

## Our Lady of Saydnaya

كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

**Holy Nativity of the Theotokos Antiochian Orthodox Church  
Seattle, WA**

*Diocese of the Northwest*

*Metropolitan Saba of New York and All North America*

**October 22<sup>nd</sup>, 2023**

**Sixth Sunday of Luke – Feast of Saint Demetrius**

الأحد السادس من لوقا – عيد القديس ديميتريوس



**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, OCTOBER 22, 2023; TONE 3 / EOTHINON 9****AVERKIOS THE WONDERWORKER, BISHOP OF HIERAPOLIS**

THE SEVEN HOLY YOUTHS ("SEVEN SLEEPERS") MARTYRED IN EPHEBUS; BISHOP EULALIOS

<b>Priest:</b> Blessed is our God, always, now and ever, and unto the ages of ages.	<b>الكاهن:</b> تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	<b>الجوقة:</b> آمين.
<b>Priest:</b> Glory to Thee, our God, glory to Thee. O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.	<b>الكاهن:</b> الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُ الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
<b>Reader:</b> Holy God, Holy Mighty, Holy Immortal: have mercy on us. ( <i>thrice</i> )	<b>القارئ:</b> 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 الثَّلَاوِثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبُّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَن سَيِّئَاتِنَا، يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. ( <i>thrice</i> )	يَا رَبُّ اِرْحَمْ. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ 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 أَعْطِنَا الْيَوْمَ، وَانْتَرِكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرِكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي التَّجْرِبَةِ، لَكِنْ نَجِّنَا مِنَ الشَّرِيرِ.
<b>Priest:</b> For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	<b>الكاهن:</b> لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	<b>الجوقة:</b> آمين.

LITANY	الطَّلِبَةُ السَّلَامِيَّةُ
<b>Priest:</b> Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.	الكاهن: إِرْحَمْنَا يَا اللَّهُ بَعْظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمْ.
<b>Choir:</b> Lord, have mercy. ( <i>thrice</i> ) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
<b>Priest:</b> Again we pray for all pious and Orthodox Christians.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِي الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
<b>Priest:</b> Again we pray for our father and metropolitan, N., (our bishop, N.,) and all our brotherhood in Christ.	الكاهن: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ آبِينَا وَمِتْرُوبُولِيْتِنَا (فُلَان) وَرَبِّيسِ كَهَنَتِنَا (فُلَان)، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
<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 نُرْسَلُ الْمَجْدَ أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَب.
<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، الْمَتَسَاوِي فِي الْجَوْهَرِ، الْمُخَيِّي، 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>
<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 فَيَمْتَلِي رُوحاً، وَأَبْدِي قَوْلًا فَائِضاً نَحْوَ الْأُمِّ الْمَلِكَةِ، وَأَظْهَرُ مُعَيِّداً لِلْمَوْسِمِ بَابْتِهَاجٍ، وَأَتَرْتُمُ بَعَجَائِبِهَا مَسْرُوراً.
<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 الْلاهُوتِ، قَدْ وَرَدَ عَلَى سَحَابَةٍ خَفِيفَةٍ، وَخَلَّصَ بِقَبْضَتِهِ غَيْرَ الْفَاسِدَةِ الصَّارِحِينَ نَحْوَهُ: الْمَجْدُ لِقُدْرَتِكَ أَيُّهَا الْمَسِيحِ.
<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، لِنُصَفِّقْ بِالْأَيْدِي مُقِمِينَ هَذَا الْعِيدَ الْإِلَهِيَّ الْكَلْبِيِّ الْإِكْرَامِ، الَّذِي لُوَالِدَةِ الْإِلَهِ، وَنَمَجِّدُ الْإِلَهَ الَّذِي وُلِدَ مِنْهَا.

