

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

May 12th, 2019

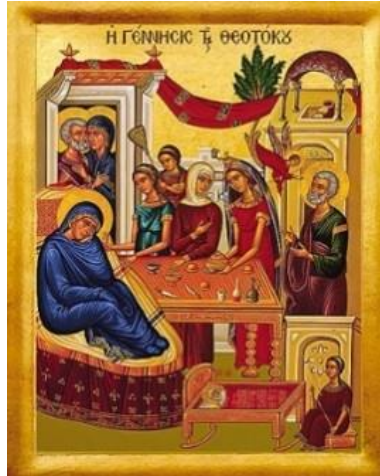
Second Sunday after Pascha

Sunday of the Myrrh-Bearing Women

الأحد الثاني بعد الفصح

أحد حاملات الطيب

Christ is Risen
Truly is Risen



المسيح قام
حقاً قام

Fr. Anastasios Majdalani

Altar Boys: Toufic Majdalani, Theo Majdalani, George Saliba, Elie Najem

Choir Director: Nissrine El Hamouche

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

Ushers: Bishara Kharoufeh

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

Orthros on Sunday, May 12, 2019; Tone 2 / Eothinon 4

Sunday of Myrrh-Bearing Women, Joseph of Arimathaea & Righteous Nicodemus

KATAVASIAS OF THE PASCHAL CANON IN TONE ONE

Ode 1. It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

أَيُّومَ يَوْمِ الْقِيَامَةِ فَلْتَلَأْ أَيُّهَا الشُّعُوبُ، لِأَنَّ الْفِصْحَ هُوَ فِصْحُ الرَّبِّ، وَذَلِكَ لِأَنَّ الْمَسِيحَ إِلَهَنَا قَدْ أَجَارَنَا مِنَ الْمَوْتِ إِلَى الْحَيَاةِ، وَمِنَ الْأَرْضِ إِلَى السَّمَاءِ، نَحْنُ الْمُتَشِدِّينَ نَشِيدَ النَّصْرِ وَالظَّفَرِ.

Ode 3. Come, let us drink a new drink, not one marvelously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

هَلُمُّوا بِنَا تَشْرَبْ مَشْرُوباً جَدِيداً، لَيْسَ مُسْتَخْرَجاً بِأَيَّةِ بَاهِرَةٍ مِنْ صَخْرَةٍ صَمَاءَ، لَكِنَّهُ يُنبِوُعُ عَدَمَ الْفَسَادِ، بِفَيْضَانِ الْمَسِيحِ مِنَ الْقَبْرِ، الَّذِي بِهِ نَتَّشَدَّدُ.

Ode 4. Let the Prophet Habakkuk, the proclaimer of diving things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

لِيَقِفْ مَعَنَا عَلَى الْمَحْرَسِ الْإِلَهِيِّ حَبَقُوقُ الْمُتَقَوِّهِ بِالْإِلَهِيَّاتِ، وَلْيُرِنَا الْمَلَائِكَةَ الْمُتَشِيخَةَ الصَّيِّئَةَ قَائِلاً جِهَاراً: الْيَوْمَ خَلَّصَ لِلْعَالَمِ، لِأَنَّ الْمَسِيحَ قَدْ قَامَ، بِمَا أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Ode 5. Let us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

لِنَبْتَكِرَنَّ مَدْلَجِينَ بِلُجَّةٍ عَمِيقَةٍ، وَلِنُقَرِّبَنَّ لِلْسَيِّدِ التَّسْبِيحَ النَّقِيِّ عَوْضَ الطَّيِّبِ الزَّكِيِّ، وَلِنُعَايِنِ الْمَسِيحَ الَّذِي هُوَ شَمْسُ الْعَدْلِ، مُطْلِعاً الْحَيَاةَ لِلْكَلِّ.

Ode 6. Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

أَيُّهَا الْمَسِيحُ، لَقَدْ نَزَلْتَ إِلَى أَسْفَلِ دَرَكَاتِ الْأَرْضِ، فَسَحَقْتَ الْأَمْخَالَ الدَّهْرِيَّةَ الْمُتَبَتِّةَ الضَّابِطَةَ الْمُعْتَقَلِينَ، وَفِي الْيَوْمِ الثَّالِثِ بَرَزْتَ نَاهِضاً مِنَ الْقَبْرِ كَمَا بَرَزَ يُونَانُ مِنَ الْخُوتِ.

