

GREEK ORTHODOX CHURCH OF THE ASSUMPTION
TUESDAY, AUGUST 15, 2017

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM WILL BE CELEBRATED TODAY

DORMITION OF THE THEOTOKOS



In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos.

*As mother of life, you departed to the source of life,
delivering our souls from death by your intercessions.*

Priests : Rev. Fr. Dean Kouldukis & Rev. Fr. Michael Johnson

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Saturday Vespers: 4:00 pm

Sunday Morning : Orthros: 8:30 am ☒ Divine Liturgy: 10:00 am

**Koimisis (Repose) of our most holy, glorious Lady
and blessed Theotokos, and ever-Virgin Mary.**

Tone: - ἦχος : - ✠ Antiphonal Verses: Festal ✠ Orthros Gospel: Luke I: 39-49, 56

ἘΠΟΛΥΤΙΚΙΟΝ after ΔΟΞΟΛΟΓΙΑ

APOLYTIKION after DOXOLOGY

Ἐν τῇ Γεννήσει τὴν παρθενίαν
ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν
κόσμον οὐ κατέλιπες Θεοτόκε.
Μετέστης πρὸς τὴν ζωὴν, μήτηρ
ὑπάρχουσα τῆς ζωῆς· καὶ ταῖς
πρεσβείαις ταῖς σαῖς λυτρομένη,
ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

In giving birth, thou didst preserve thy
virginity; in thy dormition, thou didst
not forsake the world, O Theotokos.
Thou wast translated unto life, since
thou art the Mother of Life, and by
thine intercessions dost thou redeem
our souls from death.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

α' Ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ.

v.1 *Shout unto God all the earth!*

β' Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ.

v.2 *Confess to him, praise His name.*

γ' Ἐν πόλει Κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ Θεοῦ ἡμῶν.

v.3 *In the city of the Lord of powers, in the city of our God.*

δ' Ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιών.

v.4 *His territory came in peace, and his settlement in Zion.*

REFRAIN (after each stichera):

Ταῖς πρεσβείαις τῆς Θεοτόκου,
Σῶτερ, σῶσον ἡμᾶς.

Through the intercessions of the Theotokos, Savior, save us.

ΤΟ ΔΕΥΤ. ΑΝΤΙΦΩΝΟΝ

α´ Ἀγαπᾷ Κύριος τὰς πύλας Σιών,
ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ.

β´ Δεδοξασμένα ἐλαλήθη περὶ σοῦ, ἡ
πόλις τοῦ Θεοῦ.

γ´ Ὁ Θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν
αἰῶνα.

δ´ Ἁγίασε τὸ σκηνώμα αὐτοῦ ὁ
Ἕψιστος.

THE SECOND ANTIPHON

v.1 *The Lord loves the gates of Zion, for all
the tents of Jacob.*

v.2 *Blessings were said of you, O city of God.*

v.3 *God hath established her forever: We
have taught upon thy mercy, O God, in
the midst of thy people.*

v.4 *Sanctify her tent, O highest one.*

REFRAIN (after each stichera):

Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἐν Ἀγίοις
θαυμαστός, ψάλλοντάς σοι· Ἀλλ-
ηλούια.

Save us, O Son of God, Who are won-
drous among Your Saints. Save us who
sing to You: Alleluia.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ ΚΟΙΜΗΣΙΣ ΑΠΟΛΥΤΙΚΙΟΝ (Απολυτικιον Της Εορτης)

Ἐν τῇ Γεννήσει τὴν παρθενίαν
ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν
κόσμον οὐ κατέλιπες Θεοτόκε.
Μετέστης πρὸς τὴν ζωὴν, μήτηρ
ὑπάρχουσα τῆς ζωῆς· καὶ ταῖς
πρεσβείαις ταῖς σαῖς λυτρούμενη,
ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

THE THIRD ANTIPHON THE DORMITION APOLYTIKION (The Hymn of the Feast)

In giving birth, thou didst preserve thy
virginity; in thy dormition, thou didst
not forsake the world, O Theotokos.
Thou wast translated unto life, since
thou art the Mother of Life, and by
thine intercessions dost thou redeem
our souls from death.

