هي أكرم من الشاروبيم، وأرفع مجداً بغير قياس من السارافيم، التي من دون فساد ولدت كلمة الله، حقاً أنك والدة الإله إياك نعظم.
For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. ( <b>Refrain</b> )	لأنّ القدير صنع بي عظامم وقدوس اسمه، ورحمته إلى جيل فجيل للذين يتقونه. (اللازمة)

<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. (<i>Refrain</i>)</p>	<p>حَطَّ الْمُقْتَدِرِينَ عَنِ الْكُرَاسِي وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِياعَ مِنَ الْخَيْرَاتِ، وَالْأَغْيَاءُ أَرْسَلَهُمْ فارغين. (اللازمة)</p>
<p><b>Ode 9.</b> Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of Bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: 'Hail! All-blessed, pure, and ever-virgin Theotokos!'</p>	<p>(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحَ، وَطَبِيعَةُ الْعُقُلِيِّينَ غَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَقِلْ مَعاً، مُعَيَّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةَ، الدائِمَةَ الْبَتُولِيَّةَ، وَالْكَلْبِيَّةَ الطوبى.</p>
<p><b>THE LITTLE LITANY</b></p>	<p><b>الطَّلِبَةُ السَّلَامِيَّةُ الصَّغْرَى</b></p>
<p><b>Deacon:</b> Again and again, in peace, let us pray to the Lord. <b>Choir:</b> Lord, have mercy. <b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace. <b>Choir:</b> Lord, have mercy. <b>Deacon:</b> Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, 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. <b>Choir:</b> To Thee, O Lord. <b>Priest:</b> For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. <b>Choir:</b> Amen</p>	<p><b>الشماس:</b> أيضاً وأيضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. <b>الجوق:</b> يَا رَبُّ ارْحَمْ. <b>الشماس:</b> أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحفظنا يا الله بِنِعْمَتِكَ. <b>الجوق:</b> يَا رَبُّ ارْحَمْ. <b>الشماس:</b> بَعْدَ ذِكْرِنَا الْكَلْبِيَّةَ الْقَدَّاسَةَ، الطَاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدائِمَةَ الْبَتُولِيَّةَ مَرِيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ. <b>الجوق:</b> لَكَ يَا رَبُّ. <b>الكاهن:</b> لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ . <b>الجوق:</b> آمين.</p>
<p>Holy is the Lord our God. (<i>thrice</i>) Exalt ye the Lord our God, and worship at His footstool, for He is holy.</p>	<p>قُدُّوسٌ هُوَ الرَّبُّ إِلَهُنَا. (ثَلَاثًا) إِرْفَعُوا الرَّبَّ إِلَهُنَا، وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّ الرَّبَّ إِلَهُنَا قُدُّوسٌ هُوَ.</p>
<p><b>THE FOURTH EOTHINON DOXASTICON IN TONE FOUR</b></p>	<p><b>ذوكصا الإيوثينا الرابعة باللحن الرابع</b></p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.</p>	<p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. إِنَّ النِّسْوَةَ وَافِينَ إِلَى قَبْرِكَ سَحَرًا عَمِيقًا أَيُّهَا الْمَسِيحُ. إِلَّا أَنَّهُنَّ لَمْ يَجِدْنَ الْجَسَدَ الْمَأْتُورَ عِنْدَهُنَّ. فَبَيْنَمَا هُنَّ مُتَحَيِّرَاتٌ، وَقَفَ بِهِنَّ الَّذِينَ كَانُوا بِلِبَاسٍ مُشْرِقٍ، وَقَالُوا لَهُنَّ: لِمَ تَطْلُبْنَ الْحَيَّ مَعَ الْمَوْتَى؟ قَدْ قَامَ كَمَا سَبَقَ فَقَالَ. لِمَاذَا نَسِيتُنَّ كَلَامَهُ؟ فَلَمَّا تَحَقَّقْنَ قَوْلَهُمْ، كَرَّرْنَ لِلتَّلَامِيذِ بِالْمَنْظُورَاتِ. إِلَّا أَنْ بَشَّرَتْهُنَّ حُسْبَيْتٌ عِنْدَهُمْ هُزْءًا. لِأَنَّهُمْ كَانُوا بَعْدُ غَيْرَ فَاهِمِينَ. إِلَّا أَنْ بُطْرُسَ أَسْرَعَ، فَشَاهَدَ، وَمَجَّدَ فِي نَفْسِهِ عَجَائِبَكَ.</p>