Ode 7. The only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

إِنَّ الَّذِي أَنْقَذَ الْفِئْتَةَ مِنَ الْأَثُونِ لَمَّا صَارَ إِنْسَاناً، تَأَلَّمَ كَمَا تَبَتُّ، وَبِأَلَامِهِ سَرَبَلَ الْمَائِتَ جَمَالَ عَدَمِ الْفَسَادِ، أَعْنِي بِهِ إِلَهَ آبَائِنَا الْمُبَارَكَ وَالْمَمَجَّدَ وَحْدَهُ.

We praise, we bless, and we worship the Lord.

Ode 8. This chosen and holy day is the first of the Sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. إِنَّ هَذَا الْيَوْمَ الْمَدْعُوقَ الْمُقَدَّسَ، الَّذِي هُوَ أَوَّلُ السُّبُوتِ وَمَلِكُهَا وَسَيِّدُهَا، إِنَّمَا هُوَ عِيدُ الْأَعْيَادِ وَمَوْسِمُ الْمَوَاسِمِ، الَّذِي فِيهِ نُبَارِكُ الْمَسِيحَ إِلَى الْأَدْهَارِ.

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

الشَّمَّاسُ: لَوَالِدَةِ الْإِلَهِ وَأُمِّ النُّورِ بِالتَّسَابِيحِ نُكْرِمُ مُعْظَمِينَ.

THE NINTH ODE OF THE PASCHAL CANON IN TONE ONE

<p>Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day.</p> <p>Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.</p>	<p>عَظَمِي يَا نَفْسِي الَّذِي تَأَلَّمَ طَوْعاً وَفُيِّرَ، وَقَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.</p> <p>إِسْتَنِيْرِي، اسْتَنِيْرِي يَا أورشليمَ الجَدِيْدَة، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَدَلِّكَ.</p>
<p>Christ is the new Pascha, the living sacrificial Victim, the Lamb of God that taketh away the sin of the world.</p> <p>O Thy divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.</p>	<p>المَسِيْحُ فِضْحٌ جَدِيْدٌ، وَدَبِيحَةٌ حَيَّةٌ، حَمَلُ اللَّهِ الرَّافِعِ خَطِيئَةَ الْعَالَمِ. يَا مَا أَشْرَفَ، يَا مَا أَحَبَّ، يَا مَا أَلَذَّ نِعْمَتِكَ أَيُّهَا الْمَسِيْحُ، لِأَنَّكَ قَدْ وَعَدْتَنَا وَعَدّاً صَادِقاً بِأَنَّكَ تَكُونُ مَعَنَا إِلَى نِجَازِ الدَّهْرِ، الَّذِي نَحْنُ الْمُؤْمِنُونَ نَعْتَصِمُ بِهِ كِمِرْسَاةٍ لِرَجَائِنَا، فَتَنْبَهْجُ مُتَهَلِّلِينَ.</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit: Both now, and ever, and unto ages of ages. Amen: Magnify, O my soul, the dominion of the Undivided Godhead of Three Hypostases.</p> <p>O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.</p>	<p>المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوْحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. عَظَمِي يَا نَفْسِي عِزَّةَ الْلاهوتِ الْمُتَلَثِّ الْأَقَانِيمِ غَيْرِ الْمُنْفَسِمِ.</p> <p>أَيُّهَا الْمَسِيْحُ الْفِضْحُ الْأَجَلُّ الْأَمْتَلُ، يَا حِكْمَةَ اللَّهِ وَكَلِمَتَهُ وَقُوَّتَهُ، أَنْعِمْ عَلَيْنَا بِأَنْ نُسَاهِمَكَ بِأَوْفَرِ حَقِيْقَةٍ، فِي نَهَارِ مُلْكِكَ الَّذِي لَا يَغْرُبُ أَبَداً.</p>
<p>The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.</p> <p>Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَقُولُ أَيْضاً أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.</p> <p>إِسْتَنِيْرِي، اسْتَنِيْرِي، يَا أورشليمَ الجَدِيْدَة، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَدَلِّكَ.</p>
THE LITTLE LITANY	
<p>Deacon: Again and again, in peace, let us pray to the Lord.</p>	<p>الشماس: أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p> <p>الجوق: يَا رَبُّ ارْحَمْنَا.</p> <p>الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْنَا.</p>
<p>Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p>	<p>الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيْدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيْعِ الْقَدِيْسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيْحِ الْإِلَهِ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: لَكَ يَا رَبُّ.</p>
<p>Deacon: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the</p>	<p>الكاهن: لِأَنَّهُ إِيَّاكَ تُسَبِّحُ كُلُّ قُوَّاتِ السَّمَاوَاتِ، وَلَكَ يُرْسَلُونَ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوْحُ الْقُدُسُ،</p>

