

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 7th, 2024

Theophany of our Lord and Savior Jesus Christ

عيد الظهور الإلهي (الغطاس)



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

THE THEOPHANY OF OUR LORD, GOD AND SAVIOR 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 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.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	القارئ: 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 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.
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 اِرْحَمْنَا. (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 BOTH CANONS OF CHRIST'S THEOPHANY	كطافاسيات الظهور الإلهي
The Lord, mighty in wars, uncovered the foundations of the deep, and He led His own through dry land, but covered their adversaries in the deep; for He is glorified.	إن الرب القادر في الحروب، قد كشف قعر اللجة، واجتذب المختصين به على اليابس، وبه غمر المضادين لأنه قد تمجد.
The Lord, Who granteth strength unto our kings and exalteth the horn of His anointed, is born of a Virgin and cometh unto baptism. Wherefore, let us cry out, O ye faithful: There is none holy as our God, and there is none righteous save Thee, O Lord.	إن الرب المانح قوة لملوكننا، والرافع قرن مسحائه، قد ولد من البتول، وهو أت إلى المعمودية. لذا فلنهنف نخوة أيها المؤمنون: ليس قدوس مثل إلهنا، وليس عادل سواك يا رب.
Washed with the cleansing and laver of the Spirit from all the poison of the mired and murky foeman, we have been set on a path new and unerring, leading to inaccessible joy and gladness found by them alone with whom God is reconciled.	إننا نحن الذين اغتسلنا بتطهير الروح، من سم العدو القاتم المدنس بالحماة، قد أشرنا على مسلك جديد غير مضل، مؤدي إلى سرور غير مقرب إليه إلا من الذين صالحهم الله.
The heads of the dragons were burned within the river by Him that lulled the upraised flame of the furnace, which had encompassed the right religious Children. He doth wash away with the dew of the Spirit all the froward gloom that sinning doth engender.	إن الذي أخمده سعي الأتون المتأجج، المشتعل على الأحداث الحسني العبادة، قد أحرق في المجاري هام التنانين، وبندی الروح، رخص الظلمة العسيرة الانحلال، الناتجة عن الخطيئة.
<i>We praise, we bless, and we worship the Lord.</i> Now is creation restored again to freedom; they are the sons of light who before were in darkness; only he groaneth who is the prince of darkness. Let the once-wretched heritage of the nations earnestly now bless the Author of their blessing.	نُسبح ونبارك ونسجد للرب. إن أركون الظلام يتنهذ وحده، لأن الخليقة قد أصبحت متحررة، والذين كانوا قديماً في الظلمة، قد غدوا بنين للنور. فلذلك قبائل الأمم جميعها، الشقية قبلاً تبارك الآن بغير انقطاع المسيح العلة.
Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لوالدة الإله وأم النور بالتسابيح نكرم معظمين.
NINTH ODE OF THE FIRST CANON OF CHRIST'S NATIVITY IN TONE TWO	الأودية التاسعة للقانون الأول لميلاد المسيح باللحن الثاني
<i>Magnify, O my soul, her that is more honorable and more glorious than the hosts on high.</i> Every tongue is at a loss to praise thee as is due; even the world-transcending intelligences are dazed when	عظمي يا نفسي من هي أكرم قدرًا وأرفع مجدًا من الأجناد العلوية. إن الألسنة بأسرها تتحير كيف تمدحك بحسب الواجب، وكل

