

# 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*

**January 06<sup>th</sup>, 2019**

The Theophany of our Lord, God and Savior Jesus Christ

(Sanctification of the water)

عيد الظهور الإلهي (الغطاس)

(خدمة تقديس المياه)



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

**Choir Director:** Nissrine El Hamouche

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**Ushers:** Bishara Kharoufeh

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

## FESTAL ORTHROS ON JANUARY 06

### THE THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

#### KATAVASIAS OF BOTH CANONS OF CHRIST'S THEOPHANY IN TONE TWO

\*\*The first canon is chanted in hard chromatic; the second canon in soft chromatic.\*\*

**Ode 1 (1).** The Lord mighty in wars uncovered the bottom of the sea, and drew His own to dry land; and with it He submerged His adversaries; for He hath been glorified.

1. إِنَّ الرَّبَّ الْقَادِرَ فِي الْحُرُوبِ، قَدْ كَشَفَ قَعَرَ الْجَبَةِ، وَاجْتَدَبَ الْمُخْتَصِمِينَ بِهِ عَلَى النَّيْسِ، وَبِهِ غَمَرَ الْمُضَادِّينَ لِأَنَّهُ قَدْ تَمَجَّدَ.

**Ode 3 (1).** The Lord that granteth power to our kings, and Who raiseth those born of His anointed ones, was born of the Virgin, and cometh to baptism. Wherefore, let us believers shout, There is none holy like our God, and there is no one righteous except Thee, O Lord.

3. إِنَّ الرَّبَّ الْمَانِحَ قُوَّةً لِمُلُوكِنَا، وَالرَّافِعَ قُرْنَ مُسْحَائِهِ، قَدْ وُلِدَ مِنَ الْبَتُولِ، وَهُوَ آتٍ إِلَى الْمَعْمُودِيَّةِ. لِيَا فَلْنَهْتَفِ نَحْوَهُ أَيُّهَا الْمُؤْمِنُونَ: لَيْسَ قُدُوسٌ مِثْلَ الْهَيْئَةِ، وَلَيْسَ عَادِلٌ سِوَاكَ يَا رَبُّ.

**Ode 4 (1).** He of whom Thou didst say, O Lord, that He is a voice crying in the wilderness, heard Thy voice when Thou didst thunder on the many waters, testifying to Thy Son. And having been filled wholly by the presence of the Spirit, He shouted, saying, Thou art Christ, the wisdom of God and His power.

4. أَيُّهَا الرَّبُّ، إِنَّ الَّذِي قُلْتَ عَنْهُ إِنَّهُ صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ، قَدْ سَمِعَ صَوْتَكَ عِنْدَمَا أُرْعِدْتَ عَلَى الْمِيَاهِ الْعَزِيمَةِ شَاهِدًا لِابْنِكَ. وَإِذْ صَارَ مُمْتَلِنًا بِحُجْمَلْتِهِ مِنْ حُضُورِ الرُّوحِ، هَتَفَ قَائِلًا: أَنْتَ الْمَسِيحُ، حِكْمَةُ اللَّهِ وَقُوَّتُهُ.

**Ode 8 (1).** Verily, the furnace of Babylon revealed a strange secret when it overflowed with dew. But Jordan was about to receive in its courses the immaterial Fire, and was to contain the Creator baptized in the flesh, Whom the nations bless and exalt yet more unto the end of ages.

8. إِنَّ أَتُونَ بَابِلَ قَدْ ظَهَرَ سِرًّا مُسْتَعْرَبًا لَمَّا أَفَاضَ النَّدَى. إِلَّا أَنَّ الْأُرْدُنَّ كَانَتْ مُرْمِعًا أَنْ يَنْقَلِبَ فِي مَجَارِيهِ النَّارَ غَيْرَ الْهَيُولِيَّةِ، وَيَشْتَمِلَ عَلَى الْخَالِقِ مُعْتَمِدًا بِالْجَسَدِ، الَّذِي تُبَارِكُهُ الشُّعُوبُ، وَتَزِيدُهُ رَفْعَةً مَدَى الدُّهُورِ.

