

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 9th, 2023

Fifth Sunday of Matthew

الأحد الخامس من متي



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 09, 2023; TONE 4 / EOTHINON 5
HIEROMARTYR PANKRATIOS, BISHOP OF TAORMINA IN SICILY

MARTYRS ANDREW AND PROBUS

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 وَالْمَالِيُ الْكُلِّ، كُنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَسَكُنْ فِينَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	المرتل: 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. 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 الْقُدُّوسِ اِرْحَمْنَا، يَا رَبِّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَن سَيِّئَاتِنَا، يَا قُدُّوسِ اطْلِعْ 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. 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، لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِّرْنَا الْجَوْهَرِيَّ اعْطِنَا الْيَوْمَ، وَانْتَرِكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرِكُ 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.
Reader: Amen.	القارئ: 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 وَارْحَمْنَا.
Choir: Lord, have mercy. (<i>thrice</i>)	الجوقة: يَا رَبِّ اِرْحَمْنَا. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
Priest: Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيِّينَ الْعِبَادَةِ الْأَرْتُودُكْسِيِّينَ.
Priest: Again we pray for our father and metropolitan, N., (our bishop, N.,) and all our brotherhood in Christ.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ أَبِيْنَا وَمِتْرُوبُولِيْتِنَا (فُلَان) وَرَبِّيْسِ كَهَنَتِنَا (فُلَان)، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
Priest: For thou art a merciful God and lovest mankind, and	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ نُرْسِلُ الْمَجْدَ أَيُّهَا

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.	الآبُ وَالابْنُ وَالرُّوحُ الْقُدُسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَبَ.
Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.	الكاهن: الْمَجْدُ لِلثَّلَاوِثِ الْقُدُوسِ، الْمُسَاوِي فِي الْجَوْهَرِ، الْمُخْيِي، غَيْرِ الْمُتَقَسِّمِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
KATAVASIAE OF THE AKATHIST CANON IN TONE FOUR	كُتَابَاسِيَاةِ السَّيِّدَةِ بِاللَّحْنِ الرَّابِعِ
Ode 1. 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 فَيَمْتَلِي رُوحًا، وَأَبْدِي قَوْلًا فَائِضًا نَحْوَ الْأَمِّ الْمَلِكَةِ، وَأُظْهِرُ مُعَيِّدًا لِلْمُؤَسِّمِ بِابْتِهَاجٍ، وَأَتَرْتَمُ بِعَجَائِبِهَا مَسْرُورًا.
Ode 4. 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 النَّالَةَ، الْجَالِسَ بِمَجْدٍ عَلَى سُدَّةِ الْلاهُوتِ، قَدْ وَرَدَ عَلَى سَحَابَةٍ خَفِيفَةٍ، وَخَلَّصَ بِقَبْضَتِهِ غَيْرِ الْفَاسِدَةِ الصَّارِحِينَ نَحْوَهُ: الْمَجْدُ لِقُدْرَتِكَ أَيُّهَا الْمَسِيحُ.
Ode 6. 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 الْمُتَأَلَّهُو الْعُقُولِ، لِنُصَفِّقَ بِالْأَيْدِي مُقِيمِينَ هَذَا الْعِيدَ الْإِلَهِيَّ الْكَلِّيَّ الْإِكْرَامَ، الَّذِي لَوْلَادَةِ الْإِلَهِ، وَنَمَجِّدِ الْإِلَهَ الَّذِي وُلِدَ مِنْهَا.
<i>We praise, we bless, and we worship the Lord.</i> Ode 8. 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 وَنَسُجُدُ لِلرَّبِّ. (الثامنة) إِنَّ مَوْلِدَ وَالِدَةِ الْإِلَهِ قَدْ حَفِظَ الْفَتِيَّةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينئِذٍ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرَهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبَّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَدْهَارِ.
Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.	الشَّمَّاسُ: لَوْلَادَةِ الْإِلَهِ وَأَمَّ النُّورِ بِالتَّسَابِيحِ نَكْرَمَ مُعْظَمِينَ.
MAGNIFICATIONS IN TONE FOUR	تَعْظِيمَاتُ بِاللَّحْنِ الرَّابِعِ
My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Refrain: 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 مُخَلِّصِي. اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بِغَيْرِ قِيَاسٍ مِنَ السَّارَافِيمِ، الَّتِي بِغَيْرِ فَسَادٍ وُلِدَتْ 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 وَقُدُوسَ 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 الْجِياعَ مِنَ الْخَيْرَاتِ، وَالْأَغْنِيَاءَ أَرْسَلَهُمْ فَارِغِينَ. (اللازمة)
Ode 9. Let all the earth-born mortals rejoice in the Spirit,	(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحِ،

