

# Holy Nativity of the Theotokos Antiochian Orthodox Mission

## Our Lady of Saydnaya

كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

Seattle, WA

*Diocese of the Northwest*

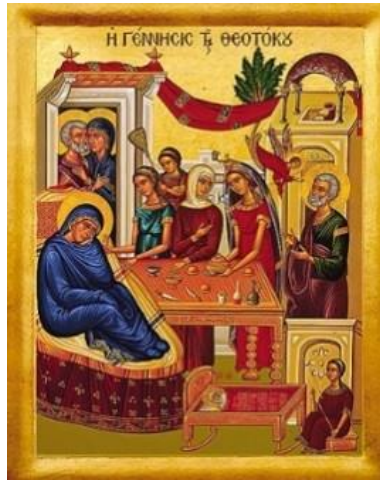
*Metropolitan Saba of New York and All North America*

July 23<sup>th</sup>, 2023

**Seventh Sunday after Pentecost**

**Feast of Glorious Prophet Elias**

الأحد السابع بعد العنصرة – عيد النبي إيلياس الغيور



**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, JULY 23, 2023; TONE 6 / EOTHINON 7****HIEROMARTYR PHOCAS, BISHOP OF SINOPE**

HIEROMARTYRS APOLLINARIS AND VITALIS, BISHOPS OF RAVENNA; MARTYR APOLLONIUS OF ROME;  
HOLY PROPHET EZEKIEL

<b>Priest:</b> 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.
<b>Choir:</b> Amen.	الجوقة: 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.	الكاهن: المَجْدُ لَكَ يَا إِلَهُنَا المَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ المُعَزِّي، رُوحَ الحَقِّ، الحَاضِرُ فِي كُلِّ مَكَانٍ وَالمَالِي الكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الحَيَاةِ، هَلُمَّ وَاسْكُنْ فِينَا، وَطَهِّرْنَا مِنْ كُلِّ نَدَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
<b>Reader:</b> Holy God, Holy Mighty, Holy Immortal: have mercy on us. ( <i>thrice</i> )	المرتل: قُدُّوسُ اللهُ، قُدُّوسُ القَوِيِّ، 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.	المَجْدُ لِلآبِ وَالمَبْنِيِّ وَالرُّوحِ القُدُّوسِ، 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 الثَّلَاثُ القُدُّوسِ اِرْحَمْنَا، يَا رَبِّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَن سَيِّئَاتِنَا، يَا قُدُّوسِ اطَّلِعْ وَاشْفِ امْرَأَتَنَا، 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.	المَجْدُ لِلآبِ وَالمَبْنِيِّ وَالرُّوحِ القُدُّوسِ، 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، لِيَتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الأَرْضِ، خُبِّرْنَا الجَوْهَرِيَّ اعْطِنَا اليَوْمَ، وَانْتَرِكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرِكُ 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.	الكاهن: لِأَنَّ لَكَ المُلْكُ وَالقُدْرَةُ وَالمَجْدُ، أَيُّهَا الآبُ وَالمَبْنِيُّ وَالرُّوحُ القُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Reader:</b> Amen.	القارئ: 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.	الكاهن: اِرْحَمْنَا يَا اللهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمْنَا.
<b>Choir:</b> Lord, have mercy. ( <i>thrice</i> )	الجوقة: يَا رَبِّ اِرْحَمْنَا. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
<b>Priest:</b> Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ المَسِيحِيِّينَ الحَسَنِيِّينَ العِبَادَةِ الأَرْتُوذُكْسِيِّينَ.
<b>Priest:</b> Again we pray for our father and metropolitan, N., (our bishop, N.,) and all our brotherhood in Christ.	الكاهن: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ أبِينَا وَمِتْرُوبُولِيَّتِنَا (فُلَان) وَرَئِيسِ كَهَنَتِنَا (فُلَان)، وَكُلِّ إِخْوَتِنَا فِي المَسِيحِ.

