

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
2	Moufid Halahel	2
2	Fudwa Dabous	46
3	Rasmieh Kassis	5
3	Saleba Qaqish	36
3	Ayoune Zakak	28
4	Edward Eid	33
4	Nouzha Hanna	15
4	Agnes Dabous	63
5	Alice Hazzi	37
5	Hanne Bahou	29
5	Libby Thomas	19
5	Nicolas Haj-Obeid	9
6	Louis Assad Salhany	30
6	Elias Hinn	19
6	Moses Aziz	60
7	Philippe Nasrallah	4
7	Edna Mary Aboud	31
7	Samih Kawar	26
7	Robert Bosada	14
8	Karl Ernest Chamandy	56

ETERNAL LIGHT

- **September 8:** for the good health of Mona Bisharat and Romal Shammas on Wedding day
- **September 22:** in loving memory of Ernest Younes from his family.
- **October 13:** in loving memory of Yvonne Younes from her family.
- **Ushers- Sep 8** Maien Qaqish, William Kakish, Nabil Samaan and Ramzi Shneoudeh
- **Ushers- Sep 15** Naji Al-Achhab, Yousri Awadalla, Farouk Alkassam and Raed Dallal
- **One Year memorial** for **Ky. Manal Dahdouh**. May her memory be eternal.
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele, Nina and Sonia. If you have any names of people who need prayers, email them to father.
- **Altar servers retreat:** we will have our annual altar servers retreat on Saturday September 28 from 12-6. We will have lunch together. All altar servers are welcome. Father would like the parents to stay for the first hour.
- Father would like to meet with the Teens parents on Sunday September 29th after Liturgy.

- **Bring your children this Sunday to church for a special blessing for the beginning of the school year.**
- **The Sunday School:** Registration will be September 8th. Sunday school starts on September 15th.
- **Parish Council Meeting:** Tuesday September 10th at 7:30 PM.
- **Feast of the Cross:** will be celebrated on Friday September 13th with Orthros at 6 PM followed by the Divine Liturgy and procession.
- **Sunday September 15th:** we will distribute the awards to our children from the creative art.
- **Sunday School Teachers meeting** on Tuesday September 17th at 7 PM.
- **Homeschoolers** meet on Thursday September 19th.
- **Engaged people** get together on Thursday September 26th at 7:30 PM.
- **Bible Study** will start on September 20th at 7 PM.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Wine and Holy Bread Donations:** if you like to donate towards the wine or holy bread, please see the office. \$350 for Holy Bread, and \$300 for wine.
- **Help with a ride to church:** Fr. Richard Rene will be joining us on September 8th at the Liturgy, he will be staying in downtown at 5 Hoskin Ave. Can anyone help give Father a ride to the church that Sunday?

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.

The Nativity of the Most-Holy Theotokos (September 8)

The first Great Feast to fall in the Church Year is the Nativity of the Most-Holy Theotokos. It is entirely fitting that at the beginning of the new religious year all Orthodox Christians should come before the highest example of human holiness that the Orthodox Church holds precious and venerates that of Mary, the Theotokos and Mother of God. This day is seen as one of universal joy; for on this day the boundary of the Old and New Covenants was born the Most-Blessed Virgin, pre-arranged from the ages by Divine Providence to serve the mystical Incarnation of God the Word.

The first Old Testament Reading of Vespers (Gen. 28:10-17) speaks of the dream of Jacob, one of the Old Testament Patriarchs, when he fled the wrath of his brother Esau. He saw a ladder extending from earth to heaven, with angels ascending and descending. When he awoke, Jacob blessed with oil the stone on which he had slept and called it Bethel, meaning house of God. The Most-Pure Mother of God is seen here as that ladder between heaven and earth, uniting earth with heaven in her womb. She who

carried God in her womb is truly Bethel, none other than the house of God...and the gate of heaven (Gen. 28:17).

The birth of the Most-Holy Theotokos took place in the following manner: Her father, the Righteous Joachim, was a descendant of King David, to whom God had promised that from the seed of his descendants would be born the Savior of the world. Her mother, the Righteous Anna, was the daughter of Matthan, and through her father was of the tribe of Aaron and through her mother was of the tribe of Judah. The spouses lived in Nazareth of Galilee.