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

الشماس: لِيَا الْوَالِدَةَ الْإِلَهِيَّةَ وَالْمُنِيرَةَ بِالنُّورِ بِالنَّسَابِيحِ نُكْرِّمُ مُعْظَمِينَ.

#### NINTH ODE OF THE FIRST CANON OF CHRIST'S THEOPHANY IN TONE TWO

*Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.*

Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy praise, O Theotokos. But because thou art good, accept our faith, having known our divine longing. Wherefore, since thou art the helper of Christians, we do magnify thee.

عَظُمِي يَا نَفْسِي مَنْ هِيَ أَكْرَمُ قَدْرًا، وَأَرْفَعُ مَجْدًا مِنَ الْأَجْنَادِ الْعُلُويَّةِ. إِنَّ الْأَلْسِنَةَ بِأَسْرَهَا تَتَحَيَّرُ كَيْفَ تَمْدُحُكَ بِحَسَبِ الْوَاجِبِ. وَكُلَّ عَقْلٍ وَإِنْ كَانَ فَاتِقًا الْعَالَمَ، فَإِنَّهُ يَنْدَهَلُ فِي تَسْبِيحِكَ يَا وَالِدَةَ الْإِلَهِيَّةِ. لَكِنْ بِمَا أَنْتَ صَالِحَةٌ، تَقْبَلِي إِيْمَانَنَا لِأَنَّكَ قَدْ عَرَفْتِ شَوْقَنَا الْإِلَهِيَّ. فَإِذْ أَنْتِ نَصِيرَةُ الْمَسِيحِيِّينَ فَلَا تُعْظِمِ.

*Magnify, O my soul, Him of Whom the Fatherly voice testified.*

Let us be preserved, O believers, in grace and by the seal; for, as the Jews escaped of old from destruction by smearing their thresholds with blood, thus shall this divine cleansing be for us the cleansing of rebirth, a way wherein we shall see the never-setting Light of the Trinity.

عَظُمِي يَا نَفْسِي مَنْ شَهِدَ لَهُ الصَّوْتُ الْأَبَوِيُّ. لِنُحْفَظْ أَيُّهَا الْمُؤْمِنُونَ بِالنِّعْمَةِ وَالْحَنَمِ، لِأَنَّهُ كَمَا نَجَا الْيَهُودُ قَدِيمًا مِنَ الْهَلَاكِ بِتَطْيِخِ أَغْتَابِ أَنْوَابِهِمْ بِالْدَمِّ، يَكُونُ لَنَا هَذَا الْعَسَلُ الْإِلَهِيُّ عَسَلُ إِعَادَةِ الْوِلَادَةِ صِرَاطًا، بِهِ نَشَاهِدُ نُورَ الثَّلَاثِ الَّذِي لَا يَغْرُبُ.