<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: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ نُزْسِلُ الْمَجْدَ أَيُّهَا الآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَبَ.
<b>Priest:</b> Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: الْمَجْدُ لِلثَّلَاوِثِ الْقُدُّوسِ، الْمُنْسَاوِي فِي الْجَوْهَرِ، الْمُخْيِي، غَيْرِ الْمُنْقَسِمِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	الجوقة: آمين.

<b>KATAVASIAE OF THE AKATHIST CANON IN TONE FOUR</b>	<b>كَطَافَاسِيَاةِ السَّيِّدَةِ بِاللَّحْنِ الرَّابِعِ</b>
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<b>Ode 1.</b> I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.	(الأولى) أَفْتَحُ فَمِي فَيَمْتَلِئُ رَوْحًا، وَأُبْدِي قَوْلًا فَايْضًا نَحْوَ الْأَمِّ الْمَلِكَةِ، وَأَطْهَرُ مُعَيِّدًا لِلْمَوْسِمِ بَابْتِهَاجٍ، وَأَتَرْتُمُ بِعَجَائِبِهَا مَسْرُورًا.
<b>Ode 4.</b> He who sits in clouds of glory upon the throne of Godhead, Jesus the Most High God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.	(الرابعة) إِنَّ يَسُوعَ الْفَائِقَ التَّالِيَهُ، الْجَالِسَ بِمَجْدٍ عَلَى سُدَّةِ اللاهوتِ، قَدْ وَرَدَ عَلَى سَحَابَةٍ خَفِيفَةٍ، وَخَلَّصَ بِقَبْضَتِهِ غَيْرِ الْفَاسِدَةِ الصَّارِخِينَ نَحْوَهُ: الْمَجْدُ لِقُدْرَتِكَ أَيُّهَا الْمَسِيحُ.
<b>Ode 6.</b> As we the Godly minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God whom she bore.	(السادسة) هَلُمُّوا أَيُّهَا الْمُتَأَلِّهُو الْعُقُولِ، لِنُصَفِّقَ بِالْأَيْدِي مُقِيمِينَ هَذَا الْعِيدَ الْإِلَهِيِّ الْكَلِّيِّ الْإِكْرَامِ، الَّذِي لَوْلَادَةِ الْإِلَهِ، وَنُمَجِّدِ الْإِلَهِ الَّذِي وُلِدَ مِنْهَا.
<i>We praise, we bless, and we worship the Lord.</i> <b>Ode 8.</b> The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: 'All ye works praise the Lord and magnify Him unto all ages.'	نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. (الثامنة) إِنَّ مَوْلِدَ الْإِلَهِ قَدْ حَفِظَ الْفَنِيَّةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينِنْدِ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرَافِهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبَّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَذْهَارِ.

<b>Deacon:</b> The Theotokos and Mother of the Light let us honor and magnify in song.	الشماس: لَوْلَادَةِ الْإِلَهِ وَأَمَّ النُّورِ بِالتَّسَابِيحِ نَكْرَمُ مُعْظَمِينَ.
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<b>MAGNIFICATIONS IN TONE FOUR</b>	<b>تَعْظِيمَاتُ بِاللَّحْنِ الرَّابِعِ</b>
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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.	تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي. اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بَعِيرِ قِيَّاسٍ مِنَ السَّرَافِيمِ، الَّتِي بَعِيرِ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، وَهِيَ حَقًّا وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعْظِمُ.
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>	لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَقُدُّوسَ اسْمُهُ، وَرَحْمَتُهُ إِلَى جِيلٍ فَجِيلٍ لِلَّذِينَ يَتَّقُونَهُ. (اللازمة)
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.	حَطَّ الْمُقْتَدِرِينَ عَنِ الْكِرَاسِيِّ وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِيَاعَ مِنْ الْخَيْرَاتِ، وَالْأَغْنِيَاءَ أَرْسَلَهُمْ فَارِغِينَ. (اللازمة)