Joachim and Anna had no children, and all their life they grieved about this, especially since they were now in old age. Scorn and mockery was their lot, for at that time childlessness was reckoned as a shame. But they never murmured and only the more fervently beseeched God, humbly trusting in His Will.

Once, during the time of a great Feast, the offering which Joachim took to Jerusalem to offer to God in the Temple, was not received by the priest, who reckoned that a childless man was not worthy to bring a sacrifice to God. This greatly grieved the old man and he, counting himself only a sinner among men, decided not to return home, but to flee to a place of solitude in a deserted place.

Anna, having heard how her husband had been humiliated by the priest, began to fast, and in prayer sadly beseeched God to grant her a child. In the wilderness, secluded and fasting, Joachim also prayed to God about this. The prayers of the Holy Spouses were heard. The angel Gabriel came to them and announced that a daughter would be born to them, whom the whole human race would call blessed. At the command of the Heavenly Messenger, Joachim and Anna returned to Jerusalem where, according to the promise of God, a daughter was born to them, whom they named Mary.

This child, the Most-Holy Virgin Mary, pure and virtuous, surpassed not only all men, but even the angels, being manifested as the Living Temple, the Heavenly Gate, ushering in Christ to the Universe as the Salvation of our souls. The Nativity of the Mother of God pre-announced the approaching time when the great and comforting promise of God concerning the salvation of the human race from the slavery of the devil was to be accomplished. The Mother of the First-Born of all Creation was revealed to all of us as a merciful Intercessor to whom we perpetually run for help in all things.

Troparion of the Feast (Tone 4)

Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.

Kontakion of the Feast (Tone 4)

By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life.

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 08, 2019
TONE 3 / EOTHINON 1
SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS &
FEAST OF THE NATIVITY OF THE THEOTOKOS

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.

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيْتِ بُولُسَ والمِطْرانِ
يُوحنا وَفَكَ اسْرِهِما وَعَوَدَتِهِما سَالِمِينَ، إِلى الرَّبِّ
نَطْلُبُ.
الجوقة: يا رَبُّ ارْحَمْ.

THE FIRST ANTIPHON

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. **(Refrain)**

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

أذْكَرُ يا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ، وَكَيْفَ حَلَفَ لِلرَّبِّ
وَنَذَرَ لَهُ.
اللازمة: بِشَفَاعاتِ والِدَةِ الإِلهِ، يا مُخْلِصِ
حَلِصِنا.
فِيكَ قِيلَتِ المَفَاخِرُ يا مَدِينَةَ اللهِ. اللهُ في وَسْطِها
وَلِذَلِكَ لَنْ تَنْزَعِرْ، اللهُ يُعِينُها عِنْدَ انْبِلاجِ الصُّبْحِ.
(اللازمة)
المجدُ ...، الآن ... (اللازمة)

THE SECOND ANTIPHON

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. **(Refrain)**

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. **(Refrain)**

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

حَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ. إِنِّي مِنْ ثَمَرَةِ
بَطْنِكَ أَجْلِسُ عَلَى كُرْسِيِّكَ.
اللازمة: خَلِصِنا يا ابْنَ اللهِ يا مَنْ يا مَنْ قامَ مِنْ
بَيْنِ الأَمْواتِ، لِنُرْتَلَّ لَكَ. هَلْلويا.
هُنَاكَ أُنبِتُ لِدَاوُدَ قَرْنًا، هَيَّأْتُ لِمَسِيحِي سِراجًا.
(اللازمة)
لأنَّ الرَّبَّ اختارَ صِهْيُونَ وارْتَضاهَا لَهُ مَسْكِنًا.
(اللازمة)
المجدُ ...، الآن ... يا كَلِمَةَ اللهِ الابْنَ الوَحيدِ...

THE THIRD ANTIPHON

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

هَآ هُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا اضْطَفَيْتُ. أَلْعَلِّي قَدَسَ
مَسْكَنَهُ. فُدُوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي
عَدَالَتِكَ.

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

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

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

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ
صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ،
وَصَارَ بَكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ،
وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ.
لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، فَحَلَّ
اللَّعْنَةَ وَوَهَبَ الْبَرَكَةَ وَأَبْطَلَ الْمَوْتَ وَأَعْطَانَا حَيَاةً
أَبَدِيَّةً.

