

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
30	Michael Zabaneh	5
30	Salim Elias Zabana	8
30	Mary Louise Ellies	50
3	Ernest Chamandy	62
4	Michael Habash	37
4	Hanna Freiha	4
5	Fuad Sakran	4

ETERNAL LIGHT

- **July 5:** Eternal light is offered for the good health of **Stella Samaan** and **Angel Bayouk** from Nabil Samaan
- **August 16:** In loving memory of **Nahida Irbib** from Nadim Irbib and family
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.
- Congratulations for the newly elected teens SOYO officers:

President: Yousef Freiga

Vice-President: Reem Aleilan

Treasurer: Neveen Shnoudeh

Secretary: Johnny Tahhan

Social media coordinator: Fanoula Novratidis

Youth Advisors: Angela Ghazal and Fadi Freiga

Please use the EVENTBRITE application to sign you for your attendance for each Sunday's Liturgy. An email was sent out to each of the parishioners on Monday evening.

If you didn't not receive the email, here is the link to go to the St George Liturgy events:

To register visit this link:

https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870013194?ref=enivtefor001&invite=MTk3MTg0NDAbvWFyd2FuQHJvZ2Vycy5jb20vMA%3D%3D%0A&utm_source=eb_email&utm_medium=email&utm_campaign=inviteformalv2&utm_term=attend.

Please call Colette at 416-558-8665 for any questions.

Ushers for Sunday July 5th will be Colette El-Hajj, Reem Shami, Ramzi Shnoudeh, Richard Smith and Farouk AlKassam. Please note if it is not your week to usher, please DO NOT STAY in foyer of the church. We have to keep in mind that we are still practising social distancing.

At this time because of the COVID-19, NO Basket collection for your donations will take place during liturgy. Please place your cash or members envelopes at the front in the box by the candles. Please ask the ushers if you need any assistance.

Thank you for your co-operation.

How to Respond to Contemporary American Culture with the Humble Faith of the Centurion: Homily for the Fourth Sunday of Matthew in the Orthodox Church By [Fr. Philip LeMasters](#) Matthew 8: 5-13

Especially in our time and place, no one wants to be a servant, a slave, or held accountable to anything that they did not freely choose. We are much more likely to want to be free from all constraints with total liberty to define ourselves and live on our own terms. The problem, of course, is that we are also susceptible to falling into delusions about who we are before God and where the paths that we follow will lead us in life. In the name of freedom, we easily enslave ourselves to our own desires and passions in ways that make it very hard to set things right once again.

St. Paul reminded the church in Rome that the abuse of freedom is quite serious business, as “the wages of sin is death.” Before their conversion, his largely Gentile audience had been slaves of sin with one level of depravity leading to another. As we have all learned by bitter experience, one sin so often gives rise to another, usually more serious than the first. But St. Paul teaches that those who have faith in Christ have become slaves of righteousness toward the end of sanctification, holiness, and eternal life. They will find freedom, not by enslaving themselves to disordered desires and corrupt practices, but by embracing the healing of our humanity made possible through our Lord, God, and Savior Jesus Christ. As the Church has taught from its origins, there is a path that leads to our fulfillment in Christ, that makes us more fully participants in the eternal blessedness for which He created us. This path makes us free to share in the very life of God and to shine with the light of heaven even as we live in the world.

The Roman centurion in today’s gospel lesson provides an example of how to follow this path to true freedom in Christ. He showed trust and humility so profound that the Savior said that He had not found such faith in Israel. In other words, an officer of a pagan army of occupation, someone despised and condemned by the Jews, showed great faith in the Messiah, the one expected to fulfill the ancient hopes of the Hebrew people. As the Lord made clear, some will begin the path to eternal blessedness from very unlikely places, as Gentiles “from east and west,” while some “sons of the Kingdom” (presumably some of the Jews) will not inherit such blessings. As was often the case, Christ’s words here must have shocked and offended many people. He did not make Himself popular by saying such things.

