

## 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, January 21<sup>st</sup> 2024**

**Twelfth Sunday of Luke; Feast of Antonios the Great**

الأحد الثاني عشر من لوقا، عيد القديس انطونيوس الكبير



**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, JANUARY 21, 2024; TONE 8 / EOTHINON 11**  
**VENERABLE MAXIMOS THE CONFESSOR**

MARTYR NEOPHYTOS OF NICAEA; VENERABLE ZOSIMAS, BISHOP OF SYRACUSE IN SICILY

<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 السَّمَاوِي الْمُعْزِي، 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> قُدُّوسَ اللهُ، قُدُّوسَ الْقَوِيِّ، قُدُّوسَ 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.
<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 اِرْحَمْ. (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 الْحَسَنِي 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 أيتها 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 للتالوث 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 PRESENTATION OF CHRIST CANON IN TONE THREE</b>	<b>كطافاسيات عيد دخول السيد إلى الهيكل بالحن الثالث</b>
<b>Ode 1.</b> 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 مرصياً لله هاتفاً: لنسبح الرب، لأنه بالمجد قد تمجد.
<b>Ode 4.</b> 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 البريئة من الفساد، ظهرت في هيكل مجدك محمولاً على الساعدين كطفل، فامتألت كل البرايا من تسبحتك.
<b>Ode 6.</b> 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> <b>Ode 8.</b> 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) تسبح وتبارك ونسجد للرب. إن الفتية المناضلين عن عبادة الله، لما انتصبوا متحدين في النار التي لا تطاق، ولم يضرهم اللهب أضلاً، رتلوا تسبيحاً إلهياً قائلين: باركوا الرب يا جميع أعماله، وزيدوه رفعة مدى الدهور.
<b>Deacon:</b> The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لوالدة الإله وأم النور بالتسابيح نكرم معظمين.
<b>MAGNIFICATIONS IN TONE THREE</b>	<b>تعظيمات بالحن الثالث</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.	تعظم نفسي الرب، وتبتهج روعي بالله مخلصي. اللازمة: يا من هي أكرم من الشاروبيم، وأرفع مجداً بغير قياس من السارافيم، التي بغير فساد ولدت كلمة الله، وهي حقاً 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. ( <i>Refrain</i> )	لأن القدير صنع بي عظامي و قدوس 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. (Refrain)</p>	<p>حَطَّ الْمُقْتَدِرِينَ عَنِ الْكَرَاسِيِّ وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِيَاعَ مِنَ الْخَيْرَاتِ، وَالْأَغْيَاءَ أَرْسَلَهُمْ فَارِغِينَ. (اللازمة)</p>