<p>they seek to praise thee, O Theotokos. But since thou art good, accept our faith, for thou knowest well our love inspired by God; for thou art the protectress of Christians. Thee do we magnify.</p>	<p>عَقْلٍ وَإِنْ كَانَ فَائِئاً الْعَالَمَ، فَإِنَّهُ يَنْذَهُلُ فِي تَسْبِيحِكَ يَا وَالِدَةَ الْإِلَهِ. لَكِنْ بِمَا أَنَّكَ صَالِحَةٌ، تَقْبَلِي إِيمَانَنَا لِأَنَّكَ قَدْ عَرَفْتِ شَوْقَنَا الْإِلَهِيَّ. فَإِذْ أَنْتِ نَصِيرَةُ الْمَسِيحِيِّينَ فَالِكِ نُعْظِمُ.</p>
<p><i>Magnify, O my soul, Him that receiveth baptism from the Forerunner.</i></p> <p>Wash you, make you clean, saith Isaiah. Put away the evil of your doings from before the Lord. Ye that thirst, come to the living waters, for Christ doth sprinkle with renewing water them that have recourse to Him with faith, and with the Spirit He baptizeth them unto life that waxeth not old.</p>	<p>عَظْمِي يَا نَفْسِي مَنْ تَقَبَّلَ الصَّبْغَةَ مِنَ السَّابِقِ. إِنَّ إِشْعِيَا يَهْتَفُ قَائِلاً: اغْتَسِلُوا وَتَنَقَّوْا، أَزِيلُوا شُرُورَكُمْ تَجَاهَ الرَّبِّ. وَيَا أَيُّهَا الْعِطَاشُ هَلِّمُوا إِلَى الْمَاءِ الْحَيِّ. لِأَنَّ الْمَسِيحَ يُمِيزُ مَاءً، مُجَدِّداً الْمُسَارِعِينَ إِلَيْهِ بِإِيمَانٍ، وَيُعَمِّدُهُمْ بِالرُّوحِ الْحَيَاةِ خَالِدَةً.</p>
<p>NINTH ODE OF THE SECOND CANON OF CHRIST'S THEOPHANY IN TONE SIX</p>	<p>تَعْظِيمَاتِ (الأودية التاسعة من القانون الثاني للظهور الإلهي) بالحن السادس</p>
<p><i>Today the Master bendeth His neck beneath the hand of the Forerunner.</i></p> <p>Past understanding are the wonders of thy childbirth, O thou all-pure Bride, O truly blessed Mother! Through thee have we found full and perfect salvation. And framing thee a fitting hymn of thanksgiving, bring it as a gift as to a benefactor.</p>	<p>اليَوْمَ السَّيِّدُ يَحْنِي عُنُقَهُ لِيَدِ السَّابِقِ. يَا لِعَجَائِبِ مِيلَادِكَ الْفَائِقِ الْعَقْلِ، أَيَّتُهَا الْعَرُوسُ الْكُلِّيَّةُ النَّقَاوَةِ، الْأُمُّ الْمُبَارَكَةِ، الَّتِي إِذْ قَدْ نَلْنَا بِهَا خَلِصاً كَامِلاً، فَنَحْنُ نَنْظُمُ لَهَا نَشِيداً لِاتِّقَاً، مُقَدِّمِينَ تَسْبِيحَةَ الشُّكْرِ هَدِيَّةً.</p>
<p>THE LITTLE LITANY</p>	<p>الطَّلِبَةُ السَّلَامِيَّةُ الصَّغْرَى</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>الشماس: أيضاً وأيضاً بسلام إلى الرب نطلب. الجوق: يا رب ارحم. الشماس: أعضد وخلص وارحم واحفظنا يا الله بنعمتك. الجوق: يا رب ارحم. الشماس: بعد ذكرنا الكليّة القداسة، الطاهرة، الفائقة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكلّ حياتنا للمسيح الإله. الجوق: لك يا رب. الكاهن: لأنه إياك تسبح كل قووات السماوات، ولك يرسلون المجد أيها الأب والإبن والروح القدس، الآن وكلّ أوان وإلى دهر الدهرين. الجوق: آمين.</p>
<p>THE EXAPOSTELARION OF THE THEOPHANY IN TONE THREE</p>	<p>إكسابوستيلاري الظهور الإلهي بالحن الثالث</p>
<p>In the Jordan River's streams, * the Savior, Who is grace and truth, * hath openly appeared to all * and hath enlightened them that once * slept in the shadow and the dark; * for He hath come and shone forth, * the Light unapproachable. (<i>thrice</i>)</p>	<p>إِنَّ الْمُخَلِّصَ الَّذِي هُوَ النِّعْمَةُ وَالْحَقُّ، ظَهَرَ فِي مَجَارِي الْأُرْدُنِّ، فَأَنَارَ التَّائِبِينَ فِي الظُّلْمَةِ وَظِلَالِ الْمَوْتِ. فَإِنَّهُ قَدْ أَتَى وَظَهَرَ النُّورَ الَّذِي لَا يُدْنَى مِنْهُ. (ثلاثاً)</p>

