

GREEK ORTHODOX CHURCH OF THE ASSUMPTION
MONDAY, DECEMBER 25, 2017

THE DIVINE LITURGY OF ST. BASIL THE GREAT WILL BE CELEBRATED TODAY

Holy Nativity

Priests:
Rev. Fr. Dean
Kouldukis

Rev. Fr. Michael
Johnson

Address:
1804 13th Ave.
Seattle, WA 98122

Telephone:
(206) 323-8557

Email:
parishoffice@
assumptionseattle.org

Web:
assumptionseattle.org

Saturday Vespers:
4:00 pm

Sunday Morning:
Orthros: 8:45 am
Divine Liturgy:
10:00 am



The Nativity of our Lord, God, and Savior Jesus Christ in the Flesh.

ἘΠΟΛΥΤΙΚΙΟΝ *after* ΔΟΞΟΛΟΓΙΑ

APOLYTIKION *after* DOXOLOGY

Ἡ Γέννησίς Σου Χριστέ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ, τὸ φῶς τὸ τῆς γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες, ὑπὸ ἀστέρος ἐδιδάσκοντο, Σὲ προσκυνεῖν, τὸν Ἥλιον τῆς δικαιοσύνης, καὶ Σὲ γινώσκειν ἐξ ὕψους ἀνατολήν. Κύριε, δόξα σοι.

Your birth, O Christ our God, dawned the light of knowledge upon the earth. For by Your birth, those who adored stars were taught by a star to worship You, the Sun of Justice, and to know You, Orient from on High. O Lord, glory to You.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

α´ Ἐξομολογήσομαί Σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου, διηγῆσομαι πάντα τὰ θαυμάσιά σου.

v.1 *I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works.*

β´ Ἐν βουλήνῃ εὐθέων καὶ συναγωγῇ, μεγάλα τὰ ἔργα Κυρίου.

v.2 *In the assembly and congregation of the upright, great are the works of the Lord.*

γ´ Ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ.

v.3 *Sought out in everything of His will.*

δ´ Ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

v.4 *Confession and majesty are His work, and His righteousness endures to the age of the ages.*

REFRAIN (*after* each stichera) :

Ταῖς πρεσβείαις τῆς Θεοτόκου, Σῶτερ, σῶσον ἡμᾶς.

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

ΤΟ ΔΕΥΤ. ΑΝΤΙΦΩΝΟΝ

α' Μακάριος ἀνὴρ, ὁ φοβούμενος τὸν Κύριον· ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα.

β' Δυνατὸν ἐν τῇ γῆ ἔσται τὸ σπέρμα αὐτοῦ.

γ' Δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

δ' Ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσιν.

THE SECOND ANTIPHON

v.1 *Blessed is the man who fears the Lord, who delights greatly in His commandments.*

v.2 *His descendants will be mighty on the earth.*

v.3 *Glory and wealth will be in his house, and his righteousness endures to the age of the age.*

v.4 *Unto the upright there arises light in the darkness.*

REFRAIN (after each stichera) :

Σῶσον ἡμᾶς, Υἱὲ θεοῦ, ὁ ἐκ Παρθένου τεχθεὶς, ψάλλοντάς Σοι· Ἀλληλούϊα.

Save us, O Son of God, Who was born of the Virgin, save us who sing to You: Alleluia.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ ΓΕΝΝΗΣΙΝ ΑΠΟΛΥΤΙΚΙΟΝ (Απολυτικιον Της Εορτης)

Ἡ Γέννησίς Σου Χριστέ...

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

Your birth, O Christ our God...

ΕΙΣΟΔΙΚΟΝ

Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε· ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται. Σὺ εἶ Ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. Σῶσον ἡμᾶς. Υἱὲ Θεοῦ, ὁ ἐκ Παρθένου τεχθεὶς, ψάλλοντάς σοι· Ἀλληλούϊα.

SMALL ENTRANCE HYMN

Before the morning star, from the womb, I have begotten you. The Lord has sworn and will not repent. You are a Priest forever in the order of Melchisedec. Save us, O Son of God, who was born of the Virgin, as we sing to You, Alleluia.

ΓΕΝΝΗΣΙΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἡ Γέννησις Σου Χριστέ...

NATIVITY APOLYTIKION

Your birth, O Christ our God...

