

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
25	Amin Shakra	19
26	RandyMichael Dahdaly	30
26	Hanna Dorkhom	24
27	Laura Abraham	34
27	Michel Bridi	30
27	Michael Zakaib	19
28	Thomas Charles Saba	43
28	Alexandra Abdelnour	33
28	Michael Ziad Georgi	15
30	Ethel Mutter	31
30	Tawfik Hanna	24
30	George Issa Manneh	23
30	Karim Sayeg	4
31	Cehade Batchoun	10
31	Joli Shihaber	14

ETERNAL LIGHT

- **May 31:** in loving memory of Ernest Younes from his family
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **A call to all graduate from Universities and high schools : if your son/daughter are graduating this June, please send their names and the name of the degree and the school they are graduating from to Fr. George directly, to frdahdouh@sbcglobal.net.**
- **Check our new website www.stgeorgeto.org**

On Not Escaping the World, But Being Holy in It: Homily for the Sunday After the Ascension in the Orthodox Church [Fr. Philip LeMasters](#)

It is so easy to diminish ourselves by serving the false gods of pleasure, power, and pride. It is so tempting to allow our pursuit of these passions to obscure the holy calling that we have as those created in the image and likeness of God. Our Lord's Ascension into heaven, forty days after His resurrection, makes clear that we find true fulfillment as human beings by participating in His blessed, eternal life. Anything else falls well short.

Jesus Christ has fulfilled our ancient calling to grow in the likeness of God, for in Him humanity and divinity are united in one Person. In His Ascension, He goes up into heaven as the God-Man, sharing in the glory that He had with the Father and the Holy Spirit from eternity. Rising with His body and bearing the wounds of His crucifixion, He

brings us with Him into the divine glory. Here is a brilliant icon of our salvation that makes clear that our Lord has raised us, not only from the grave and Hades, but into the eternal life of the Holy Trinity. Here is a clear sign of the completion of our vocation to become partakers of the divine nature by grace.

Today we commemorate the Holy Fathers of the First Ecumenical Council of Nicaea, who proclaimed that the One Who brings human beings into the eternal life of God is Himself truly divine and eternal: the only begotten Son of the Father. They recognized that even the best angel, prophet, or teacher could not do that, for only One Who is divine and eternal can bring us into the divine, eternal life of the Holy Trinity. That is a key reason why the Council of Nicaea rejected the teaching of the heretic Arius, who did not think that the Son was fully or eternally God. That is why the Orthodox Church has always disagreed with those who seek to reduce Christ to a great religious teacher or moral example, or who view the Kingdom of God as a mere extension of an earthly kingdom of whatever kind. Our salvation comes not merely through instruction or social change, but through the New Adam Who conquers death and ascends to heavenly glory as the God-Man.

Even if we know the words of the Nicene Creed by heart, we may still be tempted to turn Christ into a Savior who fits with our preconceived notions about what we would like from a religion. After all, it is much easier to follow a Lord Who serves our own pursuit of pleasure, power, and pride than it is to embrace One Who calls us to holiness in every dimension of our existence. Even as He is fully divine, He is also fully human. He went up into heaven with a glorified human body. To share in His life is to share in His holiness in ways that make us shine with the divine glory in body, soul, and spirit in the world as we know it. That does not mean becoming less human, but becoming more truly ourselves in God's image and likeness.

Some think that salvation will come to the world through changes of this or that kind in politics, culture, or economics. Others focus their hopes on changing how people think, feel, or otherwise adjust themselves in relation to various challenges in life. Some ways of addressing such matters are clearly better than others, but none of them fulfills our vocation to be in God's image and likeness. None of them conquers death and makes us participants in the eternal life of our Lord. None of them can ascend to heaven.

Contrary to some popular notions, ascending with Christ to heavenly glory is not about escaping or abandoning the world, its people, or its problems. The Lord said to His Father concerning His disciples: "I do not pray that You should take them out of the world, but that You should keep them from the evil one." (John 17: 15) He prayed for their holiness: "Sanctify them by Your truth." (John 17: 17) Christ's prayer shows that we find the fulfillment of our humanity when we unite ourselves with Him through a holy life, when we become radiant with the divine brilliance in how we live in this world in tangible, practical ways.

St. Paul is a good example of what such a life looks like. He obviously did not place his own personal tranquility above the needs of others or the ministry of God's Kingdom. He was beaten, imprisoned, shipwrecked, and ultimately killed for his faith in Christ. He dealt with difficult challenges of all kinds in the churches that he founded and oversaw. In today's reading from Acts, he warned the elders "that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears." That is certainly not the way of life of someone who thought that religion was a way to escape from problems and difficulties.

St. Paul also said that he "coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" This apostle manifested his union with Christ by living in a Christ-like way, taking up his cross and serving others, regardless of the cost. That is how he was sanctified in God's truth and came to know the holy joy of true participation in the divine life to the depths of his soul.