<p align="center">THE DOXASTICON OF THE THEOPHANY OF CHRIST</p>	<p align="center">ذوكصا عيد الظهور الإلهي</p>
<p align="center">In Tone Six</p>	<p align="center">باللحن السادس</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> O Savior, who putteth on light like a robe, thou hast put on the waters of the Jordan, bowing thy head to the Forerunner, O thou who measurest the Heaven with a span, that thou mayest restore the world from error and save our souls.</p>	<p align="center"><i>المجد للآب والابن والروح القدس.</i> أَيُّهَا الْمُخْلِصُ الْمُتَرَدِّي النُّورِ مِثْلَ النَّوْبِ، لَقَدْ تَسَرَّبْتَ بِمِيَاهِ الْأُرْدُنِّ، وَحَنَيْتَ هَامَتَكَ لِلسَّابِقِ، يَا مَنْ يَقْدِرُ السَّمَاءَ بِالشَّبِيرِ، لِكَيْ تَرُدَّ الْعَالَمَ مِنَ الضَّلَالَةِ، وَتُخْلِصَ نَفُوسَنَا.</p>
<p align="center">In Tone Two</p>	<p align="center">باللحن الثاني</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i> Today Christ is come to be baptized in the Jordan; today John toucheth the head of the Master. The powers of Heaven are amazed, looking upon the marvelous mystery. The sea beheld and fled; Jordan saw and turned back; and we who have been enlightened cry out: Glory to God Who hath appeared, and hath been seen upon earth, and hath enlightened the world.</p>	<p align="center"><i>الآن وكلّ أوَانٍ وإلى دَهْرِ الداهِرِينَ. آمين.</i> اليَوْمَ المَسِيحُ قَدَ وَاوَى إِلَى الْأُرْدُنِّ لِيصْطَبِغَ. اليَوْمَ يُوْحِنَّا يُلَامِسُ هَامَةَ السَّيِّدِ. قُوَاتُ السَّمَاوَاتِ انْدَهَشَتْ لِمُشَاهَدَتِهَا السِّرَّ المُسْتَعْرَبِ. البَحْرُ رَأَى فَهَرَبَ، وَالْأُرْدُنُّ لَمَّا عَايَنَ انْكَفَأَ رَاجِعًا. أَمَّا نَحْنُ الَّذِينَ قَدِ اسْتَنْرْنَا فَتَهَيَّفُ قَائِلِينَ: المَجْدُ لِلَّهِ الَّذِي ظَهَرَ مُعْتَلِنًا عَلَى الْأَرْضِ وَأَنَارَ الْعَالَمَ.</p>
<p align="center">THE GREAT DOXOLOGY IN TONE TWO</p>	<p align="center">الذوكصولوجيا الكبرى باللحن الثاني</p>
<p>Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.</p>	<p>المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، المَجْدُ لِلَّهِ فِي الْعَلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ المَسْرَةَ.</p>
<p>We praise thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.</p>	<p>نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.</p>
<p>O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the Holy Spirit.</p>	<p>أَيُّهَا الرَّبُّ المَلِكُ، السَّمَاوِيُّ، الإِلَهُ، الآبُ الضَّابِطُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحُ، وَيَا أَيُّهَا الرُّوحُ القُدُسُ.</p>
<p>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.</p>	<p>أَيُّهَا الرَّبُّ الإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الآبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.</p>
<p>Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.</p>	<p>تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الجَالِسُ عَنِ يَمِينِ الآبِ وَارْحَمْنَا.</p>
<p>For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.</p>	<p>لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ المَسِيحُ، فِي مَجْدِ اللَّهِ الآبِ، آمين.</p>
<p>Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.</p>	<p>فِي كُلِّ يَوْمٍ أُبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أَدَبِ الأَبَدِ.</p>
<p>Vouchsafe, O Lord, to keep us this day without sin.</p>	<p>أَهْلِنَا يَا رَبُّ أَنْ نُحَفَظَ فِي هَذَا اليَوْمِ بِغَيْرِ خَطِيئَةٍ.</p>
<p>Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.</p>	<p>مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الأَبَدِ، آمين.</p>
<p>Let Thy mercy, O Lord, be upon us, as we do put</p>	<p>لِنَكُنَّ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا، كَمَا نَعْمَلُ عَلَيْكَ.</p>