<p><b>Ode 9.</b> Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of Bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: ‘Hail! All-blessed, pure, and ever-virgin Theotokos!’</p>	<p>(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحَ، وَطَبِيعَةُ الْعَقْلِيِّينَ غَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعًا، مُعَيَّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: اِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، الدَّائِمَةِ الْبَتُولِيَّةِ، وَالْكَلِيَّةِ الطُّوبَى.</p>
<p><b>THE LITTLE LITANY</b></p>	<p><b>الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</b></p>
<p><b>Deacon:</b> Again and again, in peace, let us pray to the Lord. <b>Choir:</b> Lord, have mercy. <b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace. <b>Choir:</b> Lord, have mercy. <b>Deacon:</b> Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God. <b>Choir:</b> To Thee, O Lord. <b>Priest:</b> For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. <b>Choir:</b> Amen.</p>	<p><b>الشماس:</b> أيضاً وأيضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. <b>الجوق:</b> يَا رَبُّ ارْحَمْنَا. <b>الشماس:</b> أَعِزُّدْ وَخَلِّصْ وَارْحَمْنَا وَاحْفَظْنَا يَا اللَّهُ بِبِنِعْمَتِكَ. <b>الجوق:</b> يَا رَبُّ ارْحَمْنَا. <b>الشماس:</b> بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْفَادِاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعْ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ. <b>الجوق:</b> لَكَ يَا رَبُّ. <b>الكاهن:</b> لِأَنَّكَ إِيَّاكَ تَسْبِّحُ كُلُّ قُوَّاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ الْمَجْدَ أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. <b>الجوق:</b> آمِينَ.</p>
<p>Holy is the Lord our God. (<i>thrice</i>) Exalt ye the Lord our God, and worship at His footstool, for He is holy.</p>	<p>قُدُّوسٌ هُوَ الرَّبُّ الْهَيْئًا. (ثَلَاثًا) إِرْفَعُوا الرَّبَّ الْهَيْئًا، وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّ الرَّبَّ الْهَيْئًا قُدُّوسٌ هُوَ.</p>
<p><b>THE SEVENTH EOTHINON DOXASTICON IN TONE SEVEN</b></p>	<p><b>نوكسا الإيوثينا السابعة بالحن السابع</b></p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit. Behold the dawn, and the rise of the day; why hast thou stood, O Mary, at the grave? And great darkness hath covered thy mind, and thou asked him: Where hath Jesus been placed? Yea, behold the Disciples, who hastened to the tomb, how they surmised His Resurrection from the coffin wrappings and the turban, and remembered what was said about Him in the books. Wherefore, we who believed through them, praise Thee with them, O Christ, Giver of life.</p>	<p>الْمَجْدُ لِلْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. هَا الْعَلَسُ وَالسَّحَرُ، فَلِمَاذَا وَقَفْتِ يَا مَرْيَمُ عِنْدَ الرَّمْسِ؟ وَقَدْ غَشِيَتْ عَقْلَكَ ظَلَامٌ كَثِيرٌ، وَمِنْهُ تَلْتَمِسِينَ أَيْنَ وُضِعَ يَسُوعُ؟ لَكِنْ أَنْظُرِي إِلَى التَّلَامِيذِ الَّذِينَ أَسْرَعُوا إِلَى اللَّحْدِ، كَيْفَ اسْتَدَلُّوا عَلَى قِيَامَتِهِ مِنَ الْعِمَامَةِ وَالْأَكْفَانِ، وَذَكَرُوا مَا قِيلَ عَنْهُ فِي الْكُتُبِ. لِذَلِكَ نَحْنُ الَّذِينَ آمَنَّا بِوَأَسِطَتِهِمْ، نُسَبِّحُكَ مَعَهُمْ أَيُّهَا الْمَسِيحُ الْوَاهِبُ الْحَيَاةَ.</p>
<p><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.</p>	<p>الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّيتَ بِوَأَسِطَةِ الْمُنْجَسِدِ مِنْكَ، وَآدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةَ بَادَتْ، وَحَوَاءَ انْعَقَّتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. لِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارِكٌ أَنْتَ أَيُّهَا الْمَسِيحُ الْهَيْئًا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.</p>

