

Holy Nativity of the Theotokos Antiochian Orthodox Mission

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

Seattle, WA

Diocese of the Northwest

Metropolitan Joseph of New York and All North America

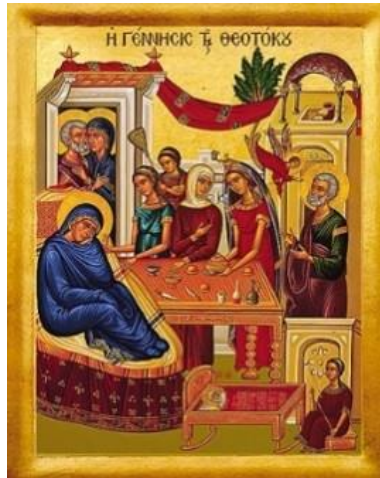
June 23rd, 2019

First Sunday after Pentecost

And all Saints Sunday

الأحد الأول بعد العنصرة

وأحد جميع القديسين



Fr. Anastasios Majdalani

Altar Boys: Toufic Majdalani, Theo Majdalani, George Saliba

Choir Director: Nissrine El Hamouche

Choir/Chanters: Kh. Nissrine, Sandra Serhan, Michel Mattar, Farizeh Louis

Ushers: Bishara Kharoufeh

Holy Bread baked by: Sandra Serhan, and Kh. Nissrine

Orthros on Sunday, June 23, 2019; Tone 8 / Eothinon 1

First Sunday after Pentecost: All Saints Sunday

Martyr Agrippina of Rome; Hieromartyrs Aristocles the Presbyter, Demetrios the Deacon, and Athanasius the Reader, of Cyprus

KATAVASIAS OF THE AKATHIST CANON IN TONE FOUR

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 فِيمَتَلِي رُوحاً، وَأُبْدِي قَوْلًا فَائِضاً نَحْوَ الْأُمِّ الْمَلِكَةِ، وَأُظْهِرُ مُعَيِّدًا لِلْمَوْسِمِ بَابْتِهَاجٍ، وَأَتَرْتُمُ 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 اللَّاهُوتِ، قَدْ وَزَدَ عَلَى سَحَابَةِ خَفِيفَةٍ، وَخَلَصَ بِقَبْضَتِهِ الْغَيْرِ الْفَاسِدَةَ 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 الْمُتَأَلِّهُوا الْعُقُولِ، لِنُصَفِّقْ بِالْأَيْدِي مُقِيمِينَ هَذَا الْعَيْدَ الْإِلَهِيَّ الْكَلْبِيِّ الْإِكْرَامِ، الَّذِي لِبِوَالِدَةِ الْإِلَهِ، وَنُمَجِّدِ الْإِلَهِ الَّذِي وُلِدَ مِنْهَا.
Ode 8. We praise, we bless, and we worship the Lord. 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.'	(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسُجُدُ لِلرَّبِّ. إِنَّ مَوْلِدَ وَالِدَةِ الْإِلَهِ قَدْ حَفِظَ الْفَتْيَةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينِيذٍ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرَافِهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبَّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَذْهَارِ.
Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.	الشَّمْسُ: لِبِوَالِدَةِ الْإِلَهِ وَأَمَّ النُّورِ بِالتَّسَابِيحِ نَكْرِمُ مُعْظَمِينَ.

MAGNIFICATIONS IN TONE FOUR

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 barest God the Word, and art truly Theotokos, we magnify thee.	تُعْظِمُ نَفْسِي الرَّبَّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي. الْلازِمَةُ: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بغيرِ قِيَاسٍ مِنَ السَّارَافِيمِ، يَا مَنْ بِدُونِ فَسَادٍ وَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا أَنْتِ وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعْظِمُ.
For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (Refrain)	لِأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أَمَتِهِ، فَهَا مِنْذُ الْآنَ تُطَوِّبُنِي جَمِيعُ لِأَجْيَالِ (اللازمة)
He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (Refrain)	صَنَعَ عِزًّا بِسَاعِدِهِ، وَشَتَّتَ الْمُتَكَبِّرِينَ بِذَهْنِ قُلُوبِهِمْ. (اللازمة)
Ode 9. 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!'	(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحِ، وَطَبِيعَةَ الْعَقْلِيِّينَ الْغَيْرِ الْهَيُولِيِّينَ فَلْيَتَحَنَّنْ مَعًا، مُعَيِّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، الدَّائِمَةَ الْبَتُولِيَّةِ، وَالْكَالِيَّةِ الطُّوبَى.