our hope in thee.	
Blessed art Thou, O Lord: teach me Thy statutes. (<i>thrice</i>)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلَّمْنِي 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 قَبْلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورِ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE	طَرُوبَارِيَّةُ الظُّهُورِ الإِلَهِيِّ بِاللَّحْنِ الأوَّلِ
When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.	بِاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الأَرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاثِ، فَإِنَّ صَوْتَ الآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْنًا مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ العَالَمَ، أَيُّهَا المَسِيحُ الإِلَهُ المَجْدُ لَكَ.
DIVINE LITURGY VARIABLES	
THE FIRST ANTIPHON	الْأَنْتِيفُونَا الأوَّلِي
When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion. Refrain: Through the intercessions of the Theotokos, O Savior, save us. The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? (Refrain) Glory... Both now... (Refrain)	عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ، صَارَ يَهُودًا مَقْدِساً لَهُ وَإِسْرَائِيلُ سَلْطَنَتَهُ. (اللازمة): بِشَفَاعَاتِ وَالِدَةِ الإِلَهِي يَا مُخْلِصُ خَلِصْنَا. أَبْصَرَ البَحْرُ هَذَا فَهَرَبَ وَالأَرْدُنُّ رَجَعَ إِلَى الوَرَاءِ. مَاذَا دَهَاكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أَرْدُنُّ حَتَّى رَجَعْتَ إِلَى الوَرَاءِ؟ (اللازمة) المجد ... الآن ... (اللازمة)

<p align="center">THE SECOND ANTIPHON</p>	<p align="center">الأنتيفونا الثانية</p>
<p>I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.</p> <p>Refrain: Save us, O Son of God, <u>Who wast baptized by John in the Jordan</u>; who sing to Thee. Alleluia.</p> <p>The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (Refrain)</p> <p>Merciful is the Lord, and righteous; and our God hath mercy. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي. إِنَّهُ أَمَالَ أُذُنَهُ إِلَيَّ فَأُنَادِيهِ مَا حَيْثُ.</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اعْتَمَدَ مِنْ يوحَنَّا فِي الْأَرْدُنِّ، لِنُرْتَلَّ لَكَ. هَلْلُويَا.</p> <p>عَمَرَاتُ الْمَوْتِ اكْتَنَفْتِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكْتِي. لَقِيتُ الصِّيقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. (اللازمة)</p> <p>الرَّبُّ رَحِيمٌ وَصِدِّيقٌ، إِلَهْنَا رُؤُوفٌ. (اللازمة)</p> <p>المجدُ ... الآن ... يا كلمةَ اللهِ الإِبْنَ الوَحِيدِ...</p>
<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.</p>	<p>إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُو الرَّبِّ جَمِيعاً إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.</p>
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST</p>	<p align="center">إيصوديكون (ترنيمه الدخول) للظهور الإلهي</p>
<p>Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.</p>	<p>مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اللهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ اعْتَمَدَ مِنْ يوحَنَّا فِي الْأَرْدُنِّ، إِذْ نُرْتَلَّ لَكَ. هَلْلُويَا.</p>
<p align="center">APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE</p>	<p align="center">أبوليتيكيون الظهور الإلهي باللحن الأول</p>
<p>When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.</p>	<p>بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنِّ، ظَهَرَتِ السُّجْدَةُ لِلثَّلَاوِثِ، لِأَنَّ صَوْتَ الْآبِ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُوَدِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْرْتَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ إِلَهَ الْمَجْدُ لَكَ.</p>
<p align="center">KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR</p>	<p align="center">قنطاق الظهور الإلهي باللحن الرابع</p>
<p>On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.</p>	<p>قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ التَّسْبِيحَ عَنْ مَعْرِفَةٍ قَائِلِينَ: جِئْتَ وَبِنْتَ يَا نُورًا لَا يُدْنَى مِنْهُ.</p>
<p align="center">THE ANTI-TRISAGION HYMN</p>	<p align="center">بدلاً من قدوس الله</p>
<p>As many of you as have been baptized into Christ have put on Christ. Alleluia. (<i>thrice</i>)</p> <p>Glory to the Father, and to the Son, and to the Holy</p>	<p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ. الْمَسِيحُ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثلاثاً)</p> <p>المجدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الْأَدَاهِيرِينَ. آمين.</p>

