

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

September 22nd, 2019

Fourteenth Sunday after Pentecost

& First Sunday of Luke

الأحد الرابع عشر بعد العنصرة

والأحد الأول من لوقا



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, Kh. Nissrine and Farizeh Louis

ORTHROS ON SUNDAY, SEPTEMBER 22, 2019; TONE 5 / EOTHINON 3**HIEROMARTYR PHOCAS, BISHOP OF SINOPE**

APOSTLE QUADRATOS OF THE SEVENTY: MARTYR PHOCAS THE GARDENER;

NEW-MARTYRS ISAAC AND MARTIN

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 فَيَمْتَلِئُ رَوْحاً، وَأَبْدِي قَوْلًا فَايْضاً نَحْوَ الْأُمِّ الْمَلَكَةِ، وَأُظْهِرُ مُعَيِّدًا لِلْمَوْسِمِ بَابْتِهَاجٍ، 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 الْفَائِيقَ التَّالِيَهُ، الْجَالِسَ بِمَجْدٍ عَلَى سُدَّةِ الْلاهُوتِ، قَدْ وَرَدَ عَلَى سَحَابَةٍ خَفِيفَةٍ، وَخَلَصَ بِقَبْضَتِهِ الْغَيْرِ الْفَاسِدَةِ الصَّارِخِينَ 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 مُتَقِيمِينَ هَذَا الْعِيدَ الْإِلَهِيِّ الْكَلِيمِيِّ الْإِكْرَامِ، الَّذِي لَوْلَادَةِ الْإِلَهِ، وَنُجِّدِ الْإِلَهَ 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 الْفِتْيَةَ الْأَطْهَارَ فِي الْأَتُونِ سَالِمِينَ، إِذْ كَانَ حِينئِذٍ مَرْسُومًا وَأَمَّا الْآنَ فَقَدْ حَصَلَ مَفْعُولًا، فَهُوَ يُنْهَضُ الْمَسْكُونَةَ بِأَسْرِهَا إِلَى التَّرْتِيلِ هَاتِفَةً: يَا جَمِيعَ أَعْمَالِ الرَّبِّ سَبِّحُوا الرَّبِّ، وَزِيدُوهُ رِفْعَةً عَلَى مَدَى الْأَذْهَارِ.
Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.	الشَّمْسِاسُ: لَوْلَادَةِ الْإِلَهِ وَأَمِ النُّورِ بِالنَّسَابِيحِ نُكْرِمُ 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.	نُعْظِمُ نَفْسِي لِلرَّبِّ، وَتَبْتَهِّجُ رُوحِي بِاللَّهِ مُخْلِصِي. الْإِلَازِمَةُ: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بِغَيْرِ قِيَاسٍ مِنَ السَّرَافِيمِ، الَّتِي بَدُونِ فَسَادٍ وُلِدَتْ كَلِمَةَ اللَّهِ، حَقًّا إِنَّكَ 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. (Refrain)	لَأَنَّ الْقَدِيرَ صَنَعَ بِي عِظَائِمَ وَقُدُوسَ اسْمُهُ، وَرَحْمَتُهُ إِلَى جِيلٍ فَجِيلٍ لِلَّذِينَ يَتَّقُونَهُ. (الْإِلَازِمَةُ)
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. (Refrain)	حَطَّ الْمُقْتَدِرِينَ عَنِ الْكِرَاسِيِّ وَرَفَعَ الْمُتَوَاضِعِينَ، مَلَأَ الْجِيَاعَ مِنَ الْخَيْرَاتِ، وَالْأَغْنِيَاءَ أَرْسَلَهُمْ فَارِغِينَ. (الْإِلَازِمَةُ)

<p>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!</p>	<p>(التاسعة) كُلُّ الْأَرْضِيِّينَ فَلْيَبْتَهِجُوا بِالرُّوحِ حَامِلِينَ الْمَصَابِيحَ، وَطَبِيعَةُ الْعَقْلِيِّينَ الْغَيْرِ الْهَيُولِيِّينَ فَلْتَحْتَفِلْ مَعًا، مُعَيَّدَةً لِمَوْسِمِ أُمِّ الْإِلَهِ الشَّرِيفِ وَهَاتِفَةً: اِفْرَحِي يَا وَالِدَةَ الْإِلَهِ النَّعِيَّةَ، الدَّائِمَةَ الْبَتُولِيَّةَ، وَالْكَلِيَّةَ الطُّوبَى.</p>
<p>THE LITTLE LITANY</p>	
<p>Deacon: Again and again, in peace, let us pray to the Lord.</p>	<p>الشماس: أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْ.</p>
<p>Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p>	<p>الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p> <p>الجوق: يَا رَبُّ ارْحَمْ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْقَدَّاسَةَ، الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتْنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةَ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعْ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p>
<p>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.</p>	<p>الجوق: لَكَ يَا رَبُّ.</p> <p>الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَّاتِ السَّمَاوَاتِ، وَكَأَنَّكَ يُرْسِلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: To Thee, O Lord.</p>	<p>الجوق: آمِينَ.</p>
<p>Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p>	
<p>Choir: Amen.</p>	
<p>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 إِلَهُنَا. (ثَلَاثًا) إِرْفَعُوا الرَّبَّ إِلَهُنَا، وَاسْجُدُوا لِمَوْطِي قَدَمِيهِ، لِأَنَّ الرَّبَّ إِلَهُنَا قُدُّوسٌ هُوَ.</p>