<p><i>Today the Master bendeth His neck to the hand of the Forerunner.</i></p> <p>O the wonder of thy super-intelligent birth-giving, thou all-pure bride, the blessed Mother through whom we have received perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.</p>	<p>اليوم السيد يحنى عنقه ليد السابق. يا لعجائب ميلادك الفائق العقل، أيتها العروس الكليبة النقاوة، الأم المباركة، التي إذ قد نلنا بها خلاصاً كاملاً، فحنن ننظم لها تشييداً لايفاء، مقدمين تسبحة الشكر هدية.</p>
<b>THE LITTLE LITANY</b>	
<p><b>Priest:</b> Again and again in peace let us pray to the Lord. <b>Choir:</b> Lord, have mercy. <b>Priest:</b> Help us; save us; have mercy on us; and keep us, O God by thy grace. <b>Choir:</b> Lord have mercy. <b>Priest:</b> 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. <b>Choir:</b> To Thee, O Lord. <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. <b>Choir:</b> Amen.</p>	<p>الشماس: أيضاً وأيضاً بسلام إلى الرب تطلب. الجوق: يا رب ارحم. الشماس: أعضد وخلص وارحم واحفظنا يا الله بِنِعْمَتِكَ. الجوق: يا رب ارحم. الشماس: بعد ذكرنا الكليبة القداسة، الطاهرة، الفائقة البركات، المجيدة، سيدتنا والدة الإله الدائمة التوليبة مريم مع جميع القديسين، لنودغ أنفسنا وبعضنا بعضاً، وكل حياتنا للمسيح الإله. الجوق: لك يا رب. الكاهن: لأنه إياك تُسبح كل قواث السماوات، ولك يُرسلون المجد أيها الأب والإبن والروح القدس، الآن وكل أوان وإلى دهر الداهرين. الجوق: أمين.</p>
<b>THE EXAPOSTELARION FOR THEOPHANY IN TONE THREE</b> (*From the heights our Savior, Christ*)	
<p>In the Jordan River's streams, * the Savior, Who is grace and truth, * hath openly appeared to all * and hath enlightened them that once * slept in the shadow and the dark; * for He hath come and shone forth, * the Light unapproachable. (THRICE)</p>	<p>إنَّ الْمُخْلِصَ الَّذِي هُوَ النِّعْمَةُ وَالْحَقُّ، ظَهَرَ فِي مَجَارِي الْأُرْدُنِّ، فَأَنَارَ الشَّوَابِينَ فِي الظُّلْمَةِ وَظِلَالِ الْمَوْتِ. فَإِنَّهُ قَدْ أَتَى وَظَهَرَ النُّورَ الَّذِي لَا يُدْنَى مِنْهُ. (ثلاثاً)</p>
<b>THE DOXASTICA FOR THE THEOPHANY OF CHRIST</b> <b>In Tone Six</b>	
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i></p> <p>O Savior, who putteth on light like a robe, thou hast put on the waters of the Jordan, bowing thy head to the Forerunner, O thou who measurest the Heaven with a span, that thou mayest restore the world from error and save our souls.</p>	<p>المجد للأب، والابن، والروح القدس. أيها المخلص المتردي النور مثل الثوب، لقد تسرّبت بمياه الأردن، وحنيت هامتك لسابق، يا من يقيس السماء بالشبر، لكي ترد العالم من الضلالة، وتخلص نفوسنا.</p>
<b>In Tone Two</b>	
<p><i>Both now and ever, and unto ages of ages. Amen.</i></p> <p>Today Christ is come to be baptized in the Jordan; today John toucheth the head of the Master. The powers of Heaven are amazed, looking upon the marvelous mystery. The sea beheld and fled; Jordan saw and turned back; and we who have been enlightened cry out: Glory to God Who hath appeared, and hath been seen upon earth, and hath enlightened the world.</p>	<p>الآن وكل أوان وإلى دهر الداهرين، أمين. اليوم المسيح قد وافى إلى الأردن ليصطبغ. اليوم يوحنا يلامس هامته السيد. قواث السماوات اندهشت لمشاهدتها السير المستغرب. البحر رأى فهرب، والأردن لما عاين انكفاً راجعاً. أما نحن الذين قد استنرنا فنهنف قائلين: المجد لله الذي ظهر معتلناً على الأرض وأنار العالم.</p>

**THE GREAT DOXOLOGY IN TONE TWO**

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 القُدُّوسُ.
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 عَنِ يَمِينِ الأبِّ وَارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ 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 نَحْفَظَ 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 نَحْنُ نَضَعُ أَمَلَنَا فِيكَ.
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، وَيَبْشُرُكَ نَعَايُنُ النُّورِ.
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، قُدُّوسُ القَوِي، قُدُّوسُ 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، قُدُّوسُ القَوِي، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
<b>APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE</b>	
When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.	بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الأَرْدُنِّ، ظَهَرَتْ السَّجْدَةُ لِلثَّالُوثِ، لِأَنَّ صَوْتَ الأبِّ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مُسَمِّيًا إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْرْتَ العَالَمَ، أَيُّهَا المَسِيحُ الإِلَهُ المَجْدُ لَكَ.

