

Our Lady of Saydnaya
كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية
Seattle, WA

Diocese of the Northwest
Metropolitan Saba of New York and All North America

August 20th, 2023

Dormition of the Theotokos

رقاد والدة الإله



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

FEAST OF THE DORMITION OF THE THEOTOKOS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.	الكاهن: تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
Priest: Glory to Thee, our God, glory to Thee. O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.	الكاهن: الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُّ الْكُلِّ، كُنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلِّمْ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	القارئ: قُدُّوسُ اللهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلْأَبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
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 الثَّلَاوِثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبِّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَنَّا سَيِّئَاتِنَا، يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. (<i>thrice</i>)	يَا رَبِّ 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 لِلْأَبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
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 الْجَوْهَرِيِّ أَعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرُكُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا 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.
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 بَعْظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَاِرْحَمْنَا.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبِّ اِرْحَمْنَا. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
Priest: Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيِّينَ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
Priest: Again we pray for our father and metropolitan, N., (our bishop, N.,) and all our brotherhood in Christ.	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ آبِينَا وَمِثْرُوبُولِيَّتِنَا (فُلَان) وَرِئِيسِ كَهَنَتِنَا (فُلَان)، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُجِيبٌ لِلْبَشَرِ، وَكَذَلِكَ نُرْسِلُ الْمَجْدَ أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَب.
Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: الْمَجْدُ لِلثَّالُوثِ الْقُدُّوسِ، الْمُتَسَاوِي فِي الْجَوْهَرِ، الْمُحْيِي، غَيْرِ الْمُتَقَسِّمِ، كُلِّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
THE KATAVASIAE OF THE DORMITION CANONS IN TONE ONE	كَطَافَاسِيَاةٍ رُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الْأَوَّلِ
Ode 1. Adorned in varied colors with divine glory, O Virgin, thy sacred and renowned memorial hath gathered all the faithful in rejoicing; and led by Mariam with dances and timbrels, they sing unto thine Only-begotten; for gloriously is He glorified.	(الأولى) أَيُّهَا الْبَتُولُ، إِنَّ تَذَكَرَكَ الشَّرِيفِ، الْمُوقَّرِ، الْمُزَيَّنِّ بِالْمَجْدِ الْإِلَهِيِّ، قَدْ جَمَعَ كُلَّ الْمُؤْمِنِينَ إِلَى السُّرُورِ كَمَا فَعَلْتَ مَرِيَمُ قَدِيمًا، مُتَقَدِّمَةً بِرُقُصٍ وَدُفُوفٍ، مَرْتَلِينَ لِابْنِكَ الْوَحِيدِ، لِأَنَّهُ بِالْمَجْدِ قَدْ تَمَجَّدَ.