THE THIRD EOTHINON DOXASTICON IN TONE THREE

Glory to the Father, and to the Son, and to the Holy Spirit.

Verily, the Disciples were taunted for the hardness of their hearts because they doubted when Mary Magdalene proclaimed to them the fact of the Resurrection of the Savior and His appearance to her. But, when they were armed with miracles and wonders, they were sent out to warn. As for Thee, O Lord, Thou didst ascend to Thy Father, the Element of all light; and they preached in every place verifying their words with wonders and miracles. Wherefore, we who were enlightened by them glorify Thy Resurrection from the dead, O Lover of mankind.

المَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ.

إِنَّ التَّلَامِيذَ عَيَّرُوا بِعَسَاوَةِ قُلُوبِهِمْ، إِذْ شَكَّوْا، لَمَّا بَشَّرْتَهُمْ مَرِيَمُ الْمَجْدَلِيَّةُ بِقِيَامَةِ الْمَخْلَصِ وَظُهُورِهِ لَهَا. إِلَّا أَنَّهُمْ لَمَّا تَسَلَّحُوا بِالآيَاتِ وَالْعَجَائِبِ، أُرْسِلُوا إِلَى الْكَرْزِ. أَمَا أَنْتَ يَا رَبِّ، فَصَعِدْتَ إِلَى أَبِيكَ عُنْصُرِ الْأَنْوَارِ، وَهُمْ فَكَّرَزُوا فِي كُلِّ مَكَانٍ مُحَقِّقِينَ كَلَامَهُمْ بِالآيَاتِ وَالْمُعْجِزَاتِ. فَلِذَلِكَ، نَحْنُ الَّذِينَ اسْتَنْتَرْنَا بِهِمْ، نُمَجِّدُ قِيَامَتَكَ مِنْ بَيْنِ الْأَمْوَاتِ، أَيُّهَا الرَّبُّ، الْمُحِبُّ الْبَشَرَ.

Both now and ever, and unto ages of ages. Amen.

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.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.

أَنْتَ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّبَتْ بِوَأَسْطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةَ بَادَتْ، وَحَوَاءَ انْعَثَقَتْ، وَالْمَوْتَ أُمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

THE GREAT DOXOLOGY IN TONE THREE

Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.

المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، 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، 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 الْمَلِكُ، السَّمَاوِيِّ، الْإِلَهُ، الْآبُ 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 الْآبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.

Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.

تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ وَارْحَمْنَا.

For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلِنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ 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 نَتَوَكَّلُ 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 وَاشْفِ نَفْسِي لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لِأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلْآبِ وَالِابْنِ وَالرُّوحِ الْقُدْسِ.
Both now and ever, and unto ages of ages. Amen.	الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ 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 الْمَوْتِ، وَأَنْقَذْتَ الْكُلَّ مِنْ فِخَاخِ الْعَدُوِّ. وَلَمَّا أَظْهَرْتَ ذَاتَكَ لِرُسُلِكَ أَرْسَلْتَهُمْ إِلَى الْكِرَازَةِ، وَمَنْحَتَ بِهِمْ سَلَامَكَ لِلْمَسْكُونَةِ، يَا جَزِيلَ الرَّحْمَةِ وَحْدَكَ.

DIVINE LITURGY VARIABLES FOR SUNDAY, SEPTEMBER 22, 2019
TONE 5 / EOTHINON 3; FOURTEENTH SUNDAY AFTER PENTECOST & FIRST
SUNDAY OF LUKE

HIEROMARTYR PHOCAS, BISHOP OF SINOPE
 APOSTLE QUADRATOS OF THE SEVENTY; MARTYR PHOCAS THE GARDENER;
 NEW-MARTYRS ISAAC AND MARTIN

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

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكِّ
 أَشْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.
الجوقة: يَا رَبُّ ارْحَمْنَا.

