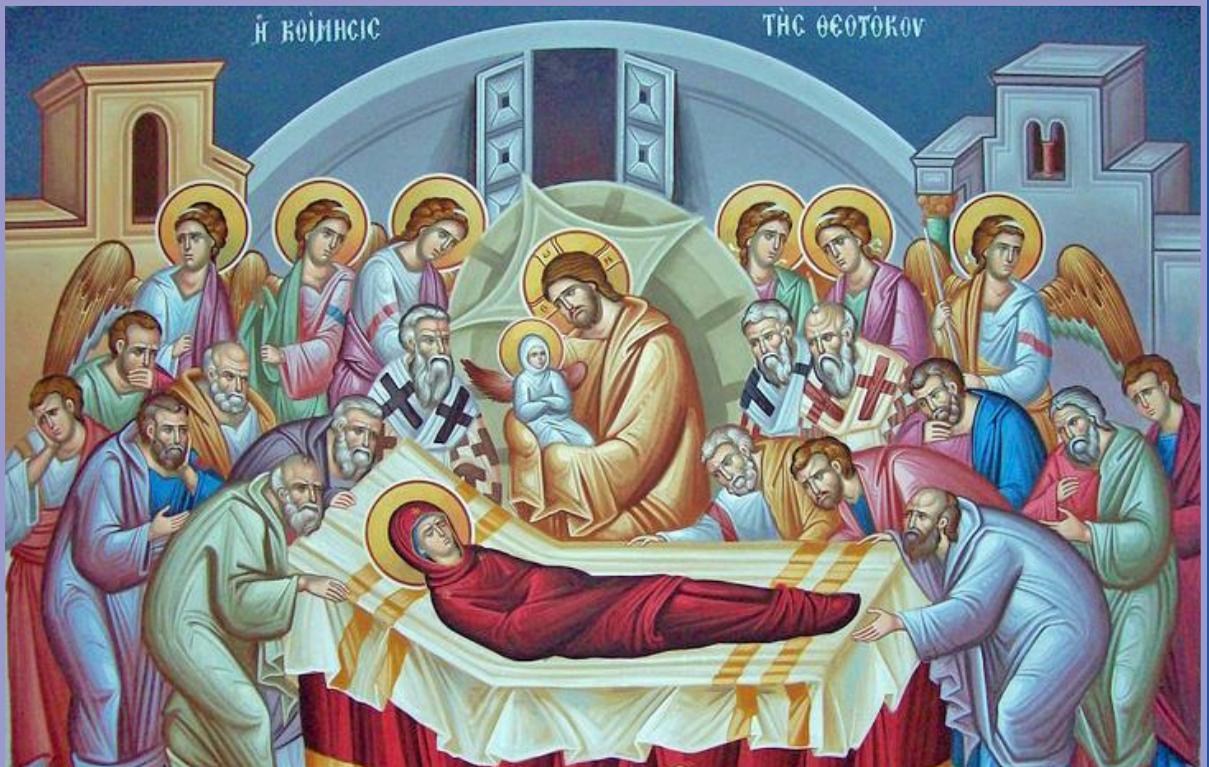


GREEK ORTHODOX CHURCH OF THE ASSUMPTION
THURSDAY, AUGUST 15, 2019

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.*

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

Tone: - Ηχογ : - ○ Antiphonal Verses: Festal ○ Orthros Gospel: Luke I: 39-49, 56

APOLUTIKION after DOXOLOGIA

Ἰὲν θῆ/ Γεννησεί θῆ παργενίαν
εἰful axa", εἰ θῆ/ Κοιμησεί τοῦ
κόσμον οὐ καταλίπει" Θεοτοκε.
Μετῆσθ" πρό/ θῆ ζῶν, μήθρ
ὑπαρκοῦσα θῆ" ζῶν": καί/ ται"
πρεσβείαι" ται" σαι" ἰατροῦμεν,
ἐκ γανάτου ται' ὑκαί' ἡμῶν.

APOLYTIKION after DOXOLOGY

You preserved your virginity in birthgiving; you did not forsake the world in your falling asleep, O Theotokos. You have passed to life being the mother of Life, and through your intercessions, deliver our souls from death.

TO PRWTON ANTIFWNON

- a v ἰΑἰ ἀλ ἀκατέ τῶ/ γῶ/ παῖσα ἡ γῆ.
b v ἰἘξομολογεῖσθε αὐτῶ/ ἀιθεῖτε τὸ ὄνομα αὐτοῦ.
g v Ἰὲν πόλει Κυρίου τῶν δυνάμεων, εἰ πόλει τοῦ Θεοῦ ἡμῶν.
d v ἸἘγενήθη εἰς εἰρήνην/ οἰ τόπος" αὐτοῦ, καί/ τὸ/ κατοικηθῆρion αὐτοῦ εἰς Σιών.

THE FIRST ANTIPHON

- v.1 *Shout aloud to the Lord, all the earth.*
v.2 *Give thanks to Him; praise His name.*
v.3 *In the city of the Lord of hosts, in the city of our God.*
v.4 *His place was made in peace and His dwelling in Zion.*

REFRAIN (after each stichera):

Ται" πρεσβεία" θῆ" Θεοτοκου,
Σῶτερ, σῶσον ἡμᾶ".

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

TO DEUT. ANTIFWNON

a v jAgapa! Kurio" ta! pu!a" Siwn,
uper panta ta!skhnwmeta j!akwb.

b v Dedoxasmena ej! al hqh peri! sou, h!
poli" tou! Qeou.

g v D Qeo" ejemel iwsen aujthh eij" toh
aijwha.

d v Hgiase to! skhnwma aujtou! ol }
Uyisto".