ΚΟΝΤΑΚΙΟΝ

Ἡ παρθένος σήμερον τὸν ὑπερούσιον
τίκτει καὶ ἡ γῆ τὸ σπήλαιον τῷ ἀπρο-
σίτῳ προσάγει. Ἄγγελοι μετὰ ποιμε-
νῶν δοξολογοῦσι· Μάγοι δὲ μετὰ ἀστε-
ροῦ ὁδοιποροῦσι· Δι' ἡμᾶς γὰρ
ἐγεννήθη παιδίον νέον ὁ πρὸ αἰῶνων
Θεὸς.

KONTAKION

Today the Virgin gives birth to Him who is
above all being, and the earth offers a cave
to Him whom no man can approach. Angels
with shepherds give glory, and Magi journey
with a star. For unto us is born a young
Child, the pre-eternal God.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε,
Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα. (3x)...

THE TRISAGION HYMN

As many of you have been baptized in
Christ, you have put on Christ. (3x)...

THE EPISTLE READING

Prokeimenon. Plagal First Mode. Psalm 65.4,1.

Let all the earth worship you, and sing praises to you.

Verse: Shout with joy to God, all the earth.

The reading is from St. Paul's Letter to the Galatians. Chapter 4:4-7

Brethren, when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So through God you are no longer a slave but a son, and if a son then an heir.

THE GOSPEL READING

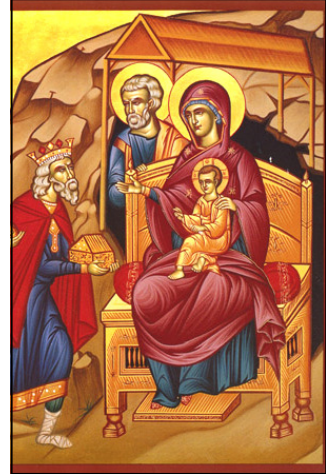
Matthew 2:1-12

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born

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king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it is written by the prophet: `And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.'"

Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him." When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.



ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ THE CONFESSION OF FAITH

ΜΕΓΑΛΥΝΑΡΙΟΝ

HYMN TO THE THEOTOKOS

Ἐπὶ σοὶ χαίρει, Κεχαριτωμένη, πᾶσα ἡ κτίσις, Ἀγγέλων τὸ σύστημα καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὲ καὶ παράδεισε λογικέ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη καὶ παιδίον γέγονεν, ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, Κεχαριτωμένη, πᾶσα ἡ κτίσις δόξα σοι.

All of creation rejoices in you, O full of grace: the assembly of angels and the human race. You are a sanctified temple and a spiritual paradise, the glory from whom God was incarnate and became a child—our God, existing before all ages. He made your womb a throne, and your body more spacious than the heavens. All of creation rejoices in you, O full of grace. Glory to you.

ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Ἐλύτρωσιν ἀπέστειλε Κύριος τῷ λαῷ
αὐτοῦ. Ἀλληλούια.

COMMUNION HYMN

The Lord has sent deliverance to His
people. Alleluia. (Repeat)...

ΕΙΔΟΜΕΝ ΤΟ ΦΟΣ

Ἡ Γέννησίς Σου Χριστέ...

POST-COMMUNION HYMN

Your birth, O Christ our God...

✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠

OPPORTUNITIES THIS WEEK...

TUESDAY the 26th

SYNAXIS OF THE HOLY THEOTOKOS

- Matins: 8:45 am
- Divine Liturgy: 10:00 am

PARISH OFFICE CLOSED

WEDNESDAY the 27th

ST. STEPHEN

- Matins: 8:45 am
- Divine Liturgy: 10:00 am

PARISH OFFICE CLOSED

SATURDAY the 30th

- Great Vespers: 4:00 pm



PATRIARCHAL PROCLAMATION FOR CHRISTMAS

Prot. No. 1123

Bartholomew
By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch
To the Plenitude of the Church
Grace, Mercy and Peace from the Savior Christ Born in Bethlehem
* * *

Beloved brothers and sisters in Christ, dear children,

By the grace of God, we are once again deemed worthy to reach the great feast of the birth of the divine Word in the flesh, who came into the world to grant us "well-being," remission of sin, of captivity to the works of the law and death, in order to grant us true life and great joy, which "no one can take from us."

We welcome the "all-perfect God," who "brought love into the world," who becomes "closer to us than we to ourselves." Through kenosis, the divine Word condescends to the created beings in "a condescension inexplicable and incomprehensible." He "whom nothing can contain" is contained in the womb of the Virgin; the greatest exists in the least. This great chapter of our faith, of how the transcendent God "became human for humankind," while remaining an "inexpressible" mystery. "The great mystery of divine Incarnation ever remains a mystery."