Ode 4. The words and dark sayings of the Prophets dimly foreshowed Thine Incarnation from a Virgin, O Christ, that splendor of Thy lightning which was to come forth as a light for the nations; and the deep calleth unto Thee in gladness: Glory to Thy power, O Friend of man.	(الرابعة) أَيُّهَا الْمَسِيحُ، إِنَّ أَقْوَالَ الْأَنْبِيَاءِ وَرُمُوزَهُمْ، قَدْ أَوْضَحَتْ نَجَسُدَكَ مِنَ الْبَتُولِ، وَضِيَاءَ بُرُوقِكَ بَعَثَ نُورًا لِلْأُمَمِ، وَاللَّجَّةَ تَصْرُخُ بِابْتِهَاجٍ هَاتِفَةً: الْمَجْدُ لِعُدْرَتِكَ أَيُّهَا الْمُحِبُّ الْبَشَرَ.
Ode 6. The briny, sea-engendered fire of the monstrous beast's entrails was a certain prefiguration of Thy three-day burial, whereof Jonas was shown to be the herald; for being saved without harm, even as he had been before he fell in, he cried: I will sacrifice unto Thee with a voice of praise, O Lord.	(السادسة) إِنَّ نَارَ أَحْشَاءِ الْحَوْتِ الْبَحْرِيِّ الْمُتَوَلِّدِ فِي اللَّجَّةِ، كَانَتْ رَسْمًا لِدَفْنِكَ الثَّلَاثِيَّ الْأَيَّامِ، الَّذِي ظَهَرَ يُونَانَ النَّبِيَّ نُمُودَجًا لَهُ، لِأَنَّهُ إِذْ قَدْ نَجَا كَمَا ابْتُلِعَ بِدُونِ أذى، هَتَفَ قَائِلًا: أَدْبِحْ لَكَ بِصَوْتِ التَّسْبِيحِ يَا رَبِّ.
<i>We praise, we bless, and we worship the Lord.</i> Ode 8. The Almighty Angel of God showed the Children a flame that refresheth the righteous but burneth up the profane; and He made the Theotokos a life-originating spring, the destruction of death, bubbling over with life for them that sing: We that have been delivered praise the Creator alone, and we supremely exalt Him unto all the ages.	<i>نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ.</i> (الثامنة) إِنَّ مَلَكَ اللَّهِ الْكَلْبِيِّ الْقُوَّةِ، قَدْ أَوْضَحَ اللَّهَيْبَ مُنَدِيًا لِلْفَتِيَةِ الْأَبْرَارِ، وَمُحْرَقًا لِلْكَافِرَةِ. وَجَعَلَ وَالِدَةَ الْإِلَهِ يَتَّبِعُونَ لِعُضْرِ الْحَيَاةِ، وَمُبِيدَةَ الْمَوْتِ، وَمُفِيضَةَ الْحَيَاةِ لِلْمَرْتَلِينَ: نُسَبِّحُ الْمُبْدِعَ وَحْدَهُ نَحْنُ الْمُخْلِصِينَ، وَنَزِيدُهُ رِفْعَةً مَدَى الدُّهُورِ.
Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لَوَالِدَةِ الْإِلَهِ وَلَمْ النُّورِ بِالتَّسَابِيحِ نَكْرَمُ مُعْظَمِينَ.
THE NINTH ODE OF THE FIRST DORMITION CANON IN TONE ONE	الأودية التاسعة من القانون الأول لرقاد والدة الإله باللحن الأول
<i>All we the generations ever call thee blessed, the only Theotokos.</i> The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.	<i>جَمِيعُ الْأَجْيَالِ تُعْبِطُكَ يَا وَالِدَةَ الْإِلَهِ وَحْدَهَا.</i> أَيُّهَا الْبَتُولُ الطَّاهِرَةُ، إِنَّ خُدُودَ الطَّبِيعَةِ قَدْ غَلِبَتْ فِيكَ، لِأَنَّ الْمَوْلِدَ بَتُولِي، وَالْمَوْتَ قَدْ صَارَ عُرْبُونًا لِلْحَيَاةِ. فَيَا مَنْ هِيَ بَعْدَ الْوِلَادَةِ بَتُولٌ وَبَعْدَ الْمَوْتِ حَيَّةٌ، يَا وَالِدَةَ الْإِلَهِ، أَنْتِ تُخْلِصِينَ مِيرَاثِكَ دَائِمًا.
<i>All we the generations ever call thee blessed, the only Theotokos.</i> The choir of the Apostles drew about thy God-containing body, and as they looked upon it with fear, they addressed thee with a clear voice: As thou goest hence to the celestial bridal chambers and to thy Son, do thou, O Theotokos, ever save thine inheritance.	<i>جَمِيعُ الْأَجْيَالِ تُعْبِطُكَ يَا وَالِدَةَ الْإِلَهِ وَحْدَهَا.</i> إِنَّ مَصَفَّ الرُّسُلِ قَدْ دَفَنُوا جِسْمَكَ الْقَابِلِ الْإِلَهِ، نَاطِرِينَ إِلَيْهِ بِأَحْتِشَامٍ، وَهَتَفُوا بِنَعْمَاتٍ شَجِيَّةٍ قَائِلِينَ: يَا وَالِدَةَ الْإِلَهِ، بِمَا أَنَّكَ مُنْطَلِقَةٌ إِلَى الْأَخْدَارِ السَّمَاوِيَّةِ نَحْوَ ابْنِكَ، فَأَنْتِ تُخْلِصِينَ مِيرَاثِكَ دَائِمًا.

