

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
10	George Salib	17
12	Manal Dahdouh	1
12	Mary Besharat	32
12	Jacob Daoud Fahel	17
12	Nicolas Haddad	9
13	Spiro Khoury	14
14	Huda Khoury	33
15	Richard Chamandy	45

ETERNAL LIGHT

- **Sep 22:** in loving memory of Ernest Younes from his family.
- **Sep 29:** for the good health of Amelia Marie Shehata by Rose & George Ghneim
- **Oct 13:** in loving memory of Yvonne Younes from her family.
- **Ushers- Sep 15** Naji Al-Achhab, Yousri Awadalla, Farouk Alkassam and Raed Dallal
- **40 DAYS** memorial for **Maher Kalisse** offered by his wife Emily Kalisse and her family. May his memory eternal.
- **40 DAYS** memorial for **Henri Asmar** offered by George Homsy. May his memory eternal.
- **The coffee hour** is offered today in loving memory of **Maher Kalisse** by his family.
- Next Sunday there will be a 40 days memorial for **Mr. Nabih Alhaddad** from his family.
- Sunday School starts this Sunday. Please, bring your children early. We will also distribute the awards for the children from the creative arts.
- **Congratulation to the following applicants for being awarded scholarships.** We have four scholarships that each award \$1000. Father together with the families who set up these scholarships agreed to give to each of our 8 applicant a \$500 for the coming school year. The following are the applicants: Daniella Ofan, Joseph Alhaddad, Elissa Khezam, Mona Aleilan, Ioana Toplicianu, Fadi Zidan, Kristina Issa, and Jessica Issa. Congratulations.
- **Sunday School Teachers meeting** on Tuesday Sep. 17th at 7 PM. in the basement
- **Homeschoolers** meet on Thursday September 19th.
- **Bible Study** will start on September 20th at 7 PM.
- **Parish Council meeting September 24 at 7:30 PM**
- **Engaged people** get together on Thursday September 26th at 7:30 PM.
- **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, Sep. 29th after Liturgy.
- **Life Chain:** will be held on Sunday October 6 from 2-3 in front of our church.
- 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.
- **Fr. George resumed blessing homes. Please call Father to schedule**

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 Universal Exaltation of the Life-Creating Cross (September 14)



Not long after the Nativity of the Most-Holy Theotokos, the Church celebrates the Exaltation of the Most-Precious Cross of the Lord. The Savior Himself had spoken of His death on the Cross, saying: As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may 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 (John 3:14-16). This was accomplished on Holy Friday when the Lord was crucified under Pontius Pilate, suffered and was buried, as the Creed proclaims. And just before He died He proclaimed It is finished (John 19:30)!

Truly, the Nativity of the Theotokos was seen as the beginning of our salvation, and the Cross is seen as the culmination of our salvation. By Christ's death on It, our salvation was accomplished. Mary is also closely associated with the Cross, for she was the mystical paradise in whom the Tree of Life sprouted; this Tree of Life, Christ our Savior, then planted on earth the life-creating Tree of the Cross (from the Feast). And as He suffered and died on the Life-giving Tree of the Cross, so too we are called upon to take up our own crosses on our shoulders and to die daily for the sake of Him Who died for us.

The Feast itself came about because of certain historical events. After the voluntary suffering and death on the Cross of the Lord, the sacred place of His suffering was scorned by the pagans. When the Roman Emperor Titus, in 70 A.D. conquered Jerusalem, he destroyed the city and leveled the Temple on Mt. Moriah, not leaving even a stone upon a stone, as had been foretold by the Savior in a dialogue with His disciples (Mark 13:1-2).

