

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
7	Sarkis Boutros	1
7	George Deratnay	33
7	Elie Semaan Bouri	13
8	Leda Odell	46
11	Elianor Wakileh	1
11	Raquel Obeid	46
13	Hanna Georgi	12
13	William Assad	33
13	Anna Nassar	11

ETERNAL LIGHT

- **Oct 13:** in loving memory of Yvonne Younes from her family.
- **Nov 21:** for the good health of Reem Shami from Adel Shami & family
- **Nov 29:** for the good health of Jean-Paul Shami from Adel Shami & family
- **Ushers- Oct 13:** Reem Aleilan, Mona Aleilan, Mari Alkassam, Fanoula Novratidis, Lazaros Novratidis and Nancy Shnoudeh
- **Readers:** Nancy Shnoudeh (Epistle in English) Mona Aleilan (Epistle in Arabic)
- Bible Study every Friday at 7:30 PM.
- **Retreat at Holy Transfiguration Orthodox Church in London Ontario, October 18-19, 2019** with Fr. Andrew Stephen Damick. If you like to attend, please call 226/663-6361 or email meitzfathermartin@gmail.com.
- **Special Collection:** This Sunday for our seminarian.
- **St. Demetrius:** we will have vespers on Friday October 25th at 7 PM.
- **Ladies Meeting: Sunday October 27th after Liturgy.**
- **Special Collection: Sunday Oct 13th for the Archdiocese Seminarian.** Sunday Oct 20th **Special Olympics** Awareness Day and the teens will ask for your monetary support.
- **October is Teens Month:** calling all the teens of our church to participate in ushering and reading of the epistle. Please, see Angela Ghazal.
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina and Sonia. If you have any names of people who need prayers, email them to father.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **St. George BOOKSTORE:** DROP BY our new Bookstore Display at the Church Basement by the staircase and check our inventory. We have Icons, Spiritual Books, Children's Books, Prayer bracelets and much more items for Sale at very REASONABLE Prices. Perfect Gift Ideas for Baptism, Newborn, Housewarmings, Weddings or any other Special Occasions. Can order large quantity if needed. Please see Odette Boutros or Colette El-Hajj for any questions.

DOECUNY FALL RETREAT / OCTOBER 25-27, 2019

- On behalf of the Diocese Ministry Council (DMC), I am very pleased to share with you the details of this year's Fall Retreat.

The retreat will be held on **October 25-27**, and will be hosted by St. George Church in **Montreal**. Our Guest Speaker will be **Fr. Josiah Trenham**, who is well known and followed by many in our Archdiocese, in large part because of his “Arena” podcasts on Ancient Faith Radio.

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.

For further information on the retreat including details pertaining to accommodations and registration, please visit the retreat’s web site: <https://doecunyretreat.weebly.com/>. You’ll note that the chosen hotel is within close proximity to the church. The schedule for the retreat will be posted on the web site in short order.

Your Children Won’t Be Christian

By Fr. Paul O’Callaghan

(Fr. Paul is the Dean of our Cathedral in Wichita, Kansas where Fr. Anthony served as Youth Director)

That’s a likely outcome, according to recent studies. Whether Orthodox, Catholic, Protestant, or Evangelical, all Christian groups are hemorrhaging young people. It was once believed that once they marry and have children, “they’ll come back”. Now, the indications are that this is less and less the case. In fact, fewer are marrying at all.

Many Orthodox once believed that all that was necessary was to perform the services piously and pass on the language and culture of one’s ethnic group. Yet younger generations became alienated hearing services in archaic forms of languages they didn’t understand. Then it was thought that doing services in English would be enough. But younger people still felt the pull of American culture and often couldn’t make sense of Orthodox rituals and traditions. They drifted away from the Church in droves.

The Roman Catholic Church became sensitive to these problems in the 1950’s, and during the 60’s they undertook a program to modernize “the Mass.” In many cases, they trashed tradition as quickly as they could, translating the Mass from Latin into a banal form of modern English, tossing images into a garbage pile, introducing guitars and Protestant hymns, baptizing modern art and architecture, simplifying the service, having the priest face the people rather than East while praying, instituting Saturday and Sunday evening Masses. The result was a “fast food” approach that attempted to appeal to the masses but in fact alienated many with what felt to them like a cheapened and dull Liturgy. Catholics continued to drift away from their Church *en masse* either in spite of or because of “the reform.”

Evangelicals took a similar but predictably much more radical approach. They decided the problem was that church felt too much like “church.” The answer: make the service into an entertainment event featuring rock bands, light shows, fog machines, comfortable loge seating, coffee shops and snacks in the sanctuary etc. Of course, insert a sermon that promised how Jesus will make your life so much more fulfilling and exciting. But many young people decided that they could have exciting and fulfilling lives without Jesus. And when they wanted rock concerts and entertainment, they could find much better quality in the world than in church. Due to the concerted efforts to make the Church look just like the world, young people decided the world was enough. Who needs the Church?