<p><i>Beholding the Dormition of the Virgin, the Angels' hosts were struck with awe, how the Virgin went forth from the earth unto the Heavens.</i></p> <p>Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy Dormition of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!</p>	<p>إِنَّ الْمَلَائِكَةَ لَمَّا شَاهَدُوا رُقَادَ الْكَلِيَّةِ النَّقَاوَةِ ائْتَدَّشَوْا، كَيْفَ تَرْتَقِي مِنَ الْأَرْضِ إِلَى الْعُلَى.</p> <p>كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحَ، وَطَبِيعَةَ الْعَقْلِيِّينَ غَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعاً، مُعَيَّدَةً لِانْتِقَالِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، الدَّائِمَةَ الْبَتُولِيَّةِ، وَالْكَالِيَّةِ الطُّوبَى.</p>
<p>THE NINTH KATAVASIA OF THE DORMITION CANONS IN TONE ONE</p>	<p>الكطافاسيا التاسعة من قانون رُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الْأَوَّلِ</p>
<p><i>All we the generations ever call thee blessed, the only Theotokos.</i></p> <p>The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.</p>	<p>جَمِيعُ الْأُجْبَالِ تُعْبِطُكَ يَا وَالِدَةَ الْإِلَهِ وَحَدَهَا.</p> <p>أَيُّهَا الْبَتُولُ الطَّاهِرَةُ، إِنَّ حُدُودَ الطَّبِيعَةِ قَدْ غُلِبَتْ فِيكَ، لِأَنَّ الْمَوْلِدَ بَتُولِيٍّ، وَالْمَوْتَ قَدْ صَارَ عُرْبُونًا لِلْحَيَاةِ. فَيَا مَنْ هِيَ بَعْدَ الْوِلَادَةِ بَتُولٌ وَبَعْدَ الْمَوْتِ حَيَّةٌ، يَا وَالِدَةَ الْإِلَهِ، أَنْتِ تُخَلِّصِينَ مِيرَاثَكَ دَائِمًا.</p>
<p>THE LITTLE LITANY</p>	<p>الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</p> <p>Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p> <p>Choir: Amen.</p>	<p>الشماس: أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ تَطْلُبُ.</p> <p>الجوق: يَا رَبُّ ارْحَمْ.</p> <p>الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p> <p>الجوق: يَا رَبُّ ارْحَمْ.</p> <p>الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرِيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p> <p>الجوق: لَكَ يَا رَبُّ.</p> <p>الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ الْمَجْدَ أَيُّهَا الْأَبُ وَالِابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p> <p>الجوق: آمين.</p>
<p>THE DOXASTICON OF THE DORMITION IN TONE SIX</p>	<p>ذُكْصَا رُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ السَّادِسِ</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></p> <p>At thy deathless Dormition, O Theotokos, Mother of Life, clouds caught the Apostles high into the air; and although dispersed throughout the world, they were brought to stand in one choir before thine immaculate body. As they reverently gave thee burial, they sang the greeting of Gabriel, crying out: Rejoice, O Full of Grace, thou unwedded Virgin Mother, the Lord is with thee. Together with them, entreat Him as thy Son and our God that our souls be saved.</p>	<p>الْمَجْدُ لِلْأَبِ وَالِابْنِ وَالرُّوحِ الْقُدُّسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.</p> <p>يَا وَالِدَةَ الْإِلَهِ أُمَّ الْحَيَاةِ، إِنَّ السُّحْبَ، حِينَ رُقَادِكَ الْمُنَزَّهِ عَنِ الْمَوْتِ، قَدْ اخْتَطَفَتْ الرُّسُلَ إِلَى الْأَفْقِ. وَبَعْدَ أَنْ كَانُوا مُنْتَشِرِينَ فِي الْعَالَمِ، جَمَعَتْهُمْ مَصَفًا وَاحِدًا لَدَى جَسَدِكَ الطَّاهِرِ الَّذِي لَمَّا أَضْجَعُوهُ بِوَقَارٍ، رَتَّلُوا بِلَهْجَةِ غَفْرَائِيلَ قَائِلِينَ: إِفْرَحِي أَيُّهَا الْمُمْتَلِنَةُ نِعْمَةً، الْأُمُّ الْبَتُولُ الَّتِي لَا عَرُوسَ لَهَا، الرَّبُّ مَعَكَ. فَمَعَهُمْ ابْتَهَلِي إِلَيْهِ، بِمَا أَنَّهُ ابْنُكَ وَإِلَهْنَا، أَنْ يُخَلِّصَ نَفُوسَنَا.</p>