<p>saints: let us commend ourselves and each other, and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</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>الآن وكلّ أوَانٍ وإِلى دَهْرِ الداهِرِينَ. الجوق: آمين.</p>
<p>Holy is the Lord our God. (THRICE)</p>	<p>قدوس هو الربُّ إلَهُنا. (ثلاثاً)</p>
<p>THE EXAPOSTELARION OF PASCHA IN TONE TWO</p>	
<p>When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O salvation of the world!</p>	<p>لَمَّا اضْطَجَعْتَ بِالْجَسَدِ نَائِماً كَمَا نَتِ، يَا مَنْ هُوَ الرَّبُّ وَالْمَلِكُ، أَبْطَلْتَ الْمَوْتَ مُعْطِلاً، وَفِي الْيَوْمِ الثَّالِثِ قُمْتَ مُنْبَعِثاً، وَأَقَمْتَ أَدَمَ مِنَ الْبَلِي مُنْهَضاً، يَا فَصْحَ عَدَمِ الْفَسَادِ وَخَلَاصِ الْعَالَمِ.</p>
<p>THE PASCHAL STICHERA IN TONE FIVE</p>	
<p>Verse 1. Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. A sacred Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise; a Pascha that doth hallow all the faithful.</p>	<p>لِيُثِمِ اللهُ وَيَتَبَدَّدَ جَمِيعَ أَعْدَائِهِ، وَيَهْرُبْ مُنْبَعِثُهُ مِنْ أَمَامِ وَجْهِهِ. إِنَّ فَصْحَنَا الْمَسِيحَ الْمُنْقَذَ، قَدْ اتَّضَحَ لَنَا الْيَوْمَ فَصْحاً شَرِيفاً، فِصْحاً جَدِيداً مُقَدَّساً، فَصْحاً سَرِيّاً، فَصْحاً جَلِيلَ الْوَقَارِ، فَصْحاً بَرِيّاً مِنَ الْعَيْبِ، فَصْحاً عَظِيماً، فَصْحاً لِلْمُؤْمِنِينَ، فَصْحاً فَاتِحاً لَنَا أَبْوَابَ الْفِرْدَوْسِ، فَصْحاً مُقَدَّساً جَمِيعَ الْمُؤْمِنِينَ.</p>
<p>Verse 2. As smoke vanisheth, so let them vanish; as wax melteth before the fire. Come from that scene, O women, bearers of good tidings, and say to Sion; Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.</p>	<p>كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. هَلُمَّ مِنَ الْمَنْظَرِ أَيُّهَا النِّسْوَةُ الْبَشِيرَاتِ، وَخَاطِبْنَ صِهْيُونِ قَائِلَاتٍ: إِقْبَلِي مِنَّا بَشَائِرَ الْفَرَحِ بِقِيَامَةِ الْمَسِيحِ! يَا أُورُشَلِيمِ اطْرَبِي بِحُبُورٍ وَتَهَلَّلِي بِسُرُورٍ، لِمُشَاهَدَتِكَ الْمَسِيحِ مَلِكِكِ بَارِزاً مِنَ الْقَبْرِ كَخَتْنِ.</p>
<p>Verse 3. So let sinners perish at the presence of God, and let the righteous be glad. The myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.</p>	<p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّالِحُونَ يُفْرِحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. إِنَّ النِّسْوَةَ الْحَامِلَاتِ الطَّيِّبِ، لَمَّا انْتَصَبْنَ فِي دَلْجَةٍ عَمِيقَةٍ بِإِزَاءِ صَرِيحِ الْمُعْطِي الْحَيَاةِ، صَادَفْنَ مَلَكَاً جَالِساً عَلَى الْحَجَرِ، فَطَفِقَ يُخَاطِبُهُنَّ قَائِلاً لَهُنَّ هَكَذَا: مَا بِالْكُنَّ تَطْلُبْنَ الْحَيِّ مَعَ الْمَوْتِي؟ لِمَاذَا تَنْدَبْنَ فِي الْبَلِي الْمُنْرَّةِ عَنِ الْبَلِي؟ إِذْهَبْنَ وَبَشِّرْنَ تَلَامِيذَهُ.</p>