<p><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.’</p>	<p>نُسَبِّحُ وَنُبَارِكُ وَنَسُجُدُ لِلرَّبِّ.  <b>(الثامنة)</b> إِنَّ مَوْلِدَ وَالِدَةِ الْإِلَهِ قَدْ حَفِظَ الْفَتِيَّةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينِيذٍ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرِهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبِّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَذْهَارِ.</p>
<p><b>Deacon:</b> The Theotokos and Mother of the Light let us honor and magnify in song.</p>	<p><b>الشماس:</b> لوالدة الإله وأم النور بالتسابيح نكرم معظمين.</p>
<p><b>MAGNIFICATIONS IN TONE FOUR</b></p>	<p><b>تعظيمات باللحن الرابع</b></p>
<p>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.</p>	<p>تُعْظِمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.  <b>اللازمة:</b> يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بِغَيْرِ قِيَاسٍ مِنَ السَّارَافِيمِ، الَّتِي مِنْ دُونِ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا أَنْتَ وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعْظِمُ.</p>
<p>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. <b>(Refrain)</b></p>	<p>لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَقُدُوسَ اسْمُهُ، وَرَحْمَتُهُ إِلَى جِيلٍ فَجِيلٍ لِلَّذِينَ يَتَّقُونَهُ. <b>(اللازمة)</b></p>
<p>He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. <b>(Refrain)</b></p>	<p>حَطَّ الْمُقْتَدِرِينَ عَنِ الْكِرَاسِيِّ وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِيَاعَ مِنَ الْخَيْرَاتِ، وَالْأَغْنِيَاءَ أَرْسَلَهُمْ فَارِغِينَ. <b>(اللازمة)</b></p>
<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><b>(التاسعة)</b> كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحَ، وَطَبِيعَةُ الْعَقْلِيِّينَ غَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعًا، مُعَيَّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةَ، الدَّائِمَةَ الْبَتُولِيَّةَ، وَالْكَلْبِيَّةَ الطُّوبَى.</p>
<p><b>THE LITTLE LITANY</b></p>	<p><b>الطلبة السلامية الصغرى</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.</p>	<p><b>الشماس:</b> أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.  <b>الجوق:</b> يَا رَبُّ ارْحَمْنَا.  <b>الشماس:</b> أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.  <b>الجوق:</b> يَا رَبُّ ارْحَمْنَا.</p>

