

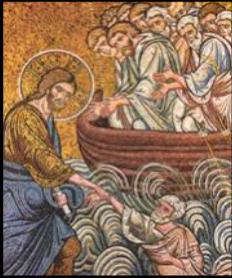


GREEK ORTHODOX CHURCH OF THE ASSUMPTION

SUNDAY, AUGUST 22, 2021



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



9th Sunday
of Matthew

Priest:

**Rev. Fr. Dean
Kouldukis**

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Saturday Service:

4:00 pm

Sunday Morning:

Orthros: 7:45 am

Divine Liturgy:

9:00 am

FEAST: Post-Koimisis

**Martyrs Agathonikos, Zotikos, Sinonos, Theoprepy,
and their Companions (+303-305)**

Anthousa, Athanasios, Charisimos, and Neophytos (+253-260)

WELCOME TO OUR CHURCH

It is with great joy that we welcome all visitors and guests who are worshiping 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 fellowship and refreshments.

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.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

- α' Ἀλαλάξατε τῷ θεῷ πάσα ἡ γῆ. v.1 *Shout aloud to the Lord, all the earth.*
- β' Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ. v.2 *Give thanks 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 hosts, in the city of our God.*
- δ' Ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιών. v.4 *His place was made in peace and His dwelling 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

THE SECOND ANTIPHON

- α' Ἀγαπᾷ Κύριος τὰς πύλας Σιών, ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ. v.1 *The Lord loves the gates of Zion more than all the dwellings of Jacob.*
- β' Δεδοξασμένα ἐλαλήθη περὶ σοῦ, ἡ πόλις τοῦ Θεοῦ. v.2 *Glorious things were said concerning you, O city of God.*
- γ' Ὁ Θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα. v.3 *God established her forever.*
- δ' Ἁγίασε τὸ σκῆνωμα αὐτοῦ ὁ Ὑψίστος. v.4 *The Most High sanctified His tabernacle.*

REFRAIN:

- Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι Ἀλληλούια. Save us, O Son of God, Who arose from the dead, save us who sing to You: Alleluia.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

(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 σοῖς λυτρού-
μενη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

THE THIRD ANTIPHON

(THE DORMITION APOLYTIKION)

You gave birth yet preserved your virginity.
You fell asleep in death yet did not desert
the world, O Theotokos. You were trans-
ported to life, as you are Mother of Life
and, by virtue of your intercessions, deliver
our souls from death.

ΕΙΣΟΔΙΚΟΝ

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν
Χριστῷ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ
ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι·
Ἀλληλούϊα.

SMALL ENTRANCE HYMN

Come, let us worship and bow down before
Christ. Save us, O Son of God, risen from
the dead. We sing to You, Alleluia.

ΤΟ ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

(Ἦχος Πλ. Δ΄)

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος,
ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς
ἐλευθερώσης τῶν παθῶν, ἡ ζωὴ καὶ ἡ
ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

THE RESURRECTIONAL APOLYTIKION

(Tone/Mode 8)

You descended from on high, O compassionate
One, and condescended to be buried for three
days, so that from the passions You might set us
free. Our life and resurrection, O Lord, glory
be to You.

ΤΟ ΚΟΙΜΗΣΙΣ ΑΠΟΛΥΤΙΚΙΟΝ

Ἐν τῇ Γεννήσει τὴν παρθενίαν...

THE DORMITION APOLYTIKION

You gave birth...

ΥΜΝΟΣ ΤΟΥ ΝΑΟΥ

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 σοῖς λυτρού-
μενη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

HYMN OF THE TEMPLE

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.

KONTAKION

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.

KONTAKION

The Theotokos is undying in intercession. Immovable is our hope in her for protection. Neither death nor burial prevailed over her. As she is Mother of Life, she was removed to life by Him, the Lord who lived in her ever-virgin womb.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. (ἐκ γ)...

THE TRISAGION HYMN

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

THE EPISTLE READING

Priest: Let us be attentive.

Reader: Pray and return to the Lord Your God.

Verse: *In Judah God is known; His name is great in Israel.*

Priest: Wisdom.

Reader: The reading is from St. Paul's First Letter to the Corinthians (1 Cor. 3:9-17).