<p>Spirit; both now and ever, and unto ages of ages. Amen. Have put on Christ. Alleluia. Dynamis! As many of you as have been baptized into Christ have put on Christ. Alleluia.</p>	<p>الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُوِيَا. قُوَّة! أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ. الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُوِيَا.</p>
<p>THE EPISTLE</p>	<p>الرسالة</p>
<p><i>Blessed is He that cometh in the Name of the Lord. O give thanks unto the Lord, for He is good; for His mercy endureth forever</i></p> <p>The Reading from the Epistle of St. Paul to St. Titus. (2:11-14; 3:4-7)</p> <p>My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.</p>	<p>مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ. اعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى تَيْطُسَ.</p> <p>يَا وَادِي تَيْطُسَ، لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ الْمُخْلِصَةِ لِجَمِيعِ النَّاسِ. وَهِيَ تُؤَدِّبُنَا لِنُنْكِرَ النِّفَاقَ وَالشَّهَوَاتِ الْعَالَمِيَّةَ، فَنَحْيَا فِي الدَّهْرِ الْحَاضِرِ عَلَى مُقْتَضَى التَّعَقُّلِ وَالْعَدْلِ وَالتَّقْوَى، مُنْتَظِرِينَ الرَّجَاءَ السَّعِيدَ وَظُهُورَ مَجْدِ إِلَهِنَا الْعَظِيمِ وَمُخْلِصِنَا يَسُوعَ الْمَسِيحَ الَّذِي بَدَّلَ نَفْسَهُ لِأَجْلِنَا لِيَقْدِّسَنَا مِنْ كُلِّ إِنْتِمٍ، وَيُطَهِّرَ لِنَفْسِهِ شَعْبًا خَاصًّا، غَيْرَ عَابِثٍ عَلَى الْأَعْمَالِ الصَّالِحَةِ. فَلَمَّا ظَهَرَ لَطْفُ اللَّهِ مُخْلِصِنَا وَمَحَبَّتُهُ لِلنَّاسِ، خَلَصْنَا هُوَ لَا لِأَعْمَالٍ فِي الْبَرِّ عَمَلْنَاهَا نَحْنُ، بَلْ عَلَى مُقْتَضَى رَحْمَتِهِ، بِغَسْلِ الْمِيلَادِ الثَّانِي وَتَجْدِيدِ الرُّوحِ الْقُدُسِ الَّذِي أَفَاضَهُ عَلَيْنَا بِسَخَاءِ بِيَسُوعَ الْمَسِيحِ مُخْلِصِنَا، حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ نَصِيرُ وَرَثَةً عَلَى حَسَبِ رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ.</p>
<p>THE GOSPEL</p>	<p>الإنجيل</p>
<p>The Reading from the Holy Gospel according to St. Matthew. (3:13-17)</p> <p>At that time, Jesus came from Galilee to the Jordan to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، أَقْبَلَ يَسُوعُ مِنَ الْجَلِيلِ إِلَى الْأُرْدُنِّ إِلَى يُوْحَنَّا لِيَعْتَمِدَ مِنْهُ. فَكَانَ يُوْحَنَّا يُمَانِعُهُ قَائِلًا: أَنَا مُحْتَاجٌ أَنْ أَعْتَمِدَ مِنْكَ، أَوْ أَنْتَ تَأْتِي إِلَيَّ؟ فَأَجَابَهُ يَسُوعُ قَائِلًا: دَعِ الْآنَ، فَهَكَذَا يَنْبَغِي لَنَا أَنْ نَتِمَّ كُلَّ بَرٍّ. حِينَئِذٍ تَرَكَهُ. فَلَمَّا اعْتَمَدَ يَسُوعُ، صَعِدَ لِلْوَقْتِ مِنَ الْمَاءِ، وَإِذَا السَّمَاوَاتُ قَدْ انْفَتَحَتْ لَهُ، فَرَأَى رُوحَ اللَّهِ نَازِلًا مِثْلَ حَمَامَةٍ وَحَالًا عَلَيْهِ. وَإِذَا صَوْتٌ مِنَ السَّمَاءِ قَائِلًا: هَذَا هُوَ ابْنِي الْحَبِيبِ، الَّذِي بِهِ سُرَرْتُ.</p>
<p>MEGALYNARION OF THE THEOPHANY OF CHRIST IN TONE TWO</p>	<p>تعظيمة عيد الظهور الإلهي باللحن الثاني</p>
<p><i>Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts. Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy praise, O Theotokos. But because thou</i></p>	<p>عَظَّمِي يَا نَفْسِي مَنْ هِيَ أَكْرَمُ قَدْرًا، وَأَرْفَعُ مَجْدًا مِنَ الْأَجْنَادِ الْعُلُويَّةِ.</p> <p>إِنَّ الْأَلْسِنَةَ بِأَسْرَهَا تَتَحَيَّرُ كَيْفَ تَمْدَحُكَ بِحَسَبِ الْوَاجِبِ. وَكُلُّ</p>