ΕΙΣΟΔΙΚΟΝ

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἐν Ἁγίοις θαυμαστός, ψάλλοντάς σοι· Ἀλληλούια.

SMALL ENTRANCE HYMN

Come, let us worship and bow before Christ. Save us, O Son of God, Who are wondrous among Your Saints. Save us who sing to You: Alleluia.

ΚΟΙΜΗΣΙΣ ΑΠΟΛΥΤΙΚΙΟΝ

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε. Μετέστης πρὸς τὴν ζωὴν, μήτηρ ὑπάρχουσα τῆς ζωῆς· καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

THE DORMITION APOLYTIKION

In giving birth, thou didst preserve thy virginity; in thy dormition, thou didst not forsake the world, O Theotokos. Thou wast translated unto life, since thou art the Mother of Life, and by thine intercessions dost thou redeem our souls from death.

ΚΟΝΤΑΚΙΟΝ

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν· ὡς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν μετέστησεν, ὁ μήτραν οἰκήσας ἀειπάρθενον.

ΚΟΝΤΑΚΙΟΝ

The grave and death could not hold the Theotokos, who is unsleeping in her intercessions and an unfailing hope in her mediations. For as the Mother of Life she was translated to life by Him Who dwelt in her ever virgin womb.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. (3x)...

THE TRISAGIOS HYMN

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)...

EPISTLE READING

Prokeimenon. Third Mode. Luke I: 46-48

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: For he has regarded the humility of his servant.

The reading is from Paul's Epistle to the Philippians. Chapter 2:5-11

Brethren, have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL READING

Luke 10:38-42, 11:27-28

At that time, Jesus entered a village; and a woman called Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve you alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you nursed!" But he said, "Blessed rather are those who hear the word of God and keep it!"



ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ THE CONFSSION OF FAITH

ΜΕΓΑΛΥΝΑΡΙΟΝ

ἽΑι γενεαὶ πᾶσαι, μακαρίζομέν σε, τὴν
μόνην Θεοτόκον.

Νενίκηνται τῆς φύσεως οἱ ὄροι, ἐν
σοί Παρθένε ἀχραντε· παρθενεύει
γὰρ τόκος, καὶ ζωῆ προμνιστεύεται
θάνατος. Ἡ μετὰ τόκον Παρθένος,
καὶ μετὰ θάνατον ζωσα, ἀώζοις ἀεὶ,
Θεοτόκε τὴν κληρονομίαν σου.

HYMN TO THE THEOTOKOS

All the generations, we praise you, the
only Theotokos.

The laws of nature have been overcome
in you, O pure Virgin, for virginity remains
after childbirth, and life becomes be-
trothed to death. You are a virgin after
giving birth and alive after death, O The-
otokos. You save your inheritance forev-
er.

ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Ποτήριον σωτηρίου λήψομαι καὶ τὸ ο
Ἵνομα Κυρίου ἐπικαλεσομαὶ. Ἄλλ-
ηλούϊα.

COMMUNION HYMN

From the cup of salvation will I receive
and upon the Name of the Lord O will I
call upon. Alleluia. (Repeat)...

✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠

THANK YOU FOR SERVING OUR COMMUNITY TODAY

Epistle Reader Today: Jerry Costacos

PLEASE JOIN US AFTER LITURGY TODAY FOR OUR FEAST DAY CELEBRATION LUNCHEON

Roasted Chicken ~ Orzo with Peas ~ Green Salad
Feta Cheese ~ Borracchini's Rolls ~ Baklava/Strawberry Dessert
Wine ~ Coffee ~ Juice

(Free will Offering)

(Please make checks payable to St. Catherine Philoptochos. Thank you!)