THE LITTLE LITANY

<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 Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God. Choir: To Thee, O Lord. Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Choir: Amen.</p>	<p>الشماس: أيضاً وأيضاً بسلام إلى الرب تطلب. الجوق: يا رب ارحم. الشماس: أعضد وحلص وارحم واحفظنا يا الله بنعمتك. الجوق: يا رب ارحم. الشماس: بعد ذكرنا الكليّة القداسة، الطاهرة، الفائقة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا ونعضدنا بعضاً وكلّ حياتنا للمسيح الإله. الجوق: لك يا رب. الكاهن: لأنه إياك تسيح كل قوأت السماوات، ولك يرسلون المجد أيتها الأب والإبن والروح القدس، الآن وكلّ أوانٍ وإلى دهر الدهرين. الجوق: آمين.</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>قدوس هو الرب الهنا. (ثلاثاً) إزفعا الرب الهنا، واسجدوا لموطي قدميه، لأن الرب الهنا قدوس هو.</p>

THE FIRST EOTHINON DOXASTICON IN TONE ONE

<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Verily, the Lord appeared to the Disciples going to the mountain for ascension from earthly things; and they worshipped Him and learned from Him the power given to Him in every place. And they were sent to every place under heaven to preach His Resurrection from the dead, and His translation to heaven, to whom He had promised, not lying, that He would be with them forever; for He is Christ God and the Savior of our souls.</p>	<p>المجد للأب والإبن والروح القدس. إن الرب قد حضر إلى التلاميذ الذاهبين إلى الجبل، للارتجاع عن الأرضيات، فسجدوا له، وتلقوا السلطان المعطى له في كل مكان. وأرسلوا إلى ما تحت السماء، ليكرزوا بالقيامة من بين الأموات، وبالنقلة إلى السماوات، الذين قد وعدهم، وهو غير كاذب، بأن يكون معهم إلى الأبد، المسيح الإله، ومخلص نفوسنا.</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>الآن وكلّ أوانٍ وإلى دهر الدهرين. آمين. أنت هي الفائقة على كل البركات، يا والدة الإله العذراء، لأنّ الجحيم قد سبيت بواسطة المتجسد منك، وآدم دعي ثانية، واللعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيننا. فلذلك نسيح هاتين: مبارك أنت أيها المسيح الهنا، يا من هكذا سرّ، المجد لك.</p>

THE GREAT DOXOLOGY IN TONE ONE

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 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، الإِلَهَ، الأَبَ الضَّاطِبُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحَ، وَيَا أَيُّهَا الرُّوحَ القُدُسَ.
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 الإِلَهَ، يَا حَمَلَ اللّهِ 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 عَنْ يَمِينِ الأَبِ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لأنَّكَ أَنْتَ وَحْدَكَ قُدُوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ المَسِيحَ، فِي مَجْدِ اللّهِ الأَبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أُبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أُنْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نُحَفَظَ 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 رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الأَبَدِ، آمِينَ.
Let Thy mercy, O Lord: be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَحْمِلُ إِتِكَالِنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (Thrice)	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 وَأشْفِ نَفْسِي لأنَّنِي 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، لأنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لأنَّ 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. (Thrice)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُوسَ اللّهِ، قُدُوسَ القَوِيِّ، قُدُوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
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.	قُدُوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُوسَ اللّهِ، قُدُوسَ القَوِيِّ، قُدُوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

إِذْ قُمْتَ يَا رَبُّ مِنَ الْقَبْرِ وَقَطَعْتَ رِبَاطَاتِ الْجَحِيمِ، غَلَبْتَ حُكُومَةَ
المَوْتِ، وَأَنْقَذْتَ الكُلَّ مِنْ فِخَاخِ العَدُوِّ. وَلَمَّا أَظْهَرْتَ ذَاتَكَ لِرُسُلِكَ،
أَرْسَلْتَهُمْ إِلَى الكِرَازَةِ، وَمَنَحْتَ بِهِمْ سَلَامَكَ لِلْمَسْكُونَةِ، يَا جَزِيلَ
الرَّحْمَةِ وَحَدَّكَ.

