

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

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6	Salim Shaker	47
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10	Malvina Mana	12

ETERNAL LIGHT

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In loving memory of MarieLouise and Michel Homsy
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In loving memory of Nada Farah Kakish from her parents
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- **October 13:** in loving memory of Yvonne Younes from her family.

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- Please, pray for the health of the following parishioners: Attiah, Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele and Nina. If you have any names of people who need prayers, email them to father.
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The retreat will generally focus on **Relationships**. This theme was selected based on a review and consideration of suggestions provided by participants in last year's retreat. The workshops over the course of the retreat will explore different facets of relationships, and how they affect our relationship with God.

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HOTEL RATE ENDS AUGUST 8th. REGISTRATION IS DUE AUGUST 21st 2019

Please encourage players to fill out our RSVP form (on website) as soon as possible to help us estimate our number of guests to the tournament as well as to our dinner Saturday night. We look forward to seeing you in Montreal!

The Feast of the Dormition of the Theotokos by *Archpriest Ayman Kfouf*

The Dormition of the Theotokos is one of the Great Feasts of the Orthodox Church, celebrated on August 15. The word "Dormition" is a derivative from the Latin word "dormitio", which means "falling asleep." The Feast of the Dormition of the Theotokos is the commemoration of the falling asleep, burial, resurrection, and translation of the Theotokos into heaven in the body.

Historical Background of the Feast

The Feast of the Dormition of the Theotokos is one of the oldest Marian feasts in the church. The roots of the feast go back to Jerusalem, where the apostles and the Christians of Jerusalem honored and kept alive the memory of the falling asleep of the Theotokos. Consequently, quickly, her empty tomb, in Gethsemane, became a destination for pilgrims from Jerusalem and the surrounding neighborhoods. After the dogmatization of the doctrine of the Divine Motherhood of the Virgin Mary in the third Ecumenical Council of Ephesus (431), the commemoration of the falling asleep of the Theotokos became more popular amongst Christians in the vast majority of the Christian world.

In the late sixth century, in the year 588, the Emperor Maurice officially adopted the commemoration of the Feast of the Dormition of the Theotokos into the liturgical calendar in the entire Byzantine Empire, and commanded that it be celebrated on August 15. In the second half of the seventh century, the feast of the Dormition appeared in the West under the influence of the East. It was accepted in Rome under Pope Sergius I (687-701), and from Rome it passed over to the rest of Europe. Up until the end of the ninth century, the feast of the Dormition of the Theotokos was preceded by two periods of fasting: **FIRST**: before the feast of the Transfiguration (August 1-5) and **SECOND**: after the feast of the Transfiguration (August 7-15). In the tenth century, the two fasting periods were merged into one, which includes fourteen fasting days beginning on August 1st through August 14th.

The Narrative of the Feast

The main source of the narrative of the feast of the Dormition is based on the oral and written Tradition of the church, which include: the writings of Saints Dionysios the Areopagite, John the Damascene and Andrew of Crete; the hymnography and iconography of the Church, in addition to an apocryphal narrative of the feast by Saint John the Theologian.

According to the Orthodox Tradition, the Virgin Mary lived after Pentecost in the house of the Apostle John in Jerusalem. As the Mother of the Lord, she became the source of encouragement and help for the Apostles and all Christians. Three days before her death, the Archangel Gabriel appeared to the Virgin Mary and revealed to her the date of her departure into eternal life. Immediately, the Theotokos returned to her home and prepared herself for this event through fasting and prayer. On the day of her repose, even though the apostles were scattered throughout the world, they were

miraculously transported to be at her side. Exceptionally, the Apostle Thomas did not arrive on time to bid his final farewell to the Theotokos. While the Apostles were singing hymns in honor of the Mother of God, they saw a vision showing Christ, accompanied by Angels and Saints, coming to escort the soul of His Most Holy Mother into heaven. With songs of praises, the Apostles carried the body of the most pure Theotokos to the grave in Gethsemane to be buried near her parents.

At Gethsemane, the disciples gathered and remained around her tomb and kept a vigil for three days. On the Third day, the Apostle Thomas arrived and asked to view for the last time the Most Holy Mother of God. When the Apostles opened the grave of the Theotokos, her body was not there. The Apostles realized then that she was taken into heaven in the body to be reunited with her soul.

The Liturgical Background of the Feast

The Feast of the Dormition of the Theotokos is preceded by a two-week fasting period, which referred to as the "Dormition Fast." The Dormition Fast starts on August 1 and ends on August 14th. It is considered to be a very strict fast, even stricter than both the Nativity and the Apostles Fasts.

In the Dormition Fast all kinds of meat, fish, oil and wine are forbidden to eat; with the following exceptions: on the feast of the Transfiguration (August 6) when fish is allowed; on Saturdays and Sundays when oil and wine are allowed. During the Dormition Fast, either the Small Paraklesis (Supplicatory Canon) or the Great Paraklesis are celebrated every evening with the following exceptions: on Saturdays, on the Eve of the Feast of the Transfiguration and on the Eve of the Feast of the Dormition itself, where the festal services are celebrated.