<p><b>Ode 9.</b> <i>O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.</i></p> <p>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) اِحْفَظِي أُمَّ الْإِلَهِ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أُنَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَاتِقِينَ.</p> <p>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 style="text-align: center;"><b>THE LITTLE LITANY</b></p>	<p style="text-align: center;"><b>الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</b></p>
<p><b>Deacon:</b> Again and again, in peace, let us pray to the Lord.</p> <p><b>Choir:</b> Lord, have mercy.</p> <p><b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p> <p><b>Choir:</b> Lord, have mercy.</p> <p><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.</p> <p><b>Choir:</b> To Thee, O Lord.</p> <p><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.</p> <p><b>Choir:</b> Amen</p>	<p><b>الشماس:</b> أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p> <p><b>الجوق:</b> يَا رَبُّ ارْحَمْنَا.</p> <p><b>الشماس:</b> أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p> <p><b>الجوق:</b> يَا رَبُّ ارْحَمْنَا.</p> <p><b>الشماس:</b> بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةِ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p> <p><b>الجوق:</b> لَكَ يَا رَبُّ.</p> <p><b>الكاهن:</b> لِأَنَّهُ إِيَّاكَ تَسْبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ .</p> <p><b>الجوق:</b> 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>قُدُوسٌ هُوَ الرَّبُّ إِلَهُنَا. (ثَلَاثًا)</p> <p>ارْفَعُوا الرَّبَّ إِلَهُنَا، وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّ الرَّبَّ إِلَهُنَا قُدُوسٌ هُوَ.</p>
<p style="text-align: center;"><b>THE ELEVENTH EOTHINON DOXASTICON IN TONE EIGHT</b></p>	<p style="text-align: center;"><b>ذُوكْصَا الْإِيوْثِينَا الْحَادِيَةَ عَشْرَةَ بِاللَّحْنِ الثَّامِنِ</b></p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i></p> <p>When Thou didst show Thyself to the Disciples after Thy Resurrection, O Savior, Thou didst appoint Simon to shepherd the sheep, for the renewal of love, asking him to tend the flock. And Thou didst say to him: If thou lovest Me, O Peter, feed My lambs, feed My sheep. But he at once inquired concerning the other Disciple, showing his exceeding love. Wherefore, by the intercession of both, O Christ, keep Thy flock from</p>	<p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.</p> <p>أَيُّهَا الْمُخَلِّصُ، لَمَّا أَظْهَرْتَ نَفْسَكَ لِلتَّلَامِيذِ بَعْدَ الْقِيَامَةِ، أَعْطَيْتَ لِسِمْعَانَ رِعَايَةَ الْأَعْنَامِ، لِتَجْدِيدِ الْمَحَبَّةِ، طَالِبًا مِنْهُ الْإِهْتِمَامَ بِالرَّعِيَّةِ. لِذَلِكَ قُلْتَ لَهُ: إِنْ كُنْتَ تُحِبُّنِي يَا بُطْرُسُ، إِرْعَ حِمْلَانِي إِرْعَ خِرْفَانِي. أَمَّا هُوَ، فَاسْتَخَبَرَ لِلْحَالِ عَنِ التَّلْمِيذِ الْآخَرَ، مُظْهِرًا حُبَّهُ الْمَفْرُطَ. فَبَشَفَاعَتِهِمَا، أَيُّهَا الْمَسِيحُ، اِحْفَظْ رَعِيَّتَكَ مِنَ الذِّئَابِ الْمُفْسِدِينَ إِيَّاهَا.</p>