Choir: Lord, have mercy.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ
اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ
وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ
لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ،
وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION FOR ST. PHOCAS OF SINOPE IN TONE FOUR

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Phocas. Entreat the Lord our God to save our souls.

صِرْتَ مُشَابِهاً لِلرُّسُلِ فِي أَحْوَالِهِمْ، وَخَلِيفَةً فِي
كِرَاسِيهِمْ، فَوَجَدْتَ بِالْعَمَلِ الْمَرْقَاةِ إِلَى الثَّائُورِيَّاتِ أَيُّهَا
اللاهَجُ بِاللَّهِ. لِذَلِكَ تَنَبَّغْتَ كَلِمَةَ الْحَقِّ بِاسْتِقَامَةٍ،
وَجَاهَدْتَ عَنِ الْإِيمَانِ حَتَّى الدَّمِ، أَيُّهَا الشَّهِيدُ فِي
رُؤْسَاءِ الْكَهَنَةِ فَوْقًا. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي
خَلَاصِ نَفُوسِنَا.

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

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ.
لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ الْإِلَهِ، فَحَلَّ
اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتِ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةَ
أَبَدِيَّةٍ

ORDINARY KONTAKION IN TONE TWO

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

يا شفيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ
لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا
بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
بِإِيمَانٍ: بِأَدْرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ،
يا وَالِدَةَ الْإِلَهَ، الْمُنْتَشِقَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

(For the Fourteenth Sunday after Pentecost)

Thou, O Lord, wilt keep and preserve us. Save me, O Lord, for the godly man has failed.

The Reading from the Second Epistle of St. Paul to the Corinthians. (1:21-2:4)

Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجَبَلِ
خَلِّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ
إِلَى أَهْلِ كُورِنْثُوسَ. (1:21-2:4)
يا إِخْوَةٌ، إِنْ الَّذِي يُثَبِّتُنَا مَعَكُمْ فِي الْمَسِيحِ، وَقَدْ
مَسَّحَنَا، هُوَ اللَّهُ. الَّذِي خَتَمَنَا أَيْضًا وَأَعْطَى
عُرْبُونَ الرُّوحِ فِي قُلُوبِنَا * وَإِنِّي اسْتَشْهَدُ اللَّهَ عَلَى
نَفْسِي، أَنِّي لِإِشْفَاقِي عَلَيْكُمْ، لَمْ آتِ أَيْضًا إِلَى
كُورِنْثُوسَ. لَا لِأَنَّ نَسُودَ عَلَى إِيْمَانِكُمْ، بَلْ نَحْنُ
أَعْوَانُ سُرُورِكُمْ، لِأَنَّكُمْ ثَابِتُونَ عَلَى الْإِيْمَانِ، وَقَدْ
جَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيكُمْ أَيْضًا فِي غَمِّ
* لِأَنِّي إِنْ كُنْتُ أُغْمِكُمْ، فَمَنْ الَّذِي يَسْرُنِي غَيْرُ
مَنْ أَسَبَّبُ لَهُ الْعَمَّ * وَإِنَّمَا كَتَبْتُ إِلَيْكُمْ هَذَا بَعَيْنِهِ
لِيَلَّا يِنَالَنِي عِنْدَ قُدُومِي غَمِّ مِمَّنْ كَانَ يَنْبَغِي أَنْ
أَفْرَحَ بِهِمْ * وَإِنِّي لَوَاتِقٌ بِجَمِيعِكُمْ أَنْ فَرَحِي هُوَ
فَرَحُ جَمِيعِكُمْ * فَإِنِّي مِنْ شِدَّةِ كَاتِبَةٍ وَكَرْبِ قَلْبٍ،
كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ، لَا لِتَعْتَمُوا، بَلْ لِتَعْرِفُوا
مَا عِنْدِي مِنَ الْمَحَبَّةِ بِالْأَكْثَرِ لَكُمْ.