<p><b>Deacon:</b> Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p><b>Choir:</b> To Thee, O Lord.</p> <p><b>Priest:</b> For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p> <p><b>Choir:</b> Amen.</p>	<p><b>الشماس:</b> بعدَ ذِكْرِنَا الكَلِيَّةَ القَدَّاسَةَ، الطَاهِرَةَ، الفَائِقَةَ البَرَكَاتِ المَجِيدَةِ، سَيِّدَتَنَا وَاوَدَةَ الإِلهِ الدَائِمَةَ البَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ القَدِيسِينَ، لِنُوَدِّعُ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الإِلهِ.</p> <p><b>الجوق:</b> لَكَ يَا رَبِّ.</p> <p><b>الكاهن:</b> لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَاتِ السَّمَاوَاتِ، وَلَكَ يُرْسِلُونَ المَجْدَ أَيُّهَا الآبُ وَالإِبْنُ وَالرُّوحُ القُدُّوسُ، الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ .</p> <p><b>الجوق:</b> آمِينَ.</p>
<p>Holy is the Lord our God. (<i>thrice</i>)</p> <p>Exalt ye the Lord our God, and worship at His footstool, for He is holy.</p>	<p>قُدُّوسٌ هُوَ الرَّبُّ الإِلهُنا. (ثَلَاثًا)</p> <p>إِرْفَعُوا الرَّبَّ الإِلهُنا، وَاسْجُدُوا لِمَوْطِي قَدَمِيهِ، لِأَنَّ الرَّبَّ الإِلهُنا قُدُّوسٌ هُوَ.</p>
<p><b>THE NINTH EOTHINON DOXASTICON IN TONE FIVE</b></p>	<p><b>ذَوْكُصَا الإِيوُثِينَا التَّاسِعَةُ بِالْحَنِّ الخَامِسِ</b></p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i></p> <p>In the fullness of time, O Christ, thou didst appear among Thy beloved ones on the eve of the Sabbath, and didst confirm to them a wonder through a wonder, namely Thy Resurrection from the dead by Thine entrance while the doors were closed. But Thou didst fill the Disciples with joy, granting them the Holy Spirit, and didst bestow on them power to forgive sins. And as for Thomas, Thou didst not permit him to drown in the depths of faithlessness. Wherefore, grant us the knowledge of the truth, and forgiveness of sins, O compassionate Lord.</p>	<p>المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ القُدُّوسِ.</p> <p>عِنْدَ تَمَامِ الأَزْمِنَةِ أَيُّهَا المَسِيحُ، وَقَفْتَ بِأَحْبَابِكَ فِي عَشِيَّةِ السَّبُوتِ، وَحَقَّقْتَ لَهُمْ عَجَباً بَعْجَبٍ، أَيُّ قِيَامَتِكَ مِنْ بَيْنِ الأَمْوَاتِ، بِدُخُولِكَ وَالأَبْوَابِ مُغْلَقَةٍ. لَكِنَّكَ مَلَأْتَ التَّلَامِيذَ فَرِحاً، وَمَنَحْتَهُمْ رُوحاً قُدُّوساً، وَوَهَبْتَهُمْ سُلْطَانَ غُفْرَانِ الخَطَايَا. أَمَا تَوْمًا فَلَمْ تُهْمَلْهُ أَنْ يَغْرَقَ فِي عاصِفِ عَدَمِ الإِيمَانِ. لِذَلِكَ هَبْنَا مَعْرِفَةً حَقَّةً، وَغُفْرَانَ الزَّلَّاتِ، أَيُّهَا الرَّبُّ المُنْتَحِنِ.</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i></p> <p>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>الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ.</p> <p>أَنْتِ هِيَ الفَائِقَةُ عَلَى كُلِّ البَرَكَاتِ، يَا وَاوَدَةَ الإِلهِ العَذْرَاءِ، لِأَنَّ الجَحِيمَ قَدْ سُبِّيتَ بِوَاسِطَةِ المُنْتَجَسِدِ مِنْكَ، وَآدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءُ انْعَقَّتْ، وَالمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارِكٌ أَنْتِ أَيُّهَا المَسِيحُ الإِلهُنا، يَا مَنْ هَكَذَا سُرَّ، المَجْدُ لَكَ.</p>

THE GREAT DOXOLOGY IN TONE FIVE	الدوكصولوجيا الكُبرى بالحنِ الخامس
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 مُظَهِّرَ النورِ، المَجْدُ لِلَّهِ فِي العَالَمِ، وعلى الأَرْضِ السَّلَامُ، وفي 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 جَلالِ 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، الآبُ الضابِطُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يا يَسوعُ المَسِيحُ، ويا 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، يا حَمَلَ اللَّهِ يا ابْنَ الآبِ، يا رافِعَ خَطِيئَةِ العالَمِ ارْحَمْنَا، يا رافِعَ خَطايا العالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَصَرُّعَنَا أَيُّهَا الجالِسُ عَن يَمِينِ الآبِ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لأنَّكَ أَنْتَ وَحَدَكَ قُدُّوسٌ، أَنْتَ وَحَدَكَ الرَّبُّ يَسوعُ المَسِيحُ، في مَجْدِ اللَّهِ الآبِ، آمين.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	في كُلِّ يَوْمٍ أُبَارِكُكَ، وَأَسْبِحُ اسْمَكَ إلى الأَبَدِ، وإلى أَبَدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يا رَبُّ أَنْ نُحَفَظَ في هذا اليَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يا رَبُّ إلهَ آبائنا، وَمُسَبِّحٌ وَمُمَجَّدٌ اسْمُكَ إلى الأَبَدِ، آمين.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِتَكُنْ يا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكالِنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. ( <i>thrice</i> )	مُبَارَكٌ أَنْتَ يا 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.	يا رَبُّ مَلْجَأٌ كُنْتَ لَنَا في جيلٍ وجيلٍ، أنا قُلْتُ يا رَبُّ ارْحَمْنِي واشْفِ نَفْسِي لأنَّني قد خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يا رَبُّ إِلَيْكَ لَجأتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضائَكَ، لأنَّكَ أَنْتَ هُوَ إلهي.
For with Thee is the fountain of life; in Thy light shall we see light.	لأنَّ مِنْ قِبَلِكَ عَيْنَ الحِياةِ، وبنورِكَ نعاينُ النورَ.