<p>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>وَطَبِيعَةُ الْعَقْلِيِّينَ غَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعَا، مُعَيَّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: اِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، الدَّائِمَةِ الْبَتُولِيَّةِ، وَالْكَلْبِيَّةِ الطُّوبَى.</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 بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يَا رَبُّ ارْحَمْنَا. الشماس: أَعُضِدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ. الجوق: يَا رَبُّ ارْحَمْنَا. الشماس: بَعْدَ ذِكْرِنَا الْكَلْبِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرِيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعْ أَنْفُسَنَا وَبِعَضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ. الجوق: لَكَ يَا رَبُّ. الكاهن: لِأَنَّهُ إِيَّاكَ تَسْبِيحُ كُلُّ قُوَّاتِ السَّمَاوَاتِ، وَلَكَ يُرْسِلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. الجوق: 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 الْهِنَا. (ثَلَاثًا) إِرْفَعُوا الرَّبَّ الْهِنَا، وَاسْجُدُوا لِمَوْطِي قَدَمِيهِ، لِأَنَّ الرَّبَّ الْهِنَا قُدُّوسٌ هُوَ.</p>
<p>THE FIFTH EOTHINON DOXASTICON IN TONE FIVE</p>	<p>ذُوكْمَا الْإِيوثِينَا الْخَامِسَةُ بِاللَّحْنِ الْخَامِسِ</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit. How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.</p>	<p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. مَا أَعْجَبَ أَحْكَامَكَ الْحَكِيمَةَ أَيُّهَا الْمَسِيحُ، كَيْفَ مَنْحَتَ بُطْرُسَ أَنْ يَفْهَمَ قِيَامَتَكَ بِالْأَكْفَانِ وَخَدَهَا. وَأَمَّا لُوقَا وَكَلُوبَا فَخَاطَبْتَهُمَا مُرَافِقًا، وَإِذْ خَاطَبْتَهُمَا لَمْ تُظْهِرْ لَهُمَا نَفْسَكَ فِي الْحِينِ. وَلِذَلِكَ غَيَّرْتَ مِنْهُمَا، كَأَنَّكَ وَحْدَكَ غَرِيبٌ مِنْ أُورُشَلِيمَ، إِذْ لَمْ تَعْلَمْ مَا جَرَى فِيهَا أُخِيرًا. لَكِنْ بِمَا أَنَّكَ تُدَبِّرُ كُلَّ الْأَشْيَاءِ بِمَا يُوَافِقُ جِبَلَتَكَ، فَسَرَرْتَ لَهُمَا مَا نَطَقْتَ بِهِ الْأَنْبِيَاءُ عَنْكَ. وَعِنْدَ كَسْرِ الْخُبْزِ عَرَفَاكَ، بَعْدَ أَنْ كَانَتْ قُلُوبُهُمَا، قَبْلَ ذَلِكَ، مُلْتَهَبَةً إِلَى مَعْرِفَتِكَ. وَهُمَا لَمَّا اجْتَمَعَا بِالتَّلَامِيذِ، كَرَّرَا بِقِيَامَتِكَ عِلَانِيَةً، فَبِهَا ارْحَمْنَا.</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</p>	<p>الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِيَتْ بِوَسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا.</p>

