

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 4th 2024

**The Presentation of our Lord and Savior Jesus Christ
in the Temple**

عيد دخول السيد إلى الهيكل



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

FESTAL ORTHROS
PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

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 الْمُعْزِي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُ الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ 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 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 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، 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.
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 الْقُدُّوسُ، 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: اِرْحَمْنَا يَا اللهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ اِرْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
Priest: Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيِّينَ الْعِبَادَةِ الْأَرْتُوذُكْسِيِّينَ.
Priest: Again we pray for our father and metropolitan,	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ أَبِيْنَا وَمِتْرُوبُولِيْتِنَا (فُلَان)

N., (our bishop, N.) and all our brotherhood in Christ.	ورئيس كهنتنا (فلان)، وكل إخوتنا في المسيح.
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: لأنك إله رحيم ومحب للبشر، ولك نرسل المجد أيها الأب والابن والروح القدس، الآن وكل أوان وإلى دهر الدهرين.
Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. باسم الرب بارك يا أب.
Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: المجد للتالوث القدوس، المتساوي في الجوهر، المحيي، غير المنقسم، كل حين، الآن وكل أوان وإلى دهر الدهرين.
Choir: Amen.	الجوقة: آمين.
KATAVASIAE OF THE PRESENTATION OF CHRIST CANON IN TONE THREE	كطافاسيات دخول السيد إلى الهيكل بالحن الثالث
Ode 1. The sun once shone on dry land that was begotten of the abyss; for the water became as hard as a wall on either side for the people that crossed the sea by foot, and sang in a God-pleasing manner: Let us sing to the Lord; for gloriously is He glorified.	(الأولى) إن عمق اليابسة المولد للبحر، قد اجتازت فيه الشمس قديماً، لأن الماء قد جمد من جانبيه كالحائط للشعب المجتاز في عمقه ماشياً، والمزتل ترتيلاً مرضياً لله هاتفاً: لنسبح الرب، لأنه بالمجد قد تمجد.
Ode 4. Thy virtue hath covered the heavens, O Christ; for coming forth from the Ark of Thy holiness, even Thine undefiled Mother, Thou hast appeared in the temple of Thy glory as an infant borne in arms, and all things were filled with Thy praise.	(الرابعة) أيها المسيح، إن فضيلتك قد غشيت السموات، لأنه لما أتى تابوت فديك الذي هو أمك البرية من الفساد، ظهرت في هيكل مجديك محمولاً على الساعدين كطفل، فامتألت كل البرايا من تسبحتك.
Ode 6. When the Elder had seen with his eyes the salvation that came from God unto the peoples, he cried to Thee: O Christ, Thou art my God.	(السادسة) إن الشيخ لما أبصر بعينيه الخلاص الذي قد بدا للشعوب، هتف نحوك قائلاً: أيها المسيح أنت إلهي، الآتي من لدن الله.
<i>We praise, we bless, and we worship the Lord.</i> Ode 8. Standing together in the unbearable fire, yet not harmed by the flame, the Children, the champions of godliness, sang a divine hymn: O all ye works, bless ye the Lord, and supremely exalt Him unto all the ages.	(الثامنة) نسبح ونبارك ونسجد للرب. إن الفتية المناضلين عن عبادة الله، لما انتصبوا متجدين في النار التي لا تطاق، ولم يضرهم اللهب أضلاً، رتلوا تسبيحاً إلهياً قائلين: باركوا الرب يا جميع أعماله، وزيدوه رفعة مدى الدهور.
Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لوالدة الإله وأم النور بالتسابيح نكرم معظمين.
MAGNIFICATIONS IN TONE THREE	تعظيمات بالحن الثالث
That which came to pass in thee, We in no wise comprehend, Nor the angels, nor we men, O thou Virgin Mother pure.	أيها الأم البتول فاق إدراك العقول فيك سر كمال وسما جند الغلا.
Righteous Elder Simeon Now embraceth in his arms, Both the Author of the Law And the Master of all things	إن سيمعان احتضن خالق الناموس من بذراعيه الإله ساد كلاً في سماه.
Thou dost look upon the earth And Thou causest it to quake. How then doth a weak old man Hold Thee in his aged arms?	يا إله إن نظرت فقت أجناس البشر أرضنا ترتعد كيف تحويك يد.