Divine Liturgy Variables on Sunday, June 23, 2019

Tone 8 / Eothinon 1

First Sunday after Pentecost: All Saints Sunday

Martyr Agrippina of Rome; Hieromartyrs Aristocles the Presbyter, Demetrios the Deacon, and Athanasius the Reader, of Cyprus

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّمَاسُ: مِنْ أَجْلِ المِثْرُوبُولِيَّتِ بُولُسَ وَالمِطْرَانَ يُوْحَنَّا وَفَكَ
أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:

APOLYTIKION OF THE RESURRECTION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ العُلُوِّ يَا مُتَحَنِّنٍ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الأَيَّامِ،
لِكَيْ تُعْتَقِنَا مِنَ الآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ المَجْدُ لَكَ.

APOLYTIKION OF ALL SAINTS IN TONE FOUR

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

أَيُّهَا المَسِيحُ الإِلَهُ، إِنَّ كَنِيْسَتَكَ مُتَسَرِّبَةً بِدِمَاءِ شُهَدَائِكَ الذِّينَ
فِي العَالَمِ كِبْرِيْفِيْرَةٍ وَأَرْجُوَانٍ، وَبِهِمْ تُتَادِيكَ قَائِلَةٌ: وَجْهَ رَأْفَتِكَ
لِشَعْبِكَ، وَامْنَحِ السَّلَامَ لِعَبِيدِكَ، وَهَبْ لِنُفُوسِنَا الرَّحْمَةَ
العُظْمَى.

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

مُبَارَكٌ أَنْتَ أَيُّهَا المَسِيحُ الإِلَهُ، يَا مَنْ أَظْهَرْتَ الصِّيَادِيْنَ غَزِيْرِي الحِكْمَةِ،
إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوْحَ القُدْسَ، وَبِهِمْ اصْطَدَدْتَ المَسْكُونَةَ، يَا مُحِبَّ البَشَرِ،
المَجْدُ لَكَ.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole world; for from thee hath dawned the Sun of Righteousness, Christ our God, annulling the curse and bestowing the blessing, abolishing death and granting us life everlasting

مِلاذِكِ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ
أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ الْهَنَاءُ، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ،
وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً

KONTAKION OF ALL SAINTS IN TONE EIGHT

(**The original melody**)

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.

أَيُّهَا الرَّبُّ الْبَارِيُّ الْخَلِيقَةَ، إِنَّ الْمَسْكُونَةَ تُقَدِّمُ لَكَ كَبَوَاكِيرِ
الطَّبِيعَةِ الشُّهَدَاءِ اللَّابِئِسِيِّ اللَّهِ. فَبِتَضَرُّعَاتِهِمْ أَحْفَظْ كَنِيستَكَ
فِي سَلَامٍ دَائِمٍ، مِنْ أَجْلِ وَالِدَةِ الْإِلَهِ يَا جَزِيلَ الرَّحْمَةِ.

EPISTLE OF ALL SAINTS SUNDAY

*God is wondrous in His saints.
In the churches, bless ye God.*

The Reading from Saint Paul's Letter to the Hebrews. (11:33-40; 12:1-2)

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated— of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

عَجِيبٌ هُوَ اللَّهُ فِي قَدِيسِيهِ،

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، إِنَّ الْقَدِيسِينَ، بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ،
وَنَالُوا الْمَوَاعِدَ، وَسَدَّوْا أَفْوَاهَ الْأَسْوَدِ. * وَأَطْفَأُوا حِدَّةَ النَّارِ وَنَجَّوْا
مِنْ حَذِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ،
وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. * وَأَخَذَتْ نِسَاءً أَمَوَاتَهُنَّ بِالْقِيَامَةِ،
وَعَدَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ
لِيَحْضُلُوا عَلَى قِيَامَةِ أَفْضَلِ. * وَآخَرُونَ ذَاقُوا الْهَزْءَ وَالْجَلْدَ
وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. * وَرَجِمُوا وَنُشِرُوا وَامْتَحِنُوا وَمَاتُوا بِحِدِّ
السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعَزٍ وَهُمْ مُعْزُوزُونَ مُضَائِقُونَ
مَجْهُودُونَ. * وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ، فَكَانُوا تَائِهِينَ فِي
الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. * فَهَوْلَاءِ كُلُّهُمْ
مَشْهُودًا لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ. * لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ
لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا. * فَتَحْنُ أَيْضًا إِذْ يُحْدِقُ
بِنَا مِثْلُ هَذِهِ السَّحَابَةِ مِنَ الشُّهُودِ فَلَنُلْقِ عَنَّا كُلَّ ثِقَلٍ وَكُلَّ
حَظِيئَةٍ مُحِيطَةٍ بِنَا، وَلِنَسَابِقَ بِالصَّبْرِ فِي الْجِهَادِ الَّذِي أَمَانَا،
* نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ وَمُكْمَلِهِ يَسُوعَ.