St. Paul's background as a fierce persecutor of Christians before his conversion did not keep him from ascending to holiness in Christ Jesus. Neither was he held back in this regard by the multitude of grave and even life-threatening challenges that he faced throughout his ministry. After the Lord told him, "My grace is sufficient for you: for my strength is made perfect in weakness," St. Paul wrote "I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 9-10)

Like the apostle, we will ascend with Christ in holiness as we offer our weaknesses, failings, and challenges to Him, struggling as best we can to be faithful as we call on His infinite mercy. Unlike some commercialized forms of spirituality, genuine Christianity is not about making us happy on our own terms or somehow convincing ourselves that all is well when it is not. Instead, it is about being sanctified, becoming holy, by uniting every dimension of our life to Christ, including those which we find so hard to offer to Him for healing.

When doing so reveals our weakness, we will be in the position to receive the strength of the One of Who created us in His image and likeness, and Who has united humanity and divinity in His own Person. To ascend in holiness in Him is the fulfillment of what it means to be a human being. It not to escape the world, but to enter into the holy glory for which He made us by turning away from evil and corruption. An angel, a prophet, a political leader, or any mere creature could not do that for us sinners. No, that is something only God can do, and something that we can participate in only if we, like St. Paul, offer ourselves to the Lord in humble obedience amidst the pains and challenges of life in the world as we know it, including our own personal brokenness. That is how we may ascend in Christ to heavenly glory, not by escaping the world, but by opening our weakness to His strength.

DIVINE LITURGY VARIABLES ON SUNDAY, MAY 31, 2020

TONE 6 / EOTHINON 10

SUNDAY OF THE AFTER-FEAST OF THE ASCENSION

COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL

MARTYRS HERMIAS OF COMANA IN CAPPADOCIA AND THE MAGICIAN MARUS WHO BELIEVED THROUGH HIM

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

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

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوئْسَ وَالْمَطْرَانَ
يُوحَنَّا وَفَكَ اسْرِهِمَا وَعَوَدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

O clap your hands, all ye peoples; shout unto God with the voice of exultation.

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

For the Lord Most High is terrible; He is a great King over all the earth. He hath subdued the peoples under us, and the nations under our feet.

(Refrain)

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

يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي، هَلِّلُوا لِلَّهِ بِأَصْوَاتِ
الْإِبْتِهَاجِ. *اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ
خَلِّصْنَا.*

لَأَنَّ الرَّبَّ مُتَعَالٍ وَمَرْهُوبٌ، وَمَلِكٌ عَظِيمٌ عَلَى الدُّنْيَا
بِاسْرِهِا. أَخْضَعَ الشُّعُوبَ لَنَا وَالْأُمَمَ تَحْتَ أَقْدَامِنَا.
(اللازمة)

الْمَجْدُ الْآنَ *(اللازمة)*

THE SECOND ANTIPHON

Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain.

Refrain: Save us, O Son of God, Who didst rise from us in glory to the heavens; who sing to Thee. Alleluia.

God is known in her palaces when He cometh to our aid. *(Refrain)*

For lo, the kings of the earth were assembled; they came together. *(Refrain)*

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

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ الْهَيْئَا، عَلَى
جَبَلِ قُدْسِهِ.

*اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ صَعِدَ عَنَّا بِمَجْدٍ
إِلَى السَّمَاوَاتِ، لِنُرْتَلِّكَ. هَلِّلُويَا.*

اللَّهُ مَعْرُوفٌ فِي قُصُورِهَا بِأَنَّهُ نَصِيرُهَا. *(اللازمة)*
هَآ إِنِّ مَلُوكِ الْأَرْضِ قَدِ اجْتَمَعُوا وَأَقْبَلُوا مَعًا.
(اللازمة)

الْمَجْدُ الْآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

THE THIRD ANTIPHON

Hear this, all ye people; give ear, all ye inhabitants of the earth. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp.

إِسْمَعُوا هَذَا يَا كُلَّ الْأُمَمِ، أَصْغُوا يَا سُكَّانَ الْأَرْضِ
أَجْمَعِينَ. إِنَّ فَمِي يَتَكَلَّمُ بِالْحِكْمَةِ، وَقَلْبِي يُلْهَجُ
بِالْفَهْمِ. أُمِيلُ أُذُنِي إِلَى الْأَمْثَالِ، وَأَكْشِفُ الْعَازِي
عَلَى الْقَيْثَارِ.

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

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، خَلِّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتِّلَ لَكَ:
هَلْلُويَا.

- Now sing these apolytikia in the following order.

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمَوْقَرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION OF THE ASCENSION IN TONE FOUR

Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, making them confident through the blessing that Thou art the Son of God, and Deliverer of the world.