Both now and ever, and unto ages of ages. Amen. Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.	الآن وكلّ أوانٍ وإلى دهرِ الدهرين. آمين. أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِيَتْ بِوَسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةَ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أُمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلَيْذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.
<b>THE GREAT DOXOLOGY IN TONE FOUR</b>	<b>الذوكصولوجيا الكبرى باللحن الرابع</b>
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 النُّورِ، 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، الْإِلَهُ، الْآبُ الضَّابِطُ الْكُلَّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ 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 الْإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ خَطِيئَةِ 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 يَسُوعَ 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، وَأُسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا 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 إِلَهَ 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 نَلْتَمَسُ اتِّكَالَنا 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 لِأَنَّني 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.	لِأَنَّ 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. (thrice)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسٌ اللَّهُ، قُدُّوسٌ الْقَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثلاثاً)

Glory to the Father, and to the Son, and to the Holy Spirit.	المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ القُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أوانٍ وإلى دَهْرِ الداهِرِينَ، آمين.
Holy Immortal, have mercy on us.	قُدوسٌ الذي لا يَموتُ ارحمنا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدوسٌ اللهُ، قُدوسٌ القويُّ، قُدوسٌ الذي لا يَموتُ ارحمنا.
<b>TROPARION IN TONE FOUR</b>	<b>طُروبائيةٌ باللحنِ الرابعِ</b>
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.	اليومَ صارَ الخلاصُ للعالمِ فلنُسبِحِ الذي قامَ مِنَ القَبْرِ، عُنُصِرَ حياتنا، لأنَّهُ إذْ قَدْ حَطَمَ المَوْتَ بالمَوْتِ، مَنَحنا الظَّفَرَ والرَّحمةَ العُظمى.
<b>DIVINE LITURGY VARIABLES</b>	
<b>RESURRECTIONAL APOLYTIKION IN TONE FOUR</b>	<b>أبوليتيكيون القيامة باللحنِ الرابعِ</b>
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 تَلْمِيذاتِ الرَّبِّ تَعَلَّمْنَ مِنَ المَلَكِ الكَرَزِ بالقيامةِ البهيجِ، وطَرَحْنَ القَضاءَ الجَدِّيَّ، وخاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وقائِلَاتٍ: سُبِّي المَوْتُ وقامَ المَسِيحُ الإلهُ، ومَنَحَ العالمَ الرَّحمةَ العُظمى.
<b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	<b>طُروبائية ميلاد والدة الإله باللحنِ الرابعِ</b>
Thy nativity, O Theotokos, hath 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.	مِيلادُكَ يا وَالدَةَ الإلهِ، بَشَّرَ بِالفَرَحِ كُلَّ المَسْكُونَةِ، لأنَّهُ مِنكَ أَشْرَقَ شَمْسُ العَدْلِ المَسِيحِ الإلهِ، فَحَلَّ اللَعْنَةَ، وَوَهَبَ البَرَكةَ، وَأبْطَلَ المَوْتَ، وَأَعْطانا حَياةً أَبديَّةً.
<b>ORDINARY KONTAKION IN TONE TWO</b>	<b>قِنْداقٌ باللحنِ الثاني</b>
O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.	يا سَفِيعةَ المَسِيحِيِّينَ غَيْرِ الخازِيَةِ، الوَسِيطةَ لَدَى الخالِقِ غَيْرِ المَرْدُودَةِ، لا تُعْرِضِي عَن أَصواتِ طَلِبائِنا نَحْنُ الحَاطَّةُ، بَلْ تَدارِكينا بالمَعونَةِ بما أَنَّكَ صالِحَةٌ، نَحْنُ الصارِحِينَ إِلَيْكَ بِإيمانٍ: بادِرِي إلى الشَّفاعةِ وأسرِعِي في الطَلِبَةِ، يا وَالدَةَ الإلهِ، المُتَشَفِّعَةَ دائِماً بِمُكْرَمِيكَ.