Mainline Protestants often took the same approach but in a different direction. They largely decided to embrace the sexual revolution in all its fullness. So many denominations now perform gay marriages, have openly homosexual pastors, promote liberal political agendas, and re-invent God to suit what is trending in society. But if the Church takes its lead from the world, who needs the Church? Young people haven't been fooled by these moves. They understand. The world is enough.

We have to ask: why would your children want to remain Christian? The world offers everything one could desire – the promises of riches and luxury, challenging and gratifying career opportunities, freely available sex in any and every variety, fulfilling and satisfying experiences of all kinds, pathways to healthy and beautiful bodies, every conceivable form of entertainment, amazing cuisines and diner delights, an unlimited variety of beverages, exotic cultures and vacations, and all the inner pleasures that the ingestion of drugs can provide. In view of that, why would a young person heed the words of Christ, “If anyone would come after me, let him take up his cross, deny himself, and follow me”? Why would anyone want to do that? Do you see what we're up against? Yes, it's likely – your children won't be Christian. And so for the generations following them.

Why lead life in an attempt to please a God who is out there somewhere, when you can lead your life to please yourself? You can have it your way. In fact, you can create yourself. You can decorate yourself with body art that proclaims YOU. You can color your hair in hues unknown to nature. And now, you can even choose your gender or not to have one at all. If you create you, who needs God?

I mentioned in a homily recently that Christ is either essential or inconsequential. Either he means everything or nothing. Which are you teaching your children?

If you rise on Sunday morning and then discuss, “should we go to church today?”, you've already decided – Christ is inconsequential. He really doesn't matter that much. If you decide to stay home and have bacon and eggs rather than take the trouble to head to the Lord's table, you've already decided. Christ is inconsequential. He doesn't matter that much. If you decide to relax and sleep in on Sunday morning, you've already decided. Christ is inconsequential. He really doesn't matter that much.

And please, don't kid yourself that you can have Christ without Church. You won't fool your kids. They will get the message loudly and clearly. If “Take, eat, this is my body ...” doesn't mean much to you, it won't mean anything to them. Your children won't be Christian. You will have taught them well.

What's the best way to learn a foreign language? You go live in a foreign country and hear it and speak it day in and day out. It's called immersion. It's the only way for a native non-speaker to become truly fluent.

The same is true for fluency in the Faith. The only way to fully embrace and retain it is by immersion. Regular services, readings, prayer, and education all play a role. Immersion is the reason that Christ the Savior Academy exists. Orthodoxy must be an every day affair. Once a week, let alone once a month or occasionally, won't cut it. Your children won't be Christian. What do your children learn when they attend a school where God can't be mentioned? God is irrelevant to real life. Christ is inconsequential. The business of this world is all that matters.

Now you can see and understand. Outside of immersion, your children won't be Christian. Even with immersion, it will be an uphill climb. These are the times we live in. It once was that society at large backed up Christian faith and morals. Today it is the opposite. Modern Western culture wars against it.

I've presented it as a statement because I believe that sadly, it will be true for many of us. Your children won't be Christian. But for some of us, perhaps it would be better put as a question: will your children be Christian? Maybe if you get serious and committed, there's still a chance. Perhaps you need to grapple with what your children already know: Christ is either essential or he is inconsequential.

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 13, 2019

TONE 8 / EOTHINON 6

**SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL
& FOURTH SUNDAY OF LUKE**

HIEROMARTYR JACOB OF HAMATOURA

MARTYRS KARPOS, POPYLOS, AGATHODOROS & AGATHONIKA AT PERGAMOS

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

Choir: Lord, have mercy.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ
يُوحَنَّا وَقَفِكَ أَسْرِهِمَا وَعَوَدَتِيهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

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.

هَلُمُّوا لِنَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ
لَكَ. هَلَلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مَتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا
الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ نُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا
وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهِنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ
أَسَّسْتَ آبَاءَنَا الْقَدِّيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ
لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ،
يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

APOLYTIKION OF ST. JACOB OF HAMATOURA IN TONE THREE (Thy confession**)**

As a cedar of Lebanon thou growest, * never fearing thy martyrdom and death, * thou becamest a true victor, O Saint Jacob. * For thou didst overcome death with thy mortal flesh, * when thou didst tame all the passions by humility. * And while burning like incense, as a true sacrifice, * thou intercedeth with Christ to grant our souls the great mercy.