**Festal Divine Liturgy Variables on January 06**  
**The Theophany of our Lord, God and Savior Jesus Christ**

**\*\* Divine Liturgy of St. Basil the Great \*\***

*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: مِنْ أَجْلِ الْمِثْرُوبُولِيَّتِ بُولَسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكِّ أَسْرَهُمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

**THE FIRST ANTIPHON**

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ، صَارَ يَهُودًا مَقْدِسًا لَهُ وَإِسْرَائِيلُ سُلْطَنَةً.  
**(اللازمة)** بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخْلِصُ خَلِّصْنَا.  
 أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأَرْدُنُّ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أَرْدُنُّ حَتَّى رَجَعْتَ إِلَى الْوَرَاءِ؟ **(اللازمة)**  
 الْمَجْدُ ..... الْآنَ ..... **(اللازمة)**

*Refrain:* Through the intercessions of the Theotokos, O Savior, save us.

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? *(Refrain)*

Glory... Both now... *(Refrain)*

**THE SECOND ANTIPHON**

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي. إِنَّهُ أَمَالَ أذَنَّهُ إِلَيَّ فَأَنَادِيهِ مَا حَبِيبٌ.  
**(اللازمة)** خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأَرْدُنِّ، لِنُرْتَلَّ لَكَ هَلْلُوبِيَّا.  
 غَمْرَاتُ الْمَوْتِ اكْتَفَفْتَنِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكْتَنِي. لَقِيتُ الضِّيقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. **(اللازمة)**  
 الرَّبُّ رَحِيمٌ وَصِدِّيقٌ، إِلَهْنَا رَوْوْفٌ. **(اللازمة)**  
 الْمَجْدُ ..... الْآنَ ..... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ.....

*Refrain:* Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. *(Refrain)*

Merciful is the Lord, and righteous; and our God hath mercy. *(Refrain)*

Glory... Both now... O, only begotten Son and Word of God...

**THE THIRD ANTIPHON**

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

أَحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُوا الرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.



During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Theophany.

### APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنِّ، ظَهَرْتَ السَّجْدَةَ لِلثَّلَاوِثِ، لِأَنَّ صَوْتَ الْأَبِّ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْرْتَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.

### THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST

Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأَرْدُنِّ، إِذْ نُرْتِّلُ لَكَ. هَلْلُويَا.

After the Entrance, sing the hymns in the following order below.

### APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنِّ، ظَهَرْتَ السَّجْدَةَ لِلثَّلَاوِثِ، لِأَنَّ صَوْتَ الْأَبِّ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْرْتَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.

### KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR (\*\*The original melody\*\*)

On this day Thou hast appeared \* unto the whole world, \* and Thy light, O Sovereign Lord, \* is signed on us who sing Thy praise \* and chant with knowledge: Thou hast now come, \* Thou hast appeared, O Thou Light unapproachable.

قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ النَّسِيحِ عَنْ مَعْرِفَةِ قَاتِلِينَ: جِئْتَ وَبِنْتَ يَا نُورًا لَا يُدْنَى مِنْهُ.

### THE ANTI-TRISAGION HYMN (Sung in place of "Holy God")

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

Have put on Christ. Alleluia.

**Dynamis!**

As many of you as have been baptized into Christ have put on Christ. Alleluia.

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحِ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثَلَاثًا)

**الجوقة:** الْمَجْدُ لِلْأَبِ وَالابْنِ وَالرُّوحِ الْقُدْسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

الْمَسِيحِ قَدْ لَبِسْتُمْ. هَلْلُويَا.

**قُوَّةٌ!**

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحِ قَدْ لَبِسْتُمْ. هَلْلُويَا.

