

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
3	Nahda Kiameh	11
3	Agnes Anter	52
4	Michael Makhlouta	5
4	Salome Ellies	58
5	Annie Adourian	5
5	Samaan Wakileh	55
6	Georgette Chaaya	4
6	Albert Aziz	51
6	Joseph Mazhar	17
6	Cecilia Elias	13
7	Petro Kardassopoulos	34
9	Ferris (Frank) Abboud	53

ETERNAL LIGHT

- **Feb 9:** For the good health of Ibrahim Michael Ghneim from his parents
In loving memory of Paraskiva Ghneim Agban from Rose & George Ghneim
For the good health of Konstantin and Stoyanka and family
- **Feb 16:** for the good health of Issa Bisharat & family, and Mona & Rommel
In loving memory of Linda Kerba from her daughter Marie Gharghoury
- **Feb 23:** In loving memory of Adel Younes from his family.
- **Mar 15** In loving memory of Yvonne Younes from her family.
- **Mar 22** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family
- **Apr 26** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family
- **Ushers, Feb 9:** George Nims, Naji El-Achhab, Gaby Stavro, and William Kakish
- **Ushers, Feb 16:** Lana Dabbagh, Berj Atkian, Monir Ayad, and Wail Haddad
- **Ushers, Feb 23:** Souheil El-Achhab, Richrad Smith, Ramzi Shnoudeh and Said Bisharat

• This Sunday is the **40 days memorial for Jacqueline/Tammam Zakkak** offered by her husband Maurice Zakkak and her children.

- **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.
- **Sunday February 16:** General ladies meeting down in the basement in one of the classrooms.
- **Saturday February 29:** Engaged couples meeting in the basement at 2:30 PM.
- Looking ahead: **Friday March 27** a Spiritual Evening of Byzantine chanting after Madaih.
- **Check our new website** www.stgeorgeto.org
- **Second Annual Luncheon Benefitting the Children of Camp Transfiguration** to be held Sunday **February 23rd** at 1pm at St. George Center. Tickets are being sold today after Liturgy. Please contact Lina Rizik Shnoudeh at 647-801-2081 to reserve your tickets.
- February 22nd Soul Saturday. We will pray for all our departed. Orthros at 9:30 AM Divine Liturgy at 10:30 AM followed by Trisagion for all the Departed.
- Dates to keep on your calendar: **Great Lent begins on March 2nd.** Palm Sunday April 12th. Pascha April 19th.
- **Blessing of Homes:** Father will start blessing homes on **January 7th**. If you like to have your home blessed, please fill out the form for blessing homes.

- **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
- **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.

Sunday of the Publican and the Pharisee By Fr. Nicholas Belcher

Let us not pray, brethren, Pharisee-like; for he who exalteth himself shall be abased. Wherefore, let us humble ourselves before God, crying by means of fasting, with the voice of the publican, saying: God forgive us sinners. First Sticheron of Vespers

The Holy Orthodox Church begins a four-week period of preparation for Great Lent with the reading of the parable of the Publican and Pharisee. We hear Our Lord describe two men going to the Temple to offer prayers. One is a Pharisee, who zealously keeps the Law through prayer, fasting, and tithing; the other is a publican, who brazenly breaks the Law through extorting his own people on behalf of the Roman occupiers. The Lord teaches that after each had prayed, the publican is the one who "went to his house justified rather than the other." How did the one who was unjust leave justified in the eyes of the Lord, while the other was left unjustified?

The answer lies in the way the two men approached their prayers in the Temple. The Lord describes the prayer of the Pharisee with this illuminating turn of phrase: "[he] prayed thus *with himself*." In other words, the Pharisee's prayer was not directed towards God but to his own ego. He deluded himself into thinking he was offering gratitude to God for his righteousness, but in reality, he was simply boasting of his fasting and tithing and exalting himself over "other men" – including the tax collector standing nearby. St. Nikolai of Zica teaches of this "prayer" of the Pharisee: "He is not thanking God for anything; on the contrary, he is blaspheming against God by blaspheming against the rest of God's creation. He is thanking God for nothing; everything that he says about himself is expressed as his own doing, achieved without God's help."

St. Theophylact, in his commentary, rightly points out that if the Pharisee were truly grateful to God for his "virtues," he would recognize that any good deed of his came from God's grace, not his own efforts, and he would thus be unable to judge himself better than anyone. He also failed to realize that his righteousness was merely an external righteousness, not the "humble and contrite heart" God actually desires.

The publican, with an acute awareness of his sinfulness, offered his prayer with downcast eyes while beating his breast, saying only: "God, be merciful to me a sinner!" His prayer had no boasting, only humility. He offered no excuses or justifications for his actions, merely pleas for forgiveness. He judged no one, condemning only himself. Although his sins were great, the Lord granted him forgiveness and justification. St. John Chrysostom, in his reflection on this beautiful parable, boldly encourages us thus:

Truly, who is worse than the tax collector? He took advantage of others' misfortune, embezzled in others' hard work, and shared in others' earnings; he was a ruthless extortioner, a courteous crook, a lawful sinner. If, therefore, such a person received this great gift solely because he displayed humility, how much more will be given to a virtuous person who is humble? Therefore, if you confess your sins and you become humble, you will be justified and reconciled with God.