THE GOSPEL

(For First Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِي الْبَشِيرِ وَالتَّمِيذِ الطَّاهِرِ. (5:1-11)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ وَاقِفٌ عِنْدَ بُحَيْرَةِ
جَنِّيَسَارَتِ، رَأَى سَفِينَتَيْنِ وَاقِفَتَيْنِ عِنْدَ شَاطِئِ
الْبُحَيْرَةِ، وَقَدْ انْحَدَرَ مِنْهُمَا الصَّيَّادُونَ يَغْسِلُونَ
الشَّبَاكَ * فَدَخَلَ إِحْدَى السَّفِينَتَيْنِ، وَكَانَتْ
لِسِمْعَانَ، وَسَأَلَهُ أَنْ يَتْبَاعِدَ قَلِيلاً عَنِ الْبَرِّ،
وَجَلَسَ يُعَلِّمُ الْجُمُوعَ مِنَ السَّفِينَةِ * وَلَمَّا فَرَعَ مِنَ
الْكَلَامِ، قَالَ لِسِمْعَانَ: "تَقَدَّمْ إِلَى الْعُمُقِ، وَالْقُوا
شَبَاكَكُمْ لِلصَّيْدِ" * فَأَجَابَ سِمْعَانُ، وَقَالَ لَهُ: "يَا
مُعَلِّمُ، إِنَّا قَدْ تَعَبْنَا اللَّيْلَ كُلَّهُ وَلَمْ نُصِبْ شَيْئاً،
وَلَكِنْ بِكَلِمَتِكَ أَلْقِي الشَّبَاكَ" * فَلَمَّا فَعَلُوا ذَلِكَ،
اِحْتَازُوا مِنَ السَّمَكَ شَيْئاً كَثِيراً، حَتَّى تَحَرَّقَتْ
شَبَكَتُهُمْ * فَأَشَارُوا إِلَى شُرَكَائِهِمْ فِي السَّفِينَةِ
الْأُخْرَى أَنْ يَأْتُوا وَيُعَاوِنُوهُمْ. فَأَتَوْا، وَمَلَأُوا
السَّفِينَتَيْنِ حَتَّى كَادَتَا تَغْرَقَانِ * فَلَمَّا رَأَى ذَلِكَ
سِمْعَانُ بُطْرُسُ، حَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلاً:
"اخْرُجْ عَنِّي يَا رَبُّ، فَإِنِّي رَجُلٌ خَاطِئٌ" * لِأَنَّ
الْإِنْذِهَالَ اعْتَرَاهُ هُوَ وَكُلُّ مَنْ مَعَهُ، لِصَيْدِ السَّمَكَ
الَّذِي أَصَابُوهُ * وَكَذَلِكَ يَعْقُوبُ وَيُوْحَنَّا ابْنَا زَبْدَى،
الَّذَانِ كَانَا رَفِيقَيْنِ لِسِمْعَانَ. فَقَالَ يَسُوعُ لِسِمْعَانَ:
"لَا تَخَفْ، فَإِنَّكَ مِنَ الْآنَ تَكُونُ صَيَّاداً لِلنَّاسِ" *
فَلَمَّا بَلَّغُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ، تَرَكَوْا كُلَّ شَيْءٍ
وَتَبِعُوهُ.

- The Divine Liturgy of St. John Chrysostom continues as usual.

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Phocas the Bishop and his companion the Martyr Phocas the Gardener, both of Sinope; the Apostle Quadratos of Magnesia of the Seventy; and New-martyrs Isaac and Martin, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسُ الشَّهِيدُ فِي رُؤْسَاءِ الْكَهَنَةِ فَوْقَا أُسْقُفِ سِينُوبِي وَرَفِيقَهُ الشَّهِيدُ فَوْقَا الْبُسْتَانِي؛ وَالْقَدِيسُ الرَّسُولِ كَدْرَاتُسِ الَّذِي مِنْ مَغْنِيسِيَّةِ مِنَ السَّبْعِينَ؛ وَالشُّهَدَاءِ الْجُدُدِ اسْحَقُ وَمَارْتِنِ؛ الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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

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

Choir: Amen.

الجوق: آمين.

كلمة روحية

في الأهواء

الأهواء، بحسب القديس أفرام السرياني، هي عندما أكون مقيدًا بمشيئات العدو بإرادتي. الأهواء هي عبادة لإله غريب، عبادة للذات والشهوات، ومع الوقت تصبح عادةً مستمرة. "ويحي أنا الإنسان الشقي من يُنقذني من جسد هذا الموت" (رو ٧: ٢٤). الإنسان الأهوائي يتصرف لا بحسب مشيئة الله إنما بمشورة العدو. ولكن، كيف يصبح الإنسان أسير أهوائه؟

الأهواء مخلوقة معنا. ولأننا أحرار، فنحن قادرون على أن نختار العمل وفقها أو ضابطها لتعمل فينا نعمة الروح القدس. إذا، يعتمد الأمر على إرادة الإنسان وغضب النفس، مع الجهاد بالصوم والدموع وطلب الرحمة. هو قيامة مستمرة ولذة في الغلبة للإنسان المجاهد.

