

**GREEK ORTHODOX CHURCH OF THE ASSUMPTION
FRIDAY, DECEMBER 25, 2015**

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

Holy Nativity

Priests:
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Saturday Evening:
Vespers: 5:00 pm

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



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

Ἐ ΑΠΟΛΥΤΙΚΙΟΝ *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, Σε προσκυνεῖν, τὸν Ἥλιον τῆς δικαιοσύνης, καὶ Σε 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 ὅλη 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 βουλῇ 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 Χριστὲ 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.

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

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.



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 Γέννησίς Σου Χριστὲ 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.

NATIVITY APOLYTIKION

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.

ΚΟΝΤΑΚΙΟΝ

Ἡ παρθένος σήμερον τὸν ὑπερούσιον τίκτει καὶ ἡ γῆ τὸ σπήλαιον τῷ ἀπροσίτῳ προσάγει. Ἄγγελοι μετὰ ποιμένων δοξολογοῦσι· Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι· Δι' ἡμᾶς γὰρ ἐγεννήθη παιδίον νέον ὁ πρὸ αἰώνων Θεός.

ΚΟΝΤΑΚΙΟΝ

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

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 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

Μεγάλυνον, ψυχή μου τὴν τιμιωτέραν καὶ ἐνδοξοτέραν τῶν ἀνωστρατευμάτων. Μυστήριον ξένον ὄρω καὶ παράδοξον· οὐρανὸν τὸ σπήλαιον· θρόνον χερουβικὸν τὴν Παρθένον· τὴν φάτνην χωρίον· ἐν ᾧ ἀνεκλήθη ὁ ἀχώρητος Χριστὸς ὁ Θεός, ὃν ἀνυμνοῦντες μεγαλύνομεν.

HYMN TO THE THEOTOKOS

Praise, my soul, her who is more honorable and more glorious than the highest ranks. I see a mystery and paradox strange: heaven is the cave; the cherubic throne is the Virgin; space is the manger in which lies Christ our God, uncontainable, hymning whom we praise.

ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Ἐλύτρωσιν ἀπέστειλε Κύριος τῷ λαῷ αὐτοῦ. Ἄλληλούϊα.

COMMUNION HYMN

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

ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Ἡ Γέννησίς Σου Χριστὲ 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.

POST-COMMUNION HYMN

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.

ENCYCLICAL of ARCHBISHOP DEMETRIOS - NATIVITY 2015

***For unto us a Child is born, and His name
will be called...Prince of Peace!***

(Isaiah 9:6)

(continued →)

Beloved Brothers and Sisters in Christ,

On this blessed Feast of the Nativity of our Lord and Savior Jesus Christ, I greet you in the grace, joy and peace that accompany this unique event. We celebrate our Lord's holy Incarnation as a miraculous revelation of God's grace, and through faith we see the path to redemption, restoration, and life without end. Our hearts are filled with joy, for our hope is renewed in the fulfillment of His divine promise to save us and be with us. We also experience the peace of God, which passes all understanding (Philippians 4:7), as our hearts and minds are filled with the transforming presence of Christ.

He has come to us as the Prince of Peace, offering a divine peace that is much greater than any comfort or security offered in this world. It is a peace that is available to all humanity, regardless of current challenges, threats, living conditions or stage of life. It is a peace that cannot be disturbed by the violence and insecurities of this broken world, for its origin is the God of peace, and it is sustained by His abundant grace.

In our celebration of the Feast of the Nativity, we acknowledge the power of the peace of God in several ways. In our Great Vespers service we read the prophecies of Isaiah regarding the Incarnation of Christ, affirming the biblical revelation that His peace restores a created order that has been burdened by sin, violence and death. The Prophet states that He comes with wisdom, understanding, and righteousness, bringing a peace by which the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them (Isaiah 11:6). These images reveal that the presence and peace of our Lord restores the relationships of creation to what God intended them to be. Through the power of the Incarnation, we are given a glimpse of life to come and how it will be when the earth is full of the knowledge of the Lord (Isaiah 11:9).

As the Prince of Peace our Lord also brings to us peace through justice. In the same passage from Isaiah we read with righteousness He shall judge the poor, and reprove with equity the meek of the earth (Isaiah 11:4). Those who struggle without security—the poor, the hungry, the oppressed, the refugee, the orphan, the sick—they can find peace in the midst of their challenges and afflictions. In Christ, we have peace through justice and justice through peace, as He offers salvation to all. His Incarnation is the seal of that promise.

Justice and righteousness as a foundation of divine and enduring peace shows a clear distinction between the spiritual peace granted by God and the temporal peace we often experience. In the world around us, peace is maintained through the use of force or the ability to use it when necessary. The priority of the rule of law is affirmed, with an emphasis on punishment or consequences for disrupting public order. Peace is also linked to economic stability and thwarting the chaos that could ensue if systems failed. All of these concepts of peace are important in our lives, but they are very limited. The peace of God that is revealed by Christ is a peace that we can have no matter the conditions of life, society, or level of security. It is a peace that comes through faith as we trust in the promises of God. As we see in Christ and in the lives of many Saints, it is a peace that stands in the face of great adversity, that is not dependent on any temporal security of life, status or property, but is strengthened by the hope we have in the grace of God.

As we celebrate this Feast of the Nativity in the presence of our Incarnate Lord, and we reflect on the significance of His birth and the revelation of God's grace, may your hearts and minds be filled with His peace. Let this peace surround us as we deepen our faith in Christ, seek transformation by His grace, and commit all of our life to Him. In addition, as we proclaim "Christ is born, Glorify Him," may we offer a witness of the peace that comes from above, revealing the love of God through our Lord's Incarnation to all the world.

With paternal love in Christ,

+ DEMETRIOS
Archbishop of America



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.