## THE EPISTLE

*Blessed is He that cometh in the Name of the Lord.  
O give thanks unto the Lord, for He is good; for His mercy  
endureth forever*

**The Reading from the Epistle of St. Paul to St. Titus.  
(2:11-15; 3:4-7)**

My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one disregard you. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ. اعْتَرَفُوا لِلرَّبِّ فَإِنَّهُ  
صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى  
تَيْطُسَ (2:11-14; 3:4-7)

يَا وَادِي تَيْطُسَ، لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ  
الْمُخْلِصَةُ لِجَمِيعِ النَّاسِ \* وَهِيَ تُؤَدِّبُنَا لِنُنْكَرَ النِّفَاقَ  
وَالشَّهَوَاتِ الْعَالَمِيَّةَ، فَنَحْيَا فِي الدَّهْرِ الْحَاضِرِ عَلَى  
مُقْتَضَى التَّعْقَلِ وَالْعَدْلِ وَالتَّقْوَى \* مُنْتَظِرِينَ الرَّجَاءَ  
السَّعِيدَ وَظُهُورَ مَجْدِ إِهْنَا الْعَظِيمِ وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحَ \* الَّذِي بَدَلَ نَفْسَهُ لِأَجْلِنَا لِيُقَدِّسَنَا مِنْ كُلِّ إِثْمٍ،  
وَيُطَهِّرَ لِنَفْسِهِ شَعْبًا خَاصًّا، غَيْرَ عَلَى الْأَعْمَالِ  
الصَّالِحَةِ \* فَلَمَّا ظَهَرَ لَطْفُ اللَّهِ مُخْلِصِنَا وَمَحَبَّتُهُ  
لِلنَّاسِ \* خَلَّصَنَا هُوَ لَا لِأَعْمَالٍ فِي الْبِرِّ عَمَلْنَا نَحْنُ،  
بَلْ عَلَى مُقْتَضَى رَحْمَتِهِ، بِغَسْلِ الْمِيلَادِ الثَّانِي  
وَتَجْدِيدِ الرُّوحِ الْقُدُسِ \* الَّذِي أَفَاضَهُ عَلَيْنَا بِسَخَاءِ  
بِيَسُوعَ الْمَسِيحِ مُخْلِصِنَا \* حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ  
نَصِيرُ وَرَثَةً عَلَى حَسَبِ رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ.

## THE GOSPEL

**The Reading from the Holy Gospel according to  
St. Matthew. (3:13-17)**

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ  
الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ (3:13-17)

فِي ذَلِكَ الزَّمَانِ، أَقْبَلَ يَسُوعُ مِنَ الْجَلِيلِ إِلَى  
الْأُرْدُنِّ إِلَى يوحَنَّا لِيَعْتَمِدَ مِنْهُ \* فَكَانَ يوحَنَّا يُمَانِعُهُ  
قَائِلًا: أَنَا مُحْتَاجٌ أَنْ أَعْتَمِدَ مِنْكَ، أَوْ أَنْتِ تَأْتِي إِلَيَّ؟ \*  
فَأَجَابَهُ يَسُوعُ قَائِلًا: دَعِ الْآنَ، فَهَكَذَا يَنْبَغِي لَنَا أَنْ نُبْتِمَّ  
كُلَّ بَرٍّ. حِينَئِذٍ تَرَكَهُ \* فَلَمَّا اعْتَمَدَ يَسُوعُ، صَعَدَ لِلْوَقْتِ  
مِنَ الْمَاءِ، وَإِذَا السَّمَاوَاتُ قَدْ انْفَتَحَتْ لَهُ، فَرَأَى رُوحَ  
اللَّهِ نَازِلًا مِثْلَ حَمَامَةٍ وَحَالًا عَلَيْهِ \* وَإِذَا صَوْتُ مِنَ  
السَّمَاءِ قَائِلًا: هَذَا هُوَ ابْنِي الْحَبِيبِ، الَّذِي بِهِ سُرَرْتُ.

The Divine Liturgy of St. Basil the Great continues with the following variables.

### ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth all creation, O thou who art full of grace: the hierarchy of the angels, and all mankind, O consecrated temple and paradise endowed with speech; glory of virginity, of whom God, Who is our God before the ages, was incarnate and became a little child. For He made thy womb a throne, and thy belly did He make more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace, and it glorifieth thee.

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْناسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفَرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً. وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ جَعَلَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ، تَفْرَحُ بِكَ جَمِيعُ الْبَرَايَا وَتُحْمَدُكَ.

