

Holy Nativity of the Theotokos Antiochian Orthodox Mission

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية

Seattle, WA

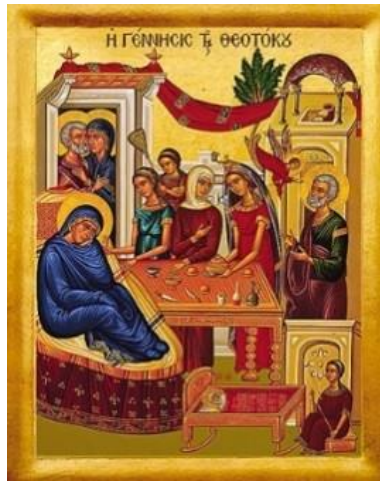
Diocese of the Northwest

Metropolitan Joseph of New York and All North America

February 17th, 2019

Sunday of the Pharisee and the Publican

أحد الفريسي والعشار



Fr. Anastasios Majdalani

Altar Boys: Toufic Majdalani, Theo Majdalani, Lawrence Haddad, George Saliba

Choir Director: Nissrine El Hamouche

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

Ushers: Bishara Kharoufeh and Ayoub Oweis

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

ORTHROS ON SUNDAY, FEBRUARY 17, 2019**TONE 5 / EOTHINON 5****SUNDAY OF THE PHARISEE AND THE PUBLICAN**

THE HOLY GREAT-MARTYR THEODORE THE SOLDIER ('TYRO');

EMPEROR MARCIAN & EMPRESS PULCHERIA OF CONSTANTINOPLE

LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT*Glory to the Father, and to the Son, and to the Holy Spirit.*

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

المَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ.
 افْتَحْ لِي أَبْوَابَ التَّوْبَةِ يَا وَاهِبَ الْحَيَاةِ، لِأَنَّ رُوحِي تَبْتَكَرُ إِلَى هَيْكَلِ
 قُدْسِكَ، أْتِيًا بِهِيْكَلِ جَسَدِي مُدْنَسًا بِجَمْلَتِهِ. لَكِنْ، بِمَا أَنَّكَ مُتَعَطِّفٌ،
 تَقْنِينِي بِتَحَنُّنِ مَرَامِكَ.

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

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
 سَهِّلِي لِي مَنَاجِيحَ الْخَلَاصِ يَا وَالِدَةَ الْإِلَهِ، فَإِنِّي قَدْ دَنَسْتُ نَفْسِي
 بِخَطَايَا سَمَجَةٍ، وَأَفْنَيْتُ عُمْرِي كُلَّهُ بِالتَّوَانِي. لَكِنْ بِشَفَاعَاتِكَ، تَقْنِينِي
 مِنْ كُلِّ رَجَاسَةٍ.

(TONE SIX) *Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions.*

If I think upon the multitude of my evil deeds, wretch that I am, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

(بِاللَّحْنِ السَّادِسِ) يَا رَحِيمُ، ارْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، وَكَمَثَلِ
 كَثْرَةِ رَأْفَاتِكَ امْحُ مَاثِمِي.
 إِذَا تَصَوَّرْتُ كَثْرَةَ أَعْمَالِي الرَّدِيئَةِ أَنَا الشَّقِي، فَإِنِّي أَرْتَعِدُ مِنْ يَوْمِ
 الدَّيْنُونَةِ الرَّهيبِ. لَكِنِّي إِذْ أَنَا وَاثِقٌ بِتَحَنُّنِكَ، أَهْتَفُ إِلَيْكَ مِثْلَ دَاوُدَ:
 ارْحَمْنِي يَا اللَّهُ، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.

KATAVASIAS OF SUNDAY OF PHARISEE & PUBLICAN CANON IN TONE SIX**Ode 1.** When Israel walked on foot at the bottom of the sea as on dry land, and beheld Pharaoh, the persecutor, drowned, they shouted: Let us praise our God; for He hath triumphed.

(الأولى) إِنَّ إِسْرَائِيلَ لَمَّا سَلَكَ بِالْأَقْدَامِ فِي فَعْرِ اللَّجَةِ كَأَنَّهُ عَلَى
 الْيَابِسَةِ، وَعَايِنَ فِرْعَوْنَ الْمُضْطَهَدَ غَارِقًا، صَرَخَ قَائِلًا: لِنُسَبِّحْ إِلَهَنَا
 تَسْبِيحًا عَلَى الظَّفَرِ.