GOSPEL OF ALL SAINTS SUNDAY

The Reading of the Holy Gospel according to
St. Matthew. (10:32-33, 37-38; 19:27-30)

The Lord said to his disciples, "Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven." "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for my name's sake, will receive a hundred-fold, and inherit eternal life. But many that are first will be last, and the last first."

فصلٌ شريفٌ من بشارة القديس متى الإنجيليِّ البشيرِ
والتلميذ الطاهر.

قال الربُّ لتلاميذه، كُلُّ مَنْ يَعْتَرِفُ بِي قُدَّامَ النَّاسِ، أَعْتَرِفُ أَنَا بِهِ قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ. * وَمَنْ يُنْكِرُنِي قُدَّامَ النَّاسِ، أَنْكِرُهُ أَنَا قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ. * مَنْ أَحَبَّ أَبًا أَوْ أُمَّأً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي، وَمَنْ أَحَبَّ ابْنًا أَوْ بِنْتًا أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي. * وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي فَلَا يَسْتَحِقُّنِي. * فَأَجَابَ بُطْرُسُ وَقَالَ لَهُ: هُوَذَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ، فَمَاذَا يَكُونُ لَنَا؟ * فَقَالَ لَهُمْ يَسُوعُ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي جِيلِ التَّجْدِيدِ، مَتَى جَلَسَ ابْنُ الْبَشَرِ عَلَى كُرْسِيِّ مَجْدِهِ، تَجْلِسُونَ أَنْتُمْ أَيْضًا عَلَى اثْنَيْ عَشَرَ كُرْسِيًّا تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ. * وَكُلُّ مَنْ تَرَكَ بُيُوتًا أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ أَبًا أَوْ أُمَّأً أَوْ امْرَأَةً أَوْ أَوْلَادًا أَوْ حُقُولًا مِنْ أَجْلِ اسْمِي، يَأْخُذُ مِئَةَ ضِعْفٍ، وَيَرِثُ الْحَيَاةَ الْأَبَدِيَّةَ. * وَكَثِيرُونَ أَوْلُونَ يَكُونُونَ آخِرِينَ، وَآخِرُونَ يَكُونُونَ أَوْلِينَ.

KOINONIKON (COMMUNION HYMN) OF ALL SAINTS IN TONE EIGHT

Rejoice in the Lord, O ye righteous; praise is meet for
the upright. Alleluia.

ابتهجوا أيُّها الصِّدِّيقُونَ بِالرَّبِّ. لِلْمُسْتَقِيمِينَ يَنْبَغِي السُّبُّوح.
هَلِّلُويا.

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 Martyr Agrippina of Rome; and Hieromartyrs Aristocles the Presbyter, Demetrios the Deacon, and Athanasius the Reader, of Cyprus — and of all the saints of all ages who are well-pleasing to God, whose memory we celebrate today — have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

كلمة روحية

معمودية الروح

كان الرسل مجتمعين في العلية خوفا من اليهود وكان اليوم الخمسين بعد الفصح. وإذا بعاصفة غريبة تهبّ في العلية المغلقة. الله يرسل روحه بشكل لسان نارٍ على كل تلميذ. جاءت العاصفة، وكانوا روحًا واحدًا، فصاروا هم بدورهم عاصفة، دخلوا في عصر النار، في اللهب الإلهي حيث الكلمة محيية.

لما حلّ الروح القدس على التلاميذ أصبحوا هم أيضًا أناسًا يحركهم الروح وكأنهم روح الله في الكون. أي أنهم استطاعوا في ذلك اليوم أن يعيشوا المسيح بحيث اتحدوا به اتحادا كليًا. صاروا نارًا تضيء فانطلقوا إلى أقطار المسكونة حاملين في أجسادهم نورًا ونارا.