<p>When the Master of all things Came down from the heaven's heights, Blessed Simeon the priest Took Him up into his arms.</p>	<p>حِينَما الرَّبُّ الإِلهَ مِنْ سَمَاءِ نَزَلَ سُرَّ سَمْعَانُ فَتَاهُ وَلَهُ قَدْ قَبِلَا.</p>
<p>Two nestlings and a pair of turtle-doves were ordained for them of former times; instead of these, the divine Elder and the chaste Prophetess Anna ministered unto Him that was born of the Virgin, as to the Child of the Father, and they magnified Him as He entered the Temple.</p>	<p>لَقَدْ كَانَ يُقَرَّبُ قَدِيمًا فِرْخَا حَمَامٍ وَزَوْجَا يَمَامٍ، فَعَوِضًا عَنْ ذَلِكَ، قَدْ قَدَّمَ الشَّيْخَ الإِلهِيَّ، وَحَنَّةَ النَّبِيَّةِ العَفِيفَةَ لِلْمَوْلُودِ مِنَ البَتُولِ، الَّذِي يُقَدَّمُ إِلَى الهَيْكَلِ وَهُوَ ابْنُ الأَبِ، فَخَدَمَاهُ مُعْظَمِينَ.</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.</i> In Thy nature, Thou art One, Yet in Persons, Thou art Three; Keep Thy servants from all harm, Who believe and trust in Thee.</p>	<p>المَجْدُ لِلأَبِ وَالابْنِ وَالرُّوحِ القُدُسِ. الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ. أَيُّهَا الوَاحِدُ يَا مَنْ بِتَثْلِيثٍ بَدَأَ إِحْفَظِ المُرْتَجِيَا لَكَ يَا رَبَّ الفِداءِ.</p>
<p>Ode 9. <i>O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.</i> In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a mother who hath not known wedlock.</p>	<p>(التاسعة) إِحْفَظِي أُمَّ الإِلهِ، يَا رَجَاءَ المُؤْمِنِينَ، مِنْ أُنْثَى هَذِي الحَيَاةِ، طَالِبِيكِ الوَاتِقِينَ. لِنُعْظِمَ أَيُّهَا المُؤْمِنُونَ، الابْنَ البِكْرَ كَلِمَةَ الأَبِ الأَزَلِيِّ، المَوْلُودَ بِكْرًا لِأَمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالكِتَابِ رَسْمًا، وَهُوَ أَنَّ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.</p>
<p style="text-align: center;">THE LITTLE LITANY</p>	<p style="text-align: center;">الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace. Choir: Lord, have mercy. 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. Choir: To Thee, O Lord. 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. Choir: Amen</p>	<p>الشَّماس: أَيضًا وَأَيضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يَا رَبُّ ارْحَمِ. الشَّماس: أَعُضِدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ. الجوق: يَا رَبُّ ارْحَمِ. الشَّماس: بَعْدَ ذِكْرِنَا الكُلِّيَّةِ القُدَّاسَةِ، الطَاهِرَةِ، الفَائِقَةِ البَرَكَاتِ المَجِيدَةِ، سَيِّدَتِنَا وَالدَّةِ الإِلهِ الدَائِمَةِ البَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ القَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبِعَضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الإِلهِ. الجوق: لَكَ يَا رَبُّ. الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ المَجْدُ أَيُّهَا الأَبُ وَالابْنُ وَالرُّوحُ القُدُسُ، الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. الجوق: آمِينَ.</p>