Verse 4. *This is the day which the Lord hath made; let us rejoice and be glad therein.*

A Pascha of delight, Pascha, the Lord's Pascha, an all venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today, Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

هذا هو اليوم الذي صنعه الرب، لنفرح ونتهلل به.
إن فصحننا الذي هو فصح الرب، قد أطلع لنا فصحا مطرباً،
فصحا جليل الإعتبار، فصحا نصافح فيه بعضنا بعضاً بفرح،
فيا له من فصح منقذ من الحزن، وذلك لأن المسيح قد برغ
اليوم من القبر كالبارغ من الخدر، وأوعب النسوة فرحاً بقوله:
بشرون الرسل بذلك.

DOXASTICON FOR PASCHA IN TONE FIVE

Glory to the Father, and to the Son, and to the Holy Spirit: Both now and ever, and unto ages of ages. Amen.

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection. And thus let us cry:

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life. (3 times)

المجد للآب والابن والروح القدس. الآن وكل أوان وإلى دهر
الداهرين، آمين.
اليوم يوم القيامة، فسبيلنا أن نتلألاً بالموسم، ونصافح بعضنا
بعضاً، ولنقل يا إخوة، ولنصفح لمبعضينا عن كل شيء في
القيامة، ولنهتف هكذا قائلين:
المسيح قام من بين الأموات دائساً الموت بموته، والذين في
القبور وهبهم الحياة. (3 مرات)

Divine Liturgy Variables for Second Sunday After Pascha

Sunday, May 12, 2019; Tone 2 / Eothinon 4

Sunday of the Myrrh-Bearing Women,
Pious Joseph of Arimathaea & Righteous Nicodemus

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 الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ يُوْحَنَّا وَقَكِّ
أُسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.

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

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ

وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (**Refrain**)

الْمَجْدُ، الْآنَ وَكُلَّ أَوَانٍ (اللازمة)

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

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

لِنَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِئْ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمْنَا.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ

لَكَ، هَلِّلُوبِيَا.

لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْرِفُ

لَكَ الشُّعُوبُ يَا اللَّهُ تَعْرِفُ لَكَ. (اللازمة)

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

لِنُبَارِكُنَا اللَّهُ الْإِلَهْنَا، وَلِنُرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ. (اللازمة)

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

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

THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.

لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبْ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ،

وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

+ As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Refrain**)

كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ

النَّارِ. (اللازمة)

<p>+ So let sinners perish at the presence of God, and let the righteous be glad. <i>(Refrain)</i></p> <p>+ This is the day which the Lord hath made; let us rejoice and be glad therein. <i>(Refrain)</i></p>	<p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. <i>(اللازمة)</i></p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. <i>(اللازمة)</i></p>
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p>RESURRECTIONAL APOLYTIKION IN TONE TWO</p>	
<p>When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.</p>	<p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاءُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّزْرِ، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.</p>
<p>APOLYTIKION OF JOSEPH OF ARIMATHAEA IN TONE TWO</p>	
<p>The pious Joseph, having brought down Thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But Thou didst verily rise after three days, O Lord, granting the world Great Mercy.</p>	<p>إِنَّ يُوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَلَفَّهُ بِالسَّبَانِي النَّعِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّزَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَا نَحْنُ الْعَالَمِ الرَّحْمَةِ الْعُظْمَى.</p>
<p>APOLYTIKION OF MYRRH-BEARING WOMEN IN TONE TWO</p>	
<p>Verily, the angel came to the tomb and said to the ointment-bearing women: the ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye: The Lord is risen, granting the world the Great Mercy.</p>	<p>إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلاً لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَا نَحْنُ الْعَالَمِ الرَّحْمَةِ الْعُظْمَى.</p>