corrupting wolves.	
<i>Both now and ever, and unto ages of ages. Amen.</i> 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 أوان وإلى دهرِ الدهرين. آمين. أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُيِّبَتْ بِوَسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةَ بَادَتْ، وَحَوَاءَ انْعَتَقْتَ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارِكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.
<b>THE GREAT DOXOLOGY IN TONE EIGHT</b>	<b>الدوكصولوجيا الكبرى بالحن الثامن</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، الْأَبُ الضَّابِطُ الْكُلِّ. 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 الْأَبِ، 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 الْأَبِ وَارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لِأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْأَبِ، 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.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارِكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ 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> )	مُبَارِكٌ 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 نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. ( <i>thrice</i> )	قُدُوسُ اللَّهِ، قُدُوسُ الْقَوِيِّ، قُدُوسُ 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.	قُدُوسُ الَّذِي لَا يَمُوتُ اِرْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُوسُ اللَّهِ، قُدُوسُ الْقَوِيِّ، قُدُوسُ الَّذِي لَا يَمُوتُ اِرْحَمْنَا.
<b>TROPARION IN TONE EIGHT</b>	<b>طَرُوبَارِيَّةٌ بِاللَّحْنِ الثَّامِنِ</b>
Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.	إِذْ قُمْتَ يَا رَبُّ مِنَ الْقَبْرِ، وَقَطَعْتَ رِبَاطَاتِ الْجَحِيمِ، غَلَبْتَ حُكُومَةَ الْمَوْتِ، وَأَنْقَذْتَ الْكُلَّ مِنْ فِخَاخِ الْعَدُوِّ، وَلَمَّا أَظْهَرْتَ ذَاتَكَ لِرُسُلِكَ أَرْسَلْتَهُمْ إِلَى الْكِرَازَةِ، وَمَنْحْتَ بِهِمْ سَلَامَكَ لِلْمَسْكُونَةِ يَا جَزِيلَ الرَّحْمَةِ وَحَذَكَ.
<b>DIVINE LITURGY VARIABLES</b>	
<b>RESURRECTIONAL APOLYTIKION IN TONE EIGHT</b>	<b>أَبُولِيْتِيْكَوْنِ الْقِيَامَةِ بِاللَّحْنِ الثَّامِنِ</b>
From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.	انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُنْقِذَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.
<b>APOLYTIKION OF ST. MAXIMOS THE CONFESSOR IN TONE EIGHT</b>	<b>أَبُولِيْتِيْكَوْنِ لِلْقُدَيْسِ مَكْسِيمُوسِ الْمُعْتَرِفِ بِاللَّحْنِ الثَّامِنِ</b>
Thou hast shown thyself, O God-inspired Maximos, as a guide to the Orthodox Faith, a teacher of true worship and purity; O star of the universe and companion of the bishops, O wise one. Through thy light thou hast enlightened all, O harp of the spirit. Therefore, intercede with Christ God to save our souls.	يَا دَلِيلَ الْإِيمَانِ الْقَوِيمِ، وَمُعَلِّمَ النُّقُويِّ وَالسَّيْرَةِ الْحَكِيمَةِ. كَوَكَبَ الْمَسْكُونَةِ وَزِينَةَ الْمُتَوَجِّدِينَ، مَكْسِيمُوسُ الْحَكِيمِ الْمُلْهُمِّ مِنَ اللَّهِ. لَقَدْ أَنْزَرْتَ الْجَمِيعَ بِتَعَالِيمِكَ، يَا قِيَارَةَ الرُّوحِ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.
<b>APOLYTIKION OF ST. ANTHONY THE GREAT IN TONE FOUR</b>	<b>أَبُولِيْتِيْكَوْنِ الْقُدَيْسِ أَنْطُونِيُوسِ بِاللَّحْنِ الرَّابِعِ</b>
Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways, becoming a dweller in the wilderness and an establisher of the universe by thy prayer, O Father Anthony. Wherefore, intercede thou with Christ God to save our souls.	لَقَدْ مَاتَلْتُ إِبِلِيَّا الْغَيُورِ فِي أَحْوَالِهِ، وَتَبِعْتُ الْمَعْمَدَانَ فِي مَنَاهِجِهِ الْقَوِيمَةِ. فَعَدَوْتُ فِي الْبَرِّيَّةِ سَاكِنًا، وَلِلْمَسْكُونَةِ بِصَلَوَاتِكَ مُشَدِّدًا، أَيُّهَا الْأَبُ أَنْطُونِيُوسِ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ، أَنْ يُخَلِّصَ نَفُوسَنَا.
<b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	<b>طَرُوبَارِيَّةٌ مِيلَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الرَّابِعِ</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	مِيلَادُكَ يَا وَالدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ إِهْنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَةَ،