THE EPISTLE	الرسالة
<p><i>M O Lord, how magnified are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p> <p><b>The Reading from the Second Epistle of St. Paul to the Corinthians. (6:16-7:1)</b></p> <p>Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be My people. Therefore, come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be My sons and daughters," says the Lord Almighty. Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.</p>	<p>ما أعظم أعمالك يا رب، كلها بحكمة صنعْتَ. باركِي يا نفسي الرب. فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس. يا إخوة، أنتم هيكل الله الحي، كما قال الله، "إني سأسكن فيهم، وأسير فيما بينهم، وأكون لهم إلهاً وهم يكونون لي شعباً فذلك أخرجوا من بينهم واعتزلوا"، يقول الرب، "ولا تمسوا نجساً، فأقبلكم، وأكون لكم أباً، وتكونون أنتم لي بنين وبنات"، يقول الرب القدير. وإذ لنا هذه المواعيد، أيها الأحباء، فلنطهر أنفسنا من كل أدناس الجسد والروح، ونكمل القداسة بمخافة الله.</p>
THE GOSPEL	الإنجيل
<p><b>The reading from the Holy Gospel according to St. Matthew. (15:21-28)</b></p> <p>At that time, Jesus went to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But He did not answer her one word. And His disciples came and begged Him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before Him, saying, "Lord, help me." And He answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.</p>	<p>فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (15: 21-28) في ذلك الزمان، خرج يسوع إلى نواحي صور وصيدا. وإذا بإمرأة كنعانية قد خرجت من تلك الثخوم وصرخت إليه قائلة: "إرحمني يا رب! يا ابن داود، فإن ابنتي بها شيطان يعذبها جداً." فلم يجبها بكلمة. فدنا تلاميذه وسألوه قائلين: "أصرفها فإنها تصيح في إثرنا." فأجاب وقال لهم: "لم أرسل إلا إلى الخراف الضالة من بيت إسرائيل." فأتت وسجدت له قائلة: "أعطني يا رب." فأجاب قائلاً: "ليس حسناً أن يؤخذ خبز البنين ويلقى للكلاب." فقالت: "نعم يا رب، فإن الكلاب أيضاً تأكل من الفتات الذي يسقط من موائد أربابها." حينئذ أجاب يسوع وقال لها: "يا امرأة، عظيم إيمانك، فليكن لك كما أردت." فشفيت ابنتها من تلك الساعة.</p>

