

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
9	Hanna Bachir	20
12	Jeannette Hajjar	8
13	Farah Aboufarah	29
15	Rose Atallah	7
15	Helen Haddad	8
15	Kelly Aziz	51

**ETERNAL LIGHT**

- **Dec 22:** for the good health of Lyla Rose Ghneim from her grand parents Rose and George Ghneim.
- **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.
- 8 years memorial service for **Helen Haddad** offered by George Haddad, his daughters and their families. May her memory be eternal.
- 8 years memorial service for **Alia Koufos Gwilliam** offered by Fr. Ted Koufos. May her memory be eternal.
- One-year memorial service for **Valentine Streltson** offered by Fr. Ted Koufos. May his memory be eternal.
- There will be a get together of couples after liturgy downstairs in one of the Sunday school classes in Arabic.
- **Blessing of Homes:** Father will start blessing homes on January 7<sup>th</sup>. If you like to have your home blessed, please fill out the form for blessing homes.
- **January 5<sup>th</sup>** at the end of Liturgy Father will bless the water for **Theophany**.
- **Check our new website** [www.stgeorgeto.org](http://www.stgeorgeto.org)
- **ENVELOPES AND CALENDARS 2020:** Please make sure to pick up your **new envelops** at the back of the church as well as **2020 church calendar**. Have a blessed year.
- **The Fast:** starts from November 15<sup>th</sup> to December 25<sup>th</sup>. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.
- **Nativity Paraklesis at 7 PM:** Tuesday December 17th.
- **Great Vespers on Thursday December 19th at 7 PM** for the Feast of St Ignatius.
- **December 24th** morning at 10 AM the Hours.
- **The Feast of the Nativity of Christ** will be celebrated on **December 24th** starting with Orthros at **6:30 PM** followed by the Divine Liturgy.
- **Dec 31st at 6:30 PM** for the Feast of St. Basil, the circumcision, and the beginning of the new year.
- Bible Study will be stopped during the month of December, we will resume in January again.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: [peter.brubacher@pm.me](mailto:peter.brubacher@pm.me)
- **Falafel Luncheons will be hosted by the Knights of St. George on the following Dates: Dec 15<sup>th</sup> (Foul) and Dec 22<sup>nd</sup>.**
- **New Year Celebration:** Please, come and join us to welcome the new Year 2020 at our St. George Centre.
- **Christmas Card and Poinsettia** : If you like to put your name on the Christmas card and contribute towards the poinsettia flowers, please see George Ghneim or William Bisharat.

- **SAVE THE DATE – On MARCH 6-7, 2020** we will be welcoming **Dr. Philip Mamalakis**, author of **“Parenting towards the Kingdom: Orthodox Principles of Child-rearing.”** Every parent, parent-to-be, grandparent and caregiver will benefit and enjoy Dr. Mamalakis’s Orthodox and researched-based, down-to-earth, approach to child rearing. We pray everyone will take advantage of this special opportunity to learn how we can all help the children who are entrusted to us by God to grow as Orthodox Christians.

## **Prophecies of The Old and New Testament Are Being Fulfilled Before Our Eyes**

*by Sergey Komarov*

Reading the prophets, we see that all the events of the past, present, future are perfectly known to God. This should help us not to worry too much and hold our hearts when history tectonic shifts happen before our eyes. The main thing for us is to remain faithful to God – and He will not desert His own.

Fast that has recently started brings us closer to the Nativity of Christ with each passing day. It would be nice to prepare the soul for the feast by special reading and thinking. It is appropriate at this time to read the Old Testament prophecies about the Nativity. Just as before the Great Lent the Church during the service reads several Old Testament books that should prepare our soul for Easter, so on the way to the Nativity it will be useful to recall some of the words of the prophets about the coming birth of the Messiah. Let us look at such prophecies, which we find in the texts of both the Old and New Testaments.

I would like to dwell on the famous prophecy about the Nativity, recorded in the book of the prophet Micah [1]: *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2).* This phrase is well known to us because evangelist Matthew refers to it. The Gospel of Matthew tells how wise men came from the east to Jerusalem and asked where Christ should be born. King Herod had gathered all the chief priests and scribes of the people together and asked them the same question. *“And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel” (Matthew 2:5-6).*

Note that Matthew cites a prophecy text slightly different from the original. This could happen for two reasons. Firstly, there are different editions of the Old Testament texts. The version used by Matthew could not reach us. And secondly, in the New Testament the Old Testament prophecies are often quoted freely, as a periphrasis. It is more important for the New Testament author to convey the main meaning of the prophecy

than to quote its word for word. Therefore, such differences in biblical manuscripts are found. In this case, it can be seen that the text from Micah's book itself is much more complete than that given by the evangelist.