This strange and paradoxical event, "which was hidden for ages and generations," is the foundation of the gift of human deification. "There is no salvation in anyone else; for there is no other human name beneath heaven through which we must be saved."

This is the supreme truth about salvation. That we belong to Christ. That everything is united in Christ. That our corruptible nature is refashioned in Christ, the image is restored and the road toward likeness is opened for all people. By assuming human nature, the divine Word establishes the unity of humanity through a common divine predestination and salvation. And it is not only humanity that is saved, but all of creation. Just as the fall of Adam and Eve impacts all of creation, so too the Incarnation of the Son and Word of God affects all of creation. "Creation is recognized as free when those who were once in darkness become children of light." Basil the Great calls us to celebrate the holy Nativity of Christ as the "common feast of all creation," as "the salvation of the world—humanity's day of birth."

Once again, the words that "Christ is born" are unfortunately heard in a world filled with violence, perilous conflict, social inequality and contempt of foundational human rights. 2018 marks the completion of seventy years since the Universal Declaration of Human Rights, which, after the terrible experience and destruction of World War II, manifested the common and noble ideals that all peoples and countries must unwaveringly respect. However, the disregard of this Declaration continues, while various abuses and intentional misinterpretations of human rights undermine their respect and realization. We continue either not to learn from history or not to want to learn. Neither the tragic experience of violence and reduction of the human person, nor the proclamation of noble ideals have prevented the continuation of aggression and war, the exaltation of power and the exploitation of one another. Nor again have the domination of technology, the extraordinary achievements of science, and economic progress brought social justice and the peace that we so desire. Instead, in our

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time, the indulgence of the affluent has increased and globalization is destroying the conditions of social cohesion and harmony.

The Church cannot ignore these threats against the human person. “There is nothing as sacred as a human being, whose nature God Himself has shared.” We struggle for human dignity, for the protection of human freedom and justice, knowing full well that “true peace comes from God,” that the transcendent mystery of the Incarnation of divine Word and the gift of human deification reveals the truth about freedom and humanity’s divine destiny.

In the Church, we experience freedom through Christ, in Christ and with Christ. And the very summit of this freedom is the place of love, which “does not seek its own” but “derives from a pure heart.” Whoever depends on himself, seeks his own will, and is self-sufficient—whoever pursues deification by himself and congratulates himself—only revolves around himself and his individual self-love and self-gratification; such a person only sees others as a suppression of individual freedom. Whereas freedom in Christ is always oriented to one’s neighbor, always directed toward the other, always speaks the truth in love. The aim of the believer is not to assert his or her rights, but rather “to follow and fulfill the rights of Christ” in a spirit of humility and thanksgiving.

This truth about the life in Christ, about freedom as love and love as freedom, is the cornerstone and assurance for the future of humankind. When we build on this inspired ethos, we are able to confront the great challenges of our world, which threaten not only our well-being but our very survival.

The truth about the “God-man” is the response to the contemporary “man-god” and proof of our eternal destination proclaimed by the Holy and Great Council of the Orthodox Church (Crete, 2016): “The Orthodox Church sets against the ‘man-god’ of the contemporary world the ‘God-man’ as the ultimate measure of all things. “We do not speak of a man who has been deified, but of God who has become man.” The Church reveals the saving truth of the God-man and His body, the Church, as the locus and mode of life in freedom, “speaking the truth in love,” and as participation even now on earth in the life of the resurrected Christ.”

The Incarnation of the divine Word is the affirmation and conviction that Christ personally guides history as a journey toward the heavenly kingdom. Of course, the journey of the Church toward the kingdom, which is not realized remotely or independently of historical reality—or its contradictions and adventures—has never been without difficulties. Nevertheless, it is in the midst of these difficulties that the Church witnesses to the truth and performs its sanctifying, pastoral and transfiguring mission. “Truth is the pillar and ground of the Church ... The pillar of the universe is the Church ... and this is a great mystery, a mystery of godliness.”

Brothers and sisters, children in the Lord,

Let us celebrate together—with the grace of the divine Word, who dwelt in us, as well as with delight and fullness of joy—the feasts of the Twelve Days of Christmas. From the Phanar we pray that our Lord and Savior—who was incarnate out of condescension for all people—may in this coming new year grant everyone physical and spiritual health, along with peace and love for one another. May He protect His holy Church and bless the works of its ministry for the glory of His most-holy and most-praised Name.

Christmas 2017

✠ **BARTHOLOMEW** of Constantinople
Your fervent supplicant before God