مِثْلَ أَرْزَةِ لُبْنَانَ تَنْمُو، غَيْرَ هَيَّابٍ مَوْتِ الشَّهَادَةِ،
هَكَذَا غَدَوْتَ يَا يَعْقُوبُ مُنْتَصِراً، إِذْ غَلَبْتَ الْمَوْتَ
فِي جَسَدِكَ، حَيْثَمَا ضَبَطْتَ الْأَهْوَاءَ بِتَوَاضُعِكَ،
وَبِاشْتِعَالِكَ كَالْبَخُورِ دَبِيحَةً، تَشْفَعُ إِلَى الْمَسِيحِ
الِإِلَهِ، أَنْ يَمْنَحَنَا الرَّحْمَةَ الْعَظْمَى.

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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ
لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا
بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ
بِإِيمَانٍ: بِادِرِي إِلَيَّ الشَّفَاعَةَ وَأُسْرِعِي فِي الطَّلِبَةِ،
يَا وَالِدَةَ الْإِلَهَ، الْمُنْتَشِفَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

(For the Holy Fathers)

*Blessed are Thou, O Lord, the God of our
Fathers.*

For Thou art just in all that Thou hast done.

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا
لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ
إِلَى تَيْطُسَ . (3:8-15)
يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ
أَنْ تُقَرِّرَ، حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ
بِالْأَعْمَالِ الْحَسَنَةِ. فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ
وَالنَّافِعَةُ * أَمَّا الْمُبَاحَثَاتُ الْهَذْيَانِيَّةُ وَالْأَنْسَابُ
وَالْخُصُومَاتُ وَالْمُمَاحَكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا،
فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ * وَرَجُلٌ الْبِدْعَةِ بَعْدَ
الْإِنْذَارِ مَرَّةً وَأُخْرَى، أَعْرِضْ عَنْهُ * عَالِمًا أَنَّ مَنْ
هُوَ كَذَلِكَ قَدْ اعْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي
بِنَفْسِهِ عَلَى نَفْسِهِ * وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِمَاسَ أَوْ
تِيخِيكُوسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي
قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ * أَمَّا زِينَاسُ مُعَلِّمُ
النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ فِي تَشْيِيعِهِمَا مُتَأَهِّبِينَ،
لِنَلَّا يُعَوِّزُهُمَا شَيْءٌ * وَلِيَتَعَلَّمْ ذَوُونَا أَنْ يَقُومُوا
بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا
يَكُونُوا غَيْرَ مُثْمَرِينَ * يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ

send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

معي * سَلِّمْ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ.
النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

THE GOSPEL

(For the Fourth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

* فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا

الْإِنْجِيلِيِّ النَّبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (8:5-15) *
قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ *
وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ،
فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ * وَبَعْضُ سَقَطَ عَلَى
الصَّخْرِ، فَلَمَّا نَبَتَ يَبِسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ *
وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَنَبَتَ الشُّوكُ مَعَهُ
فَخَنَقَهُ * وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا
نَبَتَ أَثْمَرَ مِائَةَ ضِعْفٍ * فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى
أَنْ يَكُونَ هَذَا الْمَثَلُ * فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ
تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ
لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ
سَامِعُونَ * وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ *
وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي
إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا،
فَيَخْلُصُوا * وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ
يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ
أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ
يَرْتَدُّونَ * وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ
يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهُمُومِ هَذِهِ الْحَيَاةِ
وَعِنَايَا وَمَلَذَّاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ * وَأَمَّا الَّذِي
سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمُ الَّذِينَ يَسْمَعُونَ
الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ
بِالصَّبْرِ * وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ
لِلسَّمْعِ فَلْيَسْمَعْ.

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

THE DISMISSAL

May He Who 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,—especially the 367 Holy Fathers of the Seventh Ecumenical Council;**—*of Saint N., the patron and protector of this holy community;* of the holy and righteous ancestors of God, Joachim and Anna; **of the holy, glorious and right-victorious Hieromartyr Jacob of Hamatoura;** and the Martyrs Karpos, Papylos, Agathodoros and Agathonika at Pergamos, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ - وَخَاصَّةً الْأَبَاءِ الْقَدِيسِينَ الـ٣٦٧ الْمُجْتَمِعِينَ فِي الْمَجْمَعِ الْمَسْكُونِيِّ السَّابِعِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحَنَّةً جَدِّي الْمَسِيحِ إِلَهُهُ؛ وَالْقَدِيسُ الْمَجِيدُ الْمُنتَصِرُ، الشَّهِيدُ فِي الْكَهَنَةِ يَعْقُوبُ الْحَمَطُورِيُّ؛ وَالشُّهَدَاءُ كَرْبُوسُ وَبَابِيلُسُ وَأَغْثُونُورُوسُ وَأَغَاثُونِيكََا فِي بِيرْغَامُوسِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese
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