Ode 4. The venerable Church raiseth her voice in song, as is meet to God, celebrating to the Lord with a pure conscience. Christ is my might, my Lord, and my God.

(الرابعة) إِنَّ الْكَنِيسَةَ الْمُوقَّرةَ تَهْتَفُ مَرْتَلَةً كَمَا يَلِيقُ بِاللَّهِ، مُعَيِّدَةً لِلرَّبِّ
 بِضَمِيرٍ نَقِيٍّ: الْمَسِيحُ قُوَّتِي، رَبِّي وَإِلَهِي.

Ode 6. O most merciful One, when I saw the sea of this life agitated with the tumult of temptations, I hastened to Thy quiet haven, crying: Raise my life from corruption.

(السادسة) أَيُّهَا الْجَزِيلُ الرَّحْمَةَ، مُدِّ رَأَيْتُ بَحْرَ الْعُمْرِ جَائِشًا
 بِعَاصِفَةِ التَّجَارِبِ، بَادَرْتُ إِلَى مِينَاكَ الْهَادِي هَاتِفًا: أَصْعِدْ مِنْ الْفَسَادِ
 حَيَاتِي.

*We praise, we bless, and we worship the Lord.***Ode 8.** Thou didst spring forth from the flames as dew for those righteous ones, and with water Thou didst consume the sacrifice of the righteous one; for Thou doest all things by Thy mere will. Wherefore, we exalt Thee still more to the end of ages.

(الثامنة) نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. قَدْ أَنْبَعَتْ مِنَ اللَّهَبِ نَدَى
 لِلْأَبْرَارِ، وَبِالْمَاءِ أَلْهَبْتَ دَبِيحَةَ الصِّدِّيقِ. لِأَنَّكَ تَصْنَعُ كُلَّ شَيْءٍ بِمَجْرَدِ
 مَشِيئَتِكَ، فَتَزِيدُكَ رَفْعَةً عَلَى مَدَى الدَّهْرِ.

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.

الشماس: لِيُؤَدِّعَ الْإِلَهِ، وَأَمِّ النُّورِ، بِالتَّسَابِيحِ نُكْرَمُ مُعْظَمِينَ.

MAGNIFICATIONS IN TONE SIX

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 الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.
اللازمة: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ وَأَرْفَعُ مَجْدًا بَعِيرَ قِيَاسٍ
مِنَ السَّارَافِيمِ. الَّتِي بَدُونَ فَسَادٍ وَلَدَتْ كَلِمَةَ اللَّهِ. حَقًّا إِنَّكَ وَالِدَةُ
الِإِلَهِ إِيَّاكَ نُعْظِمُ.

For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. **(Refrain)**

لَأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أَمَّتِهِ، فَهَا مِنْذُ الْآنَ تُطَوِّبُنِي جَمِيعُ الْأَجْيَالِ.
(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. Verily, the God Whom no man can see, nor the ranks of the angels dare to look upon, through thee, O pure one, was seen among men as incarnate Word. Wherefore, with the heavenly hosts, we magnify Him, and thee do we bless.

(الأودية التاسعة) إِنَّ الْإِلَهَ الَّذِي لَا تَسْتَطِيعُ الْبَشَرُ أَنْ تُعَايَنَهُ، وَلَا
تَجْسُرُ طَعْمَاتُ الْمَلَائِكَةِ أَنْ تَنْظُرَ إِلَيْهِ، بِكَ أُبَيِّنُهَا النَّوْفِيَّةَ قَدْ شُوهِدَتْ فِي
الْبَشَرِ كَلِمَةً مُتَجَسِّدَةً. فِلذَلِكَ نُعْظِمُهُ مَعَ الْأَجْنَادِ السَّمَاوِيَّةِ، وَإِيَّاكَ
نُعْبُدُ.

THE DOXASTICON FOR THE PHARISEE AND PUBLICAN IN TONE EIGHT

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

O Lord, Thou didst reproach the Pharisee when he justified himself, boasting of his deeds; and justified the Publican when he approached humbly, seeking forgiveness with sighs; for Thou dost not draw near to arrogant thoughts, nor turn away contrite hearts. Wherefore, we also kneel before Thee meekly, O Thou Who didst suffer for our sakes. Grant us forgiveness and the Great Mercy.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ.