NOTE: Every Divine Liturgy of St. Basil the Great requires "In thee rejoiceth all creation" for the megalynarion. However, as the faithful depart the church, the choir can sing the megalynarion of the Theophany of Christ which is provided after the Dismissal.

### KOINONIKON (COMMUNION HYMN) OF THEOPHANY IN TONE EIGHT

The grace of God that bringeth salvation hath appeared to all men. Alleluia.

لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ لِجَمِيعِ النَّاسِ. هَلْلُويَا.

After Communion, instead of singing "We have seen the true light", sing the Festal Apolytikion: "When Thou, O Lord."

### THE DISMISSAL

Priest: May He Who deigned to be baptized by John in the Jordan for our salvation, 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, Basil the Great, archbishop of Caesarea in Cappadocia, 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, 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

### ظهور الثالث

ليست معمودية يسوع هي فقط ظهوره في العالم كمسيح، وغطاسه: إن المعمودية تظهره كابن الله؛ وهذا هو، من هنا بالذات، "التجلي"، يعني ظهور الله، لأنه كشف لنا سر الله العظيم، أي الثالث القدوس.

رأى يوحنا الروح القدس نازلاً على يسوع مثل حمامة ومستقرًا عليه. وتبين كلمة "الإستقرار" أنه، منذ الأزل، يحلّ عليه الروح القدس الذي أتى صوته من السماء قائلاً: "هذا هو ابني الحبيب."

لهذا يقول لنا القديس كيرلس الأورشليمي: إنه بظهور يسوع كمسيح تكشف لنا معمديته، في الوقت نفسه، سرّ الثالث الإلهي. ويقول إنه، كي يكون هناك مسيح وممسوح هو "الإبن"، لا بدّ من أن يمسه أحد وهو "الأب". ومن أحد تكون المسحة وهو الروح القدس الذي يحلّ عليه. هكذا لا نستطيع التفكير في المسيح من دون التفكير في الأب وفي الروح القدس؛ من دونهما قد لا يكون لكلمة مسيح معنى. نحن لا يمكننا الاعتراف بيسوع كمسيح من دون الاعتراف بالله الواحد كإله في ثلاثة أقانيم.

من المؤلف أن نكوّن فكرة خاطئة عن الله: يبدو لنا أحياناً أنّ الأب قد يكون إله "العهد القديم"، ثم يأتي الإبن ليحلّ مكانه في "العهد الجديد" طوال حياة يسوع، أخيراً يأتي دور الروح القدس في زمن الكنيسة الحالي، ولن يحتفى بذكرى يسوع إلا كماض تاريخي. نعم، علينا كثيراً أن نتصوّر الأقانيم الثلاثة في إله واحد يعمل في العالم بمشيئة واحدة. فكيف يمكن مقارنة سرّ الثالث القدوس؟

لنعد إلى معمودية يسوع عندما صعد من الماء. يرى يوحنا المعمدان المسيح يحلّ عليه الروح ويسمع صوت الأب يسمي يسوع "الإبن الحبيب". لقد عرف يوحنا إلهاً واحداً في ثلاثة أقانيم. ففي الأردنّ ظهر الثالث للمرة الأولى. هذا ما تقوله لنا الكنيسة عبر أيقونة العيد وترتيلته في عيد الغطاس أو عيد الظهور الإلهي.

هذا، واذ تأملنا أيقونة "الظهور الإلهي" فسندجد يسوع متسرّبلاً الماء كأنه يخترق الكون بكامله ليبلّغه بحضوره، لينيره بنوره، ويضيئه ويقدّسه. في الأعلى تماماً يد تمثّل "الذي يمسح: أي الأب، غير المنظور، لكن الذي تقدّم صوته بالشهادة لیسوع، مسمياً إياه "الإبن الحبيب". وتمثّل الحمامة الروح القدس الذي يؤيد حقيقة الشهادة بحلولة على رأس يسوع واستقراره فوقه: هي المسح. أخيراً "الإبن" الذي مسح، يسوع متسرّبلاً المياه.