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

مِيْلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ. لِأَنَّهُ مِنْكَ
أَشْرَقَ شَمْسُ الْعَدْلِ، الْمَسِيحُ إِلَهُنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَهَ،
وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً

KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ
الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ إِلَهُ، وَلِلنَّسْوَةِ حَامِلَاتِ الطَّيْبِ
قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the Acts of the Saintly and Pure Apostles. (6:1-7)

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

قُوَّتِي وَتَسْبِحَتِي الرَّبِّ. أَدْبَا أَدْبَنِي الرَّبِّ

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقُدَيْسِينَ الْأَطْهَارِ (6:1-7)

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَكَاثَرَ التَّلَامِيذُ، حَدَثَ تَدَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى
الْعِبْرَانِيِّينَ بِأَنَّ أَرَامِلَهُمْ كُنَّ يُهْمَلْنَ فِي الْخِدْمَةِ الْيَوْمِيَّةِ * فَدَعَا الْإِثْنَا
عَشَرَ جُمُورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرُكَ نَحْنُ كَلِمَةَ اللَّهِ
وَنَخْدُمُ الْمَوَائِدِ * فَانْتَخِبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةَ رِجَالٍ، مَشْهُودٍ لَهُمْ
بِالْفَضْلِ، مُمْتَلِئِينَ مِنَ الرُّوحِ الْقُدُسِ وَالْحِكْمَةِ، فَتُقِيمُهُمْ عَلَى هَذِهِ
الْحَاجَةِ * وَنُؤَاظِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ." * فَحَسَنَ
الْكَلَامُ لَدَى جَمِيعِ الْجُمُورِ. فَاخْتَارُوا إِسْتِقْنَانُوسَ، رَجُلًا مُمْتَلئًا مِنَ
الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفِيلِيبُسَ وَبِروخُورِسَ وَنِيكَانُورَ وَتِيمُونَ
وَبِرْمِنَاسَ وَنِيْقُولَاوُسَ دَخِيلاً أَنْطَاكِيَا * وَأَقَامُوهُمْ أَمَامَ الرُّسُلِ. فَصَلُّوا
وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي * وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ التَّلَامِيذِ
يَتَكَثَّرُ فِي أَوْرَشَلِيمَ جِدًّا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ
الْإِيمَانَ.

The Reading from the Holy Gospel according to
St. Mark. (15:43-16:8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

فصلٌ شريفٌ من بشارَةِ القديسِ مرقسِ الإنجيليِّ البشيرِ
والتلميذِ الطاهرِ (15:43-16:8)

في ذلك الزمان، جاء يوسفُ الذي من الزامة، مُشيرٌ نقيٌّ، وكان هو أيضاً مُنتظراً ملكوتِ الله. فأجترأ ودخلَ على بيلاطسَ وطلبَ جسدَ يسوع* فاستغربَ بيلاطسُ أنه قد مات هكذا سريعاً. واستدعى قائدَ المئة وسأله هل له زمانٌ قد مات* ولما عرفَ من القائدِ، وهبَ الجسدَ ليوسفَ* فاشترى كتاناً، وأنزلهُ، ولقاهُ في الكتانِ، ووضعه في قبرٍ كان منحوتاً في صخرةٍ، ودحرجَ حجراً على بابِ القبرِ.* وكانت مريمُ المجدليةُ ومريمُ أم يوسى تنظرانِ أين وضعَ* ولما انقضى السبتُ، اشترتْ مريمُ المجدليةُ ومريمُ أم يعقوبَ وسالومةَ حنوطاً ليأتينَ ويدهنهُ* وبكرنَ جداً في أولِ الأسبوعِ وأتتِ القبرَ وقد طلعتِ الشمسُ* وكُنَّ يقلنَ فيما بينهنَّ "من يدحرجُ لنا الحجرَ عن بابِ القبرِ؟" فتطلعنَ، فرأينَ الحجرَ قد دحرجَ، لأنه كان عظيماً جداً.* فلما دخلنَ القبرَ، رأينَ شاباً جالساً عن اليمينِ، لابساً حلةً بيضاءَ، فاندهلنَ.* فقال لهنَّ: "لا تتذهلنَ. أنتنَّ تطلبنَ يسوعَ الناصريَّ المصلوبَ. قد قامَ، ليس هو ههنا. هوذا الموضعُ الذي وضعوه فيه.* فاذهبنَ وقلنَ لتلاميذه ولِبطرسَ إنه يسبقكم إلى الجليل، هناك ترونه كما قال لكم.*" فخرجنَ سريعاً وفررنَ من القبرِ وقد أخذتهنَّ الرعدةُ والدهشُ. ولم يقلنَ لأحدٍ شيئاً لأنهنَّ كُنَّ خائفاتٍ.