Encyclical of Metropolitan Gerasimos for the Feast of the Dormition of the Theotokos

Beloved Brothers and Sisters in the Lord,

On this great Feast of the Dormition of the Mother of God, our minds first turn to the mystery of her bodily translation to heaven. The story of her Dormition ends in an empty tomb, with her reception into the arms of her Son. As the Kontakion of the Feast relates, **“Neither the tomb, nor death could hold the Theotokos . . . for being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.”**

This Feast obliges us to reflect on the entirety of her life as we would at the end of the life of any loved one. In a homily for the Dormition, Saint Andrew of Crete enumerates her entire life, reminding us of Mary's central role in our salvation. At the end of his review of her life he states, **“It was a life without spot or stain, utterly filled with every pure and holy quality, a life such as the world cannot grasp, since it cannot interpret it with words or bring it to the light – a life that the world had to respect, until the end.”**

In our reflections on the life of the Theotokos, we must begin with her parents, Joachim and Anna. The Fathers of the Church describe Joachim as righteous, distinguished, single-minded, and in every way pleasing to God. They say Anna lived faithfully before God, regularly attended the temple of God, and observed fully her Jewish faith with her husband. We can see how these qualities combined to create a home and family that nurtured Mary. Because of these qualities at home, Mary was secure in her identity and was willing to accept the role she would play in the life of God's people. At Mary's dedication in the Temple at three years old, the high priest blessed her saying, **“The Lord has magnified your name in all generations. In you, on the last of the days, the Lord will manifest His redemption to the sons of Israel.”**

Mary's life was no stranger to heavenly ways, as Saint Germanos of Constantinople says. We must assume that those heavenly ways filled the home she created for her son Jesus. Although the New Testament is silent about the early years of Christ's life, we must remember that Mary nurtured Him, saw to His physical needs, and guided His upbringing, as does any mother. And, although He was fully God, His mother taught Him the ways of His people and into maturity. In short, as the Gospel of Luke states, she saw her son increase **“in wisdom and in stature, and in favor with God and man.”** (Luke 2:52)

When Jesus began His ministry to the people of Israel, Mary was present from the wedding at Cana, all the way to the foot of the Cross at Golgotha. After the resurrection of Christ, Mary shared her stories, all those things that she had **“kept in her heart”** (Luke 2:51), with the Apostles and the first Christians. When it was time for her to depart her earthly life, she prepared herself with prayer, faith, and resolve.

She comforted those around her, but urged them not to be sad or weep. The Apostles gathered around her and at the moment of her death, Jesus Himself appeared. After embracing Mary, took her soul, wrapped it and handed it to the Archangel Michael, who carried it to heaven.

Beloved, the Theotokos, the Mother of God, is our example. We can learn so much from her when we open our hearts and minds to her life on this Feast of her Dormition, but in all the Feasts that commemorate her role in our salvation. In this brief recollection, we see Mary the child of devout and loving parents, with a secure and strong personal identity. We see the adult Mary, the faithful and nurturing Mother of God, and we see Mary, resolute and strong, facing the end of her earthly life. In so doing, there are examples for each of us to imitate in each stage of our lives, in our families, and in our communities.

Wishing to all who celebrate their Name Day on this Feast, the blessings of our Lord through the intercessions of His Mother the Theotokos, I remain,

With Love in Christ,

✠ GERASIMOS

Metropolitan of San Francisco



WELCOME !

It is with great joy that we welcome all visitors and guests who are worshipping with us today. We would like to remind all in the congregation that Holy Communion is offered only to baptized or chrismated Orthodox Christians.

The Orthodox Church practices closed communion, not for triumphalist reasons, but for very important theological reasons. In doing so we follow the practice of the ancient Church. "Open communion" is a relatively recent innovation and was not the practice of the Church beginning in the New Testament period.

There are several items on the literature table as you exit the Church pertaining to the Orthodox teaching on Holy Communion and teachings on the Orthodox Church in general. Please feel free to take a copy as you exit the Church today. We also have an Orthodox bookstore in our Fellowship Hall next door where you are welcome to browse for books on Orthodoxy and Orthodox living.

Also, please feel free to approach Fr. Dean or Fr. Michael after services today with any questions you may have regarding your worship experience with us.

All are welcome to come forward at the conclusion of the Divine Liturgy to share in the Antithoron – the blessed bread – which is reminiscent of the agape feast of the early Church.