لَقَدْ صَعِدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَفَرَّخْتَ
تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أُيَقِنُوا بِالْبَرَكَةِ أَنَّكَ
أَنْتَ ابْنُ اللَّهِ، الْمُنْقِذُ الْعَالَمِ.

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 الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ،
وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ
الرَّحْمَةِ، الْمَجْدُ لَكَ.

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

KONTAKION OF THE ASCENSION IN TONE SIX

When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved: I am with you, and no one shall be against you.

لَمَّا اكْمَلْتَ التَّدْبِيرَ الَّذِي مِنْ أَجْلِنَا، وَجَعَلْتَ الَّذِينَ
عَلَى الْأَرْضِ مُتَّحِدِينَ بِالسَّمَاوِيِّينَ، صَعِدْتَ بِمَجْدٍ
أَيُّهَا الْمَسِيحُ إِلَهِنَا، غَيْرَ مُنْفَصِلٍ مِنْ مَكَانٍ، بَلْ ثَابِتاً
بِغَيْرِ افْتِرَاقٍ وَهَاتِئناً بِأَحْبَابِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ
عَلَيْكُمْ.

THE EPISTLE (Sunday of the Holy Fathers)

Blessed art Thou, O Lord, the God of our Fathers.

For Thou art just in all Thou hast done.

The Reading from the Acts of the Apostles.

(20:16-18, 28-36)

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا،
فَإِنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
فِي تِلْكَ الْأَيَّامِ، ارْتَأَى بُولُسُ أَنْ يَتَجَاوَزَ أَفْسُسَ فِي
الْبَحْرِ لِنَلَّا يَعْضُ لَهُ أَنْ يُبْطِئَ فِي آسِيَةِ. لِأَنَّهُ كَانَ
يَعْجَلُ حَتَّى يَكُونَ فِي أُورُشَلِيمَ يَوْمَ الْعَنْصَرَةِ إِنْ
أَمَكَّنَهُ * فَمِنْ مِيلْيُتُسَ بَعَثَ إِلَى أَفْسُسَ، فَاسْتَدْعَى
قُسُوسَ الْكَنِيسَةِ * فَلَمَّا وَصَلُوا إِلَيْهِ قَالَ لَهُمْ: * احذَرُوا
لأنفُسِكُمْ وَلِجَمِيعِ الرِّعِيَةِ الَّتِي أَقَامَكُمُ الرُّوحُ الْقُدُسُ
فِيهَا أَسَاقِفَةً، لِتَرْعَوْا كَنِيسَةَ اللَّهِ الَّتِي افْتَتَاهَا بِدَمِهِ *
فَإِنِّي أَعْلَمُ هَذَا، أَنَّهُ سَيَدْخُلُ بَيْنَكُمْ بَعْدَ ذَهَابِي ذُنَابٌ
خَاطِفَةٌ لَا تُشْفِقُ عَلَى الرِّعِيَةِ * وَمِنْكُمْ أَنْفُسِكُمْ سَيَقُومُ
رِجَالٌ يَتَكَلَّمُونَ بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ
وَرَاءَهُمْ * لِذَلِكَ اسْهَرُوا، مُتَذَكِّرِينَ أَنِّي مُدَّةَ ثَلَاثِ
سِنِينَ لَمْ أَكْفُفُ لَيْلاً وَنَهَاراً أَنْ أَنْصَحَ كُلَّ وَاحِدٍ
بِدُمُوعٍ * وَالآنَ أَسْتُودِعُكُمْ، يَا إِخْوَتِي، اللَّهَ وَكَلِمَةَ
نِعْمَتِهِ الْقَادِرَةَ أَنْ تَبْنِيَكُمْ وَتَمْنَحَكُمْ مِيرَاثاً مَعَ جَمِيعِ
الْقَدِيسِينَ * إِنِّي لَمْ أَشْتَهَ فِضَّةً أَوْ ذَهَباً أَوْ لِبَاسَ
أَحَدٍ * وَأَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ الَّذِينَ
مَعِيَ خَدَمَتْهَا هَاتَانِ الْيَدَانِ * فِي كُلِّ شَيْءٍ بَيَّنْتُ لَكُمْ
أَنَّهُ هَكَذَا يَنْبَغِي أَنْ نَنْعَبَ لِإِنْسَاعِدِ الضُّعْفَاءِ، وَأَنْ
نَتَذَكَّرَ كَلَامَ الرَّبِّ يَسُوعَ. فَإِنَّهُ قَالَ: إِنَّ الْعَطَاءَ هُوَ
مَغْبُوطٌ أَكْثَرَ مِنَ الْأَخْذِ * وَلَمَّا قَالَ هَذَا، جَثَا عَلَى
رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

THE GOSPEL (Sunday of the Holy Fathers)

The Reading of the Holy Gospel according to Saint John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ.
فِي ذَلِكَ الزَّمَانِ، رَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى السَّمَاءِ وَقَالَ:

Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.”