يَا رَبُّ، لَقَدْ شَجَبْتَ الْفَرِيسِيَّ لَمَّا بَرَّرَ نَفْسَهُ، مُتَفَاخِرًا بِأَعْمَالِهِ. وَبَرَّرْتَ
الْعَشَارَ لَمَّا تَقَدَّمَ بِتَدَلُّلٍ، مُسْتَمِدًّا الْعُفْرَانَ بِتَتَهُّدَاتٍ. لِأَنَّكَ لَا تُدْنِي الْأَفْكَارَ
الْمُتَعَزِّمَةَ، وَلَا تَرُدُّ الْقُلُوبَ الْمُنْسَحِقَةَ. لِذَا نَحْنُ أَيْضًا نَجْتَوِ لَدَيْكَ
بِتَوَاضُعٍ، يَا مَنْ تَأَلَّمَ مِنْ أَجْلِنَا، فَاْمَنْحْنَا الْعُفْرَانَ وَالرَّحْمَةَ الْعَظْمَى.

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 الدَّاهِرِينَ، آمِينَ.

أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ يَا وَالِدَةُ الْإِلَهِ الْعُدْرَاءِ. لِأَنَّ الْجَحِيمَ
قَدْ سُبِّبَتْ بِوَاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ،
وَحَوَاءُ انْعَتَقَتْ، وَالْمَوْتُ أُمِيتَ وَنَحْنُ قَدْ حَيِينَا. لِذَلِكَ نُسَبِّحُ هَاتِفِينَ:
مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ الْهَنَا، يَا مَنْ هَكَذَا سُرَّ الْمَجْدُ لَكَ.

THE GREAT DOXOLOGY IN TONE EIGHT

Glory to Thee, Who hast shown us the Light; Glory to God in the highest, and on earth peace, good will among men.	المَجْدُ لَكَ يَا مُظَهِّرَ النُّورِ، المَجْدُ لَكَ 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، الإِلَهُ، الأبُّ الصَّابِغُ الكُلِّ. أَيُّهَا الرَّبُّ الإِبْنُ الوَحِيدُ، يَا يَسُوعَ المَسِيحِ، وَيَا أَيُّهَا الرُّوحُ القُدُّوسَ.
O Lord God, Lamb of God, Son of the Father, Who takest away the sin of the world, have mercy on us; O Thou Who takest away the sins of the world.	أَيُّهَا الرَّبُّ الإِلَهُ، يَا حَمَلَ اللهِ يَا ابْنَ الأبِّ، يَا رَافِعَ خَطِيئَةِ العَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا العَالَمِ.
Receive our prayer, O Thou Who sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الجَالِسُ عَنْ يَمِينِ الأبِّ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ المَسِيحِ، فِي مَجْدِ اللهِ الأبِّ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسْبِّحُ اسْمَكَ إِلَى الأَبَدِ، وَإِلَى أَيْدِ الأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ 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 إِلَهُ آبَائِنَا، وَمُسَبِّحٌ 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 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.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (Thrice)	فَانبَسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللهُ، قُدُّوسٌ القَوِيُّ، قُدُّوسٌ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit:	المَجْدُ لِلأَبِّ وَالإِبْنِ وَالرُّوحِ القُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى ذَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللهُ، قُدُّوسٌ القَوِيُّ، قُدُّوسٌ 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 قُفِمْتَ يَا رَبُّ مِنَ القَبْرِ، وَقَطَّعْتَ رِبَاطَاتِ الجَحِيمِ، عَلَنَتْ حُكُومَةُ المَوْتِ، وَأَتَقَدَّتْ الكُلُّ مِنْ فِخَاخِ العَدُوِّ، وَلَمَّا أَظْهَرْتَ ذَاتَكَ لِرُسُلِكَ أَرْسَلْتَهُمْ إِلَى الكِرَازَةِ، وَمَنَحْتَ بِهِمْ سَلَامَكَ لِلْمَسْكُونَةِ يَا جَزِيلَ الرَّحْمَةِ وَحْدَكَ.