In some churches and monasteries, the service of the "Burial of the Theotokos" is celebrated during an All-Night Vigil. The order of the service is based on the service of the burial of Christ, which consists of chanting the "Lamentations at the Bier of the Mother of God", and a solemn procession made with the a Epitaphion of the Theotokos.

According to our Antiochian practice, the Lamentations of the Dormition of the Theotokos may be chanted at Great Vespers on the eve of the Feast. Please note that this beautiful service of the "Burial of the Theotokos" is not a standard service in most parishes, or even most cathedrals or monasteries.

The Meaning of the Feast

The hymnography and liturgical text of the feast of the Dormition portrays the feast as mystical, eschatological, and paschal in nature.

1. Mystical and Eschatological

The hymnography of the feast envisions the Dormition of the Theotokos as an eschatological event that confirms the destruction of hades and the defeat of death. The Dormition of the Theotokos confirms the reality of the transformation of death from a fearful enemy into a joyous passage to eternal life.

The eschatological nature of the feast of the Dormition is evident, not only in the hymnography of the feast, but also in the mysterious gathering of the apostles, who gathered to witness how Christ, himself, comes to escort His mother to the kingdom. They are mysteriously gathered to witness, again, to the truthfulness of resurrection of Christ and his victory over death.

2. Paschal

The liturgical text of the Feast of the Dormition depicts the feast as a Paschal event. The hymns of the feast assert that the Virgin Mary experienced **her own personal Pascha** by passing through death and rising to eternal life. Being alive in heaven, as a queen and mother of Christ, we, now, can ask her intercessions to help us transform our own forthcoming death into a Paschal victory over death.

In the ecclesiastical tradition, the feast of Dormition of the Theotokos is called the "Summer Pascha." This name is derived from the fact that the Theotokos experienced her own Pascha; "Passover" from this life into life eternal. St. John of Damascus confirms the Paschal nature of the Feast of the

Dormition by calling the death of the Theotokos: "**The Deathless Death**". He calls it the deathless death because of the fact that death resulted in her translation into life eternal, into glorification and union with the Lord. "**O how does the source of life pass through death to life? She dies according to the flesh, destroys death by death, and through corruption gains incorruption, and makes her death the source of resurrection.**" (St. John of Damascus)

Conclusion

The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God.

What a paradox! While this Feast is called the "Falling Asleep of the Theotokos," it is in reality a celebration of her life and victory over death. It is a celebration of her "Passover" from this life into life eternal. It is a celebration of the confirmation of the promise of our own resurrection in Christ. Amen!

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**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 11, 2019
TONE 7 / EOTHINON 8; EIGHTH SUNDAY AFTER PENTECOST
& EIGHTH SUNDAY OF MATTHEW**

AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST

MARTYR AND ARCHDEACON EUPLOS OF CATANIA IN SICILY; NIPHON, PATRIARCH OF CONSTANTINOPLE;
NEW-MARTYRS ANASTASIOS AND DEMETRIOS OF LESBOS

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشماس: مِنْ أَجْلِ المَثْرُوبُولِيَّةِ بُولُسَ والمَطْرانِ
يُوحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

Choir: Lord, have mercy.

الجوقة: يَا رَبُّ ارْحَمْنَا.

THE FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا فِي
جَبَلِ قُدْسِهِ. الْمُنْتَبِتُ الْجِبَالُ بِقُوَّتِهِ، الْمُنْتَطِقُ
بِالْقُدْرَةِ.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يَا مُخْلِصُ
خَلِّصْنَا.

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth. (*Refrain*)

اللابِسُ النُّورِ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلِّلُ قُدَّامَ
وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِيَدِينِ الأَرْضِ.
(اللازمة)

Glory... Both now... (*Refrain*)

المجدُ... الآنَ وكلَّ أوانٍ... آمين. (اللازمة)

THE SECOND ANTIPHON

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

فِي الْجِبَالِ الْمُقَدَّسَةِ أُسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ
صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.

Refrain: *Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

(اللازمة) خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ تَجَلَّيْتَ عَلَى
جَبَلِ تَابُورٍ، لِنُرْتَلِّ لَكَ. هَلِّلُويَا.

Glorious things are spoken of thee, O city of God. (*Refrain*)

فِيكَ قِيلَتْ المَفَاخِرُ يَا مَدِينَةَ اللهِ. (اللازمة)

A man will say: Mother Sion; and: That man was born in her; and: The Most High Himself hath founded her. (*Refrain*)

الإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الإِنْسَانَ
وُلِدَ فِيهَا. وَإِنَّ العَلِيِّ نَفْسَهُ هُوَ الَّذِي أُسَّسَهَا.
(اللازمة)

Glory... Both now... O, only begotten Son and Word of God...