THE DISMISSAL	الختم
<p><b>Priest:</b> 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; <b>of our father among the saints, Leo the Great, pope of Rome</b>, 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 إِهْنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّتِكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبَقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَتِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (بِ) (فُلَانِ، فُلَانَةَ) شَفِيعِ (بِ) (وَحَامِي) (بِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ لَوْنِ الْكَبِيرِ، أَسْقَفِ رُومِيَّةِ، الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِهْنَا، أَرْحَمْنَا وَخَلَّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوقة: آمين.</p>
<p><b><u>Spiritual Word:</u></b></p> <p style="text-align: center;"><b>Metropolitan Boulos (Bandali): A Fruitful Seed in Antioch</b>  <b>By Metropolitan Saba (Isper)</b></p> <p>Metropolitan Boulos (1929-2008) served as metropolitan of the Archdiocese of Akkar and Dependencies across Lebanon and Syria.</p> <p>If you love your neighbor less than you love yourself, then it would be difficult for you to write about a person like Metropolitan Boulos (Bandali), who lived Christ's second great commandment, "Love your neighbor as yourself," in its absolute evangelical sense, which is rarely duplicated throughout history. He embodied the phrase of the Bible that says, "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13).</p> <p>What is remarkable about Metropolitan Boulos is his complete and constant self forgetfulness for the sake of his fellow man. Requests made to this merciful metropolitan did not stop for a single moment throughout his life on earth. This means that he never once cared for himself because he was constantly preoccupied with the souls of others. Those who lived closely with him described his home, his room, his clothes, his food, and his poverty in a way that reminds us of the stories of unmercenary saints.</p> <p>For those who claim that this kind of love is impossible in our self-centered age, Metropolitan Boulos, with his holy life, stands as living proof of the error of their claim, and as a witness to the extent of the work of the Holy Spirit in the hearts of God's pure ones.</p> <p>I was a high school freshman when I first heard of "Father" Boulos Bandali. Young people from Koura, North Lebanon, who were displaced with their families due to the war in Lebanon (1975–77), told us about a priest in Bishmizine, where people rush from their villages to participate in his liturgy. They described him as the angels are described. My friends and I thought that they were exaggerating. But when we met him for the first time in Latakia, Syria, while he was on a spiritual visit to encourage us to</p>	



practice confession, we were amazed at what we saw. How does a person live with all this meekness? From where does he get all this tenderness? How does he possess this amount of kindness and a constant smile? In our young minds, we could only imagine him coming from the icons of our glorious Church.

We learned from him the art of listening, and when we grew up, we understood how much humility and self-denial listening requires. He would listen with sensitivity to the confessions of the youth and would try with all delicacy to direct us to the point that we sometimes felt like he was the one confessing, not us. I remember that, through his gentleness, he once made me ashamed of my sin and cause me to despise it very much, without reprimanding me with a single harsh word, although I deserved more than one harsh word at the time.

These encounters came within the framework of the Orthodox Youth Movement and its activities. I remember the way we used to rush to him when he arrived to receive his blessing! On the day we heard that he became Metropolitan of Akkar, we, the youth of Latakia, decided to go and congratulate him after his enthronement. At that time, most of us had experienced confession at least once with him. We met him in a very small village in Wadi al-Nasara, called Bhazina. He had been in the archdiocese for less than a month. He came to celebrate the Divine Liturgy in that village. We were shocked by how small and poor the church was, from the liturgical items to the chanting. We found him celebrating the Liturgy as if he were in heaven, not aware of the poverty around him. It took me years and great toil to learn how to serve in such poverty in my former archdiocese (Bosra, Houran and Jabal Al-Arab, Syria). I could not see beyond the material beauty to reach the sight of the “Beloved Son,” Who transcends all beauty.

He shook our hands, one by one, after the Liturgy. Our presence brought him indescribable joy. He made us feel that we were his consolation, and some of us believed it!

We were later startled by something we learned about him. He stayed up at night writing letters to his spiritual children after his pastoral status as a bishop no longer permitted him to meet them in person as before. We learned that his bed was in a car, not in a bedroom. He spent most of his time sleeping being driven in a car from one region to another in his vast archdiocese (102 parishes) which extended across Lebanon and Syria.

Metropolitan Boulos planted in the Church a seed, without which the Church could not grow spiritually and physically. He gave great care to institutions, such as the Akkar Diocesan School, which he established and expanded. It is now one of the most successful schools in North Lebanon. But his focus on human beings was the most important. Everything he had was for his fellow man. For him, there was nothing—no institution, no money, no endowment—unless it was for the sake of the neighbor, a service to the neighbor, and a way for the salvation of the neighbor.

The love he implanted, the kindness he distributed, the tenderness he gave—all are images of the compassionate face of Jesus, the Good Shepherd. The God whom Metropolitan Boulos (Bandali) worshiped is the God of love, to Whom all should bow in reverence and veneration. May God help us through his intercessions.