<p>art good, accept our faith, having known our divine longing. Wherefore, since thou art the helper of Christians, we do magnify thee.</p>	<p>عَقْلٍ وَإِنْ كَانَ فَائِقًا الْعَالَمَ، فَإِنَّهُ يَنْدَهُلُ فِي تَسْبِيحِكَ يَا وَالِدَةَ الإله. لَكِنْ بِمَا أَنْكَ صَالِحَةً، تَقْبَلِي إِيْمَانَنَا لِأَنَّكَ قَدْ عَرَفْتِ شَوْقَنَا الْإِلَهِي. فَإِذْ أَنْتِ نَصِيرَةُ الْمَسِيحِيِّينَ، فَلَا تُعْظَمِ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF NATIVITY OF CHRIST IN TONE EIGHT</p>	<p>كينونيكون (ترنيمَة المناولة) للميلاد باللحن الثامن</p>
<p>The grace of God that bringeth salvation hath appeared to all men. Alleluia..</p>	<p>لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ لِجَمِيعِ النَّاسِ. هَلْلُويَا.</p>
<p>At Communion THE POLYELEOS, TONE ONE – Repeat Alleluia after each</p>	<p>عند المناولة، البوليفيليون باللحن الأول – هلوليا بعد كل طلبة</p>
<ul style="list-style-type: none"> - Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. - Ye that stand in the house of the Lord, in the courts of the house of our God. - Praise the Lord; for the Lord is good: sing praises unto His Name; for it is pleasant. - For I know that the Lord is great, and that our Lord is above all gods. - Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. - Who smote great nations, and slew mighty kings. - Thy Name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations. - The idols of the heathen are silver and gold, the work of men's hands. - They have mouths, but they speak not; eyes have they, but they see not. - They have ears, but they hear not; neither is there any breath in their mouths - They that make them are like unto them: so is everyone that trusteth in them. - Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord. 	<ul style="list-style-type: none"> - سَبِّحُوا اسْمَ الرَّبِّ، سَبِّحُوا يَا عِبِيدَ الرَّبِّ. - الْوَاقِفِينَ فِي بَيْتِ الرَّبِّ، وَفِي دِيَارِ بَيْتِ إِلَهِنَا. - سَبِّحُوا الرَّبَّ فَإِنَّ الرَّبَّ صَالِحٌ، أَشِيدُوا لِاسْمِهِ فَإِنَّهُ لَذِيذٌ. - لَقَدْ عَلِمْتُ أَنَّ الرَّبَّ عَظِيمٌ وَأَنَّ سَيِّدَنَا فَوْقَ جَمِيعِ الآلهة. - وَأَرْسَلَ آيَاتٍ وَعَجَائِبَ فِي وَسْطِكَ يَا مِصْرُ، عَلَى فِرْعَوْنَ وَعَلَى جَمِيعِ عِبِيدِهِ. - هُوَ الَّذِي ضَرَبَ أُمَّمًا كَثِيرَةً، وَقَتَلَ مُلُوكًا مُقْتَدِرِينَ. - يَا رَبُّ اسْمُكَ إِلَى الْأَبَدِ، يَا رَبُّ ذِكْرُكَ إِلَى جِيلٍ فَجِيلٍ. - أَوْثَانُ الْأُمَمِ فِضَّةٌ وَذَهَبٌ، صُنْعُ أَيْدِي الْبَشَرِ. - لَهَا أَفْوَاهٌ وَلَا تَتَكَلَّمُ، لَهَا عَيْونٌ وَلَا تُبْصِرُ. - لَهَا آذَانٌ وَلَا تَسْمَعُ، وَلَيْسَ فِي أَفْوَاهِهَا نَسَمَةٌ. - مِثْلَهَا لِيَكُنْ صَانِعُوهَا وَجَمِيعُ الْمُتَكَلِّينَ عَلَيْهَا. - يَا بَيْتَ لَأَوِي، بَارِكُوا الرَّبَّ. أَيُّهَا الْمُتَّقُونَ لِلرَّبِّ، بَارِكُوا الرَّبَّ.
<p>Alleluia, Alleluia, Alleluia: glory to Thee, O God. (thrice)</p>	<p>هَلْلُويَا، هَلْلُويَا، هَلْلُويَا الْمَجْدُ لَكَ يَا اللَّهُ. (ثَلَاثًا)</p>
<p>O our God and our Hope, glory to Thee!</p>	<p>يَا إِلَهَنَا وَرِجَاءَنَا لَكَ الْمَجْدُ.</p>
<p><i>After Communion, instead of singing "We have seen the true light", sing the Festal Apolytikion: "When Thou, O Lord."</i></p>	<p><i>After Communion, instead of singing "We have seen the true light", sing the Festal Apolytikion: "When Thou, O Lord."</i></p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who deigned to be baptized by John in the Jordan 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</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهِنَا الْحَقِيقِي، يَا مَنْ اقْتَبَلَ أَنْ يَعْتَمِدَ مِنْ يُوحَنَّا فِي الْأُرْدُنِّ مِنْ أَجْلِ خَلَاصِنَا، وَشِفَاعَةِ وَالِدَةِ الْإِلَه الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِبَابَاتِ الْقَدِيسِينَ الْمُكْرَمِينَ الْعَادِمِي الْأَجْسَادِ؛ وَتَضَرُّعَاتِ النَّبِيِّ الْمَجِيدِ السَّابِقِ يُوحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الرُّسُلِ الْجَدِيرِينَ</p>