Divine Liturgy Variables on Sunday, February 17, 2019

Tone 5 / Eothinon 5

Sunday of the Pharisee and the Publican

The Holy Great-Martyr Theodore the Soldier ('Tyro');
Emperor Marcian & Empress Pulcheria of Constantinople

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.

الشماس: من أجل المتروبوليت بولس والمطران يوحنا وفك أسرهم وعودتهم سالمين إلى الرب نطلب.

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:

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.

لنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَدْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيَنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

Now sing the apolytikion of the patron saint or feast of the temple.

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 الْهُنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

KONTAKION FOR THE PHARISEE AND PUBLICAN IN TONE FOUR

(**On this day Thou hast appeared**)

Let us flee the Pharisee's * conceited vaunting; * let us learn the Publican's * humility, and cry with groans * unto the Savior: Thou Who alone * art swiftly reconciled, be gracious unto us.

مِنْ شُمُوحِ الْفَرِيسِيِّ لِتَهْرَبِينَ، وَمِنْ تَوَاضُعِ الْعَشَّارِ لِتَتَعَلَّمَ، هَاتِفِينَ بِرَفْرَاتٍ إِلَى الْمُخْلِصِ: اِرْحَمْنَا يَا مُصَالِحًا حَسَنًا وَخَدَّكَ.

THE EPISTLE

(For Sunday of the Pharisee and Publican)

*Make vows to the Lord thy God, and perform them.
In Judah God is known; His Name is great in Israel.*

**The Reading from the Second Epistle of St. Paul to
St. Timothy. (3:10-15)**

Timothy my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my sufferings; and what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured; yet from them all, the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا
اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى تِيموثَاوَسَ

يَا وَلَدِي تِيموثَاوَسَ، إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي، وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي، وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي* واضطهاداتي، والآمي، وما أصابني في إنطاكية وأيقونية وليسترة. وأية اضطهادات احتملت، وقد أنقذني الرب من جميعها* وجميع الذين يريدون أن يعيشوا بالتقوى في المسيح يسوع يضطهدون* أما الأشرار والمغورون من الناس، فيزدادون شرًا، مضلين ومضلين* فاستمر أنت علي ما تعلمته وأنفقت به، عالماً ممن تعلمت* وأنت منذ الطفولية تعرف الكتب المقدسة القادرة أن تصيرك حكيمًا للخلاص بالإيمان بالمسيح يسوع*

THE GOSPEL

(For Sunday of the Pharisee and Publican)

**The Reading from the Holy Gospel according to
St. Luke. (18:10-14)**

The Lord spoke this parable: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ، التِّلْمِيزِ
الطَّاهِرِ. (18:10-14)**

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانَانِ صَعِدَا إِلَى الْهَيْكَلِ لِيُصَلِّيَا، أَحَدُهُمَا فَرِّيسِيٌّ وَالْآخَرُ عَشَّارٌ* فَكَانَ الْفَرِّيسِيُّ وَاقْفًا يُصَلِّي فِي نَفْسِهِ هَكَذَا، "اللَّهُمَّ إِنِّي أَشْكُرُكَ لِأَنِّي لَسْتُ كَسَائِرِ النَّاسِ الْخَطْفَةِ، الظَّالِمِينَ، الْفَاسِقِينَ، وَلَا مِثْلَ هَذَا الْعَشَّارِ* فَإِنِّي أَصُومُ فِي الْأَسْبُوعِ مَرَّتَيْنِ، وَأَعْشِرُ كُلَّ مَا هُوَ لِي* أَمَّا الْعَشَّارُ فَوَقَفَ عَن بُعْدٍ، وَلَمْ يَرِدْ أَنْ يَرْفَعَ عَيْنَيْهِ إِلَى السَّمَاءِ، بَلْ كَانَ يَفْرَعُ صَدْرَهُ قَائِلًا، "اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِيءُ"* أَقُولُ لَكُمْ، إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبَرَّرًا دُونَ ذَلِكَ. لِأَنَّ كُلَّ مَنْ رَفَعَ نَفْسَهُ اتَّضَعَّ، وَمَنْ وَضَعَ نَفْسَهُ ارْتَفَعَ*

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 holy Great-Martyr Theodore the Soldier ('Tyro');** and **Emperor Marcian and Empress Pulcheria of Constantinople**, 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.