MEGALYNARION FOR PASCHA IN TONE ONE

The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي،
وَأَقُولُ أَيْضاً أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.
إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ
عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ
النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَدَلِكِ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.

Instead of "We have seen the true light," sing "Christ is Risen" ONCE.

THE GREAT 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 Pious Joseph of Arimathaea, Righteous Nicodemus and the holy Myrrh-bearing Women; of Germanos, patriarch of Constantinople, Epiphanius, bishop of Cyprus; Venerable Theodore of Kythera; New-martyr John of Wallachia; and Hermogenes, patriarch of Moscow, prince of Pskov, 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: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (third edition, p. 14).
- After the Dismissal, we chant the phimi (in Tone Two) in honor of His Eminence, Metropolitan JOSEPH on the occasion of his patronal feast day in the following order:

- 1) The deacon (or if none, the priest) intones the phimi from the beautiful gate.
- 2) The clergy then chant the phimi from the sanctuary.
- 3) The choir then chants the phimi from where it stands.

PHIMI OF METROPOLITAN JOSEPH

JOSEPH, the most devout, the most reverend, chosen by God as Archbishop of New York and the Metropolitan of all North America, our Father and Chief Shepherd, may God grant him many years!

كلمة روحية

حاملات الطيب

التلميذ: تقول أمي كل أسبوع انها ذاهبة إلى اجتماع حاملات الطيب في الكنيسة والآن سمعت ان هذا الأحد هو أحد حاملات الطيب. من هن حاملات الطيب؟ ولماذا نعيدهن اليوم؟

المرشد: تُطلق الكنيسة اسم حاملات الطيب على النساء اللواتي حضرن إلى القبر فجر يوم القيامة لتطيب جسد يسوع. وهن من اللواتي تبعنه من الجليل إلى اورشليم مع التلاميذ. أشهرهن مريم المجدلية وهي أول من رأى القبر فارغاً وأول من ظهر لها يسوع ناهضاً من القبر، وأول من أرسلها لإعلان قيامته كما يذكر الإنجيليون الأربعة. تعيد لهن الكنيسة اليوم مع يوسف الرامي ونيقوديموس الذي زار يسوع ليلاً لأنهم اهتموا بدفن يسوع وتطيبه بينما هرب التلاميذ.

التلميذ: من هن النساء اللواتي رافقن مريم المجدلية؟

المرشد: يذكر الإنجيليون بعض النساء اللواتي كنّ تتبعن يسوع مثل سالومة (مرقس ١٦ : ١) ويوانا خوزي (لوقا ٢٤ : ١) ومريم التي لكليوبا أم يعقوب مرقس ١٦ : ١ ولوقا ٢٤ : ١٠، ومريم ومرتا أختي لعازر (يوحنا ١١ : ١)، وسوسنة (لوقا ٨ : ٣)، وأخريات كثيرات (لوقا ٢٤ : ١). أحضرن الطيوب الثمينة لدهن السيد فلم يجدنه. حاملات الطيب هن أول من شهد وأعلن قيامة المسيح، هن أول من قال «المسيح قام».