### ظهور الروح القدس بشكل حمامة:

أما لماذا ظهر الروح القدس بشكل حمامة؟ الحمامة حيوان أليف طاهر. وبما أنّ الروح القدس هو روح وداعة، لذلك تراءى بشكل حمامة. ومن ناحية أخرى، هذا يذكّرنا بقصة تاريخية قديمة. فعندما غمر الطوفان كلّ المسكونة، وكاد الجنس البشري أن يفنى، كانت الحمامة الطائر الذي بيّن بوضوح نهاية الغضب الإلهي، حاملة في منقارها غصن زيتون، كخبر مفرح يعلن السلام العام. كلّ ذلك كان رسماً لما سيحدث لاحقاً. كانت حالة الناس أبشع بكثير من حالتهم الحاضرة، وكانوا يستحقّون عقاباً أكبر. فلكي لا تياس أنت الآن، يذكرك هنا بتلك الحادثة القديمة: حين كان الرّجاء مفقوداً، وُجد حلّ وإصلاح. كان الطوفان في ذلك الوقت تأديباً، وأما الآن فقد جاء الحلّ عن طريق النعمة والعطية الجزيلة. لذلك ظهرت الحمامة، لا تحمل غصن زيتون، ولكنها تشير إلى الذي سيخلص من كلّ الشدائد، وتبسط أماننا رجواتٍ صالحة: لأنها لا تُخرج إنساناً من الفلك، بل تقود بظهوره المسكونة كلّها إلى السماء. لا تحمل غصن زيتون بل البنوّة للبشر كلّهم.

الآن، وقد أدركت قيمة العطية، لا تحسب أنّ قيمة الروح ناقصة، بسبب ظهوره بشكل حمامة. أسمع البعض يقول إنه كما يختلف الإنسان عن الحمامة كذلك يختلف المسيح عن الروح: إذ ظهر المسيح بصورة طبيعتنا الإنسانية، بينما ظهر الروح القدس بصورة حمامة. فيمّ تُجيب عن كلّ ذلك؟ إنّ ابن الله اتخذ طبيعة الإنسان، بينما الروح القدس لم يأخذ طبيعة الحمامة. لذلك لم يقل الإنجيلي إنّ الروح ظهر "بطبيعة حمامة" بل قال "بشكل حمامة". ولم يظهر الروح بعد ذلك بهذا الشكل. الحقيقة شيءٌ والتدبير شيءٌ آخر. التنازل شيءٌ والظهور العابر شيءٌ آخر.

## 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.

**Please pick up your 2019 Stewardship form (also sent in email), fill and return it to the treasurer.**

**For more details contact our finance committee Nancy Khoury [nancy-khoury@outlook.com](mailto:nancy-khoury@outlook.com)**

**Or Fidaa Maalouf [fidaa2005@gmail.com](mailto: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**

### Christmas Service and Party

On December 23<sup>rd</sup>, the church held a successful Christmas service and Santa Clause party. Attendance was great, kids learned about the birth of our Lord Jesus Christ and enjoyed a small celebration with Papa Noel after.

Please check out the great pictures on our Facebook page

### Condolences

The servant of God Antoun Mattar, father of our beloved parish council member Michel Mattar passed away into eternal life in the Holy Land.

A Memorial Service will be held after the Divine Liturgy on January 20, 2019 followed by a mercy meal.

المسيح قام. حقا قام. فليكن ذكره مؤبدا

### 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 now 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 January 11<sup>th</sup> @ 7:30PM

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

### Myrrh-bearing Women Meeting

Meeting scheduled for January 6<sup>th</sup> after Liturgy at the church

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

January: 6<sup>th</sup>, and 20<sup>th</sup>

February: 3<sup>rd</sup> and 17<sup>th</sup>

March: 3<sup>rd</sup>, 17<sup>th</sup> and 31<sup>st</sup>

April: 21<sup>st</sup> (Palm Sunday), 26<sup>th</sup> @7PM (Holy Friday), 27<sup>th</sup> @11PM (Pascha)

May: 19<sup>th</sup>

June: 2<sup>nd</sup>, 16<sup>th</sup>, and 30<sup>th</sup>

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](mailto: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/>