THE GREAT DOXOLOGY IN TONE SIX	الذوكصولوجيا الكبرى باللحن السادس
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 مُظَهِّرَ النُّورِ، الْمَجْدُ لِلَّهِ فِي الْعِلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَةَ.
We praise thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.	نُسَبِّحُكَ نُبَارِكُكَ، نَسُجُدُ لَكَ نَمَجِّدُكَ، 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، إِلَهُ، الْآبُ الصَّابِغُ الْكَلِّ. 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 إِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ وَارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسَبِّحُ 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.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجِّدٌ 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 نَحْنُ نَجْعَلُ أَمَلَنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (thrice)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثلاثاً)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لِأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسٌ الْقَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثلاثاً)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الْآنَ 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، قُدُّوسٌ الْقَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
APOLYTIKION OF THE DORMITION IN TONE ONE	أبوليتيكيون رُقَادِ وَالِدَةِ إِلَهُ بِاللْحَنِ الْأَوَّلِ
In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.	فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصَنَنْتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ إِلَهُ. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَيَشْفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

DIVINE LITURGY VARIABLES ON AUGUST 15
FEAST OF THE DORMITION OF THE THEOTOKOS

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصَ خَلِّصْنَا. فِي مَدِينَةِ رَبِّ الْقَوَاتِ فِي مَدِينَةِ إِيهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي... أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.</p> <p>Refrain: Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p> <p>God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (Refrain)</p> <p>The most-high hath hallowed His tabernacle. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونِ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ. لَقَدْ حُدِّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ. لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا. اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ شَعْبِكَ. خَلِّصْنَا يَا ابْنَ اللَّهِ... وَالْعَلِيِّ قَدَسَ مَسْكَنَهُ. خَلِّصْنَا يَا ابْنَ اللَّهِ... الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.</p>	<p>مُسْتَعِدٌّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفِي الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأَسِّ الْخَلَّاصِ أَتَتَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Dormition below, followed by the eisodikon.</i></p>	
THE EISODIKON (ENTRANCE HYMN) OF THE FEAST	إيسوديكون (ترنيمة الدخول) لعيد رقاد والدَةِ الْإِلَهِي
<p>Come, let us worship, and fall down before Christ. Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p>	<p>هَلِّمُوا لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِيهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ. لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.</p>
<p>• <i>Now sing these hymns in the following order.</i></p>	
APOLYTIKION OF THE DORMITION IN TONE ONE	أبوليتيكيون رقاد والدَةِ الْإِلَهِي بِاللَّحْنِ الْأَوَّلِ
<p>In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.</p>	<p>فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتِ الْعَالَمَ وَتَرَكْتِهِ يَا وَالِدَةَ الْإِلَهِي. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نُفُوسَنَا.</p>

- Do NOT sing the apolytikion of the patron saint or feast of the temple.