THE DOXASTICON OF THE PRESENTATION IN TONE SIX	ذُكُصَا دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِاللَّحْنِ السَّادِسِ
<i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i> O Thou Who hast been well pleased to recline today in venerable old arms as on the chariot of Cherubim, O Christ God: call us back also, who sing Thy praise, and deliver us from the tyranny of the passions, and save our souls.	الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ ارْتَضَى فِي هَذَا الْيَوْمِ أَنْ يَتَّكِيَ عَلَى يَدَيِ الشَّيْخِ، كَأَنَّهُ عَلَى مَرْكَبَةِ الشَّارُوبِيمِ. أَنْقِذْنَا مِنْ شَقَاءِ الْأَهْوَاءِ، مُعِيداً دَعْوَتَنَا، نَحْنُ الْمُسْتَجِيبِينَ لَكَ، وَخَلِّصْ نَفُوسَنَا.
THE GREAT DOXOLOGY IN TONE SIX	الذُّوكُصُولُوجِيَا الْكُبْرَى بِاللَّحْنِ السَّادِسِ
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 الْقُدْسُ.
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 تَصَرُّعَنَا 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، وَأَسْبِّحُ 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 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. (ثَلَاثًا)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأُ كُنْتُمْ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنِّي قَدْ 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 نَعَايِنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee.	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	قُدُوسَ اللَّهِ، قُدُوسَ الْقَوِيِّ، قُدُوسَ الَّذِي لَا يَمُوتُ اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُوسَ الَّذِي لَا يَمُوتُ اِرْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُوسَ اللَّهِ، قُدُوسَ الْقَوِيِّ، قُدُوسَ الَّذِي لَا يَمُوتُ اِرْحَمْنَا.
APOLYTIKION FOR THE PRESENTATION OF CHRIST IN TONE ONE	أبوليتيكيون دخول السيد إلى الهيكل بالحن الأول
Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.	إفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهَنَا، مُنِيرًا لِلذِّينِ فِي الظُّلَامِ. سُرِّ وَاِبْتَهَجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.
DIVINE LITURGY VARIABLES	
THE FIRST ANTIPHON	الأنتيفونا الأولى
My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe. Refrain: Through the intercessions of the Theotokos, O Savior, save us. Grace is poured into thy lips: therefore, God hath blessed thee forever. (Refrain) Glory... Both now... (Refrain)	فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعِ الْكِتَابَةِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِصِنَا. (اللازمة) انْسَكَبَتِ النِّعْمَةُ عَلَى شَفَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ. (اللازمة) الْمَجْدُ ... الآنَ وَكُلَّ ... (اللازمة)
THE SECOND ANTIPHON	الأنتيفونا الثانية
Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king. Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia. Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (Refrain) A scepter of uprightness is the scepter of Thy kingdom. (Refrain) Glory... Both now... O, only begotten Son and Word of God...	تَقَلَّدَ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلِكْ. خَلِصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا. (اللازمة) نِيزَالِكَ مَسْنُونَةً، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْنُطُونَ. (اللازمة) عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة) الْمَجْدُ... الآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.</p>	<p>إِسْمَعِي يَا بِنْتُ وَاَنْظُرِي وَأَمْلِي أذْنِكَ، وَأَنْسِي شَعْبِكَ وَبَيْتَ أَبِيكَ. لَوْجَهْكَ يُصَلِّي أَغْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.</p>
<p align="center">THE EISODIKON OF THE FEAST</p>	<p align="center">إيصوديكون (ترنيمه الدخول) العيد</p>
<p><i>The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.</i> Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.</p>	<p>عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَتْ عَذْلَهُ. خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنَزِيلَ لَكَ هَلُوبِيَا.</p>
<p align="center">APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE</p>	<p align="center">أبوليتيكيون دخول السيد إلى الهيكل بالحن الأول</p>
<p>Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.</p>	<p>إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْمُمْتَلِنَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَاِبْتَهَجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.</p>
<p align="center">KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</p>	<p align="center">قنداق دخول السيد إلى الهيكل بالحن الأول</p>
<p>Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سَمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنْكَ وَخَدَّكَ مُحِبًّا لِلْبَشَرِ.</p>
<p align="center">THE EPISTLE</p>	<p align="center">الرسالة</p>
<p><i>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.</i> <i>For He hath regarded the humility of His servant.</i> The Reading from the Epistle of St. Paul to the Hebrews. (7:17-17) Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This</p>	<p>تَعَظَّمُ نَفْسِي الرَّبِّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخَلِّصِي. لِأَنَّهُ نَظَرَ إِلَى تَوَاضَعِ أَمَّتِهِ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى الْعِبْرَانِيِّينَ. يَا إِخْوَةَ، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ الْبَرَكَاتَةَ مِنَ الْأَكْبَرِ شَأْنًا. وَهَهُنَا إِنَّمَا يَأْخُذُ الْعَشُورَ أَنْاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَأَوِي نَفْسَهُ الَّذِي يَأْخُذُ الْعَشُورَ قَدْ أَدَّى الْعَشُورَ بِإِبْرَاهِيمَ. لِأَنَّهُ كَانَ فِي صُلْبِ أَبِيهِ حِينَ النِّقَاحِ مَلِكِيصَادَقَ. وَلَوْ كَانَ بِالْكَهَنُوتِ اللَّاَوِيِّ كَمَالًا (فَإِنَّ الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ النَّامُوسَ) إِذْنُ أَيُّهُ حَاجَةٌ كَانَتْ بَعْدَ أَنْ يَقُومَ كَاهِنٌ آخَرٌ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، وَلَمْ يُعَلَّ عَلَى رُتْبَةِ هَارُونَ؟ لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا بُدَّ مِنْ تَحَوُّلِ النَّامُوسِ أَيْضًا. وَالْحَالُ إِنَّ الَّذِي يُقَالُ هَذَا فِيهِ، إِنَّمَا كَانَ مُشْتَرِكًا فِي سِبْطِ آخَرَ، لَمْ يَلِزَمْ أَحَدٌ مِنْهُ الْمَذْبَحِ. لِأَنَّهُ مِنَ الْوَاضِحِ أَنَّ رَبَّنَا طَلَعَ مِنْ يَهُودَا، مِنْ السَّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ</p>

becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek."

موسى بشيءٍ مِنْ جَهَةِ الكَهَنوتِ. وَمَا يَزِيدُ الأَمْرَ وَضوحاً، إِنَّهُ يَقومُ على مِثَالِ ملكِيسادقَ كاهِنٌ آخَرٌ، غَيْرُ مَنْصوبٍ حَسَبَ ناموسِ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ حَيَاةٍ لا تَزولُ. لِأَنَّهُ يَشْهَدُ "أَنْ أَنْتَ كاهِنٌ إلى الأَبَدِ على رُتَبَةِ ملكِيسادقِ."

THE GOSPEL

الإنجيل

The Reading from the Holy Gospel according to St.

Luke. (2:22-40) In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel." And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ القَدِيسِ لوقا الإِنجِيلِيّ البَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

في ذَلِكَ الزَّمانِ، صَعَدَ بِالطِّفْلِ يَسوعَ أبواهُ إلى أُورُشليمَ ليقَدِّمَاهُ لِلرَّبِّ (على حَسَبِ ما هُوَ مَكْتُوبٌ في ناموسِ الرَّبِّ، "أَنْ كُلَّ ذَكَرٍ فَاتِحَةٍ رَحْمٍ يُدْعَى قُدوساً لِلرَّبِّ"). وَليقَرِّبَا ذَبِيحَةً على حَسَبِ ما قِيلَ في ناموسِ الرَّبِّ، "زَوْجُ يَمَامٍ أو فِرْحَخي حَمَامٍ". وَكانَ إنسانٌ في أُورُشليمَ اسْمُهُ سِمعانُ، وَكانَ هَذَا الإنسانُ بارًّا وَتَقِيًّا، يَنْتَظِرُ تَعزِيَةَ إِسرائيلِ، وَالرُّوحِ القُدُسِ كانَ عَلَيْهِ. وَكانَ قَدْ أُوحِيَ إِلَيْهِ مِنَ الرُّوحِ القُدُسِ أَنَّهُ لا يَرى المَوْتَ قَبْلَ أَنْ يُعائِنَ مَسِيحَ الرَّبِّ. فَأَقْبَلَ بِالرُّوحِ إلى الهَيْكَلِ. وَعِندَما دَخَلَ بِالطِّفْلِ يَسوعَ أبواهُ لِيصْنَعَا لَهُ بِحَسَبِ عَادَةِ الناموسِ، اقْتَبَلَهُ هُوَ على ذِراعَيْهِ، وَبارَكَ اللهُ، وَقَالَ: "الآنَ تُطَلِّقُ عَبْدَكَ أَيُّها السَّيِّدُ على حَسَبِ قَوْلِكَ بِسَلامٍ، فَإِنَّ عَيْنَيَّ قَدْ أَبصَرْتُ خَلاصَكَ الَّذِي أَعَدَدْتَهُ أَمامَ وَجوهِ جَميعِ الشُّعوبِ، نورَ إِعْلاَنِ لِلأُمَّمِ وَمَجْدًا لِشَعْبِكَ إِسرائيلِ." وَكانَ يوسُفُ وَأُمُّهُ يَتَعَجَّبانِ مِمَّا يُقالُ فِيهِ. وَبارَكَهُما سِمعانُ وَقَالَ لِمَريمَ أُمِّهِ: "ها إِنَّ هَذَا قَدْ جُعِلَ لِسُقُوطِ وَقِيامِ كَثِيرينَ في إِسرائيلِ، وَهَدَفًا لِلْمُخالَفَةِ (وَأَنْتِ سَيَجوزُ سَيفٌ في نَفْسِكَ) لِكَي تُكشَفَ أَفْكارٌ عَن قُلُوبِ كَثيرةٍ." وَكانَتْ أَيضاً حَنَّةَ النَبِيَّةِ ابْنَةُ قَنوئِيلَ مِنْ سِبْطِ أَشيرِ. هَذِهِ كانَتْ قَدْ تَقَدَّمتْ في الأَيامِ كَثيراً، وَكانَتْ قَدْ عاشَتْ مَعَ رَجُلِها سَبْعَ سَنينَ بَعْدَ بُكورِئِتها. وَلها أَرْمَلَةٌ نَحوُ أربَعِ وَثَمانيْنَ سَنَةً، لا تُفارِقُ الهَيْكَلِ، مُتَعَبِّدَةً بِالأَصْوامِ وَالطَّلِباتِ لَيْلاً نَهَاراً. فَهَذِهِ قَدْ حَضَرَتْ في تِلْكَ السَّاعَةِ تَشْكُرُ الرَّبَّ، وَتُحَدِّثُ عَنْهُ كُلَّ مَنْ كانَ يَنْتَظِرُ فِداءً في أُورُشليمِ. وَلَمَّا أَتَمُّوا كُلَّ شَيْءٍ على حَسَبِ ناموسِ الرَّبِّ، رَجَعوا إلى الجليلِ إلى مَدِينَتِهِمِ الناصِرَةِ. وَكانَ الصَّبِيُّ يَنمو وَيَتَقَوَّى في الرُّوحِ، مُتَمَلِّئاً حِكْمَةً، وَكانَتْ نِعْمَةُ اللهُ عَلَيْهِ.