المجدُ... الآنَ وكلَّ أوانٍ... آمين. يَا كَلِمَةَ اللهِ
الإِبْنَ الوَحِيدِ...

THE THIRD ANTIPHON

Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.

لِمَرَاحِمِكَ، يَا رَبُّ، أَسْبِّحُ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ الْقَدِيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ، بِنُورِ وَجْهِكَ يَبْتَهِجُونَ، وَبِاسْمِكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Transfiguration.*

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الأَزَلِيَّ، بِشَفَاعَاتِ وَالدَّةِ الإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship, and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ. لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.

- *Now sing these apolytikia in the following order.*

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيبِكَ المَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نُوحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الأَزَلِيَّ، بِشَفَاعَاتِ وَالدَّةِ الإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ مَصْلُوبًا، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيُكْرِزُوا لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ سُعَاعُ الْآبِ.

THE EPISTLE

(For Eighth Sunday after Pentecost)

*The Lord will give strength to His people.
Ascribe to the Lord, O sons of God, ascribe
to the Lord honor and glory.*

The Reading from the First Epistle of St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى
أَهْلِ كورنثوس. (1:10-17)

يَا إِخْوَةٌ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ * فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ خُصُومَاتٍ * أَعْنِي أَنْ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولُسٍ أَوْ أَنَا لِابُلُوسِ، أَوْ أَنَا لِصَفَا أَوْ أَنَا لِلْمَسِيحِ" * أَلَعَلَّ الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولُسَ صُلِبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسِ اعْتَمَدْتُمْ؟ * أَشْكُرُ اللَّهَ أَنِّي لَمْ أُعَمِّدْ مِنْكُمْ أَحَدًا سِوَى كْرِسْبُسَ وَغَايُوسَ * لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي * وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِفَانَسَ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ * لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةٍ كَلَامٍ لِئَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.

THE GOSPEL

(For Eighth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ
البشير والتلميذ الطاهر. (14:14-22)

them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

في ذلك الزمان، أَبْصَرَ يَسُوعُ جَمْعاً كَثِيراً، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرْضَاهُمْ * وَلَمَّا كَانَ الْمَسَاءُ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا: "إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةَ قَدْ فَاتَتْ. فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَاماً" * فَقَالَ لَهُمْ يَسُوعُ: "لَا حَاجَةَ لَهُمْ إِلَى الذَّهَابِ. أَعْطَوْهُمْ أَنْتُمْ لِيَأْكُلُوا" * فَقَالُوا لَهُ: "مَا عِنْدَنَا هَهُنَا إِلَّا خَمْسَةٌ أَرْغِفَةٌ وَسَمَكَتَانِ" * فَقَالَ لَهُمْ: "هَلُمَّ بِهَا إِلَيَّ إِلَى هَهُنَا" * وَأَمَرَ بِجُلُوسِ الْجُمُوعِ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغِفَةَ وَالسَّمَكَتَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ، وَبَارَكَ، وَكَسَرَ، وَأَعْطَى الْأَرْغِفَةَ لِتَلَامِيذِهِ، وَالتَّلَامِيذُ لِلْجُمُوعِ * فَأَكَلُوا جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا فَضُلَ مِنَ الْكِسْرِ اثْنَتَيْ عَشْرَةَ قَفَّةً مَمْلُوءَةً * وَكَانَ الْآكِلُونَ خَمْسَةَ آلَافِ رَجُلٍ، سِوَى النِّسَاءِ وَالصِّبْيَانِ * وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ، حَتَّى يَصْرِفَ الْجُمُوعَ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL

Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron*

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ تَجَلَّيْتَ أَمَامَ تَلَامِيذِكَ الْقَدِيسِينَ عَلَى جَبَلِ ثَابُورَ لِأَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَالِقِينَ بِالظَّفْرِ؛

<p><i>and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and all-laudable Martyr and Archdeacon Euplos of Catania in Sicily; Niphon, patriarch of Constantinople; and New-martyrs Anastasios and Demetrios of Lesbos, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</i></p>	<p>وآبائنا الأبرار المتوسّحين بالله؛ والقديس (فلان)، صاحب وشفيع هذا الرعيّة المقدّسة؛ والقديسين الصديقين يواكيم وحنّة جدّي المسيح الإله؛ والقديس العظيم في الشهداء أفيلوس الشماس الذي من كاتانيا في صقلية، والبار نيفون بطريرك القسطنطينيّة، والجديدان في الشهداء أنستاسيوس وديميتريوس من لسبوس، الذين نُقيم تذكّارهم اليوم؛ وجميع قديسيك، ارحمنا وخلصنا بما أنك صالح ومحبّ للبشر.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بصلوات آبائنا القديسين، أيّها الربّ يسوع المسيح إلّها، ارحمنا وخلصنا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><u>Pronunciation Guide</u> Euplos: EV-plohs</p>	
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