THE GREAT DOXOLOGY IN TONE SEVEN	الذوكصولوجيا الكبرى باللحن السابع
Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.	المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، المَجْدُ لِلَّهِ فِي العَلَاءِ، وَعَلَى الأَرْضِ السَّلَامُ، وَفِي النَّاسِ المَسْرَةَ.
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 المَلِكُ، السَّمَاوِيِّ، الإِلهُ، الأَبُ الضَّابِطُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحِ، وَيَا أَيُّهَا الرُّوحُ القُدُسُ.
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 الإِلهُ، يَا حَمَلَ اللهِ يَا ابْنَ الأَبِ، يَا رَافِعَ خَطِيئَةِ العَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا العَالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الجَالِسُ عَنِ يَمِينِ الأَبِ وارْحَمْنَا.
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 المَسِيحِ، فِي مَجْدِ اللهِ الأَبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أُبَارِكُكَ، وَأَسْبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أَيْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبِّ أَنْ نَحْفَظَ فِي هَذَا اليَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبِّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِنَكُنْ يَا رَبِّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَلْتَكِلُنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (thrice)	مُبَارَكٌ أَنْتَ يَا رَبِّ 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 رَبِّ مَلْجَأٌ كُنْتَ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبِّ ارْحَمْنِي وَأَشْفِ نَفْسِي لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبِّ 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.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us.	فَابْسِطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللهُ، قُدُّوسُ القَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Glory to the Father, and to the Son, and to the Holy Spirit.	المَجْدُ لِلأَبِ وَالإِبْنِ وَالرُّوحِ القُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللهُ، قُدُّوسُ القَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
TROPARION IN TONE FOUR	طُروبارية باللحن الرابع
Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by death destroyed death, He hath given us victory and Great Mercy.	اليَوْمَ صَارَ الخِلاصُ للعَالَمِ فَلنُسَبِّحِ الَّذِي قَامَ مِنَ القَبْرِ، عُنْصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ المَوْتَ بِالمَوْتِ، مَنَحَنَا الظَّفَرَ والرَّحْمَةَ العَظْمَى.

**DIVINE LITURGY** القداس الإلهي

**RESURRECTIONAL APOLYTIKION IN TONE SIX**

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

**أبوليتيكيون القيامة باللحن السادس**

إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرَمِيمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

**APOLYTIKION OF PROPHET ELIAS IN TONE FOUR**

The incarnate Angel, and the Prophets' summit and boast, \* the second forerunner of the coming of Christ our God, Elias, the glorious, \* from above sent down his grace upon Elisseus; \* he doth cast out sickness and doth also cleanse lepers; \* and unto all that honor him, he poureth forth streams of cures.

**أبوليتيكيون للنبي إيليا باللحن الرابع**

أَيُّهَا الْمَلَائِكَةُ بِالْجِسْمِ قَاعِدَةُ الْأَنْبِيَاءِ وَرُكْنُهُمْ، السَّابِقُ الثَّانِي لِحُضُورِ الْمَسِيحِ، إِيلِيَّاسُ الْمَجِيدُ الْمُوقَّرُ. لَقَدْ أُرْسِلْتَ النِّعْمَةَ مِنَ الْعُلَى لِأَلِيْشَعِ، لِيَطْرُدَ الْأَسْقَامَ وَيُطَهِّرَ الْبُرْصَ، لِذَا يُفِيضُ الْأَشْفِيَّةَ لِمُكْرَمِيهِ دَائِماً.

**APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR**

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

**طروبارية ميلاد والدة الإله باللحن الرابع**

مِيْلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ إِلَيْنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

**ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

**قنداق باللحن الثاني**

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيْطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَتَيْتِ صَالِحَةً، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطِّبْنَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.