يا أَبَتِ قَدْ أَتَتِ السَّاعَةَ، مَجِّدِ ابْنَكَ لِيْمَجِّدَكَ ابْنُكَ
أَيْضاً * كَمَا أَعْطَيْتَهُ سُلْطَاناً عَلَى كُلِّ بَشَرٍ لِيُعْطِيَ
كُلَّ مَنْ أَعْطَيْتَهُ لَهُ حَيَاةً أَبَدِيَّةً * وَهَذِهِ هِيَ الْحَيَاةُ
الْأَبَدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّكَ،
وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ * أَنَا قَدْ مَجَّدْتُكَ عَلَى
الْأَرْضِ. قَدْ أَتَمَمْتُ الْعَمَلَ الَّذِي أَعْطَيْتَنِي لِأَعْمَلُهُ *
وَالآنَ مَجِّدْنِي أَنْتَ يَا أَبَتِ عِنْدَكَ بِالْمَجْدِ الَّذِي كَانَ
لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ * قَدْ أَعْلَنْتُ اسْمَكَ
لِلنَّاسِ الَّذِينَ أَعْطَيْتَهُمْ لِي مِنَ الْعَالَمِ. هُمْ كَانُوا لَكَ،
وَأَنْتَ أَعْطَيْتَهُمْ لِي، وَقَدْ حَفِظُوا كَلَامَكَ * وَالآنَ قَدْ
عَلِمُوا أَنَّ كُلَّ مَا أَعْطَيْتَهُ لِي هُوَ مِنْكَ * لِأَنَّ الْكَلَامَ
الَّذِي أَعْطَيْتَهُ لِي أَعْطَيْتَهُ لَهُمْ. وَهُمْ قَبِلُوا وَعَلِمُوا حَقّاً
أَنِّي مِنْكَ خَرَجْتُ، وَأَمَنُوا أَنَّكَ أَرْسَلْتَنِي * أَنَا مِنْ
أَجْلِهِمْ أَسْأَلُ. لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ، بَلْ مِنْ أَجْلِ
الَّذِينَ أَعْطَيْتَهُمْ لِي، لِأَنَّكَ لَكَ * كُلُّ شَيْءٍ لِي هُوَ
لَكَ، وَكُلُّ شَيْءٍ لَكَ هُوَ لِي، وَأَنَا قَدْ مُجِّدْتُ فِيهِمْ *
وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ، وَهؤُلاءِ هُمْ فِي الْعَالَمِ، وَأَنَا
آتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ احْفَظْهُمْ بِاسْمِكَ، الَّذِينَ
أَعْطَيْتَهُمْ لِي، لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ * حِينَ كُنْتُ
مَعَهُمْ فِي الْعَالَمِ، كُنْتُ احْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ
أَعْطَيْتَهُمْ لِي قَدْ حَفِظْتُهُمْ، وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا
ابْنُ الْهَلَاكِ، لِيَتِمَّ الْكِتَابُ * أَمَّا الْآنَ فَإِنِّي آتِي إِلَيْكَ.
وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ لِيَكُونَ فَرَحِي كَامِلاً فِيهِمْ.

- *Megalynarion*: “It is Truly Meet”; *Koinonikon (Communion Hymn)*: “Praise ye the Lord.”
- *Instead of singing “We have seen the true light”, sing the Apolytikion of the Ascension.*

THE DISMISSAL

Priest: May He Who ascended in glory into Heaven, and sat at the right hand of God the Father for our salvation, and rose from the dead, Christ our true God, through the intercessions of

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيَّ، يَا مَنْ صَعِدَ
عَنَّا بِمَجْدٍ إِلَى السَّمَاءِ وَجَلَسَ عَنِ يَمِينِ الْآبِ
لِأَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ

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 318 of the First Ecumenical Council in Nicaea whom we commemorate today**—of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Hermias of Comana in Cappadocia and the magician Marus who believed through him, 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.

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

Choir: Amen.

أَمِّكَ الْكُتَيْبَةَ الطَّهَارَةَ وَالْبَرِيَّةَ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛— وَأَبَائِنَا الْقَدِيسِينَ الـ318 مِنْ الْمَجْمَعِ الْمَسْكُونِيِّ الْأَوَّلِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ؛— وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُفَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالشَّهِيدَانَ هَرْمِيَّاسَ كُومَانَا فِي كَابَادُوكِيَا، وَالسَّاحِرِ مَارُوسَ الَّذِي آمَنَ بِوَأَسِطَّتِهِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، أَرْحَمْنَا وَخَلَّصْنَا.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.