## كلمة روحية:

### في الإنجيل

إنَّ لقاءَ الرَّبِّ المرأةَ الكنعانيَّةَ يقدِّمُ وصفاً ربِّماً للقاءِ كلِّ شخصٍ مع الله، ويعلمنا على وجه الخصوص كيفية مواجهة صمت الله في الصلاة .  
لقد انحرَفنا جميعاً عن درب الخلاص بطرائق وأسباب مختلفة وأصبحنا مثل الوثنيين بمعنى أننا نشعر ببعدنا

عن الله .  
ربما يمكننا القول إننا قد تركنا في قلوبنا مكانًا لابليس، وإنه، بدلًا من سلام الفضيلة، يولد أعمالًا وأفكارًا خاطئة تُزعجنا وتعذبنا، بحيث تنطبق علينا أيضًا كلمات المرأة الكنعانية :  
"ابنتي مجنونة جدًا". صرخت المرأة بالصلاة "ارحمني يا رب"، لكنه لم يستجب لها بكلمة واحدة .  
كم مرة اخترنا الشيء نفسه؟ نصلي، نبحث، نسأل، نكي، لكن الرب لا يجيبنا بكلمة.  
بالطبع، يجيب الرب في العديد من المرات، والأمر فقط أننا لا نقبل الإجابة أو لا نصغي إليه .  
أحيانًا يكون الجواب لا . وكما يقول القديس يعقوب الرسول :  
"تَطْلُبُونَ وَأَسْتَمُّ تَأْخُذُونَ، لِأَنَّكُمْ تَطْلُبُونَ رَدِيًّا لِكَيْ تَنْفَقُوا فِي لَدَاتِكُمْ . (3: 4) "  
لكن الرب لا يجيبنا في كثير من الأحيان، لأننا لسنا مستعدين بعد، وهذا هو الحال في إنجيل اليوم.  
تستمر المرأة الكنعانية في الصراخ، وتلاميذ الرب يتوسلون إليه أن يعطيها جوابًا ما ليقفها عن الصراخ. لكن الرب يجيب ويقول :  
"لَمْ أَرْسَلْ إِلَّا إِلَى خِرَافِ بَيْتِ إِسْرَائِيلِ الضَّالَّةِ ."  
وهنا يشير الرب بالطبع إلى الترتيب الذي يأتي فيه الخلاص إلى العالم :  
فالعهد الأول والشريعة قد أعطيا لليهود، وبالتالي كان عليه أن يذهب "لليهودي أولاً"، كما يقول القديس بولس،  
"ثم إلى الأممي" فقط بعد إتمام العهد والشريعة (رو 1: 16).  
الرب يقول إنه أتى من أجل إسرائيل فماذا تعني إسرائيل؟  
في اللغة العبرية، تعني كلمة "إسرائيل" الشخص الذي يصارع الله .  
إنه الاسم الذي أعطي في العهد القديم ليعقوب عندما تصارع مع ملاك الرب في الصحراء ليلة كاملة حتى الفجر... قال الملاك: "دعني أذهب، فقد انكسر اليوم ."  
وَقَالَ يَعْقُوبُ لَنْ أَتْرُكَكَ إِنْ لَمْ تُبَارِكْنِي وَبَارَكِهِ الْمَلَائِكَةُ وَقَالَ: "لَا يُدْعَى اسْمُكَ بَعْدُ يَعْقُوبَ، بَلْ إِسْرَائِيلَ، لِأَنَّكَ جَاهَدْتَ مَعَ اللَّهِ وَمَعَ النَّاسِ وَانْتَصَرْتَ" (تك 32).  
إذا، أن تكون من بيت إسرائيل يعني أن تصلي باستمرار، ألا تتوقف عن النضال حتى تحصل على بركة الله .  
لذلك، عندما قال الرب إنه جاء فقط من أجل بيت إسرائيل، اقتربت المرأة الكنعانية، التي كانت حتى هذه اللحظة تصرخ من بعيد، "أنت وظلت تطلب منه، قائلة :  
"يَا سَيِّدُ، أَعْنِي"، كما لو أنها تقول: "لن أدعك تذهب إلا إذا باركتني ."  
عندما يرى الرب إصرارها، يمنحها الفرصة لإظهار العنصر الثاني من الصلاة الحقة .  
وقال لها: "أليس حسنًا أن يُؤخَذَ خُبْزُ الْبَنِينَ وَيُطْرَحَ لِلْكَلابِ ."  
هذه كلمات قاسية، لكن المرأة لم تستأ. فهي لم تشعر بأنها أهينت بل قبلت هذا الوصف .  
الكلاب ترمز إلى نجس الوثنية الروحي، أي الخطيئة. وتجيب: "نعم، يا رب ."  
وقبل كل شيء، الكبرياء هي الشيء الذي يمنعنا من سماع الله يجيبنا أثناء الصلاة، ومن تلقى ما يريد أن يعطينا .  
وهكذا، فإن هذا التعبير عن التواضع العميق من جانب المرأة الكنعانية هو الذي سمح أخيرًا للرب بأن يقول لها: "يَا امْرَأَةً، عَظِيمٌ إِيمَانُكَ! لِيَكُنْ لَكَ كَمَا تُرِيدِينَ."  
علاوة على ذلك، تكلم الرب على الخبز، لكن المرأة تكلمت على الفتات الصغير .  
وكما سمعنا في إنجيل الأحد الماضي، إذا كنا أمناء في الأمور الصغيرة، فإن الله سيضعنا فوق الأمور العظيمة .  
وهكذا، لم تحصل المرأة الكنعانية على الفتات فقط، بل على الشيء العظيم الذي طلبته، "وشفيت ابنتها من تلك الساعة ."  
لذلك، تُظهر المرأة الكنعانية الفضائل المعاكسة للفريسيين، الإيمان بدلًا من عدم الإيمان .  
تعلمنا الصبر والتواضع بدلًا من اليأس والكبرياء. لقد صبرت واقتربت من المسيح بدافع الإيمان وبارادتها الحرة .  
لنكن صلاتنا بصمت دائمًا، ولننتدكر المرأة الكنعانية بارادتها وصبرها وتواضعها .  
دعونا لا نسأل لماذا لا يجيب الله، بل دعونا نسأل لماذا لسنا مستعدين لسماعه.