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

Choir: Amen.

كلمة روحية

الطاعة:

هناك نوعان من الطاعة

الأول قانوني يقضي أن يطيع الخادم معلمه، الولد أبويه، الموظف رئيسه، الجندي الضابط رئيسه.. والثاني روحي حددهم أحدهم بقوله إن الطاعة هي انتظار الله وقال آخر الطاعة في المحبة والمحبة في الطاعة. هكذا حدّد الرسول بولس العلاقة بين الرجل والمرأة قرينته في سرّ الزواج المسيحي. يقول بهذا المعنى، ممّا يزعج أحياناً الإنسان المعاصر: "أيتها النساء اخضعن لرجالكنّ كما للربّ لأنّ الرجل هو رأس المرأة كما أنّ المسيح أيضاً هو رأس الكنيسة". (أفسس 5: 22). إنّ كلمة رأس لا تشير هنا إلى مرتبة أعلى. لها معنى وظيفي وليس معنى قانوني فقط. هذا لأنّ الرئاسة، بالمعنى الروحي، تشير إلى الخدمة "من أراد أن يكون فيكم أولاً فليكن للكلّ خادماً أو عبداً" (متى 20: 26). الطاعة بمعنى الخدمة، بمعنى الحب، هذا ما جسده المسيح، إذ إنّ الرسول بولس، في رسالته إلى أهل فيلبّي، يقول: "إذ وجد المسيح في الهيئة كإنسان وضع نفسه وأطاع حتّى الموت موت الصليب" (فيلبّي 2: 8). من ناحية أخرى، وفي الأصل اليوناني، كلمة طاعة ipakoi كلمة مركّبة من (ipa) أي ما هو تحت ومن akoi التي تعني السمع. هكذا تصبح الكلمة "ما تحت السمع"،

والقصد هنا هو المعنى الروحي للكلمة. فالطاعة، هنا، تشير إلى أنّ الإنسان المطيع هو الذي يكون دائماً تحت سماع كلمة الله، تحت طاعة المسيح وأقواله. يعبر عن ذلك الموقف شعبياً بالعبرة "سمعاً وطاعة". هذا ما حصل بالضبط مع العذراء عندما سمعت بشارة الملاك جبرائيل، قالت: "أنا أمة للربّ فليكن لي بحسب قولك" (لوقا 1: 38). هذا ما حصل معها أيضاً عندما سمعت كلام الرعاة "فكانت تحفظ جميع هذا الكلام متفكّرة به في قلبها" (لوقا 2: 19). أخيراً وليس آخراً، الطاعة مرتبطة بالتواضع. عندما يطلب الرئيس في الذير شيئاً من الرّاهب، يجيبه هذا الأخير بقوله "فليكن مباركاً"، أي أنّه ينفذ للحال بدون نقاش. هنا أيضاً القضية ليست عبودية ولا، حتّى، قضية قانون، إنّها موقف انسحاق في النفس، ما يستجلب نعمة الله التي تريح النفس والضمير. الإنسان المتواضع يتمثّل بالمسيح سيّده الذي "أخلى ذاته أخذاً صورة عبد" هو الذي "وضع نفسه وأطاع حتّى الموت موت الصليب"، ما جعله قادراً على أن يموت ليجمع المتفرّقين إلى واحد" (يوحنا 11: 52).

أفرايم، مطران طرابلس والكورة وتوابعهما

Spiritual Word

Light and darkness in the soul

Sometimes we are troubled and we are not sure why we feel down. Everything seems to be so heavy on our heart and soul. St Theophan the Recluse offers some of the most practical advice, for monastic and those living in the world, on how to replace depression with brightness, joy and calm.

How many times already have you been made aware of the duty which your conscience dictates to you – the duty to remain with the Lord, not preferring anything else to Him? Perhaps your awareness of this duty no longer ever leaves you. May the actual practise of it likewise prevail constantly within you; for this, after all, is our true aim.

When we are with the Lord, the Lord too is with us, and everything is bright. When the window curtains are drawn apart in a room and the sun shines, the room is full of light. If you draw the curtain over one window it will be darker, and when you draw them all, the room will be in total darkness.

It is the same with the soul. When it is turned towards God with all its powers and feelings, everything is bright, joyful, and calm. But when it turns its attention and feeling to something else, this brightness diminishes. The greater the number of things that occupy the soul, the greater the darkness that invades it; and then complete darkness may result.