As we begin our journey to Lent, let us take to heart the Lord's example of these two men and their way of prayer. When we fast and give alms during Lent, we must keep in mind that the Pharisee did these things and remained unjustified. When we go to more church services and offer more prayers, we must remember that going to the Temple to pray did not bring the Pharisee God's mercy. To be justified, we must flee from the

Pharisee's pride in his spiritual achievements and his judging of others. We must embrace the humility and contrition of the publican and his complete lack of self-justification.

The Church offers us a week that is free from fasting on the Wednesday and Friday following the reading of this parable. We can choose to look at this week as a time of gorging ourselves ahead of the coming fast, but we would be missing the point. In a certain way, we should change our mindset this week from "we don't *have to fast*" to "we don't *get to fast*." The Church takes the fasting from us so that we are reminded that fasting is not an end unto itself. We don't *get to fast* so that we cannot boast – as the Pharisee did – that we always keep a fast twice a week, and thus we put ourselves during this week into the humble position of that sinful Publican.

Let us spend this week reminding ourselves that the spiritual work that lies ahead of us will only be fruitful and profitable if it is accompanied by asking mercy from God with sincere contrition and true repentance, and granting mercy to others from our whole hearts. As we refrain from fasting, let us cultivate that humility of the Publican to carry with us for our Lenten journey. Let us place firmly in our minds – as the hymn quoted above teaches – that the fasting we will do later on will only be *our means of being able* to humble ourselves and cry out: "God forgive us sinners."

DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 09, 2020

TONE 1 / EOTHINON 1

**SUNDAY OF THE PHARISEE AND THE PUBLICAN &
LEAVE-TAKING OF THE PRESENTATION (MEETING) OF CHRIST**

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 وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

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

Grace is poured into thy lips: therefore, God hath blessed thee forever. (**Refrain**)

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

فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي
لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعِ الْكِتَابَةِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ
خَلِّصْنَا.

انْسَكَبَتِ النِّعْمَةُ عَلَى شَفَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى
الْأَبَدِ. (اللازمة)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ
أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. (اللازمة)

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (**Refrain**)

A scepter of uprightness is the scepter of Thy kingdom. (**Refrain**)

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

تَقَلَّدَ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ
وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلِكْ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى
ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

نِبَالُكَ مَسْنُونَةٌ، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَائِ
الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْقُطُونَ. (اللازمة)

عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ
أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. (يَا كَلِمَةَ اللَّهِ
الْإِبْنَ الْوَحِيدِ...)

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

إِسْمَعِي، يَا بِنْتُ، وَأَنْظُرِي، وَأَمِيلِي أذُنَكَ، وَأَنْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ. لَوْجْهَكَ يَتَضَرَّعُ أَغْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ. Then, the following:*

THE EISODIKON (ENTRANCE HYMN)

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.

عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَ عَدْلَهُ.

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

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

- *After the Little Entrance, chant the apolytikia in the following order:*

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 حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِنُدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرَّ وَابْتَهَجَ أَنْتَ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلاً عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

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

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكَنَا الْآنَ وَخَلَّصَنَا. إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

THE EPISTLE

(For Sunday of the Pharisee and Publican)

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
For He hath regarded the humility of His servant.*

The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

Timothy my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my sufferings; and what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured; yet from them all, the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

تُعْظِمُ نَفْسِي الرَّبِّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.
لِأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أُمَّتِهِ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى
تِيْمُوثَاوُس (3:10-15)

يَا وَلَدِي تِيْمُوثَاوُسَ، إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي، وَسِيرَتِي، وَقُصْدِي، وَإِيمَانِي، وَأَنَايَ، وَمَحَبَّتِي، وَصَبْرِي * وَاضْطِهَادَاتِي، وَالْأَمِي، وَمَا أَصَابَنِي فِي أَنْطَاكِيَّةَ وَأَيْقُونِيَّةَ وَلِسْتَرَةَ. وَأَيَّةَ اضْطِهَادَاتٍ أَحْتَمَلْتُ، وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا * وَجَمِيعِ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ يُضْطَهَدُونَ * أَمَّا الْأَشْرَارُ وَالْمُغْوُونَ مِنْ النَّاسِ فَيَزْدَادُونَ شَرًّا مُضِلِّينَ وَمُضَلِّينَ * فَاسْتَمِرَّ أَنْتَ عَلَى مَا تَعَلَّمْتَهُ وَأَيَقَنْتَ بِهِ، عَالِمًا مِمَّنْ تَعَلَّمْتَ * وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَادِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ *

THE GOSPEL

(For Sunday of the Pharisee and Publican)

The Reading from the Holy Gospel according to St. Luke. (18:10-14)

The Lord spoke this parable: "Two men went

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيَّ
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ
قال الربُّ هذا المثل: إنسانانِ صعدا إلى الهيكلِ

<p>up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”</p>	<p>لِيُصَلِّيَا، أَحَدُهُمَا فَرِيسِيٌّ وَالْآخَرُ عَشَّارٌ * فَكَانَ الْفَرِيسِيُّ وَاقْفًا يُصَلِّي فِي نَفْسِهِ هَكَذَا "اللَّهُمَّ إِنِّي أَشْكُرُكَ لِأَنِّي لَسْتُ كَسَائِرِ النَّاسِ الْخَطْفَةِ، الظَّالِمِينَ، الْفَاسِقِينَ، وَلَا مِثْلَ هَذَا الْعَشَّارِ * فَإِنِّي أَصُومُ فِي الْأُسْبُوعِ مَرَّتَيْنِ، وَأَعَشِّرُ كُلَّ مَا هُوَ لِي" * أَمَّا الْعَشَّارُ فَوَقَفَ عَن بُعْدٍ، وَلَمْ يُرِدْ أَنْ يَرْفَعَ عَيْنَيْهِ إِلَى السَّمَاءِ، بَلْ كَانَ يَقْرَعُ صَدْرَهُ قَائِلًا "اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِئُ" * أَقُولُ لَكُمْ، إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبَرَّرًا دُونَ ذَلِكَ. لِأَنَّ كُلَّ مَنْ رَفَعَ نَفْسَهُ اتَّضَعَ، وَمَنْ وَضَعَ نَفْسَهُ ارْتَفَعَ *</p>
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MEGALYNARION OF THE PRESENTATION IN TONE THREE

<p><i>O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.</i></p> <p>In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.</p>	<p>إِحْفَظِي أُمَّ الْإِلَهِ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أُنْدَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَاتِقِينَ. لِنُعَظِّمَ أَيُّهَا الْمُؤْمِنُونَ، الْإِبْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَزَلِيِّ، الْمَوْلُودَ بِكْرًا لِأُمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنَّ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.</p>
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KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

<p>I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.</p>	<p>كَأْسَ الْخَلَّاصِ أَقْبِلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلِّلُويَا.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>• <i>Post-Communion Hymn: "We have seen the true light."</i></p>	

THE DISMISSAL

<p>Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and 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</p>	<p>الكَاهَنُ: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصَّدِيقِ مِنْ أَجْلِ خَلَاصِنَا، وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطُّهَارَةِ وَالْبَرِّيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ</p>
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<p>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, of the Martyr Nikephoros of Antioch; Hieromartyrs Markellos, bishop of Sicily, Pankratios, bishop of Taormina, Philagrios, bishop of Cyprus; and Innocent, first bishop of Irkutsk; and of the Holy and Righteous Mothers of the Three Hierarchs Emmelia, Nona and Anthousa, 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.</p>	<p>الكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمَشْرَفِيْنَ الرُّسُلِ الْجَدِيْرِيْنَ بِكُلِّ مَدِيْحٍ؛ وَآبِيْنَا الْجَلِيْلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيْسِ اَسَاقِفَةِ الْقُسْطَنْطِيْنِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيْفَةِ، وَالْقَدِيسِيْنَ الْمَجِيْدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَآبَائِنَا الْاَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللّٰهِ؛ وَالْقَدِيسِ (قُلَانِ)، صَاحِبِ وَشَفِيْعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِيْقِيْنَ يُوَاكِيْمَ وَحَنَّةَ جَدِّي الْمَسِيْحِ الْاِلَهِ؛ وَالشَّهِيْدَ نِيْكَفُوْرُوْسَ الْاَنْطَاكِيِّ، وَالْاَبْرَارَ الشُّهَدَاءِ مَرْكَلُوْسَ اُسْقُفِ صِقْلِيَّةِ، بَانْكِرَاتِيُوْسَ اُسْقُفِ طَاوْرْمِيْنَا، فَيِلَاغْرِيُوْسَ اُسْقُفِ قُبْرُصَ، وَالْاَبْرَارَ اِنُوْسَنْتَ اُسْقُفِ اِيْرْكُوْتْسْكِ الْاَوَّلِ، وَاَمَهَاتِ الْاَقْمَارِ الثَّلَاثَةِ الْقَدِيسَاتِ: اِمِيْلِيَا، نُوْنَا وَاَنْثُوْسَا، الَّذِيْنَ نُقِيْمُ تَذَكَرَهُمُ الْيَوْمَ، وَجَمِيْعِ قَدِيسِيْكَ، اَرْحَمْنَا وَخَلَّصْنَا بِمَا اَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</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 الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوْعُ الْمَسِيْحُ اِلَهُنَا، اَرْحَمْنَا وَخَلَّصْنَا.</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>	