<p>bestowing the blessing, abolishing death and granting us life everlasting.</p>	<p>وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.</p>
<p><b>KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</b></p>	<p><b>قِنْدَاقِ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِاللَّحْنِ الْأَوَّلِ</b></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 يَدَي سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنْتَ وَحْدَكَ مُحِبٌّ لِلنَّبَشْرِ.</p>
<p><b>THE EPISTLE</b></p>	<p><b>الرسالة</b></p>
<p><i>Make your vows to the Lord our God and perform them. God is known in Judah; his name is great in Israel.</i>  <b>The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)</b>  Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.</p>	<p>صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا.  اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلِ.  فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ كُولُوسِي.  يَا إِخْوَتِي، مَتَى ظَهَرَ الْمَسِيحُ الَّذِي هُوَ حَيَاتُنَا، فَأَنْتُمْ أَيْضًا تُظْهِرُونَ حَيَاتِكُمْ مَعَهُ فِي الْمَجْدِ. فَأَمِيتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنى، وَالنَّجَاسَةَ، وَالهُوَى، وَالشَّهْوَةَ الرَّدِيَّةَ، وَالطَّمَعِ الَّذِي هُوَ عِبَادَةٌ وَثَنٌ. لِأَنَّهُ لِأَجْلِ هَذِهِ يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْعِصْيَانِ. وَفِي هَذِهِ أَنْتُمْ أَيْضًا سَلَكَتُمْ حِينًا إِذْ كُنْتُمْ عَائِشِينَ فِيهَا. أَمَّا الْآنَ، فَأَنْتُمْ أَيْضًا اطَّرَحُوا الْكُلَّ: الْغَضَبَ، وَالسَّخَطَ، وَالْحُبْنَ، وَالنَّجْدِيْفَ، وَالْكَلَامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ. وَلَا يُكَدِّبُ بَعْضُكُمْ بَعْضًا، بَلِ اخْلَعُوا الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ. وَالنَّبَسُوا الْإِنْسَانَ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِلْمَعْرِفَةِ عَلَى صُورَةِ خَالِقِهِ. حَيْثُ لَيْسَ يُونَانِيٌّ وَلَا يَهُودِيٌّ، لَا خِتَانٌ وَلَا قَلْفٌ، لَا بَرْبَرِيٌّ وَلَا اسْكِيثِيٌّ، لَا عَبْدٌ وَلَا حُرٌّ، بَلِ الْمَسِيحُ هُوَ كُلُّ شَيْءٍ وَفِي الْجَمِيعِ.</p>
<p><b>THE GOSPEL</b></p>	<p><b>الإنجيل</b></p>
<p><b>The reading from the Holy Gospel according to St. Luke. (17:12-19)</b>  At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."</p>	<p><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْبَشِيرِ التِّلْمِيذِ الطَّاهِرِ.</b>  فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ دَاخِلٌ إِلَى قَرْيَةٍ اسْتَقْبَلَهُ عَشْرَةُ رِجَالٍ بُرْصٍ وَوَقَفُوا مِنْ بَعِيدٍ، وَرَفَعُوا أَصْوَاتَهُمْ قَائِلِينَ: يَا يَسُوعُ الْمُعَلِّمُ ارْحَمْنَا. فَلَمَّا رَأَاهُمْ قَالَ لَهُمْ امْضُوا وَأَرَوْا الْكَهَنَةَ أَنْفُسَكُمْ. وَفِيمَا هُمْ مُنْطَلِقُونَ طَهَّرُوا. وَإِنَّ وَاحِدًا مِنْهُمْ، لَمَّا رَأَى أَنَّهُ قَدْ بَرِيَ، رَجَعَ يَمَجِّدُ اللَّهَ بِصَوْتٍ عَظِيمٍ وَخَرَّ عَلَى وَجْهِهِ عِنْدَ قَدَمَيْهِ شَاكِرًا لَهُ وَكَانَ سَامِرِيًّا، فَأَجَابَ يَسُوعُ وَقَالَ، أَلَيْسَ الْعَشْرَةُ قَدْ طَهَّرُوا فَأَيْنَ التَّسْعَةُ؟ أَلَمْ يُوجَدْ مَنْ يَرْجِعُ لِيَمَجِّدَ اللَّهَ إِلَّا هَذَا الْأَجْنَبِيُّ؟ وَقَالَ لَهُ، قُمْ وَامْضِ، إِيمَانُكَ قَدْ خَلَّصَكَ.</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 the Venerable Maximos the Confessor</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 الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبَقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمَقْدَسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَالْبَارَّ مَكْسِيمُوسَ الْمُعْتَرِفَ، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Through the prayers of our holy fathers, Lord <b>Priest:</b> 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>