O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. ( <i>thrice</i> )	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، 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.
<b>TROPARION IN TONE FOUR</b>	<b>طَرُوبَارِيَّةٌ بِاللَّحْنِ الرَّابِعِ</b>
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.	الْيَوْمَ صَارَ الْخَلَاصُ لِلْعَالَمِ فَلنَسَبِّحِ الَّذِي قَامَ مِنَ الْقَبْرِ، عُنُصَرَ حَيَاتِنَا، لِأَنَّهُ إِذْ قَدْ حَطَّمَ الْمَوْتَ بِالْمَوْتِ، مَنَحَنَا الظَّفَرَ وَالرَّحْمَةَ الْعُظْمَى.
<b>DIVINE LITURGY VARIABLES</b>	
<b>RESURRECTIONAL APOLYTIKION IN TONE THREE</b>	<b>أَبُولِيْتِيْكَوْنُ الْقِيَامَةِ بِاللَّحْنِ الثَّالِثِ</b>
Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.	لِنَفْرَحِ السَّمَاوِيَّاتُ وَنَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
<b>APOLYTIKION OF ST. JAMES THE “BROTHER OF GOD” IN TONE FOUR</b>	<b>أَبُولِيْتِيْكَوْنُ لِلْقُدَيْسِ يَعْقُوبَ أَخِ الرَّبِّ بِاللَّحْنِ الرَّابِعِ</b>
Since thou art a Disciple of the Lord, thou didst receive the Gospel, O righteous James. And since thou art a martyr thou art never rejected, and since thou art a brother of God, thou art privileged, and since thou art a High Priest, it is thy right to intercede. Wherefore, beseech thou Christ God to save our souls.	بِمَا أَنَّكَ تَلْمِيزُ لِلرَّبِّ قَبْلَتْ الْإِنْجِيلَ أَيُّهَا الصَّدِيقُ. وَبِمَا أَنَّكَ شَهِيدٌ لَكَ عِزْمٌ لَا يَنْثِي. وَبِمَا أَنَّكَ رَئِيسُ كَهَنَةِ لَكَ حَقُّ الشَّفَاعَةِ. فَاشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