- *Do not sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَأَدَمَ
وَحوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا
طَاهِرَةً أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ
وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: "الْعَاقِرُ تَلِدُ وَالِدَةَ
الْإِلَهِ الْمُغْذِيَةَ حَيَاتِنَا".

THE EPISTLE

(For the Sunday before the Elevation of the Holy Cross)

O Lord, save Thy people and bless Thine

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ

inheritance.

To Thee, O Lord, I have cried, O my God.

**The Reading from the Epistle of St. Paul
to the Galatians. (6:11-18)**

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For, neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

**فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى
أَهْلِ غَلَاطِيَّةِ. (6:11-18)**

يَا إِخْوَةٌ، انظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا
إِلَيْكُمْ بِيَدِي * إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا
بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَتِنُوا، وَإِنَّمَا ذَلِكَ
لِنَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ * لِأَنَّ
الَّذِينَ يَخْتَتِنُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَّامُوسَ،
بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَتِنُوا لِيَقْتَحِرُوا بِأَجْسَادِكُمْ *
أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبِّنَا
يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا
صُلِبْتُ لِلْعَالَمِ * لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ
الْخِتَانُ بِشَيْءٍ، وَلَا الْقَلْفُ، بَلِ الْخَلِيقَةُ الْجَدِيدَةُ *
وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ
سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلَ اللَّهُ * فَلَا يَجْلِبْ عَلَيَّ
أَحَدٌ أَتْعَاباً فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي
سِمَاتِ الرَّبِّ يَسُوعَ * نِعْمَةٌ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ
رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.

THE GOSPEL

(For the Sunday before the Elevation of the Holy Cross)

**The Reading from the Holy Gospel
according to St. John. (3:13-17)**

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For, God sent His Son into the world, not to

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يُوْحَنَّا الْإِنْجِيلِي
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (3:13-17)**

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ
مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ *
وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ
يُرْفَعَ ابْنُ الْبَشَرِ * لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ،
بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ * لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ
الْعَالَمَ، حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ
يُؤْمِنُ بِهِ، بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ * فَإِنَّهُ لَمْ
يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيُدِينِ الْعَالَمَ، بَلْ

condemn the world, but that the world might be saved through Him.”	لِيُخَلِّصَ بِهِ الْعَالَمَ.
MEGALYNARION OF THE FEAST IN TONE EIGHT	
<p><i>Magnify, O my soul, the Virgin Mary, born of a barren womb.</i></p> <p>Verily, virginity, O Theotokos, is impossible for a mother, as birth-giving is impossible for virgins. Yet in thee hath the dispensation of both been accomplished. Wherefore, all we families of the earth do ceaselessly bless thee.</p>	<p>عَظَمِي يَا نَفْسِي، الْعَذْرَاءَ مَرْيَمَ، الَّتِي وُلِدَتْ مِنْ بَطْنٍ عَاقِرٍ.</p> <p>يَا وَالِدَةَ الْإِلَهِ إِنَّ الْبَتُولِيَّةَ لِمُسْتَحِيلَةٌ عَلَى الْأُمَّهَاتِ، كَمَا أَنَّ الْوِلَادَةَ مُسْتَحِيلَةٌ عَلَى الْعَذَارَى. غَيْرَ أَنَّهُ فِيكَ قَدْ تَمَّ تَدْبِيرُ كِلَا الْأَمْرَيْنِ. فَلِذَلِكَ نَحْنُ قَبَائِلُ الْأَرْضِ جَمِيعًا، بِلا فُتُورٍ نُعْبِطُكَ.</p>
KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT	
I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.	كَأْسَ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلِّلُوِيَا.
<ul style="list-style-type: none"> • <i>Post-Communion Hymn: “We have seen the true light.”</i> 	
THE DISMISSAL	
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose Nativity we now celebrate—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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالِدَائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ - الَّتِي نُقِيمُ تَذْكَارَ مِيلَادِهَا الْيَوْمَ - وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبْنِنَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةَ الشَّرِيفَةَ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَجَمِيعِ قَدِيسِكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّشْرِ.</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: بِصَلَوَاتِ آبَائِنَا الْقَدَّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese.</i> 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.</p>	