Priest: Let us be attentive.

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.



THE GOSPEL READING

The Reading is from Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ THE CONFSSION OF FAITH

ΜΕΓΑΛΥΝΑΡΙΟΝ

Ἀξιόν ἐστὶν ὡς ἀληθῶς, μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον καὶ μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιωτέραν τῶν Χερουβείμ καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφείμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν τὴν ὄντως Θεοτόκον, σὲ μεγαλυνομέν.

HYMN TO THE THEOTOKOS

It is truly right to bless you, Theotokos, ever blessed, most pure, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Logos. We magnify you, the true Theotokos.

ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν.
Αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Ἄλλη-
ηλαῦα.

COMMUNION HYMN

Praise the Lord from the heavens; praise
Him in the highest. Alleluia.

ANTI TOY EIDOMEN TO ΦΩΣ

Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν
Πνεῦμα ἐπουράνιον, εὗρομεν πίστιν
ἀληθῆ, ἀδιαίρετον Τριάδα
προσκυνοῦντες· αὕτη γὰρ ἡμᾶς ἔσωσεν.

POST COMMUNION HYMN

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

✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠ ✠✠✠

OPPORTUNITIES THIS WEEK ...

TODAY

- Please welcome and thank Fr. Daniel Armatas who will be celebrating Liturgy with us for the next three Sundays while Fr. Dean is vacationing in Greece.
- Please join us for Fellowship Hour after Liturgy today. Everyone is welcome!

WEDNESDAY the 25th

- Meal Prep & Service for the Jubilee Women's Center: 4:30 pm

UPDATED CoVID GUIDANCE

As we are experiencing a spike in CoVID cases in the state, and to keep everyone safe and healthy, **we are requiring the use of masks while on the Church campus** until this CoVID spike subsides. This will be the only change to our CoVID policy. We will not be social distancing in the Nave nor requiring parishioners to sign up to attend services.

Please remember, the CoVID pandemic is not over. If you are experiencing CoVID-like symptoms, or are ill, please stay home and participate via our on-line stream.

To stay connected if you are unable to attend a service in person, check our [Calendar of Events](#) and then navigate to our Assumption Church website where you can grab a link to any service via our live stream: https://assumptionseattle.org/live_broadcast.html.

Thank you for your understanding and for helping to keep one another safe!

To ALL those who took the
STRATEGIC PLAN SURVEY:

THANK YOU
THANK YOU
THANK YOU
THANK YOU
THANK YOU
THANK YOU
THANK YOU

We surpassed our goal of 200 responses
with 228 completed surveys!!

Up Next: Look for a report of the survey findings
in October

COMING IN 2022!!

Nickel & Diming



- 1. **What is NICKEL & DIMING?** Nickel and diming is disguised stewardship; it's money you are asked to pay in-order to support the normal operating expenses of our parish. Examples include giving money for candles, coffee hour, flowers, trays, fundraisers, etc.
- 2. **When will we end NICKEL & DIMING?** We have already begun to take the first steps in this direction! For example, the parish didn't charge for the Feast Day Luncheon or Pascha Candles, and you'll see additional examples as the year continues. Your Parish Council and Stewardship Committee have resolved to end all Nickel and Diming by the end of 2021. Beginning in January 2022, our parish will support its normal operating expenses solely through the generosity of our parishioners' financial stewardship.
- 3. **Why are we ending NICKEL & DIMING?**
 1. Nickel and diming doesn't align with the biblical practice of proportional giving. Last year we asked our stewards to transition to percent giving as part of our journey to become a tithing community. In percent giving the amount of financial stewardship pledged is proportional to annual income. Using this methodology of "percentage giving", stewards pledge to the Church the percentage of their income that they are able to give. The parish asks stewards annually, and to the degree they are able, to increase their financial gift to the next percentage point of their income, with the goal for all our stewards to reach and exceed the biblical command of 10% tithing.
 2. It's difficult for the parish to be generous in our budgeting and plan for the expansion and development of our ministries when a substantial portion of our income is variable and trickles in throughout the year.
 3. When guests visit our community, we want to show them true Christian hospitality. Guests of our parish will be able to light a candle or join us for a cup of coffee and a meal without worrying about having enough money.