

GREEK ORTHODOX CHURCH OF THE ASSUMPTION  
MONDAY, AUGUST 15, 2016

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

Address : 1804 13th Ave., Seattle, WA 98122 ✠ Telephone : (206) 323-8557

E-mail : [parishoffice@assumptionseattle.org](mailto:parishoffice@assumptionseattle.org) ✠ Web : [assumptionseattle.org](http://assumptionseattle.org)

Saturday Evening : Vespers: 6:00 pm

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

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

Tone: - ἤχος : - ❖ 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.

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.

**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 ὄ-  
νομα 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 set-  
tlement in Zion.*

**REFRAIN** (after each stichera):

Ταῖς πρεσβείαις τῆς Θεοτόκου,  
Σῶτερ, σῶσον ἡμᾶς.

Through the intercessions of the Theoto-  
kos, 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 Θεος ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα.

δ´ Ἁγίασε τὸ σκῆνωμα αὐτοῦ ὁ ὕψιστος.

## 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· Ἀλληλούϊα.

Save us, O Son of God, Who are wondrous 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 λυτρουμένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

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

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.

### ΕΙΣΟΔΙΚΟΝ

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

### 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

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.

### 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

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

### Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

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

### THE TRISAGION HYMN

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

## EPISTLE READING

**Prokeimenon. Third Mode. Luke 1: 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**

**B**rethren, 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**

**A**t 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 CONFESSION OF FAITH

### ΜΕΓΑΛΥΝΑΡΙΟΝ

Ἄι 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 ζῶσα, 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-

### ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Ποτήριον σωτηρίου λήψομαι καὶ τὸ ο  
Ἵνομα Κυρίου ἐπικαλεσομαί. 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

Chicken and Rice  
Green Salad ~ Rolls ~ Ice Cream Dessert  
Coffee ~ Juice ~ Wine

Adults: \$18 ~ Children (under 12): \$9

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

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

***“Deliver us, all of your servants, from danger, O Theotokos; After God, we all flee to you, for shelter and covering, as an unshakable wall and our protection.”***  
From the Service of the Small Paraklesis

Dearly Beloved,

For the next fifteen days the Church and her faithful will turn their attention to the life of the Virgin Mary, in anticipation of the commemoration of her dormition and translation to heaven. During this period we will fast and pray together to prepare ourselves.

In our prayers we will ask Mary, the Mother of God, first and foremost, to intercede to her Son, our Lord and Savior, on our behalf to save us. We do so because we believe her Son will listen to her intercession. We will also ask her for comfort, protection and courage for the times of anxiety and trials in our life. We believe her to be an unshakable fortress and wall that can defend us from adversity. We call upon the Mother of God because she is the bridge between heaven and earth.

Every feast of our liturgical calendar that celebrates the life of the Theotokos includes the reading from the Book of Genesis of Jacob's dream at Bethel, of the ladder (Genesis 28:10-17). In that dream, Jacob ***“dreamt that there was a ladder set up on earth, and the top of it reached to heaven; and the angels of God were ascending and descending on it!”***

The Church sees the Virgin Mary as that ladder, the link between heaven and earth. In our churches her icon usually adorns the apse in the sanctuary. Being in that space between her Son and us, reminds us of her intercessory role. Her gesture is one of prayer, her act of supplication to her Son and our Savior Jesus Christ.

In the divine services of August, the Church reminds us of how she intercedes for us and how she is our protector and comforter. In a hymn for the Burial of the Theotokos on the eve of the Dormition, the Church sings, ***“Though you have passed away from the earth, yet in no way have you removed yourself from earth, All-Holy Theotokos, who delivers the whole world from perils.”*** In the well-known *Paraklesis* service, we hear again this refrain quoted above.

Asking for her intercessions and comfort this year seems more needed than ever. We live in anxious times. There is a great deal of uncertainty about our world and nation. The headlines from around the world, from the acts of terrorism and violence to the ongoing refugee crisis, are very disturbing. The news from within our nation and the political commentaries about how to address the issues fuels our concern.

In the face of these concerns, Our Church continues to raise its voice, proclaiming the Good News God's love for all people. At the Holy and Great Synod of the Orthodox Church this past June, the Church stated, the apostolic work of proclaiming the Gospel ***“is the breath of life that the Church breathes into human society and makes the world into Church.”***

The Church also provides us the opportunity to bring our concerns to Mary, the Mother of God, in the divine services of this period. In these services we experience the comfort of a Mother, the loving embrace that knows our concerns and reassures us that God has already prevailed and will always prevail, and we can be confident that our prayers become her intercessions to her Son, our Lord and Savior Jesus Christ. In the gathering of the community we find strength and mutual support from one another so that we may continue the struggle of living our Christian faith in a troubled world.

The culmination of this period is the commemoration of the Dormition or Falling Asleep of the Virgin Mary. In this Feast we recapitulate many themes of Pascha, reminding us that Mary has been rescued from the corruption of the tomb. How she faced her death fearlessly and calmly is an icon for us all, when we are confronted with adversity and the reality that we too will pass away one day. Mary's death is an experience of how the resurrection gives all Christians reason for hope and joy.

To all those who are celebrating their Feast Day this year on August 15th as well as those who celebrate on the Feast of the Transfiguration of Christ August 6th, I extend my personal wishes and pray to God to keep you all safe and always under His Grace and Mercy.

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.