<p style="text-align: center;">KONTAKION OF THE DORMITION IN TONE TWO</p>	<p style="text-align: center;">القنداق لرقاد والدة الإله باللحن الثاني</p>
<p>Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.</p>	<p>أُمُّ الإِلهِ القَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الحِمَايَةِ، لَمْ تُضَبِّطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَمِّ الحَيَاةِ نَقَلَهَا إِلَى الحَيَاةِ إِبْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ البَتُولِيَّةِ.</p>
<p style="text-align: center;">THE EPISTLE</p>	<p style="text-align: center;">الرسالة</p>
<p><i>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.</i> The Reading from the Epistle of St. Paul to the Philippians. (2:5-11)</p> <p>Brethren, let this mind be in you, which is also in Christ Jesus; who, being in the form of God, did not think it robbery to be equal with God, but emptied Himself, taking the form of a slave, becoming Himself in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the Cross. For this cause also God highly exalted Him, and gave Him a Name which is above every name; that in the Name of Jesus every knee should bow, of those who are in heaven, and those who are on earth, and those who are under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</p>	<p>تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ خَلْصِي. لَأَنَّهُ نَظَرَ إِلَى تَوَاضَعِ أُمَّتِهِ. فَصَلَّ مِنْ رِسَالَةِ القَدِيسِ بُولُسَ الرِّسُولِ إِلَى أَهْلِ فيلِيبِّي. يَا إِخْوَةَ، لِيَكُنْ فِيكُمْ الفِكْرُ الَّذِي فِي المَسِيحِ يَسُوعَ أَيضًا. الَّذِي إِذْ هُوَ فِي صُورَةِ اللهِ، لَمْ يَكُنْ يَعْتَدُ مُسَاوَاتَهُ لِلَّهِ اخْتِلَاسًا. لَكِنَّهُ أَخْلَى ذَاتَهُ أَخْذًا صُورَةَ عَبْدٍ، صَائِرًا فِي شِبْهِ البَشَرِ، وَمَوْجُودًا كَبَشَرٍ فِي الهَيْئَةِ. فَوَضَعَ نَفْسَهُ وَصَارَ يُطِيعُ حَتَّى المَوْتِ، مَوْتِ الصَّلِيبِ. فَلِذَلِكَ رَفَعَهُ اللهُ وَوَهَبَهُ اسْمًا يَفُوقُ كُلَّ اسْمٍ، لِكَيْ تَجْنُبُوا بِاسْمِ يَسُوعَ كُلَّ رُكْبَةٍ مِمَّا فِي السَّمَاوَاتِ وَمَا عَلَى الأَرْضِ وَمَا تَحْتَ الأَرْضِ. وَيَعْتَرِفَ كُلُّ لِسَانٍ أَنَّ يَسُوعَ المَسِيحَ رَبًّا، لِمَجْدِ اللهِ الأَبِ.</p>
<p style="text-align: center;">THE GOSPEL</p>	<p style="text-align: center;">الإنجيل</p>
<p>The Reading from the Holy Gospel according to St. Luke. (10:38-42; 11:27-28)</p> <p>At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"</p>	<p>فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ القَدِيسِ لُوقَا الإِنجِيلِي البَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. فِي ذَلِكَ الزَّمَانِ دَخَلَ يَسُوعُ قَرْيَةً، فَقَبِلَتْهُ امْرَأَةٌ اسْمُهَا مَرْثَا فِي بَيْتِهَا، وَكَانَتْ لِهَذِهِ أُخْتٌ تُسَمَّى مَرْيَمَ. فَجَلَسَتْ هَذِهِ عِنْدَ قَدَمَيْ يَسُوعَ تَسْمَعُ كَلَامَهُ. وَكَانَتْ مَرْثَا مُرْتَبِكَةً فِي خِدْمَةِ كَثِيرَةٍ، فَوَقَفَتْ وَقَالَتْ: يَا رَبِّ، أَمَا يَعْنيكَ أَنَّ أُخْتِي قَدْ تَرَكَتْنِي أُحْدِمُ وَحْدِي؟ فَقُلْ لَهَا أَنْ تُسَاعِدَنِي. فَأَجَابَ يَسُوعُ وَقَالَ لَهَا: مَرْثَا، مَرْثَا، إِنَّكَ مُهْتَمَّةٌ وَمُضْطَرِبَةٌ فِي أُمُورٍ كَثِيرَةٍ، وَإِنَّمَا الحَاجَةُ إِلَى وَاحِدٍ. فَأَخْتَارَتْ مَرْيَمَ النَّصِيبَ الصَّالِحَ الَّذِي لَا يُنْرَعُ مِنْهَا. وَفِيمَا هُوَ يَتَكَلَّمُ بِهَذَا، رَفَعَتْ امْرَأَةٌ مِنَ الجَمْعِ صَوْتَهَا وَقَالَتْ لَهُ: طُوبَى لِلْبَطْنِ الَّذِي حَمَلَكَ وَالثَدَّيْنِ اللَّذَيْنِ رَضِعْتَهُمَا. فَقَالَ لَهَا: بَلْ طُوبَى لِلَّذِينَ يَسْمَعُونَ كَلِمَةَ اللهِ وَيَحْفَظُونَهَا.</p>