التلميذ: لماذا أرادت النساء دهن جسد يسوع؟

المرشد: لأن دفن الميت في التقليد اليهودي يكون بغسله ودهنه بالطيب ولقّه بكتان أبيض ووضع في قبر. هل انتبهت إلى الصلاة يوم الجمعة العظيم قبل الظهر وشاهدت الإنزال عن الصليب والدهن بالطيب واللف بالكتان والوضع في القبر. علمت النساء ان يوسف ونيقوديموس كانا قد دفنا يسوع على عجل يوم الجمعة قبل ان يحلّ الفصح اليهودي يوم السبت. لذلك أتين لتكريمه وللتعبير عن محبتهن له.

التلميذ: فهتم الآن لماذا أخذت أمي ورفيقاتها اسم حاملات الطيب لمحبتهن ليسوع.

Spiritual Word

The Myrrhbearing Women approach the Lord with the logic of the heart

The Myrrh bearing women, despite knowing they were unable to roll the stone from the tomb, they decided to. And as a result of this, they were first both to see and to learn of the Resurrection of the Lord. Moved by love (the logic of the heart, as Pascal says) they desired with great boldness to go again to the tomb, to anoint Christ's lifeless body with myrrh. And just like that, they neither thought of what would happen next, nor whether they'd be able to enter or not. Along the way, they said only this: "Who will roll away the stone for us?" Despite all this, they did not stop, nor did they turn back, but instead kept going. This wealth of the emotional world, the all-consuming love belonging to the female nature, is a good characteristic. However, one must not rely on this alone.

It is not enough for the inside of an automobile to have only the steering wheel: what is needed is the driving force. It is necessary, therefore, for man to reach that point where the world of his heart, that sentimental treasure, becomes one with his nous. And this, as the Fathers say, is something achieved by the Jesus prayer. With the Jesus prayer, the nous descends into the heart and man's powers are made one (just as sin has brought the division of his powers). For this reason, a saint moves simply, as he has only a conscious mind –not a subconscious nor an unconscious.

Therefore, the Myrrhbearing Women were animated by a simple, humble method. Putting their nous in their hearts –burning with the love of God– they succeeded in approaching the Risen Christ, and naturally were made holy.

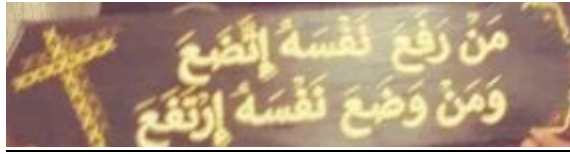
Holy Hesychasterion "The Nativity of Theotokos" Publications.

Archimandrite Symeon Kragiopoulos

Parish News & Announcements

Thank you:

- To all the parishioners who prayed with us during the blessed Holy week.
- To all who donated to cover the Holy Week expenses.
- To Zahira Diab owner of Zahira Design for donating a plaque with a Holy Sentence to decorate our parish Hall in the future



2019 Stewardship:

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

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

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

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

Church Website

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

Sunday School

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

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

Help Needed

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

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

Second Fundraiser of 2019, Sunday, June 9 at 3PM (Flyer attached)

Please join us for our second fundraiser of 2019, Great food, fellowship, and music. Invite your friends and spread the word, all proceeds will benefit the mission

Parish Council Meeting

Meeting scheduled for Friday June 7th @ 7:30PM

Myrrh-bearing Women Meeting

Meeting scheduled for May 12th after Liturgy at the Service

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

May 26th	Sunday of the Samaritan women
June 9th	Sunday of the Fathers of the first council & the second Fundraiser of 2019
June 23rd	All Saints Sunday
July 7th	Sunday of the Fathers of the 6th Ecumenical Council
July 21st	Holy Prophet Elias Feast
August 4th	Fore feast of the Holy Transfiguration (Holy Theotokos Fast period)

Location: (*Additional paid parking available behind the church at:13 E. Olive St, Seattle, WA 98122*)

St John Maximovitch chapel -- (back building of St Nicholas Russian Orthodox Cathedral)
1714 13th Ave, Seattle, WA 98122

Welcome

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

You can always follow the church news on our website:

<https://www.theotokosholynativity.com/> and our Facebook page:

<https://www.facebook.com/groups/474907199547143/>