our God, Who is thus well pleased, glory to Thee.	فَذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارِكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.
THE GREAT DOXOLOGY IN TONE FIVE	الذوكصولوجيا الكبرى باللحن الخامس
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 الْعَلَاءِ، 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 نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.
O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the Holy Spirit.	أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، الْإِلَهُ، الْأَبُّ الضَّابِطُ الْكُلِّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحَ، وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ.
O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.	أَيُّهَا الرَّبُّ الْإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْأَبِّ، 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 الْأَبِّ 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 الْأَبِّ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسْبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نَحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا تَكُنْ عَلَيْنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (<i>thrice</i>)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثَلَاثًا)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأُ كُنْتُمْ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّني 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.	لَأَنَّ 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. (<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 لِلْأَبِّ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
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.

<p style="text-align: center;">TROPARION IN TONE FOUR</p>	<p style="text-align: center;">طُروبَارِيَّةٌ بِاللَّحْنِ الرَّابِعِ</p>
<p>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.</p>	<p>اليَوْمَ صَارَ الْخِلَاصُ لِلْعَالَمِ فَلنُسَبِّحِ الَّذِي قَامَ مِنَ الْقَبْرِ، عُنُصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ الْمَوْتَ بِالْمَوْتِ، مَنَحَنَا الظَّفَرَ وَالرَّحْمَةَ الْعُظْمَى.</p>
<p style="text-align: center;">DIVINE LITURGY القُدَّاسُ الإِلَهِي</p>	
<p style="text-align: center;">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	<p style="text-align: center;">أَبُولِيْتِيْكِيُونُ الْقِيَامَةِ بِاللَّحْنِ الرَّابِعِ</p>
<p>Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.</p>	<p>إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّزَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَحِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p style="text-align: center;">APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	<p style="text-align: center;">طُروبَارِيَّةٌ مِيلَادِ وَالِدَةِ الإِلَهِ بِاللَّحْنِ الرَّابِعِ</p>
<p>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.</p>	<p>مِيلَادُكَ يَا وَالدَةَ الإِلَهَى، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِهْنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَهَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.</p>
<p style="text-align: center;">ORDINARY KONTAKION IN TONE TWO</p>	<p style="text-align: center;">قِنْدَاقٌ بِاللَّحْنِ الثَّانِي</p>
<p>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.</p>	<p>يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بَايْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلْبَةِ، يَا وَالدَةَ الإِلَهَى، الْمُنْتَشِفَةَ دَائِمًا بِمُكْرَمِيكَ.</p>
<p style="text-align: center;">THE EPISTLE</p>	<p style="text-align: center;">الرِّسَالَةُ</p>
<p style="text-align: center;"><i>How great are Thy works, O Lord! In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Romans. (10:1-10)</p> <p>Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The</p>	<p style="text-align: center;">مَا أَعْظَمَ أَعْمَالُكَ يَا رَبُّ! كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبَّ.</p> <p style="text-align: center;">فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ. (10-1:10)</p> <p>يَا إِخْوَةَ، إِنَّ مَسَرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ هِيَ لِلْخِلَاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ غَيْرَةَ لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بَرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يَثْبُتُوا بَرَّ أَنْفُسِهِمْ، لَمْ يَخْضَعُوا لِبَرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِبَرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَابِيَّةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ</p>