هو تدريب يومي من المهد حتى اللحد للإنسان المجاهد. هو تأمل يومي في صليب المسيح، تمامًا كما فعل الشعب العبراني في البرية عندما نظر إلى الحية النحاسية فكان يُشفى من لدغة الحيات (يوحنا ٣: ١٤).

"ولكن الذين هم للمسيح قد صلبوا الجسد مع الأهواء والشهوات" (غلا ٥: ٢٤). في الكنيسة الأرثوذكسية، أكثر من غيرها، ثمة دعوة إلى تطهر الإنسان من الأهواء، عبر الأفعال النسكية، وذلك من أجل ضبط الأهواء ولجمها، "لأن دوار الشهوة يطيش العقل السليم" (الحكمة ٤: ١٢).

تدعو خبرة الكنيسة إلى التمييز بين ما هو صالح وما هو غير صالح، وبحسب القديس يوحنا السلمي، هو الإدراك الحقيقي لإرادة الله في كل وقت وفي كل مكان وفي شيء. واستنادًا إلى خبرة الكنيسة، إن الذين تسلطت عليهم الأهواء وأدلتهم، إذا انتقضوا منها وتحرروا من شركها، سيصبحون بعد شفائهم أطباء وكواكب ومصايح. وبالتالي، لا يصبح الإنسان أبًا روحياً إلا بعد أن يتنقى من أدران الخطيئة ويُصقل. هذا هو الفن في الكنيسة، كيف يضحى الإنسان متمرسًا، فيتغلب أولاً على ضعفاته، ويساعد ثانيًا الآخرين في التغلب على ضعفاتهم. وبعد أن ساعدته خبرة آباء كثيرين، يساعد هو الآخرين.

"إذا أخطأ أخوك فاهرب وعاتبه بينك وبينه وحدكما. إن سمع منك فقد ربحت أخاك" (مت ١٨: ١٥). لا شك في أن الإنسان الروحي، اليوم في عصرنا، ما عاد يحكم بالروح. هذا الأمر يدعو إلى الترتي والإشفاق. الأهواء عادةً سيئة في الإنسان. ولو كان الإنسان مجاهدًا، ورأى النتانة التي فيه، فهو لن يرمي أوساخه على الآخرين، بل سيعطف عليهم، ويحاول قدر الإمكان التخفيف من آلامهم.

هكذا يكون الشفاء في الكنيسة، فدور الكنيسة هو أن تشفي وتطب وتحرر من العبودية والذل اللذين تفرضهما الخطيئة على الإنسان.

رباه نسألك أن تتعطف على شعبك وأن تنزع الأهواء منا. عسى أن يكون جهادنا وصلواتنا وممارسة أنواع النسك كلها، طريقًا يؤدي بنا إلى التوبة إلى فجر جديد، آمين.

Spiritual Word

Like the older tree

If we don't go often to confession, it is more difficult to remove passions and sins from inside of us. An older and big tree cannot go down with a single hit from our axe. Similarly, a sin that you commit and has taken roots inside of you, cannot be removed with one contrition of our heart, but with many.

Elder Cleopa Ilie

It is impossible

Without water is impossible to wash a dirty piece of clothing, and without tears of repentance is impossible to wash and clean the soul from all its dirtiness and stains.

St. Symeon the New Theologian

Parish News and Announcements

Thank you:

We would like to thank all the contributors to a very successful 2nd Anniversary party. The band, the caterer, the parish council, the myrrh bearing women, the photographer, the donators, the people who spread the word about the event, the helpers before, during and after the event, all the attendees – may the Theotokos Mary bestow her blessings on you and your families.

Pictures are available on our facebook page, follow the link below:

<https://www.facebook.com/media/set/?set=oa.885870288450830&type=3>

Sunday School Party and Registration:

Join us for a fun party and Registration Sunday School event on **Sunday, October 20th** after the Divine Liturgy. Great surprises awaiting you!!

Classes are held after communion (2:30 PM), 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

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://theotokosholynativity.com/donations> or make a check payable to "Holy Nativity of the Theotokos Antiochian Orthodox Mission of Seattle" and mail it to 15302 40th Ave W Unit 1-101, Lynnwood, WA 98087

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

Parish Council Meeting

Meeting scheduled for Friday, October 6th @ 7:30PM at the rectory located at:
15302 40th Ave W Unit 1-101, Lynnwood, WA 98087

Myrrh-bearing Women Meeting

Meeting scheduled for Sunday September 22nd after the service

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

- *Sunday, October 6th*: Third Sunday of Luke
- *Sunday, October 20th* : Sixth Sunday of Luke

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 Anastasios, or send email to: HolyNativityofTheTheotokosWA@hotmail.com

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