The Emperor Hadrian (117-138), a backward, zealous pagan, constructed in place of the Jerusalem destroyed by Titus a new city, which he named Helio-Hadrianopolis. Further, it was forbidden for this city to be called by its previous name of Jerusalem. He commanded that the Holy Grave of the Lord be covered with earth and stones, raising on it an idol. On Golgotha, where the Savior was crucified, in 119 he erected a temple dedicated to the goddess Venus. Sacrifices were offered before the statue and pagan

rites were celebrated, accompanied by prostitution. In Bethlehem, in the place where the Savior had been born of the Most-Pure Virgin, the impious monarch erected an idol to Adonis. All of this he did intending that the people completely forget about Christ the Savior and nevermore recollect the place where He lived, taught, suffered and arose with glory.

When Constantine the Great, Equal-to-the-Apostles (306-337) ascended the throne (being the first of the Roman Emperors to recognize Christianity) , he, together with his pious mother, Queen Helena, decided to restore the city of Jerusalem, and in the place of the suffering and resurrection of the Lord Jesus Christ to erect a new church, to cleanse all of the places connected with the memory of Jesus from the pagan cult, and again to consecrate all of them. The Orthodox Queen Helena left for Jerusalem with a great quantity of gold, and the Emperor sent a letter to Patriarch Macarius I (313-323) in which he asked every kind of aid in the holy task of restoring the Christian holy places.

Having arrived in Jerusalem, the pious Queen destroyed all the idols and cleansed the city of pagan cult objects, consecrating the defiled places. She burned with the desire to raise up the Cross of Our Lord Jesus Christ; and so she commanded that digging proceed at the place where the Temple of Venus had stood. There the covered Grave of the Lord was discovered, as well as the place of execution, not far from which were found three crosses and four nails, as well as the sign board which had been nailed over His head.

In order to determine which of the three crosses belonged to the Savior, Patriarch Macarius ordered that the crosses, in turn, be placed on a dead person who was being brought to a place of burial. When the Cross of Christ touched the dead one, he immediately came to life. With great joy, the Orthodox Queen and the Patriarch together lifted up the Life-Creating Cross and showed it to all the people standing by. Later the Church of the Holy Sepulcher was constructed on the site, enclosing within its walls the place of the crucifixion of the Savior, as well as His tomb, and a Feast was instituted for September 14, commemorating the glorious Exaltation of the Cross.

Troparion of the Feast (Tone 1)

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

Kontakion of the Feast (Tone 4)

As Thou wast voluntarily crucified for our sake, grant mercy to those who are called by Thy Name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 15, 2019

TONE 4 / EOTHINON 2

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

GREAT-MARTYR NIKITAS THE GOth AND THOSE WITH HIM; MARTYR PORPHYRIOS THE MIME; VISSARION, BISHOP OF LARISA; NEW-MARTYR JOHN OF CRETE; JOSEPH THE NEW OF PARTOSH

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 بُولْسَ وَالْمَطْرَانَ
يُوحَنَّا وَقَفِكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.

(Refrain)

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

إِلَهِي إِلَهِي أَنْظِرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ
عَنْ نُصْرَتِي وَعَنْ كَلِمَاتِ أُنْبِيِي؟

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ،
خَلِّصْنَا.

إِلَهِي، أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ،
أَمَّا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.

(اللازمة)

أَلْمَجْدُ، الْآنَ **(اللازمة)**

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, **Who wast crucified in the flesh**; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt.
(Refrain)

God is our King before the ages. He hath wrought salvation in the midst of the earth.
(Refrain)

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

أَللَّهُمَّ لِمَاذَا أَقْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ
الَّتِي اقْتَنَيْتَ مِنْذُ الْقَدَمِ.

(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا
بِالْجَسَدِ.. لِنُرْتَلِّ لَكَ. هَلْلُويَا.