**THE EPISTLE**

*O Lord, save Thy people and bless Thine inheritance.*

*Unto Thee, O Lord, will I cry, O my God!*

*The Reading from the Epistle of  
St. Paul to the Romans. (15:1-7)*

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on Me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

**الرسالة**

**حَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.**

**إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.**

**فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ.**

يَا إِخْوَةَ، يَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ وَهَنَ الضَّعْفَاءِ وَلَا نُرْضِي أَنْفُسَنَا. فَلْيُرْضِ كُلُّ وَاحِدٍ مِّنَّا قَرِيبَهُ لِلْخَيْرِ، لِأَجْلِ الْبُنْيَانِ. فَإِنَّ الْمَسِيحَ لَمْ يُرْضِ نَفْسَهُ، وَلَكِنْ كَمَا كُتِبَ "تَعْبِيرَاتُ مُعْبِرِيكَ وَقَعَتْ عَلَيَّ." لِأَنَّ كُلَّ مَا كُتِبَ مِنْ قَبْلُ، إِنَّمَا كُتِبَ لِتَعْلِيمِنَا، لِيَكُونَ لَنَا الرَّجَاءُ بِالصَّبْرِ وَبِنِعْمَةِ الْكُتُبِ. وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعَزِّيَةِ أَنْ تَكُونُوا مُتَّفَقِي الْأَرَءِ فِيمَا بَيْنَكُمْ، بِحَسَبِ الْمَسِيحِ يَسُوعَ. حَتَّى إِنَّكُمْ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ تَمَجِّدُونَ اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحَ. مِنْ أَجْلِ ذَلِكَ، فَلْيَتَّخِذْ بَعْضُكُمْ بَعْضاً كَمَا اتَّخَذَكُمُ الْمَسِيحُ لِمَجْدِ اللَّهِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ. (35-27:9)

في ذلك الزمان، فيما يسوع مُجْتَازًا، تَبِعَهُ أَعْمَيَانِ يَصِيحَانِ وَيَقُولَانِ: اِرْحَمْنَا يَا ابْنَ دَاوُدَ. فَلَمَّا دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْأَعْمَيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ، يَا رَبِّ. حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَأَيَّمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَاثْفَحَتْ أَعْيُنُهُمَا. فَاثْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْزَمُ أَحَدٌ. فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا. وَبَعَدَ خُرُوجِهِمَا، قَدَّمَا إِلَيْهِ أَحْرَسَ بِهِ شَيْطَانٌ. فَلَمَّا أَخْرَجَ الشَّيْطَانُ، تَكَلَّمَ الْأَحْرَسُ. فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَطْهَرُ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ. أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَأْسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ. وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلِّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

THE DISMISSAL

**Priest:** 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; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Phocas, bishop of Sinope; Hieromartyrs Apollinaris and Vitalis, bishops of Ravenna; Martyr Apollonius of Rome; and the Holy Prophet Ezekiel, 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.

الختم

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلِبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبْنَاءَ الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ النَّمِ رَأْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِ فَوْقَا أُسْقَفِ سِينُوبِيِّ؛ وَالشَّهِيدِينَ فِي الْكَهَنَةِ أَبُوْلُونَارِيْسِ وَفِتَالِي أُسْقَفِي رَافِينَا؛ وَالشَّهِيدِ أَبُوْلُونِيُوسِ الرُّومِيِّ؛ وَالْقَدِيسِ النَّبِيِّ حَزَقِيَالِ، الَّذِينَ نَقِيمُ تَذَكَرَهُمُ الْيَوْمَ وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.

**Priest:** Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا اِرْحَمْنَا وَخَلِّصْنَا.

**Choir:** Amen.

الجوقة: آمين.