<p>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>بِكَلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلُ فِي الْقَدِّيسِينَ يُوْحِنَّا الذَّهَبِيُّ الْفَمِ، بَطْرِيْرِكِ الْقِسْطَنْطِيْنِيَّةِ كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيْفَةِ؛ وَالْقَدِّيسِينَ الْمَجِيْدِيْنَ الشُّهَدَاءِ الْحَسَنِيِّ الطَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (فُلَان) صَاحِبِ وَشَفِيْعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِيْنَ الصِّدِّيْقِيْنَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيْحِ الْإِلَهِ؛ وَجَمِيْعِ قَدِّيسِيْكَ، اَرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Through the prayers of our holy fathers, Lord Priest: Jesus Christ our God, have mercy upon us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوْعُ الْمَسِيْحُ إِلَهُنَا، اَرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>

Spiritual Word:

On Epiphany

By Metropolitan Saba (Ispcr)

Christmas remained connected to the feast of Epiphany, in the early Church, until the fourth century. After Christianity became a recognized religion in the Roman Empire, and then the state religion, the Church made the birth of the Lord in the flesh an independent feast, separated it from Epiphany, and appointed the feast of the sun as its date. The feast of the sun was a popular pagan feast, accompanied by celebrations unworthy of Christians. The Church had baptized, or Christianized, the pagan feast and shifted its center from the visible sun to Christ, the “sun of justice,” as the Church chants in the apolytikion of Christmas. In the Orthodox Churches, theologically, attention is focused more on the feast of the Epiphany than on Christmas. The theological significance of the Feast of the Epiphany makes it the third feast, after Easter and Pentecost. The feast of Epiphany is popularly called the “diving” (in Arabic, ghattas). The verb “diving” is parallel, in meaning, to the verb “baptized” in the Greek language. Hence, the literal meaning of the word “baptism” in Greek is “immersion.” Therefore, Orthodox people consider this holiday as a feast for everyone whose name is “Ghattas,” like our metropolitan of Baghdad and Kuwait. In Orthodox countries, it is customary for a priest to go out with the faithful people, after the Holy Liturgy on the morning of the feast to a lake, seashore, or river, where he throws a metal cross. Young people dive into the water to retrieve it. This tradition is still alive today. However, the ecclesiastical name is Epiphany, because the Hypostases (Persons) of the Holy Trinity were clearly revealed to mankind, for the first time, during the baptism of Christ. Mankind heard the voice of the Father, saying: “This is my beloved Son, in whom I am well pleased” (Mt. 3:17), the Son was present and baptized, and the Holy Spirit appeared in the form of a dove, which descended on him. This revelation is obvious in the well-known apolytikion of the Feast: “By Your baptism O Lord...” The hymn of preparation for the feast talks about the appearance of Christ and its cause: “Christ appeared wanting to renew all creation.”