جَبَلِ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. **(اللازمة)**

اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ
الْأَرْضِ. **(اللازمة)**

أَلْمَجْدُ ...، الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He

أَلرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى

<p>sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.</p>	<p>الشَّرُوبِيمِ فَلْتَنْزَلِ الْأَرْضَ. الرَّبُّ عَظِيمٌ فِي صِهْيُونَ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمَ لِأَنَّهُ زَهِيْبٌ وَقُدُّوسٌ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Holy Cross. Then, the following:</i></p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS</p>	
<p>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.</p>	<p>هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.</p>
<p>• <i>Now sing these apolytikia in the following order.</i></p>	
<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	
<p>Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.</p>	<p>إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَرِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِيَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE</p>	
<p>O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR (*Thou Who wast raised up*)</p>	
<p>Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.</p>	<p>يَا مَنْ اِرْتَفَعْتَ عَلَى الصَّلِيبِ مُخْتَاراً، أَيُّهَا الْمَسِيحُ الْإِلَهُ، اْمْنَحْ رَأْفَتَكَ لِشَعْبِكَ الْجَدِيدِ الْمُسَمَّى بِكَ، وَفَرِّحْ بِقُوَّتِكَ حُكَّامَنَا الْمُؤْمِنِينَ، مَا نِحاً إِيَّاهُمْ الْعَلْبَةَ عَلَى مُحَارِبِيهِمْ. لِيَكُنْ لَهُمْ مَعُونَتُكَ سِلَاحاً لِلسَّلَامِ، وَظَفِراً غَيْرَ مَقْهُورٍ.</p>
<p align="center">THE EPISTLE (For Sunday after the Elevation of the Holy Cross)</p>	
<p><i>O Lord, how manifold are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p>	<p>مَا أَعْظَمَ أَعْمَالِكَ، يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ بَارِكِي يَا نَفْسِي الرَّبِّ.</p>

**The Reading from the Epistle of St. Paul
to the Galatians. (2:16-20)**

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

**فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى
أَهْلِ غَلَاطِيَّةِ. (2:16-20)**

يَا إِخْوَةَ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ
النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. أَمَّا
نَحْنُ أَيْضًا بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ
بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ
النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ * فَإِنْ كُنَّا وَنَحْنُ
طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضًا خُطَاةً،
أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِمًا لِلْخَطِيئَةِ؟ حَاشَى *
فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي
مُتَعَدِّيًا * لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا
لِلَّهِ * مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلْ
الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ،
أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَدَّلَ
نَفْسَهُ عَنِّي.

THE GOSPEL

(For Sunday after the Elevation of the Holy Cross)

**The Reading from the Holy Gospel
according to St. Mark. (8:34-9:1)**

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (8:34-9:1)**

قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ
وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ
نَفْسَهُ يَهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ
الْإِنْجِيلِ يُخَلِّصُهَا * فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ * أَمْ مَاذَا يُعْطِي الْإِنْسَانُ
فِدَاءً عَنِ نَفْسِهِ؟ * لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي
فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي، يَسْتَحْيِي بِهِ ابْنُ
الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ
الْقَدِيسِينَ * وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا
مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا
مَلَكَوَتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."

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

THE DISMISSAL

Priest: 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—as we now **celebrate its Elevation**—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 and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the holy, glorious and right-victorious Great-martyr Nikitas the Goth; Martyr Porphyrios the mime; Vissarion, bishop of Larisa; New-martyr John of Crete; and venerable Joseph the New of Partosh in Romania, 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 الْمُخْيِي - الَّذِي نَحْتَفِلُ بِعِيدِ رَفْعِهِ الْيَوْمَ - وَبِطُلُبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَبَلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِ الْعَظِيمِ فِي الشُّهَدَاءِ نِيقِيَّتَا الْغَوْطِيِّ، وَالشَّهِيدِ بُوْرْفِيرْيُوسِ الْمُمَثِّلِ، وَالْأُسْقُفُ الْقَدِيسِ فِيسَارْيُونِ، وَالشَّهِيدِ الْجَدِيدُ يُوْحَنَّا الْكِرِيْتِي، وَالْبَارُّ يُوْسُفُ الصَّغِيرُ الَّذِي مِنْ تِيْمَشْوَارَا الرُّومَانِيَّةِ، الَّذِينَ نُنَقِّمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْكَ 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، اَرْحَمْنَا وَخَلَّصْنَا.

Choir: Amen.

الجوق: 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.