<p><b>APOLYTIKION FOR ST. DEMETRIOS THE MYRRH-STREAMING IN TONE THREE</b></p>	<p>أبوليتيكيون للقديس ديميتريوس المفيض الطيب باللحن الثالث</p>
<p>A great champion hath the whole world found thee to be when in grave perils; for thou dost put to flight the heathen, O victorious one. As thou didst humble Lyaeus' arrogance and gavest boldness to Nestor in the stadium, thus, O holy Great Martyr Demetrios, do thou entreat Christ God that we be granted Great Mercy.</p>	<p>ان المسكونة قد وجدتك مُنجداً عظيماً في الشدائد وقاهرراً للأمم يا لابس الجهاد ، فكما انك حطمت تشامخ لهاوش، وفي الميدان شجعت نسطر. كذلك ايها القديس العظيم في الشهداء ديمتريوس توسل الى المسيح الإله أن يهب لنا الرحمة العظمى.</p>
<p><b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b></p>	<p>طروبارية ميلاد والدة الإله باللحن الرابع</p>
<p>Thy nativity, O Theotokos, has 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>ميلادك يا والدة الإله. بشر بالفرح كل المسكونة. لأنه منك أشرق شمس العدل المسيح إلهنا. فحل اللعنة ووهب البركة. وأبطل الموت ومنحنا حياة أبدية.</p>
<p><b>ORDINARY KONTAKION IN TONE TWO</b></p>	<p>قِنْدَاقِ بِاللْحَنِ 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>يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرَ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بِأَدْرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.</p>
<p><b>THE EPISTLE (For the Twentieth Sunday after Pentecost)</b></p>	<p>الرسالة (لأحد العشرين بعد العنصرة)</p>
<p><i>O chant unto our God, chant ye. Clap your hands, all ye nations.</i> <b>The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)</b> Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my</p>	<p>رَتَّلُوا لِإِلَهِنَا رَتَّلُوا. يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَةِ. يَا إِخْوَةٌ، أُعْلِمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ. لِأَنِّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ أَضْطَهْدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَدْمَرْتُهَا. وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ</p>



own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

اليهود على كثيرين من أتربي في جنسي، بكوني أوفر منهم غيرة على تقليدات آبائي. فلما ارتضى الله، الذي أفرزني من جوف أمي ودعاني بنعمته. أن يعلن ابنه في لأبشّر به بين الأمم، لساعتي لم أصغ إلى لحم ودم. ولا صعدت إلى أورشليم إلى الرسل الذين قبلي، بل انطلقت إلى ديار العرب، وبعد ذلك رجعت إلى دمشق. ثم إنني بعد ثلاث سنين، صعدت إلى أورشليم لأزور بطرس، فأقمت عنده خمسة عشر يوماً. ولم أر غيره من الرسل سوى يعقوب أخي الرب.

**THE GOSPEL**  
**(For the Sixth Sunday of Luke)**

**الإنجيل (للأحد السادس من لوقا)**

**The Reading from the Holy Gospel according to St. Luke. (8:26-39)**

**فصل شريف من بشارة القديس لوقا الإنجيلي  
البشير والتلميذ الطاهر.**

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So, He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the

في ذلك الزمان، أتى يسوع إلى كورة الجرجسيين، فاستقبله رجل من المدينة به شياطين منذ زمان طويل، ولم يكن يلبس ثوباً ولا يأوي إلى بيت، بل إلى القبور. فلما رأى يسوع، صاح وخر له، وقال بصوت عظيم: "ما لي ولك يا يسوع ابن الله العلي؟ أطلب إليك ألا تُعذّبني." فإنه أمر الروح النجس أن يخرج من الإنسان، لأنه كان قد اختطفه منذ زمان طويل، وكان يُربط بسلاسل، ويحبس بقيود، فيقطع الربط ويساق من الشيطان إلى البراري. فسأله يسوع قائلاً: "ما اسمك؟" فقال له: "لجيون"، لأن شياطين كثيرين كانوا قد دخلوا فيه. وطلبوا إليه أن لا يأمرهم بالذهاب إلى الهاوية. وكان هناك قطع خنازير كثيرة ترعى في الجبل. فطلبوا إليه أن يأذن لهم بالدخول فيها، فأذن لهم. فخرج

steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

الشَّيَاطِينُ مِنَ الْإِنْسَانِ، وَدَخَلُوا فِي الْخَنَازِيرِ .  
فَوَثَبَ الْقَطِيعُ عَنِ الْجُرْفِ إِلَى الْبُحَيْرَةِ فَاحْتَقَ .  
فَلَمَّا رَأَى الرُّعَاةُ مَا حَدَثَ، هَرَبُوا وَأَخْبَرُوا فِي  
الْمَدِينَةِ وَفِي الْحُقُولِ . فَخَرَجُوا لِيَرَوْا مَا حَدَثَ  
وَأَتُوا إِلَى يَسُوعَ، فَوَجَدُوا الْإِنْسَانَ الَّذِي خَرَجَتْ  
مِنْهُ الشَّيَاطِينُ جَالِسًا عِنْدَ قَدَمَيْ يَسُوعَ لَابِسًا  
صَحِيحَ الْعَقْلِ، فَخَافُوا . وَأَخْبَرَهُمُ النَّاضِرُونَ أَيْضًا  
كَيْفَ أُبْرِئَ الْمَجْنُونُ . فَسَأَلَهُ جَمِيعُ جُمْهُورِ كَوْرَةِ  
الْجَرِجَسِيِّينَ أَنْ يَنْصَرِفَ عَنْهُمْ لِأَنَّهُ اعْتَرَاهُمْ  
خَوْفٌ عَظِيمٌ . فَدَخَلَ السَّفِينَةَ وَرَجَعَ . فَسَأَلَهُ الرَّجُلُ  
الَّذِي خَرَجَتْ مِنْهُ الشَّيَاطِينُ أَنْ يَكُونَ مَعَهُ .  
فَصَرَفَهُ يَسُوعُ قَائِلًا: "إِرْجِعْ إِلَى بَيْتِكَ وَحَدِّثْ بِمَا  
صَنَعَ اللَّهُ إِلَيْكَ." فَذَهَبَ وَهُوَ يُنَادِي فِي الْمَدِينَةِ  
كُلِّهَا بِمَا صَنَعَ إِلَيْهِ يَسُوعَ .

### THE DISMISSAL

### الختم

May He Who rose from the dead, Christ **Priest:** 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 **Averkios the wonderworker, equal-to-the-Apostles and bishop of Hierapolis; the Seven Holy Youths ("Seven Sleepers") martyred in Ephesus**, whose memory we

الكاهن: أيها المسيح إلهنا الحقيقي، يا مَنْ قامَ مِنْ  
بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ  
مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛  
وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ  
الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا  
الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ  
بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ  
الرَّئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ  
الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ  
بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ  
(ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ  
الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ  
الإله، يُواكِمَ وَحَنَّةً؛ وَ الْقَدِيسِ الْمُعَادِلِ الرُّسُلِ

<p>celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>أَفِيرَكْيُوسَ الْعَجَائِبِي أُسْقِفِ هِيرَابُولِيسَ، وَالْفَتِيَّةِ السَّبْعَةِ الَّذِينَ فِي أْفُسُسَ، الَّذِينَ نَقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدَيْسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدَيْسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوقة: آمين.</p>

### Spiritual word:

#### **Saint Demetrius of Thessaloniki**

During the Middle Ages, he came to be revered as one of the most important Orthodox military saints, often paired with Saint George. His feast day is 26 October for Christians following the Gregorian calendar and 8 November for Christians following the Julian calendar.

The spelling “Demetrius” is a romanization of the ancient Greek pronunciation; the Byzantine and Modern Greek pronunciation is romanized as Dimitrios. See Demetrios for more on the etymology of the name.

In Russian, he is called Димитрий Солунский ([dimitri solunski] ‘Dimitri of Saloniki’) and was a patron saint of the ruling Rurikid family from the late 11th century on. Izyaslav I of Kiev (whose Christian name was Dimitry) founded the first East Slavic monastery dedicated to this saint. The name Dimitry is in common use.

The Bulgarian Orthodox Church and the Bulgarian people revere St. Demetrius on 26 October as *Димитровден* (Dimitrovden).

The Serbian Orthodox Church reveres St. Demetrius as *Mitar*, having a feast of *Mitrovdan* on 8 November. He is known in Lebanon as *Mar Dimitri* or *Mitri* for short, which is a common name among Christian Lebanese.

He is known in the Coptic Church as “St. Demetrius of Thessalonica”. He is venerated in the Coptic Church on 8 November.