<p>word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.</p>	<p>قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَي كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرُرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ، وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.</p>
<p style="text-align: center;">THE GOSPEL</p>	<p style="text-align: center;">الإنجيل</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)</p> <p>At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, “What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?” Now a herd of many swine was feeding at some distance from them. And the demons begged Him, “If Thou castest us out, send us away into the herd of swine.” And He said to them, “Go.” So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.</p>	<p style="text-align: center;">فصلٌ شريفٌ من بشارةِ القديسِ متى الإنجيلي البشير والتلميذِ الطاهر. (1:9-28:8)</p> <p>في ذلكَ الزمانِ، لما أتى يسوعُ إلى كورةِ الجرجسيينَ استقبلَهُ مَجْنُونانِ خارجانِ مِنَ الْقُبُورِ، شَرِسانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلَيْنِ: "ما لنا وَلَكَ يا يسوعُ ابْنُ اللَّهِ؟ أَجِئْتَ إلَى هَهُنَا قَبْلَ الزَّمانِ لِنُعَذِّبَنَّا؟" وكانَ بَعِيداً مِنْهُمُ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرعى. فَأَحَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجُنَا، فَأُذِّنْ لَنَا أَنْ نَذْهَبَ إلى قَطِيعِ الخَنَازِيرِ." فَقَالَ لَهُمَ: "اذهبوا". فَخَرَجُوا وَذَهَبُوا إلى قَطِيعِ الخَنَازِيرِ. فإذا بِالقَطِيعِ كُلِّهِ قَدْ وَتَبَ عَنِ الْجُرْفِ إلى البَحْرِ وَماتَ في المِياهِ. أمَّا الرُّعاهُ فَهَرَبُوا وَمَضُوا إلى المَدِينَةِ، وأخْبَرُوا بِكُلِّ شَيْءٍ وبِأَمْرِ المَجْنُونِينَ. فَخَرَجَتِ المَدِينَةُ كُلُّهَا لِلقاءِ يَسُوعَ. ولما رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تَحُومِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَأَتَى إلى مَدِينَتِهِ.</p>
<p style="text-align: center;">THE DISMISSAL</p>	<p style="text-align: center;">الختم</p>
<p>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 <i>saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Pankratios, bishop of Taormina in Sicily; and Martyrs Andrew and Probus, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا المَسِيحُ الهُنَا الحَقِيقِي، يا مَنْ قامَ مِنْ بَينِ الأَمْوَاتِ، بِشَفَاعاتِ أُمَّكَ القَدِيسَةِ الكَلِيبَةِ الطَّاهِرَةِ والبَرِيبَةِ مِنْ كُلِّ عَيْبٍ، وبِقُدْرَةِ الصَّليبِ الكَرِيمِ المُخَيِّ، وبِطَلَباتِ القُوَّاتِ السَّماويَّةِ المُكْرَمَةِ العادِمَةِ الأَجْسادِ، والنَّبِيِّ الكَرِيمِ السابِقِ المَجِيدِ يوحَنَّا المَعْمَدانِ، والقَدِيسِينَ المُشْرِفِينَ الرُّسُلِ الجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الجَلِيلِ فِي القَدِيسِينَ يوحَنَّا الذَّهَبِيِّ القَمِ رَئيسِ أساقِفَةِ القُسطنطينيَّةِ، كاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ، والقَدِيسِينَ المَجِيدِينَ الشُّهَداءِ المُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبائنا الأَبْرارِ المُتَوَشِّحِينَ بِاللَّهِ، والقَدِيسِ (ة) (فُلانِ، فُلانة) شَفِيعِ(ة) وَحامِي(ة) هَذِهِ الرِّعيَّةِ المُقَدَّسَةِ؛ والقَدِيسِينَ الصِّدِّيقِينَ يواكِمِ وَحَنَّةَ جَدِّي المَسِيحِ الإِلهِ؛ والشَّهِيدِ فِي رُؤْساءِ الكَهَنَةِ بَنُكراتِيوسِ أسقفِ طَفَرُومنيَّةِ، والشَّهِيدِينَ إندراوسَ وَبرُوبِسَ، الَّذِينَ نُعَيمُ تَذْكارَهُمُ اليَوْمَ، وَجَمِيعِ قَدِيسِكَ، ارْحَمْنَا وَخَلِّصْنَا بِما أَنْتَ صالِحٌ 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 الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>Spiritual word:</p> <p style="text-align: center;">On Spiritual Struggle</p> <p style="text-align: center;"><i>By Metropolitan Saba (Isper)</i></p> <p>“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force” (Matt. 11:12).</p> <p>The meaning of this is that you do not enter the kingdom of heaven easily but through toil, work and exertion. You struggle in your studies in order to succeed and to obtain the diploma you desire. You struggle and sacrifice in order to build a cohesive family. And you struggle and fight to be victorious in the kingdom of heaven and to be worthy to be called a child of God. Struggle is a fundamental issue for the believer.