<p>MEGALYNARION OF THE PRESENTATION IN TONE THREE</p>	<p>تعظيمه دخول السيد إلى الهيكل بالحن الثالث</p>
<p><i>O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.</i> In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.</p>	<p>إِحْفَظِي أُمَّ الإِلهِ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أُنْذَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَاتِقِينَ. لِنُعْظِمَ أَيُّهَا الْمُؤْمِنُونَ، الْإِبْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَزَلِيِّ، الْمَوْلُودَ بِكْرًا لِأُمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنَّ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.</p>
<p>KOINONIKON (COMMUNION HYMN) FOR THE FEAST IN TONE EIGHT</p>	<p>كينونيكون (ترنيمه المناولة) لعيد بالحن الثامن</p>
<p>I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.</p>	<p>كَأَسِ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلْلُويَا.</p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, 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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهُنَا، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَةِ الْوَدَّةِ الْإِلهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ، وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي، وَبِطَلْبَاتِ الْقَدِيسِينَ الْمُكْرَمِينَ الْعَادِمِي الْأَجْسَادِ، وَتَضَرُّعَاتِ النَّبِيِّ الْمَجِيدِ السَّابِقِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمَجِيدِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الطُّفْرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلهِ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p><u>Spiritual Word:</u></p> <p style="text-align: center;">On Frequent Holy Communion, Part Two By Metropolitan Saba (Isper)</p> <p>Today there is widespread misconception among believers between “being worthy” and “being ready” to receive Holy Communion. Whoever refrains from partaking of the chalice of Holy Communion due to unworthiness is confusing this with unreadiness. No human being is worthy of God dwelling in Him and uniting with Him. Who among us acquires perfect purity and who is among us is without sin? No human being is worthy of this great blessing. God dwells among us and in us because of His overwhelming mercy, His utmost love, and His condescension that is incomprehensible to the human mind. Therefore, there will never come a time when we will be</p>	

worthy of the Eucharist. Rather, when we think that we have become worthy, we have fallen into the greatest sin, that is, into pride, the root of all evil.

Yet, we must prepare ourselves to receive the Lord. Just as a person prepares to welcome an important guest into his home by cleaning and arranging it, and then he dresses in clean and appropriate clothes, so the believer prepares to receive the Lord in the “house” of his or her soul. So, on the one hand, only a spirit of contrition and the conviction that I am a sinner and not worthy at all, relying on God’s vast mercy, can enable me to approach the chalice. On the other hand, I must seek to respond to God’s abundant mercy by committing myself to the appropriate preparation for Holy Communion that the Church has appointed in general, and the prayer rule which my spiritual father gives me personally, lest I become complacent and take the Lord’s mercy for granted, and then forget the importance of my role in my salvation. In short, we must realize that we are always unworthy, and yet must strive to partake worthily, through the necessary preparation.

Based on the teachings of the Gospel, the Church has established several means to help us prepare for Communion: the sacrament of Confession, the pre-Communion prayers, reconciliation with others, and correcting our bad habits, in addition to abstaining from food and drink from midnight before the Divine Liturgy and arriving on time to participate in the Divine Liturgy. Adherence to these instructions is essential and important in order to partake of the Holy Body and Blood of the Lord in a worthy manner, that is, with proper preparation. The Apostle Paul says: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy

manner will be guilty of profaning the body and blood of the Lord” (1 Cor 11:27). So, what should we do about this? The Apostle answers: “Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor 11:28).

We should not understand the relationship between the sacraments of Confession and the Eucharist in a mechanical or legalistic manner, but rather as something vitally and essentially connected. Some may argue that one should not partake of the Eucharist until after confession, but others disagree. To confess every time before receiving Communion is difficult to do, even in monasteries. However, it is absolutely unacceptable to receive Holy Communion constantly and not confess at all. The best practice is to both confess and receive Holy Communion according to the guidance of one’s spiritual father.

Let us not forget to examine our conscience thoroughly on the eve of the Divine Liturgy. This puts us on the right track, protects us from falling into a routine of approaching the chalice unprepared, and keeps the flame of longing for Christ burning within us. It is also a good practice to read the pre-Communion Canon and Prayers the night before the Divine Liturgy.

Proper preparation allows us to approach the divine mystery with contrition of heart and a conviction of our unworthiness, because we are sinners, and we must rely entirely on the mercy of the Lord, saying: “O Lord Master, I am not worthy that thou shouldst enter under the roof of the house of my soul; but as thou desirest, O Lover of mankind, to dwell in me, I make bold to draw near.” Let us draw near in the fear of God which keeps us in constant and fervent communion with Him. We should call to mind the pre-Communion admonition: “If thou desirest, O man, to eat the Body of the Master, approach in fear, lest thou be scorched, for it is fire. And, before drinking the divine Blood unto communion, first reconcile thyself to them that have wronged thee. Then dare to eat the mystical food.”