The earliest written accounts of his life were compiled in the 9th century, although there are earlier images of him, and accounts from the 7th century of his miracles. The biographies have Demetrius as a young man of senatorial family who was run through with spears in around 306 AD in Thessaloniki, during the Christian persecutions of the emperor Diocletian or Galerius, which matches his depiction in the 7th century mosaics.

The origins of his veneration are obscure; the first evidence comes about 150 years after his martyrdom. Therefore some modern scholars question the historicity of the man.[1]

One theory is that his veneration was transferred from Sirmium when Thessaloniki replaced it as the main military base in the area in 441/442 AD. His very large church in Thessaloniki, the Hagios Demetrios, dates from the mid-5th century, so he clearly had a large following by then. Thessaloniki remained a centre of his veneration, and he is the patron saint of the city.

After the growth of his veneration as saint, the city of Thessaloniki suffered repeated attacks and sieges from the Slavic peoples who moved into the Balkans, and Demetrius was credited with

many miraculous interventions to defend the city. Hence later traditions about Demetrius regard him as a soldier in the Roman army, and he came to be regarded as an important military martyr. Unsurprisingly, he was extremely popular in the Middle Ages, and along with Saint George, was the patron of the Crusades.

Some scholars believe that for four centuries after his death, St. Demetrius had no physical relics, and in their place an unusual empty shrine called the "ciborium" was built inside *Hagios Demetrios*. What is currently purported as His remains subsequently appeared in Thessaloniki, but the local archbishop (John of Thessaloniki, 7th century) was publicly dismissive of their authenticity.[2] These are now also kept in Hagios Demetrios. According to believers, these relics were ascertained to be genuine after they started emitting a liquid and strong scented myrrh. This gave the saint the epithet "Myrovlētēs" (Greek: Μυροβλήτης, the Myrrh-streamer). This has been attested in modern times, as well, and the relics continually stream myrrh which has to be collected constantly in order to prevent the reliquary from overflowing. If ever visiting Hagios Demetrius church, one can see a sarcophagus that is worn down in several areas from the myrrh streaming from his relics.

Relics of St. Demetrius at the Aghios Demetrios Basilica in Thessaloniki.

### كلمة روحية:

### القلب الحجري

الشخص الذي يبني حائطاً مع محيطه لأنَّ البشَرَ خذلوهُ وتعلَّم دَرَسًا قاسِيًا، يَعتبر أنَّ الحياة ظَلَمَتَهُ فينغلقُ على ذاته آملاً ألاَّ يُجحف بحقِّه مرَّةً أُخرى .

ولكن ليس جيِّداً أن يكون الإنسانُ وحده (تكوين 2: 18)، لأنَّ الشَّرِكةَ مع الله تتجلَّى ضمن الجماعة، فحيثما اجتمعَ اثنانِ أو ثلاثة باسم الرَّبِّ فهناك يكون هو في وسطهم (متى 18: 20)؛

وأما باب التوبة فلا يفتِّح إلاَّ بالإقرار بأنَّ محبة الآخر ما زالت ناقصة، وبالتالي لم يكتمل الفرح (2 يوحنا 1: 12). القلب الحجريُّ بارد، ينعكس في عينٍ غابَ فيها بصيصُ نورٍ أو رجاء، ربَّما حتَّى إنطفاً فيه الروح .

القلب الحجريُّ مسرَّحٌ للأهواء، متروكٌ لرياح التجارب تعصِّف به من كلِّ صوب، فيطبَّع سلوك صاحبه بالشكِّ وعدم الثقة وسوء الظنِّ، لأنَّ المحبة التي "تُصدِّقُ كلَّ شيء، وترجو كلَّ شيء، وتصبِّر على كلِّ شيء" (1 كورنثوس 13: 7) قد غابت عنه .