It is also called the Feast of Lights, in ancient Greek tradition, because, according to the Christian faith, baptism is illumination by the light of God. Our liturgical tradition calls those who are ready to receive baptism “those who are ready for enlightenment.” We pray that “the Lord will enlighten them with the light of knowledge and true worship.” While the kontakion of the feast brought the two themes together: “Today you have appeared to the world, O Lord, and your light has been shined upon us.” St. John the Baptist prepared the way for Christian baptism. His call to repentance was thus: “Prepare ye the way of the Lord, make his paths straight” (Mark 1:3). His baptism was a declaration of repentance, and a call to abandon a life of sin, while Christian baptism is for the forgiveness of sins and the

acquisition of the grace of divine sonship. The Master, who is innocent of sin, humbly accepted the fulfillment of John's baptism, "for thus it becometh us to fulfill all righteousness" (Mt.

3:15), presenting himself as a model to those for whose salvation he came.

The Gospel of St. Matthew says that "heavens were opened" (Mt. 3:16) immediately after Jesus' baptism. It's the first time this expression had been used. After Adam and Eve fell from Paradise, heaven was closed to man, and now it opens again with the coming of the Messiah, who will restore the divine glory man had lost when he refused to live in God's bosom and care. Also, when heaven was reopened, the voice of the Father was heard, and the Holy Spirit descended. God clearly reveals his Trinitarian mystery to humankind. From that moment on, he no longer only invites humanity to know him, but he will give it, through Christ, the desired salvation and reopen the way for it. Heaven is no longer far away; God is among us.

كلمة روحية:

الظهور الإلهي

شهادة يوحنا المعمدان

رأى يوحنا يسوع مقبلاً إليه فقال: "هوذا حملُ الله الذي يرفع خطيئة العالم" (يوحنا 1: 29).

الظاهر لكم اليوم هو الذي أعدّه الله ليكون نبيحاً. نزوله في الماء رمزٌ لنزوله في القبر، وارتفاعه من الماء رمزٌ لقيامته من بين الأموات. المعمودية ما هي إلا تشبّه بموت المسيح وقيامته.

من هنا كان الوثنيون المهتدون إلى المسيحية يُعمّدون في ليلة الفصح فيفهمون معنى القيامة من خلال تذوّقهم لمعموديتهم التي فيها يتشبّهون بموت المسيح وقيامته.

• شهادة يوحنا Témoignage

وشهد يوحنا المعمدان قائلاً: "قد رأيتُ الروح نازلاً مثل حمامة من السماء فاستقرّ عليه" (يو 1: 32).

لقد كان المعمدان شاهداً على رؤية إلهية، ظهور إلهي لأنّ الروح القدس هو الله.

جاءت شهادته مختصرةً سبب تواضعه لكنّها كانت ظهوراً إلهياً. Théophanie.

فهو يضيف أخيراً: "وأنا رأيتُ وشهدت أنّ هذا هو ابنُ الله" (يوحنا 1: 34).

ما هو خاصٌّ ومميّزٌ في هذا المقطع، من إنجيل يوحنا، هو أنّ المعمدان نفسه هو الذي يتكلّم عن معمودية

يسوع والظهور الإلهي بينما في الأناجيل الأخرى، الإنجيليون أنفسهم هم الذين يذكرون معمودية يسوع.

يتكلّم يوحنا السابق نفسه ويقول: "إنّي قد رأيتُ (شخصياً) الروح (القدس) نازلاً من السماء فاستقرّ عليه."

يا لها من شهادة عظيمة! هي شهادة المعمدان الواردة فقط في إنجيل يوحنا.

عظيم أيضاً تواضع الإنجيلي نفسه الذي كان له احترامٌ كبيرٌ ليوحنا السابق.

ربّما تذكر ما قاله يسوع عن المعمدان: "الحقّ أقول لكم لم يقم بين المولودين من النساء أعظم من يوحنا

المعمدان" (متّى 11: 11).

+أفرام

مطران طرابلس والكورة وتوابعهما

Parish News and Announcements

Upcoming Services at Saint John Maximovitch:

- **Sunday, January 21st:** Twelfth Sunday of Luke
- **Sunday, February 4th:** The Presentation of our Lord and Savior Jesus Christ in the Temple
- **Sunday, February 18th:** Sunday of the Canaanite
**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/>