دعوة العنصرة لنا هي في هذا: كلام المسيح مكتوب، ولكن لا بدّ له أن ينتقل إلى كل نفس نارا ونورا. لا بد لمياه المعمودية التي بها اعتمدنا أن تصبح في كل منا نارا تضيء. لا بد للمسيح أن يحولنا إليه بروحه المحيي، فيصبح هو فينا حياة شخصية، ونصبح نحن «رسالة المسيح... مكتوبة لا بحبر بل بروح الله الحيّ. لا في ألواح حجرية بل في ألواح قلب لحمية» (2كورنثوس 3: 3). هكذا يصبح الإله الخالق إلهي أنا.

الروح القدس هو ذلك الأفتنوم، ذلك الوجه الذي يجعل كلام الإنجيل ذا نسمة، كلاما محرّكا، كلاما مُحَيِّيا، والمسيح لا يبقى مُخَلَّص العالم فقط ولكنه يصبح مُخَلَّصي أنا.

الانتقال من الإله الكوني الذي يقول به الفلاسفة إلى إله يُواجهني وأواجهه، صاحب كلام يُحرّك قلبي فيصبح قلبي مقرّ الله. الوجه الذي يفعل كل ذلك هو الروح القدس.

كل منا بحاجة إلى أن يصبح المسيحُ مسيحه، ورب العالم ربّه. كل منّا بحاجة إلى ان يبطل اعتقاده في إله يسكن السماء فقط، فينتقل إلى إيمان بإله يسكن في قلوب الناس. القلب وحده هو السماء. كل منا يستطيع أن يصبح إنسانا إلهيا، أن ينير الآخرين بنور المسيح. إن أسلم هو للمسيح تربّع المسيح وحده في قلبه.

صلاتنا اليوم (أي صلاة السجدة) صلاة توبة، صلاة تحوّل إلى المسيح، صلاة عودة إلى بيت الأب، صلاة التماس للروح المحيي. والروح يأتي، يأتي لأنه يحب، لأنه هو الذي يقذف الصلوات في نفوسنا. صلواتنا كلها تبقى مجرد كلمات إن لم يقذفها الروح إلى نفوسنا فتحيا وتصبح قطرات من كلمات الله في نفوس حيّة.

الله فينا. هذا هو الروح القدس. الروح ينزل إلينا ويلتحم بنفوسنا ويُصوّر المسيح فينا فتحبل كل نفس بالمسيح وتلده في الأرض ربّا ومُخَلَّصا.

Spiritual Word

Man's soul is like a tangled ball of yarn

"These experiences are to be thrown out, but am I holding onto them?"

To set the stage, I offer a scenario from our childhood years. A ball of yarn gets left somewhere. The kittens find it and play with it all night, leaving a great part of it in tangles. Probably it's futile and a waste of time – and I don't know if it gains anyone anything– to try to straighten out the tangled ball of yarn. Perhaps the smartest thing would be for someone to cut off the knotted part and to toss it out. Similarly, we have many things within us, which we feel to be mixed up, tangled, and without resolution.

And certainly, it takes a lot less time for us to get enmeshed in things, than it does for us to let things go. This is not able to be done by a psychologist, or psychiatrist. And even one wants to –he can't. That is, unless he leaves his psychiatry and psychology. Certainly, he'll have an opinion, and will proceed from this in order to make a diagnosis, but afterwards he'll need to operate as a theologian, as one of God's faithful, one who knows the Gospel, the techniques of spiritual warfare, and of the spiritual life.

But who dares to say this?

As a psychologist, or a psychiatrist, one is simply not able to see things otherwise: instead, he considers them based on the science he follows, and will become preoccupied with how to untangle the matted ball of yarn. And yet, it's best to cut away and toss away the tangled part. Things that are confused within us are very similar to this. Such things offer a good opportunity, when they have become so confused, for us to see that they're for tossing. Otherwise, if they hadn't become so mixed up, maybe we wouldn't realize this. Yet, now that they are in such a tangled mess, this helps us to better understand what these things are, and to say: "These are for tossing, and I've been holding onto them for all this time."

That's all good and fine, but who will throw them away? Who will dare to toss them out? The one who believes in God, who makes the decision to give himself to –and to be grafted into –Christ, wanting Christ to live within him, and to govern him. It is he who will dare to –will find the courage to– let go of them. Otherwise, the person will struggle to hold onto these things, and because they are confused, he will find, it takes everything just to cope with them. And while it is true that many times psychiatrists and psychologists clear certain things up, this is not always the case. Beyond the fact, however, that they offer a certain relief to man, bring him a certain normalcy, if we look at the issue with spiritual eyes, man is not benefited. We could even say that many times, psychiatrists and psychologists operate as though they're simply making work for themselves.