### **Spiritual Word:**

#### **The Little Flock By Metropolitan Saba (Isper)**

Interestingly, in the Gospel, the Lord described His people as a little flock. “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). This may seem that Christ’s flock is not large in number. Even His disciples were few during His short life on earth. But this same description holds true today: those who are faithful to the Lord are not great in number. Many may bear Christ’s name, glory be to Him, but this is not enough. In this description, the Master presents a concept that began in the Old Testament with Abraham and continued to the New Testament. The Old Testament describes those who are faithful to the Lord as “the faithful remnant.” Not all of those who considered themselves believers and worshippers of God were sincere. Still, in every generation, an elite crop of righteous ones appeared and increased in righteousness until the coming of Christ. They submitted their will to the will of God. They were able to read the signs of the times with faith and know God’s purpose when others tried to replace it with their own intentions and interpretations. In the New Testament, God’s journey with humanity took an upward, purifying, and edifying direction. Perhaps this journey was for the emergence of this faithful remnant, which would reach its height in the Mother of God. The righteousness of those who were steadfast in faithfulness continued, giving us the Virgin Mary, Joseph the Betrothed, John the Baptist, John the Evangelist, and many others like them. Why do the faithful remain few, even though they are the leaven that leavens all the dough? To the end, the faithful one clings to God and His Word, so God gives him the blessing of reading His unfathomable purposes, even if he does not understand these divine purposes at first. When the forces of the Assyrian Empire were approaching Palestine (in the eighth century B.C.), and the people faced grave danger, the Prophet Isaiah took the initiative to sharpen resolve and strengthen morale. He called for true repentance, saying: “In repentance and obedience is your salvation, and in quietness and trust is your strength” (Isaiah 30:15). The king also led a major religious reform movement, with the aim of purifying worship and returning from widespread apostasy. The prophet did not pay attention to the king’s movement, because he considered every official and imposed reform to be an external reform that does not affect the human heart. God wants internal reform that changes the human heart. The prophets led this teaching, completed by Christ, when the desired religion becomes a religion of inner purity, of which good deeds are an expression and reflection, and not an end in itself. Isaiah believed that only a little remnant of believers would listen and be saved from destruction. “If the Almighty Lord had not left us a remnant of survivors, we would have become like Sodom and like Gomorrah” (Isaiah 1:9). “Only a remnant of them will return” (Isaiah 10:22). “Establish prayer for the remnant of the people” (Isaiah 37:4). More than a hundred years later, in the time of the Prophet Jeremiah, the Babylonians attacked the Holy City (Jerusalem). The prophet called for religious reform, that is, repentance. The rich, under fear and malice, hastened to free their slaves. It quickly became clear that they were not motivated by piety and faithfulness to the Lord and His law. Rather, they sought to appease Him out of fear, and to relieve themselves of feeding the slaves while under attack and the threat of famine. As soon as Nebuchadnezzar ended his attack, and the people felt that the danger had passed, they hastened to re-enslave their slaves. Like Isaiah, the Prophet Jeremiah was enthusiastic about reform that leads to repentance and salvation. Jeremiah emphasized that the reform that does not begin in the heart remains superficial and fragile and becomes subject



to rapid decay. The prophet was convinced that true effective reform is not imposed by force, nor is it implemented by decrees and laws, but rather by radical reform that reaches the heart. He called for circumcision of the heart, not of the body: "Plough your land that is not plowed, and do not sow among thorns. Make a covenant with the Lord in your hearts, you men of Judah and inhabitants of Jerusalem" (Jeremiah 4:3-4). In every generation, people want to justify their conscience in various ways, without going into their depths and changing themselves. They keep vacillating between God and the mortal world, or eternal life and temporary life. Humans want to gain earth and heaven, not based on the teachings of heaven, but rather those of this world. This is why they are enslaved to the demands of ego, the pride of luxurious living, and vainglory. They spend their lives wandering and searching for salvation and meaning. What Jeremiah said in describing his people is true in every era and place: "Be amazed, O heavens, and tremble, and be astonished at this! My people have committed two evils: they have forsaken me, the fountain of living waters, and they have dug for themselves broken cisterns that cannot hold water" (Jeremiah 2:12- 13). Sincere believers would never trade God for anything else, no matter how much they suffer. They do not honor Him with their lips, but rather with their hearts. You see them washing and purifying themselves, removing the evil of their deeds from before His eyes, and refraining from wrongdoing. They learn kindness, seek justice, help the oppressed, defend the fatherless, and plead for the widow (Isaiah 1:16- 17). You can be an extremely committed believer and a dedicated servant in the church. But do not fall into temptation and think your heart will be the same as the heart of your God. Instead of imitating Him and rising to His level, you distort His image and make it resemble your fallen image, bringing Him down to your level. If you consider yourself a believer, do not imagine that your faith guarantees His favor. On the contrary, your faith holds you to a greater responsibility, and your account will be based on what you know, as our Lord says in His gospel. Live your faith sincerely in order to be saved and be an example for the salvation of those around you.