القيامةُ حاصلةٌ بقبول الصَّليب، ومعه الرحمة والمغفرة، أي معذرة الذين "لا يعلمون ماذا يفعلون" (لوقا 23: 34)؛ هنا يتخسَّع المرءُ ويتعصَّر قلبه حسرةً، لا على حاله وحسب، بل على مسار الطبيعة الساقطة وهو معها، وكيف تبتعد في كلِّ مرَّة عن مُعطي الحياة .

في هذه اللحظة وعلى آخرِ زفر، توضع الروح بين يدي العليِّ، وينشقَّ حجاب الهيكل فتَمَلأ نعمة الربِّ هذا القلب الخاشع والمتواضع، فيتحوَّل من حجرٍ إلى نبع حياة.

يستتير القلب فينير من حوله، يرتفع مُتهللاً لأنَّ سكنى الله فيه جعلته عرشاً لضابط الكلِّ. يتحوَّل الكيان ويتقدَّس لأنَّ القلب النابض صارَ جيِّداً، والخلايا كلها به تتجدَّد، روحياً لمس أن الضيق هو باب الحياة، والتجربة هي لتمحيص الجوهر، والضيق هو بُرهان الصبر الذي منه يُقتنى الخلاص .

فالإيمان والمحبة رغم كلِّ سوء هما بشارة عملية في عالمٍ مادِّي يُريد أن يرى أن الله ما زال موجوداً .

## Parish News and Announcements

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

- **Sunday, November 5<sup>th</sup>:** Feast of the Archangel Michael and the other Bodiless Powers followed by a **40 days Memorial Service and Mercy meal for the repose of the soul of Elias Najem** (Joe Najem father)
- **Sunday, November 19<sup>th</sup>:** Ninth Sunday of Luke

**at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral located at 1714 13th Ave, Seattle, WA 98122**

### **Patriarchate of Antioch Canonizes Two New Saints:**

"Wondrous is God in His saints!" Psalm 67:36

On the first day of its fall session, Oct. 19, the Holy Synod of Antioch canonized two new saints, a father and son, and also added **St. Raphael of Brooklyn** to its calendar.

After years of deliberation and research, His Beatitude Patriarch John X of Antioch and All the East, along with the metropolitans of the Holy Synod, canonized two priests, **Fr. Nicholas Khasha and Fr. Habib Khasha**, who were martyred for the sake of the Orthodox Faith in 1917 and 1948, respectively.

**With their intercessions Lord have mercy on us and save us. Amen**

### **Patriarch John X Pledges Solidarity with Patriarchate of Jerusalem for Gaza:**

Patriarch John X: "We stand alongside our brothers and sisters in the Patriarchate of Jerusalem and denounce the sinful attack that occurred at the Church of St. Porphyrios in Gaza."

His Beatitude asked His Eminence Archbishop Christophoros of Amman, Jordan to convey his solidarity, love and condolences to Patriarch Theophilus III and to all the believers of the Church of Jerusalem, in his behalf and in behalf of the metropolitans of the Holy Synod of Antioch now meeting in Balamand, Lebanon.

Patriarch John affirmed that the Church of Antioch is praying for an end to this sinful aggression against Gaza.

**May the Lord have mercy on the souls of all the reposed in Gaza and grant peace**

### **October 15<sup>th</sup> Annual Party:**

Thank you to all parishioners and non-parishioners who contributed to the success of this event. The priest and community of the Three Holy Hierarchs Romanian church. The people who helped prepare, present and clean, who donated ingredients and supplies, who donated without attending, who donated at the event. Our vendors and sponsors who donated many raffle gifts. Nasseem Band, Ely Akl, Joe Khoury, Mario, Karen Atallah, Bara2a Photography and Fork Mediterranean Grill.

**May Our Lady of Saydnaya bestow her blessing on you and your families.**

**List of sponsors:** Lynnwood Mediterranean Market – Fork Mediterranean Grill - Goodies Mediterranean Market - Spiro's Pasta Restaurant – Soprano Antico Italian Restaurant – Phoenicia Restaurant west Seattle and Mr Hussein Hayek.

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