It is not so much thoughts that bring darkness, but feelings. While a single instance of being carried away by feelings is less likely to bring darkness than is a continued passionate attachment to some object. The greatest darkness of all comes from external acts of sin.

St Theophan the Recluse (The Art of Prayer p. 261)

Parish News & Announcements

2019 Stewardship:

God expects us to manifest our profession of faith in His Word and His Teachings through our actions and our good deeds. Our time, talents, and resources are all gifts lovingly given to us by God. In thanksgiving and appreciation, we must offer these three gifts in service to God and His Church. While the church certainly needs and benefits from the giving of our time, talents, and resources, by far the more important reason for us to offer these gifts in service to the church is for our salvation. There is guidance in the Bible and in the teachings of the Holy Orthodox Church to reinforce this belief.

“The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work.” (to Corinthians 9: 6-8)

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.

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

Home Blessings, 2019

As a tradition in the Orthodox Church, the priest will take the Holy Water which was blessed at the church and bless the homes of the parishioners.

Please contact Abouna Anastasios to schedule your home blessing visit @ 425-426-7334

Condolences

The servant of God Sonia Hamouche, mother of khourieh Nissrine passed away into eternal life in Lebanon on 02/05

A Memorial Service will be held after the Divine Liturgy on February 17th.

A 40 Days Memorial along with a mercy meal will be held after the service on Sunday, March 17.

Fundraiser Event on Sunday February 17, 2019

The fundraiser will be held at 3PM in the Cathedral Hall. Please contact Khourieh Nissrine if you would like to contribute in the cooking or in the setup/ presenting / cleanup. The menu will include salad, hummus, an option of chicken, meat or veggie dish.

(See Flyer at end of bulletin)

2019 Church Calendars

We have a limited quantity with 2019 Orthodox church calendar \$15 (suggested donation), these calendars display the name of our church and provide valuable information about feast days, fast important orthodox dates.

Please reach out to any council member or Abouna to order calendar(s)

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; **student registration is open and 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.

Parish Council Meeting

Meeting scheduled for Friday March 8th @ 7:30PM

Location: 23502 Edmonds Way (Apt # B201), Edmonds, WA 98026

Myrrh-bearing Women Meeting

Meeting scheduled for March 3rd after Liturgy at the Service

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

March 3rd: Meatfare Sunday أمد مرفع اللحم

March 17th: Sunday of Orthodoxy أحد الأرثوذكسية (followed by the Icon procession زيح الأيقونات and 40 Days Memorial for the repose of the soul of Sonia Hamouche (khourieh Nissrine mom) followed by a mercy meal.

March 31st: Sunday of the Cross including the procession of the Cross أحد الصليب يتخلله زيح الصليب

April 6 (Friday) at 6PM: Akathist to the Theotokos Mother of God مديح والدة الإله

April 13 (Friday) at 6PM: Great Compline (يا رب القوات) صلاة النوم الكبرى

April 21st: Palm Sunday followed by Procession أحد الشعانين

April 26th (Friday) at 7PM: Great and Holy Friday الجمعة العظيمة

April 27th (Saturday) at 11PM: Rush Service followed by the Holy Pascha service خدمة الهجمة تليها خدمة الفصح العظيم المقدس

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/>

and our Facebook page: <https://www.facebook.com/groups/474907199547143/>

Holy Nativity of the Theotokos Antiochian Orthodox Mission of Seattle, WA

كنيسة ميلاد السيدة الانطاكية الارثوذكسية في سياتل، واشنطن

The Myrrh-bearing women

invite you to join us for the first fundraiser of 2019

Come show your support and enjoy the fellowship and the

Mediterranean Delights & Music



Soft Drinks

Salad



Hummos

Rice and
Vegetables



Rice and
Chicken



Rice and
Kabob

Dessert

Sponsored by

Sunday February 17th, 2019 at 3:00 PM

At the hall of St Nicholas Russian Orthodox Cathedral located at

1714 13th Ave, Seattle, WA 98122



Adult Meat or Chicken Platter: \$15

Adult Veggie Platter: \$12

Child under 12 Platter: \$10

Drink: \$1

Dessert: \$2

Cash or Check