## كلمة روحية:

### في الإنجيل

البرص يُعدُّ مرضًا خطيرًا ومعدًا، وكان منتشرًا في أيام يسوع، ويكون حامل المرض نجسًا، وعليه أن يبقى بعيدًا عن الناس، ولا يسكن المدن ولا القرى، ولا يقترب نحو أحد ما لمسافة تصل إلى عشرة أمتار، مما يزيد فوق ألمه وشقائه الجسديّ الألمان نفسيّة كبيرة وعميقة.

لماذا عليهم أن يُروا أنفسهم للكاهن؟

عندما يشفى أحد مرضى البرص عليه أن يتقدّم إلى الكاهن ليعاينه ويتأكد من شفائه، فيكتب له شهادة شفاء ليعود إلى حياته الطبيعيّة بعد ذلك، على حسب ما ورد في ناموس موسى في سفر اللاويين 13 و 14 .

حيث أوكل مهمّة فحص مرضى البرص للكهنة ليحكموا في إصابتهم بالبرص أم خلّوهم منه.

في هذا الإنجيل يلتبس هؤلاء البرص العشرة الشفاء من الربّ يسوع ويدعونه المعلم...

راهم الربّ فقال لهم: "امضوا وأروا الكهنة أنفسكم"

أطاعوا كلمة الرب مع أنّهم لم يُشفوا بعد، وهمّوا منطلقين نحو الكهنة، فطهروا من نجاسة مرض البرص .

العشرة نالوا الشفاء والتطهير، ولكن واحدًا منهم نال الخلاص !!

من بين العشرة نال الخلاص؟

إنّه ذلك السامريّ الذي يُعدّ خارج شعب الله بالنسبة إلى اليهود ونجسًا غريبًا، قد عبّر عن إيمان عميق بالربّ يسوع عندما عاد ليشكره ويمجّد الله بصوت عظيم. لذلك نال من الله الخلاص لعظم إيمانه "قم وامض، إيمانك قد خلّصك ."

هل الإيمان وحده كافٍ؟

الإيمان وحده لا يكفي إن لم يرافقه دائمًا شكر الرب وتسيبجه على كلّ أعماله التي صنعها ويصنعها لنا، متذكّرين قول الرسول بولس :

"شاكّرين كلّ حين على كلّ شيء في اسم ربّنا يسوع المسيح، لله والأب" (أفسس 5: 20)، كما أنّه يحثنا على الشكر الدائم:

"يُنْبَغِي لَنَا أَنْ نَشْكُرَ اللَّهَ كُلَّ حِينٍ" (تسالونيكي 1: 3؛ 13) "نَشْكُرُ اللَّهَ بِلا انْقِطَاعٍ"

تسالونيكي 2: 13

والشكر في كل شيء :

"اشكروا في كلّ شيء، لأنّ هذه هي مشيئة الله في المسيح يسوع من جهتكم" (تسالونيكي 5: 18).

وهذا ما نسمعه في آخر القدّاس الإلهيّ حين يقول الكاهن: "شكرًا دائمًا لنشكر الربّ."

هل نحن نطلب الرحمة، ولا ننسى الشكر؟

عندما تواجهنا المصاعب والأمراض، وما أكثرها في هذه الأيام، نطلب الرحمة من الله للخلاص منها، لثقتنا بأنّه قادر على أن يحقّق لنا ما هو خير لنا إن أمنا به، ولكن لنطلب الرحمة ولا ننس الشكر أيضًا. بل لنشكر ربنا دائمًا على كلّ النعم التي منحنا إيّاها، التي نعلمها والتي لا نعلمها، وبهذا نكون أبناء الله الوارثين ملكوته. آمين.

## Parish News and Announcements

### **Upcoming Services at Saint John Maximovitch:**

- **Sunday, February 4<sup>th</sup>:** The Presentation of our Lord and Savior Jesus Christ in the Temple
- **Sunday, February 18<sup>th</sup>:** Sunday of the Canaanite
- **Sunday, March 3<sup>rd</sup>:** Sunday of the Prodigal Son  
**at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral  
1714 13th Ave, Seattle, WA 98122**

### **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/>