For example, here is one of these differences: Matthew speaks of Bethlehem of Judaea, and Micah speaks of Bethlehem Ephratah. What is Ephratah? This is the second name of Bethlehem. In Scripture, both of these names are applied to the same town. It is interesting to note that Bethlehem means "house of bread". We remember that Christ called himself "bread". *"I am the bread of life" (John 6:35)*, – He said. And here we see the fulfillment of the prophecy contained in the very name of the town. In Bethlehem, the One Who is the bread of life is born, and Bethlehem becomes the house of bread, not only by name, but also by the event that took place in it. While Ephratah means "fruitful". This meaning is reflected in our worship. Soon, when forefeast of the Nativity starts, we will sing a troparion of forefeast, starting with these words: "Prepare, O Bethlehem, for Eden has been opened to all. Adorn yourself, O Ephratah, for the Tree of Life blossoms forth from the Virgin in the cave". Where it says: "the Tree of Life blossoms forth from the Virgin in the cave", – the name Ephratah (fruitful) is used. We see the reference to a precious fruit born of the Mother of God in Bethlehem.

Another difference. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah" – is written by Micah. What are these thousands? The thing is that Moses divided the Jewish people into half a hundred, hundreds and thousands. Bethlehem was so small that it formed a thousand only in conjunction with other towns. The small wretched village with several hundred inhabitants is remarkable only for the fact that David came from it – this is what ancient Bethlehem is. Here we see once again that our Savior, upon coming to earth, descends into the depths of dishonor and humiliation, being born in one of the most insignificant Jewish villages, what is more not in the house, but in the cattle manger. It brings to mind the words of the apostle Paul: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (1 Corinthians 1:27-29).

Turning to Bethlehem, the Lord says through Micah: "out of thee shall he come forth unto me that is to be ruler in Israel". Unto me, that is, unto God, for the glory of God, for the fulfillment of divine plans. The goal of whole our salvation's household is glorification of God the Father through the Son by the Holy Spirit. Christ said: "that the Father may be glorified in the Son" (John 14). At the Great Doxology of Matins, we sing: "For Thou alone art holy, Thou alone art Lord, Jesus Christ, in the glory of God the Father. Amen". This moment also needs to be correctly understood: God saves us, His creation, though out of His love for us, but in the final sense, not for our sake, but for His glory, so that it reveals itself in our salvation. Christ is born on earth, not only for us, but, above all, for the glorification of the Heavenly Father in the salvation of people.

And one more thing that Matthew omits. It is said about the One Who is to be born in Bethlehem that His “goings forth have been from of old, from everlasting”. Of course, this is an indication of the divine nature of Jesus Christ. In the next verse, which we do not consider here, we will talk about the human nature of the Savior – that he will be born from “that she which travaileth hath brought forth” that is, from the Virgin Mary. And in this place we see a prophecy about the eternal nature of the Divine, which Jesus Christ will carry in himself along with His human nature. It brings to mind similar prophecies that speak of the divine origin of the Messiah: “from the womb of the morning: thou hast the dew of thy youth” (Psalm 110:3) and: “and who shall declare his generation?” (Isaiah 53:8).

Now look how important it is, when reading the New Testament and seeing the Old Testament quotes, refer to the original source. Whether in the text itself, or in the context of it, we will always find something interesting that will help us understand the topic raised better.

And how important it is to read the prophets. For example, it is encouraging to see that all the events of the past, present, future are perfectly known to God. It must help us not to worry too much and hold our hearts when history tectonic shifts happen before our eyes. No matter how scary it is to observe this, we need to strengthen our faith and calm down, for God knew all this before the creation of the world, but, nevertheless, allowed it to happen. The main thing for us is to remain faithful to God – and He will not desert His own.

And note please one more thing: we read the prophecy, which was fulfilled. Among the fulfilled prophecies, this is not the only one. Reading the prophets and studying history, we can notice how many Old Testament prophecies were gradually fulfilled. But we also have sweet New Testament prophecies about Christians, and they will undoubtedly be fulfilled, as well as the Old Testament ones. And what are we promised? Oh, a lot! “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). We are promised to see Christ as He is at some mysterious meal with Him in the Kingdom of Heaven. And all this will happen, and will happen with us. Whom else with? For we are Christians. We should remember this when reading the prophets. If their words are fulfilled, then the prophecies of Christ will come true for sure.