## Parish News and Announcements

### Upcoming Services at Saint John Maximovitch:

- **Sunday, March 3<sup>rd</sup>:** Sunday of the Prodigal Son
  - **Sunday, March 10<sup>th</sup>:** Judgment Sunday (Meatfare – مرفع اللحم)
  - **Sunday, March 24<sup>th</sup>:** Sunday of Orthodoxy and Annunciation of the Theotokos
  - **Sunday, April 7<sup>th</sup>:** Sunday of the Holy Cross
- at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral  
1714 13th Ave, Seattle, WA 98122**

### Abouna's visit to Post Falls, ID

Last Sunday, Abouna and his family went to co-celebrate the Divine Liturgy with his Eminence Metropolitan Saba at the church of St. John the Baptist in Idaho (check the pictures on the Facebook group). Sayedna listened to our parish progress, building renovation news and blessed the work that is being done – we will be following up closely with him about the project and the need of church equipment and supplies after the renovation is done. God grant his Eminence many years. The list of items will be announced if you wish to participate!

### Calendars 2024:

Calendars have arrived for 2024; Please note that the calendars have beautiful pictures of monastic sites and services and a guide to daily scripture readings and fasting days. Make sure you get one against a New Year donation after Divine Liturgy.

**May the New Year to come be a Blessing to all.**

### 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

### Property Renovation Project:

The property renovation project has started; 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 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/>