<p style="text-align: center;">MEGALYNARION OF THE FEAST IN TONE ONE</p>	<p style="text-align: center;">تعظيمه العيد بالحن الأول</p>
<p>All we the generations ever call thee blessed, the only Theotokos. The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.</p>	<p style="text-align: center;">جَمِيعُ الأَجْيَالِ تُعَظِّمُكَ يَا وَالِدَةَ الإِلهِ وَحَدَهَا. أَيُّهَا البَتُولُ الطَّاهِرَةُ، إِنَّ حُدُودَ الطَّبِيعَةِ قَدْ غُلِبَتْ فِيكَ، لِأَنَّ المَوْلِدَ بَتُولِيٍّ، والمَوْتُ قَدْ صَارَ عُرْبُوناً لِلْحَيَاةِ. فَيَا مَنْ هِيَ بَعْدَ الوِلَادَةِ بَتُولٌ وَبَعْدَ المَوْتِ حَيَّةٌ، يَا وَالِدَةَ الإِلهِ، أَنْتِ تُخَلِّصِينَ مِيرَاثَكَ دَائِماً.</p>
<p style="text-align: center;">KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT</p>	<p style="text-align: center;">كينونيكون (ترنيمه المناولة) للعيد بالحن الثامن</p>
<p>I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.</p>	<p style="text-align: center;">كَأَسِ الخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلِّلُوِيَا.</p>
<p>• <i>Post-Communion Hymn: "We have seen the true light."</i></p>	
<p style="text-align: center;">THE DISMISSAL</p>	<p style="text-align: center;">الختم</p>
<p>Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose Dormition and translation into the heavens we now celebrate—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>الكاهن: أَيُّهَا المَسِيحُ إِلَهُنَا الحَقِيقِي، بِشَفَاعَاتِ أُمَّكَ الكُلِّيَّةِ الطَّاهِرَةِ والبَرِيَّةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ نَذَارَ رُقَادِهَا وَانْتِقَالَهَا إِلَى السَّمَاءِ اليَوْمِ - وَبِقُدْرَةِ الصَّلِيبِ الكَرِيمِ المُخَيِّ؛ وَبَطَلَابَاتِ القُوَّاتِ السَّمَاوِيَّةِ المُكْرَمَةِ العَادِمَةِ الأَجْسَادِ؛ وَالنَّبِيِّ الكَرِيمِ السَّابِقِ المَجِيدِ يُوْحَنَّا المَعْمَدَانِ؛ وَالقَدِيسِيْنَ المُشْرِفِيْنَ الرُّسُلِ الجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الجَلِيلِ فِي القَدِيسِيْنَ يُوْحَنَّا الأَذْهَبِيِّ الفَمِّ رَئِيسِ أَسَاقِفَةِ القُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ؛ وَالقَدِيسِيْنَ المَجِيدِيْنَ الشُّهَدَاءِ المُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الأَبْرَارِ المُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالقَدِيسِ (فُلَان) شَفِيعِ هَذِهِ الكَنِيسَةِ المُقَدَّسَةِ؛ وَالقَدِيسِيْنَ الصَّدِيقِيْنَ يُوَاكِمِ وَحَنَّةَ جَدِّي المَسِيحِ الإِلهِ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا القَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ المَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p style="text-align: center;">الجوق: آمين.</p>

The God of the Bible

By Metropolitan Saba (Isper)

There are certain erroneous or distorted beliefs that are widespread among the faithful. In this brief note, I am concerned with the one that starts out from the basis of the Bible to erroneously state that the image of God in the Old Testament is not the same as in the New Testament. Some believe that God in the Old Testament is only a god of war, cruelty, violence and racism, while in the New Testament, He is only a god of love, forgiveness, mercy and kindness.

This erroneous belief is the result either of ignorance of the Old Testament, its interpretation, and its structure or of the influence of misconceptions similar to the approach of those critics of the Bible who attack it for reasons too numerous to refute here. In each case, the approach to the Bible is wrong because it is not a theological approach to a religious book. Many also arrive at erroneous conclusions because they do not understand the essence of inspiration in Christianity, or because they take a merely historical approach to the Bible.

In Christianity, divine inspiration has taken place over the course of a long pedagogical relationship of about eighteen and a half centuries. God inspired humankind with what He wanted to say through the historical events they experienced, speaking to them in their language and according to their understanding, gradually bringing them toward Him. The Bible is not a book of history, even though it uses history to speak theology.

By way of example and not exclusively, I will cite some verses of the Old Testament where God appears merciful, loving and forgiving:

“And the Lord passed before [Moses] and proclaimed, ‘The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin’” (Exodus 34:6-7; cf. Numbers 14:18, Deuteronomy 4:31, Psalm 86:5 and 108:4, Joel 2:13).

God says, “I drew them with gentle cords, with bands of love... I will not execute the fierceness of My anger... For I am God and not man, the Holy One in your midst; and I will not come with terror” (Hosea 11:4 and 9).

“But You are God, ready to pardon, gracious and merciful, slow to anger, abundant in kindness, and did not forsake them” (Nehemiah 9:17).

“The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all, and His tender mercies are over all His works” (Psalm 145:8-9).

And some verses of the New Testament show another face: “Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God” (Revelation 19:13-15).

“Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth’” (Matthew 22:13).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness” (Romans 1:18).

Christ says, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (Matthew 25:41).

“But woe to you, scribes and Pharisees, hypocrites” (Matthew 23:13).

These verses, and many others in both testaments, show us that relying on an individual verse in isolation from its context leads to misunderstanding, very often completely contrary to its intended meaning. Scriptural inspiration was, first of all, inspiration in action and not in writing. God intervened in the lives of people and then a group. He set their lives straight. He educated them. He disciplined them. He changed their way of thinking, revealing Himself to them to the degree that they could bear His light, until inspiration reached its apex with total divine disclosure in the person of Jesus Christ: “The Word became flesh and dwelt among us” (John 1:14).