Let us think about it in these holy pre-Nativity days and see wise mentors, experienced interlocutors and forerunners of today’s events in the biblical authors. And the main event of the near future is the one which the prophet Micah wrote about almost three thousand years ago: *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting”* (Micah 5:2).

1. Micah lived in Judea in the 8th century BC. He was a contemporary of the prophets Isaiah and Hosea, and just like them, he exposed the Jews in idolatry and moral corruption, predicted the imminent destruction of Jerusalem and the Babylonian captivity. At the same time, he comforted the Jews with the prophecies about the birth of the Messiah, who *“shall he be great unto the ends of the earth”* (Micah 5:4).

*Translated by The Catalogue of Good Deeds*

**DIVINE LITURGY VARIABLES FOR SUNDAY, DECEMBER 15, 2019**

**TONE 1 / EOTHINON 4**

**HIEROMARTYR ELEUTHERIOS, BISHOP OF ILLYRIA &  
SUNDAY OF THE FOREFATHERS (ANCESTORS) OF CHRIST**

MARTYR ANTHIA, MOTHER OF ELEUTHERIOS; VENERABLE PAUL OF LATRA;  
STEPHEN, BISHOP-CONFESSOR OF SUROZH; VENERABLE TRYPHON OF PECHENGA

**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 الْمَثْرُوبُولِيَّتِ بُولَسَ وَالْمَطْرانِ  
يُوحنا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا 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.

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

**RESURRECTIONAL APOLYTIKION IN TONE ONE**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ  
حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا  
الْمُخَلِّصُ، مانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُواتُ  
السَّمَاواتِ، هَتَّفُوا إِلَيْكَ يَا واهِبَ الْحَيَاةِ: الْمَجْدُ  
لِقِيَامَتِكَ أَيُّهَا الْمَسِيحِ، الْمَجْدُ لِمُلكِكَ، الْمَجْدُ  
لِنَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

**APOLYTIKION OF THE FOREFATHERS IN TONE TWO**

Thou hast justified by faith the ancient Forefathers, and through them Thou hast gone before and betrothed unto Thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and it was she who gave birth to Thee without seed. Wherefore, by their pleadings, O Christ God, save our souls.

لقد رَكَّيْتَ بِالْإِيمَانِ الْأَباءَ الْقُدَماءَ، وَبِهِمْ سَبَقْتَ  
فَخَطَبْتَ الْبَيْعَةَ الَّتِي مِنَ الْأَمَمِ، فَالْقَدِيسُونَ  
بِالْمَجْدِ يَفْتَخِرُونَ، إِذْ مِنْ زَرْعِهِمْ أُنِيعَتْ ثَمَرَةٌ  
حَسِيبَةٌ، وَهِيَ الَّتِي وَلَدَتْكَ بِغَيْرِ زَرْعٍ. فَبِتَضَرُّعِهِمْ  
أَيُّهَا الْمَسِيحُ الْإِلَهُ ارْحَمْنَا.

**APOLYTIKION OF ST. ELEUTHERIOS OF ILLYRIA IN TONE FIVE**

*(\*\*Let us worship the Word\*\*)*

Being comely adorned in thy sacred priestly robes \* and newly drenched with the streams of thy pure and sanctified blood, \* thou didst

شارَكْتَ الرُّسُلَ فِي أَخْلاقِهِمْ، وَخَلَّفْتَهُمْ عَلَى  
كَراسِيهِمْ. فَوَجَدْتَ الْعَمَلَ مِرْقاةً إِلَى رُؤْيَا

soar aloft to stand before thy Master, Christ; \* hence never cease to intercede \* for those honoring with faith thy mighty and blessed contest, \* thou overthrower of Satan, O wise and blessed Eleutherios.

الإلهيات، يا ملهماً من الله. لذلك فصلت بإحكام  
كلمة الحق، وجاهدت عن الإيمان حتى الدم، يا  
الغثريوس الشهيد في رؤساء الكهنة. فتشفع إلى  
المسيح الإله، في خلاص نفوسنا.

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

**KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE**  
(\*The original melody\*)

On this day the Virgin cometh to the cave to give birth to \* God the Word ineffably, \* Who was before all the ages. \* Dance for joy, O earth, on hearing \* the gladsome tidings; \* with the Angels and the shepherds now glorify Him \* Who is willing to be gazed on \* as a young Child Who \* before the ages is God.