**Spiritual Word:**

**The Blessing**

**By Metropolitan Saba (Isper)**

Father Dmitri Dudko (a Russian priest who was arrested and tortured with electric shocks in the late 1970s) tells the story of a seven-year-old girl who once came to a church asking for the sacrament of confession. Father Dmitri marveled at the little girl and asked to himself, “What sins does this angel have to confess?!” However, her attitude, which was revealed in her conversation with the priest, was very powerful and prompted her to shed tears of spiritual joy, stemming from the pain of the Cross and the hope of the Resurrection, at the same time. The sin she wanted to confess was having to wear the handkerchief of the atheist “Pioneers” organization (an obligatory school organization for children during communism in the Soviet Union) around her neck while she was in school. However, she remedied the situation by dipping the handkerchief in the holy water basin, which is in the church, before coming to the priest and asking his blessing to put the handkerchief around her neck. This child’s behavior indicates true, authentic, and ingrained Orthodox piety in her family. Otherwise, how could she do what she did, in light of the strict monitoring of the churches by the “Pioneers” during that period? Orthodox upbringing teaches us to seek the Church’s blessing before undertaking any important work. The true believer does not undertake any important action without prior blessing. This is an important tradition in the Orthodox Church. The relationship that binds believers to their spiritual fathers is a familial relationship in the spiritual sense. From here, the believer seeks the blessing of the Lord, which he finds in the blessing of his spiritual father. This protects the believer from deceptive pride and protects him from personal moods and pathological delusions. Self-reliance, on the spiritual path, exposes a person to fall into the trap of discretion, so he does what he inclines himself to do and what is in accordance with his mood and nature, even if it is harmful to him, whether he knows it or not. This discussion leads us to a little insight into our current spiritual reality. The relationship that is supposed to be established between the believers and their shepherds is a spiritual relationship that aims at the salvation of all. The shepherd’s main concern is the salvation of his flock, one by one. From this standpoint, he takes care of them with love, tenderness, and patience. Their salvation is before him at all times. For their salvation, the priest draws up his plan and guidance. He is a spiritual father, first and foremost. And if the world is reducing the Church to a social institution, and priests, to social workers, then the clergy and laity must correct this misperception.

The Church is a spiritual hospital and a ship of salvation. Following the example of her master, she seeks to heal the sick, feed the hungry, and do everything involved in what we call today the betterment of humanity and society. But, following the example of her master, she is also called, before anything else, to the salvation of souls, the forgiveness of sins, and the healing of souls and bodies. “Your sins are forgiven,” the Lord Jesus said to the paralytic before He healed Him of his physical infirmity (Mark 2:5). The true believer seeks God’s blessing through the Church before anything else. Acts of love are an embodiment of man’s total commitment and a visible expression of man’s spiritual salvation. But if the Church fixates on this visible level of expression, then it becomes an institution of this age, and it loses the ability to provide true consolation. By virtue of its formation, as the living Body of Christ, the Church is not an institution of this world, regardless of how highly it is viewed by society. Her calling is to return this world to the bosom of God, its Father, and to restore the lost Paradise. It is a place in which the Kingdom of Heaven must be experienced, through which Christ opens the Kingdom’s doors to humanity. Otherwise, it is anything but the Church of Christ. What is called social work today must be at the service of spiritual work, and not the other way around. The love for the sons and daughters of my flock, whom the Lord has entrusted to me—and my gratitude goes to Him—leads me to take care of them with all my strength and ability. My love for them and their salvation pushes me to provide what I can and what the Church can for their needs. Sometimes I may be able, and at other times, I may not; but their spiritual, moral, and psychological care is always within my ability. Believers are called, in turn, to live in the spirit of salvation and to help their spiritual fathers work for their salvation. One of the signs of deviation among us is that many people deal with the Church as a social place that provides them with human warmth. This is not wrong, but it is not sufficient. The Church is, first of all, a body aiming at the salvation of human beings and all Creation. Most believers want to keep the Church on the ground level. They do not rise to the level of the Gospel, and they do not want the Church to remind them of this lofty call. They are satisfied with the various social and humanitarian activities, believing that they have fulfilled in their lives the Gospel of Christ. Isn’t the clearest sign the decline in the practice of the sacrament of repentance and confession?

When St. John the Baptist sent some of his messengers to the Lord, asking Him, “Are you the One who comes, or are we waiting for another?” Jesus answered them, “Go back and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor are given good news. Blessed is he who does not lose faith in Me” (Matthew 11:5–7).

Many follow the path of salvation, but are there many eyes that see and ears that hear?

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## كلمة روحية:

### في الإنجيل

يطالعنا إنجيل هذا الأحد بآيتين صنعهما الرب يسوع المسيح الذي أتى إلى عالمنا المصاب بالعمى الروحي .  
والرب وحده هو القادر على إنارة العالم، وهو وحده يستطيع أن يعيد للعالم بصيرته الروحية، وهو القائل:  
"أنا هو نور العالم، من يتبعني فلا يمشي في الظلام، بل يكون له نور الحياة" (يو 8: 12).