God incarnate spent around thirty-three years on our earth teaching, preaching, guiding, saving and fulfilling the dispensation of salvation completely. He did not leave us a single sheet of paper written by His hand. Rather, He sent the Holy Spirit to His apostles and His Church. He inspired some of them to preserve in writing what He taught them by word and deed.

The writers of the Bible in both its testaments read their experience with God and came to understand it by the Holy Spirit not at the time of its happening, but afterwards. Then, they learned God’s intent and transmitted it to the faithful people.

How many times did Christ rebuke His disciples with harsh words because they did not understand what He meant? God is the same in both testaments. His true image becomes clear as He accompanies sinful humankind until it reaches the point of abandoning sin. Some find fault with the existence of sinful people (and what human is without sin?!) who played an important role in the history of salvation, but they forget that God accompanies sinners in order to save them from their sin. He has mercy on them with longsuffering until they repent and change. Dwelling on the sins that appear in the stories of people in the Bible is not important. The important thing is focusing on the

grace that changes and transforms these sinners.

God has undertaken—and continues to undertake—the task of saving humankind. The Bible came into existence for their salvation because they languished under sin and were enslaved to the devil.

It is also necessary to pay active attention to reading the texts, especially the Old Testament, in a manner consonant with their genre. That is, not reading narratives, poetry, stories, proverbs and wisdom literature all in the same way. Rather, give each genre its due. Poetry is not direct speech, like explicit commandments.

It is likewise very necessary to know that in the Old Testament especially, history was the theatre that God used to discipline humankind and to show them gradually through its events His pure divine image until it was completed in their eyes. The Bible very often uses historical events to give a religious—that is, theological—lesson.

Here is an example. The Book of Judges speaks of people playing an important role in trying times. It magnifies some of them, such as Samson, and attributes superhuman characteristics to them. All of this is with the intent of making it clear that God's hand, when it intervenes, reigns over all other powers. As for the theology intended by the recounting of events and wars that the judges waged, whether they really waged them as it appears or as it was preserved in the popular

memory, it is the following: When the people sin toward God, they break the covenant and God abandons them, handing them over to their enemies. The people become aware of their error and cry out to God, repenting and confessing, so God sends them a judge to save them from the oppression that has befallen them.

God is a father and a pedagogue. He is a lover and a judge. He is just and forgiving. He is kind and disciplining. He is powerful and tender. Does education not require firmness and intensity, suppleness and tenderness? To the degree that a person is course and crude and cruel, he benefits from firmness, just as he benefits from sternness. Love is God's essence. His power is the power of love.

As for the superficial teaching that is popular among us, which focuses only on mercy, love and forgiveness, it is incomplete because it does away with the teaching and rebuking face of God, which accompanies humankind until they reach the desired ideal.

Education's reliance in the past on fear, violence, and punishment and its excessive use of this style does not mean that the correct manner of education today should ignore other aspects, such as judgment, justice, and good or evil deeds that, respectively, cast man and all creation into heaven or hell.

May he who realizes his sins, is pained by them and sincerely walks in the way of repentance understand the meaning of the Bible and the essence of God's word, and may he have constant nourishment.

Originally published November 28, 2016.

رقاد سيدتنا المجيدة والدة الإله الفائقة القداسة والدائمة البتولية مريم

إن ما تسلّمته الكنيسة من الأخبار المتداولة من الآباء من قديم الزمان عن رقاد والدة الإله هو ما يأتي: إنه لما حان الزمن الذي سرّ فيه مخلصنا أن ينقل إليه والدته أرسل إليها ملاكًا قبل ذلك بثلاثة أيام ليخبرها بقرب انتقالها من هذه الحياة الزائلة إلى الحياة الأبدية المغبوبة.

فلما سمعت هي بذلك سعدت بسرعة إلى جبل الزيتون الذي كانت تذهب إليه كثيرًا للصلاة، وأدّت الشكر لله، ثم عادت راجعةً إلى بيتها وأخذت تهَيئ ما يقتضي للدفن.

وفيما هي على هذه الحال، اختطف الرسل سحبًا من أقاصي الأرض كلاً منهم من حيث كان يكرز بالبشارة، وأحضرتهم في وهلة واحدة إلى بيت والدة الإله، فأخبرتهم بسبب جمعهم بغتةً، وعزّتهم بمثابة أمّ عن الحزن الذي اعتراهم لا محالة، ثم رفعت يديها إلى السماء وتضرّعت من أجل سلامة العالم وباركت الرسل.