THE SECOND ANTIPHON

v.1 *The Lord loves the gates of Zion more
than all the dwellings of Jacob.*

v.2 *Glorious things were said concerning you,
O city of God.*

v.3 *God established her forever:*

v.4 *The Most High sanctified His tabernacle.*

REFRAIN (after each stichera):

Sw'son hma", Uiel! qeou, ol ejh jAgibi"
qaumasto!, ya!l! ontal' soi: jAl-
hlouia.

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

TO TRITON ANTIFWNON KOIMHSIS APOLUTIKION (Apolutikion Th" Eorth")

jEn th! Gennhsei thh parqenian
ejfulaxa", ejh th! Koimhsei toh
kosmon ouj katelipe" Qeotoke.
Metesth" prol" thh zwhn, mhthr
uparcousa th" zwh": kai! tai"
presbeiai" tai" sai" lutroumenh,
ejk qanaitou ta! yuca! hmw.

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

You preserved your virginity in birthgiv-
ing; you did not forsake the world in
your falling asleep, O Theotokos. You
have passed to life being the mother of
Life, and through your intercessions,
deliver our souls from death.

EISODIKON

Denite proskunhswmen kaij prospejs-
wmen Cristw. Swson hma" Uibel
Qeou', ol ejn jAgibi" qaumastol',
yal lonta' soi: jAl l h l ouia.

SMALL ENTRANCE HYMN

Come, let us bow down to Christ as we
worship Him, the Son of God. Save us
O Son of God, Who are wondrous
among Your Saints, we sing to You: Al-
leluia.

KOIMHSIS APOLUTIKION

jEn th/ Gennhsei thh pargenian
ejfulaxa", ejn th/ Koimhsei toh
kosmon ouj katelipe" Qeotoke.
Metesth" prol' thh zwhn, mhthr
uparcousa th" zwh": kaiV tai"
presbeiai" tai" sai" lutroumenh,
ejk qanaitou tai' yuca' hmwh.

DORMITION APOLYTIKION

You preserved your virginity in birthgiv-
ing; you did not forsake the world in
your falling asleep, O Theotokos. You
have passed to life being the mother of
Life, and through your intercessions,
deliver our souls from death.

KONTAKION

Thh ejn presbeiai" ajkoimhton
Qeotokon, kaiV prostasiai" aj-
metageton ejl pida, taifo" kaiV ne-
krwsiV ouk ejkraithsen : wj" gar
zwh" Mhtera, prol' thh zwhh
metesthsen, ol mhtran oijkhsa"
ajepargenon.

KONTAKION

Neither the grave nor death could con-
tain the Theotokos, the unshakable
hope, ever vigilant in intercession and
protection. As Mother of life, He who
dwelt in the ever-virginal womb trans-
posed her to life.

O TRISAGIOS UMNOS

jAgio" ol Qeol', agio" iscuroi', agio"
ajpanato", ej ehson hma". (3x)...

THE TRISAGION HYMN

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

EPISTLE READING

Priest: Let us be attentive.

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

Verse: *For he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed.*

Priest: Wisdom.

Reader: The reading is from St. Paul's to the Philippians (2:5-11).

Priest: Let us be attentive.

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!"



TO SUMBOLON THS PISTEWS THE CONFESSION OF FAITH

MEGALUNARION

Ἰαί γενεαῖν πασαι, μακαρίζομεν σε, θῆ μονῆν Θεοτοκόν.

Nenikhntai th" fusew" oiv ofroi, ej soiv Pargene ajcrante: pargeneuei gar toko", kaiw zwh/ promnisteuetai θάνατος. Ἡ μετὰ τόκον Παρθένος, kaiw meta/ qanaton zwsa, awzoi" ajiv Θεοτοκε θῆ klhronomian sou.

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 betrothed to death. You are a virgin after giving birth and alive after death, O Theotokos. You save your inheritance forever.

KOINWNIKOS UMNOS

Ποτήριον σωτηρίου ληθωμαι καιw το/ω ἡμα Κυρίου επικαλεσομαι ἰαί-ηλουία.

COMMUNION HYMN

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

ANTI TOU EIDOMEN TO FWS

Eidomen tol fw" tol ajl hqinon, ej abomen Pneuma ejpouranon, eufromen pistin ajl hqh-, ajdi aivreton Triada proskunounte": auqh gar hma" efwsen.

POST COMMUNION HYMN

We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, for the Trinity has saved us.

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

THANK YOU FOR SERVING OUR COMMUNITY TODAY

Epistle Reader Today: Stella Athans

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

Greek Oregano Chicken ~ Lemon Potatoes ~ Oven Roasted Carrots ~
Salad ~ Rolls ~ Feta ~ Olives ~ Dolmathes ~ Dessert

(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 TO OUR CHURCH

It is with great joy that we welcome all visitors and guests who are worshipping with us today. Whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us! Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians, all are invited to receive the *antidoron* (blessed bread) from the priest at the conclusion of the Divine Liturgy. The *antidoron* is not sacramental, but is reminiscent of the agape feast that followed worship in the ancient Christian Church.

After the Divine Liturgy this morning, please join us in the Fellowship Hall for our feast day Luncheon (free will offering).

There are several items in our literature holder (located on the wall in our Fellowship Hall next door) pertaining to Orthodox teachings and on the Orthodox Church in general. Please feel free to take a copy. We also have an Orthodox bookstore in our Fellowship Hall where you are welcome to browse for books on Orthodoxy and Orthodox living.

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

We hope that you will return often to worship with us, to grow in Christ and in our Orthodox Faith.



Greek Orthodox Church of the Assumption

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Saturday Vespers: 4:00 pm

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