</p> <p>In Christianity, the struggle is spiritual. Its field is the heart, and its weapons are faith, the word of God, and love for God and humankind. It is resistance against the forces of evil that are arrayed against us to make us evil. It is guarding the self from deviating towards anything that would make us prisoners to self-love. It is orienting our inner forces toward the love of God and humankind. The Christian struggles in order to cut off evil from within, not from others. So long as we have not triumphed over the evil that is within us, we will not be able to contribute to weakening it outside of ourselves. Just as evil spreads forces of evil in its surroundings, so also does good spread forces of good. Therefore, true cleansing is the cleansing of the self. From what? From every evil, malice, hypocrisy, pride, hatred, stinginess, selfishness, etc. “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,” says our Lord in the Gospel (Matt. 15:19).</p> <p>Entering the kingdom of heaven requires the faithful to struggle. It is not a matter of personal choice but rather a duty imposed by the need to resist the spiritual forces of evil dispersed throughout the world. The assault of these forces places us before two options: either we surrender to them and in turn become evil; or we resist them, relying on God’s grace which strengthens us, saying with the Apostle Paul, “I can do all things through Christ who strengthens me” (Phil. 4:13). The struggle intended here is resistance to these forces, starting with myself and within my own soul.</p> <p>The forces of evil attack us two ways: from the inside and from the outside.</p> <p>They attack us from the inside by stirring up our inward inclinations toward committing sin. They incite our inner forces to move contrary to what they were created to do. The emotion of anger, which is necessary for combatting evil, becomes an emotion directed against someone else who annoys me or who provokes my jealousy or antipathy. The evil one mobilizes inner forces and the outward means that incite them. A pornographic image may provoke thoughts of fornication in the mind, which are reflected in the nervous system. It stirs the body to seek to realize its lust. The presence of delicious food might provoke my desire to eat it or to over-indulge in it beyond the capacity of my stomach, despite my being full. In this way, successive assaults by the evil one use the senses to pressure the human soul to sin.</p> <p>Outward spiritual warfare, on the other hand, takes place through adversities, hardships, persecution, problems, obstacles and the like. Attacks come from the outside in order to prevent the believer from living his faith. Some of these attacks are open and some are hidden. The hidden ones are greater because they are more dangerous.</p> <p>When I am subject to direct pressure to deny my faith or to commit an obvious sin, I know that I am confronted with evil forces that want to push me along the path of transgression. It is easy for me to reject them and not to respond to their urging. If I fall, I know that I have sinned and I need true repentance. But the hidden warfare is more difficult because the believer is subjected to a danger that he does not realize and does not sense. He follows it without knowing that he is sinning. The danger of these sorts of attacks has grown in our current age.</p> <p>Various ideas, different lifestyles, and compromise with the world stream in from every direction. The words for vices change. Lying, for example, becomes “slyness”; hypocrisy becomes “politeness”; bad faith becomes “wisdom”; fornication becomes “the body’s needs”; and libertinism becomes “freedom.” Concepts are inverted and values are overthrown. The humble person becomes someone with a weak personality; the chaste person, someone unnatural; the thrifty, a miser; and the miser, conscientious. There are countless, innumerable</p>	