Parish News & Announcements

2019 Stewardship:

What does it mean to be a Steward of the parish?

Membership in the Orthodox Church begins at baptism (Chrismation for some) and continues throughout our life. We are united with Christ through the sacraments, or mysteries, of the Church and through our faithful offering of our entire selves to Jesus Christ. Our Archdiocese requires each parish to distinguish between voting members and non-voting members. A voting member is over 18 years of age and turns in a signed stewardship commitment card, committing a portion of time, talent and treasure to the Church. The Archdiocese also requires the voting member to remain current through the year on their commitments. Keep in mind that true membership in the Body of Christ involves living according to His word and within the Church.

To donate from distance and support the Mission you can use paypal on the church website <https://www.theotokosholynativity.com/> or make a check payable to "Holy Nativity of the Theotokos Antiochian Orthodox Mission of Seattle" and mail it to 23502 Edmonds Way Apt B201, Edmonds, WA 98026

Our first quarter financial update:

Balance as of 1/1/2019	\$16,910.38
First quarter of 2019	
Revenue	\$5,710.00
Expenses	\$1,899.96
Net Income	\$3,810.04
Balance as of 3/31/2019	\$20,720.42

For more details contact our treasurer Fidaa Maalouf fidaa2005@gmail.com

Church Website

With the grace of God, our church website is now online, please visit the site regularly to read about the church news, upcoming events important announcements, and find links and articles about Christian Catechism. You can also make your stewardship/church donations thru PayPal on the site too. <https://www.theotokosholynativity.com/>

Sunday School

Our Sunday School program is active now; **classes are held after communion (2:30 PM) for kids (under 12) and after liturgy for youth**, we are seeking volunteers from the parish to teach.

Please contact Father Anastasios at (425) 426-7334 if you are willing to help or to register your kids.

Help Needed

Putting on a liturgy takes a lot of effort from many people, Abouna, khourieh, the Parish Council and the Myrrh-bearing Women work hard to get the services and events organized....

We need your help too; there is a lot of setup before the service, and teardown and cleanup after, we need some to come early and others to stay late to help.

Congratulations

With great pride we announce the graduation of our beloved Amira and Shadi (Michel & Magda Mattar children), Samir (Bishara & Diane Kharoufeh's son), Aziz and Natania (Habib Serhan children) and all those we have missed. Also we congratulate the Mattar's for the birth of granddaughter Linea – May God protect them and grant them a wonderful, faithful and healthy future.

Upcoming Event

Our annual Feast name party is approaching, book your calendars for **Sunday, September 15**. More details to be announced soon.

Second Fundraiser of 2019

We had another successful well attended fundraiser Sunday June 9th, Thank you for all that joined us, volunteered, danced and sang. Special THANK YOU to Moussa El Moussa, owner of **Gyros House** for his generosity in donating the main food for the event, Oussama Al Khalili for entertaining us with the karaoke, Akram as usual for the music and photography. Also the Myrrh-Bearing ladies and parish council who worked hard to make this event a success.

Checkout the pictures on our website: <https://www.facebook.com/groups/474907199547143/>

Parish Council Meeting

Meeting scheduled for Friday July 5th @ 7:30PM

Myrrh-bearing Women Meeting

Meeting scheduled for Sunday July 7th after the service

Upcoming Services (Sundays 12:30 PM – Matins, 1:00 PM – Liturgy)

July 7th Sunday of the Fathers of the 6th Ecumenical Council
July 21st Holy Prophet Elias Feast
August 4th Fore feast of the Holy Transfiguration (Holy Theotokos Fast period)

Location: *(Additional paid parking available behind the church at:13 E. Olive St, Seattle, WA 98122)*
St John Maximovitch chapel -- (back building of St Nicholas Russian Orthodox Cathedral)
1714 13th Ave, Seattle, WA 98122

Welcome

We welcome our visitors and invite them to join us for social hour after the liturgy.
If you wish to be on our regular e-mail list, reach out to a council member or Abouna Majdalani, or send email to: HolyNativityofTheTheotokosWA@hotmail.com

You can always follow the church news on our website: <https://www.theotokosholynativity.com/>
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