الآية الأولى هي معجزة شفاء الأعميين :

"إرحمنا يا ابن داود" صرخةً مدويةً أطلقها شخصان مصابان بالعمى الجسديّ، قابلها سؤالٌ من الربّ، طبيب النفوس والأجساد:

"هل تؤمنان أنّي أقدر أن أفعل ذلك؟"

قد نستغرب سؤاله هذا، لا سيّما بعد أن سمعنا يصرخان أمام الجميع طالبين الرحمة من ابن داود، ملك الرحمة .

هل يحتاج الربّ إلى سؤال أو إلى تأكيد أكثر؟ الواقع أنّ الربّ يسأل لا من أجل نفسه، بل من أجل الرجلين والجموع .

البشر هم في حاجةٍ إلى التأكّد والتثبّت لا الله .

البشر كثيرًا ما ينادون حاكمًا أو زعيمًا أو سياسيًا، وربّما بعد قليلٍ يتحوّلون عنه إلى سواه .  
أمّا المسيح فلا يريد أن يكون أتباعه هكذا .

ما يريده الربّ هو أن يفتح عيوننا الروحية، وأن نبصره هو النور الحقيقيّ الآتي لينير كلّ إنسانٍ آتٍ إلى العالم.  
الآية الثانية هي آية شفاء الأخرس :

أخرسٌ به شيطانٌ، يُمثّل البشريّة التي سكنها، بسبب الخطيئة، شيطانٌ جعلها غير قادرةٍ أن تتحدّث مع خالقها،  
وأن تسبّحه وتشكره شكرًا دائمًا .

جاء السيّد، الكثير الرحمة والجزيل التحنّن، وطرد الشيطان فتحرّر الأخرس وتحرّر معه الناس وصار بإمكانهم  
أن يحمّدوا الله ويسبّحوه .

أمّا الفرّيسيّون، القادة العميان، فرأوا فيه رئيس الشياطين، لأنّ كبرياءهم أعمّت عيونهم وجعلتهم يضلّون عن  
الحقيقة .

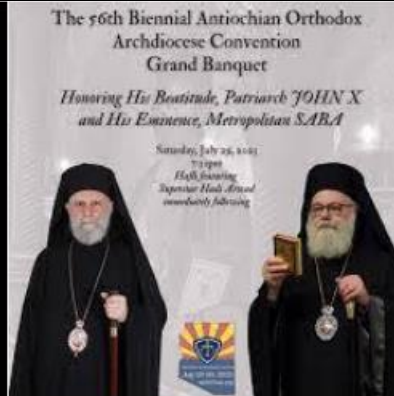
لم يكونوا عميان بصيرٍ بل كانوا عميان بصيرةٍ "يطلبون ما هو لأنفسهم لا ما هو ليسوع المسيح" (في 2: 21).  
أخيرًا، نرى أنّ يسوع كان يطوف المدن كلّها والقرى، يعلم ويكرز ويشفي، وهو ما انفكّ يعمل هذا، يفنقنا من  
العلی من أجل محبّته وتحنّنه وطول أناته، له المجد من الآن وإلى دهر الدهرين آمين.

## Parish News and Announcements

### Upcoming Services:

- **Sunday August 6<sup>th</sup> 2023:** Transfiguration of our Lord and Savior Jesus Christ
- **Sunday, August 20<sup>th</sup> 2023:** 11th Sunday of Matthew and Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary  
at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral located at  
**1714 13<sup>th</sup> Ave, Seattle, WA 98122**

**Wednesday, July 26<sup>th</sup> – Monday, 31<sup>st</sup>: Fr. Anastasios & family travel to Phoenix, Arizona (Desert Ridge) for Antiochian Orthodox Convention w/ Metropolitan SABA & Patriarch JOHN....**



**Save the date – Sunday, October 15 – Annual party**



### 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/>