اليوم العذراء تأتي إلى المغارة لتلد الكلمة الذي  
قبل الدهور، ولادة لا تُفسر ولا يُنطق بها،  
فأفرحي أيتها المسكونة إذا سمعت، ومجدي مع  
الملائكة والرعاة، الذي سيظهر بمشيئته طفلاً  
جديداً وهو إلها الذي قبل الدهور.

**THE EPISTLE**  
(For St. Eleutherios)

*Precious in the sight of the Lord is the death  
of His saint.*

*What shall we render unto the Lord for all  
that He hath rendered unto us?*

**The Reading from the Second Epistle of  
St. Paul to St. Timothy. (1:8-18)**

Timothy, my son, do not be ashamed then of testifying to our Lord, nor of me his prisoner, but share in suffering for the gospel in the power of God, Who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago, and now has manifested through the appearing of our Savior Christ Jesus, Who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a preacher and apostle and teacher, and therefore I suffer as I do. But I am not ashamed, for I know Whom I have believed, and I am sure that He is able to guard until that Day what has been entrusted to me. Follow the pattern of the sound words which you have heard from me,

كريم بين يدي الرب موت باره.  
بماذا نكافىء الرب عن كل ما أعطانا؟  
فصل من رسالة القديس بولس الرسول الثانية  
إلى تيموثاوس. (1:8-18)  
يا ولدي تيموثاوس، لا تخجل بشهادة ربنا، ولا  
بي أنا أسيره، بل اشترك في احتمال المشقات  
لأجل الإنجيل بحسب قوة الله، الذي خلصنا  
ودعانا دعوة مقدسة، لا بمقتضى أعمالنا، بل  
بمقتضى القصد والنعمة التي أعطيت لنا في  
المسيح يسوع قبل الأزمنة الأزلوية، وإنما أظهرت  
الآن بظهور مخلصنا يسوع المسيح، الذي أبطل  
الموت وأثار الحياة والخلود بواسطة الإنجيل.  
الذي جعلت أنا له كارراً ورسولاً ومعلمًا للأمم.  
لهذا السبب أحتمل هذه الأمور أيضًا. لكنني  
لست أخجل، لأنني عالم بمن آمنْتُ، وموقن أنه  
قادر أن يحفظ وديعتي إلى ذلك اليوم. تمسك

in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you by the Holy Spirit Who dwells within us. You are aware that all who are in Asia turned away from me, and among them Phygelos and Hermogenes. May the Lord grant mercy to the household of Onesiphoros, for he often refreshed me; he was not ashamed of my chains, but when he arrived in Rome he searched for me eagerly and found me. May the Lord grant him to find mercy from the Lord on that Day and you well know all the service he rendered at Ephesus.

بِصُورَةِ الْكَلَامِ الصَّحِيحِ الَّذِي سَمِعْتَهُ مِنِّي، فِي الْإِيمَانِ وَالْمَحَبَّةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. إِحْفَظِ الْوَدِيعَةَ الصَّالِحَةَ بِالرُّوحِ الْقُدُسِ السَّاكِنِ فِيْنَا. أَنْتَ تَعْلَمُ هَذَا أَنَّ جَمِيعَ الَّذِينَ فِي أَسِيَّا ارْتَدُّوا عَنِّي، الَّذِينَ مِنْهُمْ فِيجَلْسُ وَهَرْمُوجَانِسُ. لِيُعْطِ الرَّبُّ رَحْمَةً لِبَيْتِ أُنَيْسِيفُورُسَ، لِأَنَّهُ مِرَارًا كَثِيرَةً أَرَاخَنِي وَلَمْ يَخْجَلْ بِسِلْسَلَتِي، بَلْ لَمَّا كَانَ فِي رُومِيَّةَ، طَلَبَنِي بِأَوْفَرِ اجْتِهَادٍ فَوَجَدَنِي. لِيُعْطِهِ الرَّبُّ أَنْ يَجِدَ رَحْمَةً مِنَ الرَّبِّ فِي ذَلِكَ الْيَوْمِ. وَكُلُّ مَا كَانَ يَخْدُمُ فِي أَفَسَسَ أَنْتَ تَعْرِفُهُ جَيِّدًا.