وأخيرًا اضطجعت على سريرها وجعلت جسدها على الهيئة التي شاءت وهكذا أسلمت روحها الفائقة القداسة في يدي ابنها وإلهها. أما الرسل فرفعوا السرير الذي كان عليه جسدها المتقبّل الإله بورع عظيم ومصاييح كثيرة مرتلين نشائد التجنيز، وحملوه إلى القبر. وكانت الملائكة إذ ذاك ترتل معهم من السماء مشيحين من أعلى من الشاروبيم.

وإذ تجاسر أحد اليهود حسدًا أن يمدّ يديه إلى ذلك السرير بوقاحة، ناله في الحال من لدن القضاء الإلهي ما كانت تستوجهه وقاحته من القصاص، فإنّ يديه الجريئين قُطعتا بضربة لم تُر.

ولما وصلوا إلى القرية التي تدعى الجسمانية، دفنوا هناك الجسد الفائق الطهارة، ينبوع الحياة بوقار عظيم. ثمّ في اليوم الثالث لدفنه اجتمعوا لتعزية بعضهم بعضًا.

ولما رفعوا جزء الرب يسوع المسيح من الخبز كعادتهم، ظهرت والدة الإله في الهواء قائلةً لهم "سلامّ لكم" وما يتلو ذلك من الكلام، فتبيّن الرسل من ذلك بأنّ والدة الإله انتقلت إلى السماء بالجسد.

هذا ما تسلّمته الكنيسة من الأخبار المتداولة من الآباء عن رقاد والدة الإله

وقد نُظمت كثيرًا منها تسابيح لتكون موضوعًا للورع، وهي ترتلها في مثل هذا اليوم تمجيدًا لأمّ إلهنا.

Parish News and Announcements

Upcoming Services:

- **Sunday September 10th 2023:** Feast of the Nativity of the Theotokos and Sunday before the Holy Cross
- **Sunday, September 24th 2023:** First Sunday of Luke
at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral located at
1714 13th Ave, Seattle, WA 98122

Sunday, August 27th - Divine Liturgy at Saint George in Portland, OR

If you happen to be in Oregon next weekend, join us at Saint George for the Divine Liturgy and their 34th Annual Festival; The church is located at 2101 NE 162nd Ave, Portland, OR 97230

Sunday, October 15 – Annual party – check flyer below and start reserving your spot!

We are in process to prepare for our Annual event on October 15! Looking for your involvement in all aspects of preparation, funding supplies, execution and buying and selling tickets. Please contact khourieh Nissrine 360.685.6288 and let her know how you would like to help!!

This event became a tradition of our church; thank you to those who made it a success year after year – looking forward to a very successful event this year; here’s the link to the reservation:

https://www.paypal.com/donate/?hosted_button_id=GQSVRJ377J65G

Thank you to Saint Nicholas Russian Parish for allowing us to host their lunch on Sunday. August 13th and thank you to Caroline and Jason Awad for your help.

It was great to interact, meet and serve our hosting parish loving members.

Financially we raised around \$1,000 for the event!

Property Maintenance First projects:

We want to start taking care of our property in preparation for the big renovation project! 2 small projects need to be done soon: Moss removal from the roof & Rodent removal from the crawling space

These projects cost \$2,000; please consider donating as much as you can towards them and reference “building maintenance” on the check memo or in your online donation memo. May Our Lady of Saydnaya reward and protect you and your families with any donation you give to start working on the church building. Amen

Stewardship plan 2023:

For 2023; the plan is to increase monthly stewardships to cover the mortgage in order to spare all the special events funds towards the building renovation project. **Please note that the tenant left at the end of June, any contribution helps.** We need an additional \$1,000 per month in stewardship; Moving to the new property is in your hands. Your engagement towards that goal is very appreciated. For any questions, please contact Fidaa or Abouna. Please consider donating through the link: <https://theotokosholynativity.com/donations> or by check.

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

OUR LADY OF SAYDNAYA'S
**6TH ANNUAL
FUNDRAISING EVENT**

**SUN OCT 15
6:00PM**

**6402 226TH ST SW
MOUNTLAKE TERRACE, WA 98043**

**LIVE ENTERTAINMENT, DINNER
RAFFLES & NON-HOSTED BAR**

MUSIC BY
NASEEM BAND

CUISINE BY



SCAN FOR TICKETS

PER PERSON \$75

UNDER 12 YEARS OLD \$20

QUESTIONS: (360) 685-6288