كلمة روحية:

دخول السيد الى الهيكل

التلميذ: تكلم الكاهن عن عيد دخول ربنا يسوع المسيح إلى الهيكل. ما معنى هذا العيد ألم يكن يسوع يدخل دائماً الهيكل ويعلم؟

المرشد: نعم كان يسوع يعلم في الهيكل بعد أن بدأ بشارته وهو في الثلاثين. لكننا اليوم نتكلم على دخوله إلى الهيكل وهو طفل. لما بلغ أربعين يوماً حمله يوسف ومريم «وصعدوا به إلى أورشليم ليقدموه للرب كما هو مكتوب في ناموس الرب أن كل ذكر فاتح رحم (أي الابن البكر) يُدعى قدوساً للرب (أي مكرساً لله)، ولكي يقدموا ذبيحة كما قيل في ناموس الرب زوج حمام أو فرخي يمام». هكذا نقرأ في إنجيل لوقا ٢: ٢٢-24. طبق يسوع الشريعة يوم ختانتها التي نعبد لها في أول كانون الثاني وعيد الدخول الذي نعبد له في ٢ شباط.

التلميذ: قال الكاهن أيضاً عندما دلّ على الأيقونة إن عنوانها هو عنوان العيد وهو اللقاء. ما معنى هذا؟ من التقى من؟

المرشد: هو لقاء يسوع مع سمعان الشيخ الرجل البارّ التقيّ، والروح القدس كان عليه. يُسمّى هذا العيد باليونانية Ypapandi أي اللقاء وهذا هو عنوان الأيقونة أيضاً. لما حمل سمعان الطفل يسوع على ذراعيه عرف أنه المخلص المنتظر الذي سيخلص إسرائيل والعالم ولذلك قال: «إن عيني قد أبصرنا خلاصك الذي أعدته أمام كل الشعوب نوراً لاستعلان الأمم ومجداً لشعبك إسرائيل». هل تذكر أننا نسمع هذا في صلاة الغروب؟

التلميذ: إذاً هو لقاء صار من زمان...

المرشد: بهذا اللقاء في الهيكل ظهر المسيح المخلص هيكلاً حقيقياً فزال هيكل سليمان. جاء المسيح ليضيء الأمم جميعها بالخلاص، كما سيظهر بالفداء وبالقيامة وبحلول الروح القدس على التلاميذ، وبانتشار الرسل في العالم إلى أيامنا.

التلميذ: هل أفهم أن كل أحداث حياة يسوع المسيح التي نقرأ عنها في الإنجيل لها مفعول في حياتنا الآن؟

المرشد: نعم لقاءنا مع المسيح يتم كل يوم بالإيمان. وتمّ بالمعمودية ويتمّ عندما نتناول جسده ونشرب دمه. لقاءنا مع يسوع يتمّ عندما نعيش حياتنا حسب إرادته ويكون ضميرنا طاهراً منزهاً عن الأحقاد، عند ذلك يكون دخول السيد إلى الهيكل دخوله إلى كل قلب من قلوبنا لتكون هي بدورها هياكل لله.

Parish News and Announcements

Upcoming Services at Saint John Maximovitch:

- **Sunday, February 18th:** Sunday of the Canaanite
 - **Sunday, March 3rd:** Sunday of the Prodigal Son
- at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral
1714 13th Ave, Seattle, WA 98122**

Birth Announcement:

Our beloved Mathieu and Vanessa received their first Child **MARC** on January 21st .
Congratulations to the young couple and may their newborn be blessed with the love of Christ and the intercessions of the Theotokos. Amen

2023 Accounting summary:

Income	Expenses	Net
\$72,997.28	\$42,800.06	\$30,197.22

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.

Homes Blessing with Holy Water:

Every year after the Feast of the Theophany, the priest visits the parishioners homes to pray and bless their homes with the Holy Water that was sanctified during the Theophany service.

**If you wish to have Father Anastasios bless your house, please contact him to setup a time.
425-426-7334**

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/>