### THE GOSPEL

(For the Holy Forefathers)

#### The Reading from the Holy Gospel according to St. Luke. (14:16-24)

The Lord spoke this parable: "A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But, one by one, they all began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I

#### فصلٌ شريفٌ من بشارَةِ القديسِ لوقا الإنجيليِّ

البشيرِ والتلميذِ الطاهرِ. (14:16-24)

قالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ صَنَعَ عَشَاءً عَظِيمًا وَدَعَا كَثِيرِينَ \* فَأَرْسَلَ عَبْدَهُ فِي سَاعَةِ الْعَشَاءِ يَقُولُ لِلْمَدْعُوعِينَ: تَعَالُوا فَإِنَّ كُلَّ شَيْءٍ قَدْ أُعِدَّ \* فَطَفِقَ كُلُّهُمْ وَاحِدٌ فَوَاحِدٌ يَسْتَعْفُونَ. فَقَالَ لَهُ الْأَوَّلُ: قَدْ اشْتَرَيْتُ حَقْلًا، وَلَا بُدَّ لِي أَنْ أَخْرُجَ وَأَنْظُرَهُ، فَاسْأَلْكَ أَنْ تَعْفِيَنِي \* وَقَالَ الْآخَرُ: قَدْ اشْتَرَيْتُ خَمْسَةَ فِدَادِينَ بَقَرٍ وَأَنَا مَاضٍ لِأَجْرِبَهَا، فَاسْأَلْكَ أَنْ تَعْفِيَنِي \* وَقَالَ الْآخَرُ: قَدْ تَزَوَّجْتُ امْرَأَةً، فَلِذَلِكَ لَا أَسْتَطِيعُ أَنْ أَجِيءَ \* فَأَتَى الْعَبْدُ وَأَخْبَرَ سَيِّدَهُ بِذَلِكَ \* فَحِينئذٍ، غَضِبَ رَبُّ الْبَيْتِ، وَقَالَ لِعَبْدِهِ: أَخْرُجْ سَرِيعًا إِلَى شَوَارِعِ الْمَدِينَةِ وَأَزِقِّهَا وَأَدْخِلِ الْمَسَاكِينَ وَالْجُدَعَ وَالْعُمْيَانَ وَالْعُرْجَ إِلَى هَهُنَا \* فَقَالَ الْعَبْدُ: يَا سَيِّدُ، قَدْ قُضِيَ مَا أَمَرْتَ بِهِ، وَيَبْقَى أَيْضًا مَحَلٌّ \* فَقَالَ السَيِّدُ لِلْعَبْدِ: أَخْرُجْ إِلَى الطَّرِيقِ وَالْأَسْجَةِ وَاضْطَرِّرْهُمْ إِلَى الدُّخُولِ حَتَّى

tell you, none of those men who were invited shall taste my banquet.' For many are called, but few are chosen."

يَمْتَلِي بَيْتِي \*فَإِنِّي أَقُولُ لَكُمْ إِنَّهُ لَا يَذُوقُ عَشَائِي  
أَحَدًا مِنْ أَوْلَادِكَ الرِّجَالِ الْمَدْعُوعِينَ \* لِأَنَّ الْمَدْعُوعِينَ  
كَثِيرُونَ وَالْمُخْتَارِينَ قَلِيلُونَ.

- *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; 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 now celebrate; 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 Forefathers of our Lord Jesus Christ; of the holy, glorious and right-victorious Hieromartyr Eleutherios, bishop of Illyria, and his mother, Martyr Anthia; Venerable Paul of Latra; Stephen, bishop-confessor of Surozh; and Venerable Tryphon of Pechenga, 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 أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ  
وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ  
الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ  
الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ  
يُوحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ  
الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ  
يُوحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ،  
كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ  
الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ  
الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ  
وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ  
الصِّدِّيقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛  
وَأَجْدَادِ رَبِّنَا يَسُوعَ الْمَسِيحِ بِالْجَسَدِ الْقَدِيسِينَ،  
وَالْقَدِيسِ الشَّهِيدِ فِي الْكَهَنَةِ الْفُثِيرِيُوسِ، أَسْقَفِ  
إِلْيَرِيَا، وَأُمِّهِ الشَّهِيدَةِ أَنْثِيَا؛ وَالْبَارَّ بُوئْسِ  
لَاثْرُوسِ، اسْتِفَانُوسِ أَسْقَفِ سُورُوجِ الْمُعْتَرِفِ،  
وَالْبَارَّ ثَرِيفُونِ مِنْ بَثْسِينَا، الَّذِينَ نَقِيمُ تَذَكَارَهُمْ  
الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ  
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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