examples of this.

Our spiritual fathers speak of demonic warfare from the left side—that is, in secret or indirect. We are led along by this or cooperate with it without knowing. This is what our friends call “unknowing sins.” The reason for them in most cases is spiritual ignorance. A pharmacist, a committed believer, once asked me after a discussion about abortion, “What should I do to erase my many sins of helping those who asked for my assistance to abort and happily agreeing to their request, thinking that I was performing a good service?”

Knowledge of the self alone preserves us in upright struggle and provides us with the humility that brings down God’s grace, which, in turn, strengthens us and gives us victory over all the temptations of the evil one.

كلمة روحية:

في الإنجيل

حسب متى، نجد رواية مذهلة تكشف عن قوّة يسوع المسيح ورحمته .

يروى المقطع لقاء يسوع مع رجلين مسكونين من الشياطين في منطقة الجرجسيين .

كان هذان الرجلان يعانيان من عذاب شيطانيّ وتعذيب نفسيّ شديدين .

هذان الرجلان، المعدّبان بقوى شيطانيّة، يجدان نفسيهما يتحرّران بقوّة المسيح وسلطته، إذ يأمر الشياطين بالمغادرة ويسمح لها بدخول قطيع خنازير .

يسلّط هذا المقطع الضوء على الصراع الكونيّ بين الخير والشر، والذي يتجلّى في الصراع بين الربّ يسوع والقوى الشيطانيّة .

حضور الشياطين يشهد لحقيقة الحرب الروحيّة والطبيعة المتدهورة للبشريّة .

ومع ذلك، يكشف أيضًا عن سيادة المسيح على القوى كلّها، سواء أكانت دنيويّة أم فائقةً على العالم .

فالأرواح تعترف بسلطته وتطلب منه ألاّ يعذبها قبل وقته المحدّد .

بالفعل، يسمح يسوع لها بالدخول في الخنازير ويجعلها تهرب في النهاية وتغرق في البحر .

علاوة على ذلك، يؤكّد هذا المقطع على رحمة يسوع، حيث يمدّ يده بالشفاء والتحرير لأولئك الذين يعانون من الاستعباد الشيطانيّ .

من خلال منح الحرّيّة للرجلين المقيدّين من الشياطين، يُظهر يسوع مهمّته الفدائيّة لإطلاق سراح البشريّة من أشراك الخطيئة والشرّ .

يسوع جاء لينقذ البشريّة من القوى الشريرة وليعطي الحرّيّة للمستضعفين المنكسري القلوب .

كأتباع للمسيح، يذكّرنا هذا المقطع بأنّ يسوع هو الإله والفادي والقائد الروحيّ الذي ينتصر على الشرّ والأرواح الشريرة .

ويدعونا إلى الثقة في قوته وإلى أن نلتجئ إليه لنجد الشفاء والتحرّر من كلّ أشكال الظلمة والأذى الروحيّ، وإلى أن ندرك أنّه يسعى دومًا لتحريرنا من قيودنا الروحيّة الخاصّة، فنعترف به كمصدر التحرير الأخير . كما يشجّعنا على تمثين رحمته

للآخرين، وتقديم الأمل والشفاء إلى أولئك الذين ينحسرون بسلطة الظلام .

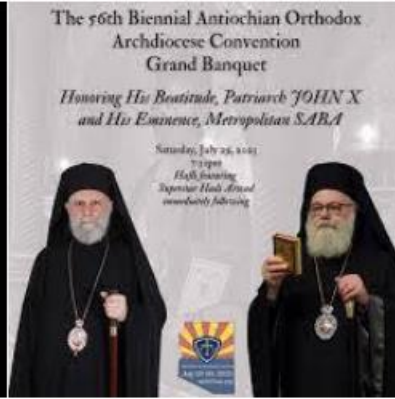
من خلال هذا كلّه، ندرك الحقائق اللاهوتيّة العميقة المتجسّدة في هذا المقطع الإنجيليّ، ممّا يلهمنا لاحتضان قوّة المسيح التحويليّة ومشاركتها مع العالم .

Parish News and Announcements

Upcoming Services:

- **Sunday July 23rd 2023:** Seventh Sunday After Pentecost – Feast of Glorious Prophet Elias
 - **Sunday August 6th 2023:** Transfiguration of our Lord and Savior Jesus Christ
 - **Sunday, August 20th 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 13th Ave, Seattle, WA 98122

Wednesday, July 26th – Monday, 31st: 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

SAVE THE DATE!



STAY TUNED TO LEARN ABOUT THIS UPCOMING 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/>