The humble faith shown by the centurion is very far from the self-centeredness that so often passes for freedom in our culture. First of all, this fellow cared about his lowly servant so much that he risked embarrassment, if not something worse from his own superiors, by asking for Christ's help. But he was not ashamed to lower himself to the point of being dependent on the aid of this Messiah. He also confessed his sinfulness publicly by telling the Lord that he was unworthy to have Him enter his home. Think about how astounding that statement was from a Roman officer to a Jewish rabbi, a person quite far beneath him in every way according to the standards of the empire that he served. In this man's humility, he had the spiritual clarity to know that Christ needed simply to say a word from a distance in order to heal the sick servant. He had the humble faith necessary to follow the path to freedom from sin and death. And because of that, the Lord granted his request and used him as an example of those from all over the world, even hated Gentiles, who would share in the heavenly banquet with the great patriarchs of the Old Testament. Remember that Jews would never eat with Gentiles, but here is Christ predicting that some Gentiles will dine with the founding figures of the Hebrew people in the coming Kingdom—while some of the Jews will be shut out of the celebration. What a radical and disturbing thing to say.

We all need the humble faith of the centurion in order to respond in a spiritually healthy way to cultural trends in our society. A great many things are legal, accepted, and even celebrated in our culture in the name of freedom that the Body of Christ does not bless as being paths to greater righteousness. Our faith teaches that using freedom contrary to God's purposes does little more than weaken us spiritually and enslave us even more to corrupting passions and unholy desires. That is true in all areas of life, including sexual behavior, regardless of our particular temptations. The abuse of freedom makes us even more the slaves of sin. If we want to be faithful Christians, we must use our liberty to live in accordance with God's purposes for us, not in ways contrary to them.

The Supreme Court has made civil marriage between persons of the same sex legal throughout the United States. The Orthodox Church does not approach marriage in terms of arguments about civil rights or the principles of the American Constitution, but in terms of salvation. Hence, the Church blesses only the marriage of one man and one woman for the growth of the spouses in righteousness as faithful servants of Jesus Christ, Who said "Have you not read that He who created them from the beginning made them male and female and said 'For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one flesh'?" (Matt 19:4) That is how the

eternal Word of God, Who created us male and female in the divine image and likeness, spoke of marriage.

St. Paul wrote something very similar to the Ephesians (5:31-32): “For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.’ This mystery is great; but I am speaking with reference to Christ and the church.” Along with many other types of sin, St. Paul describes desire for members of one’s own sex as a sign of humanity’s rebellion against God. (Rom. 1: 26-27) And, of course, the union of man and woman is the only kind of human relationship blessed with the capability of fulfilling God’s ancient commandment to “be fruitful and multiply,” bringing forth new life from the personal union of the spouses. (Gen. 1:28) There is no basis in the Bible, the lives of the Saints, or any aspect of the Church’s tradition to bless other forms of marriage.

How we approach the union of man and woman is part of the ancient and unchanging faith of the Orthodox Church, which we accept with the humble faith of the centurion.

He knew that he was unworthy to have Christ visit his home, and we are unworthy to take it upon ourselves to change the holy mystery of marriage or any other dimension of the path to the Kingdom that the Lord has given us. Like the centurion, we may risk losing social standing or popularity due to faithfulness to the way of Christ. We must remember, however, that Christians have sacrificed to follow the Lord from the very beginning of the faith. Think for a moment about our suffering brothers and sisters in Syria and much of the rest of the Middle East, literally becoming martyrs and refugees because of their steadfast commitment to the Lord.

We must not feel sorry for ourselves due to changes in civil laws about marriage, but instead remember that Christ’s Kingdom is not of this world. He calls us to become a city on a hill—a beacon in the night— that attracts those who are sick and tired of slavery to sin to a new way of life, to the glorious freedom for righteousness of the children of God.

Current cultural trends demand greater faithfulness on our part, as well as vigilance against hypocrisy.

With the humble faith the centurion, we must also remember that there is hope for every human being to enter the joy of the Kingdom. The centurion was a hated foreigner, a despised Gentile in the army of occupation from a pagan empire. The Romans were famous for their immorality and quite unclean from the perspective of the Jews. But here

we have Christ praising a Roman officer for his faith being superior to that of the Jews, together with a prediction that Gentiles will be guests at the heavenly banquet. How amazing is that? In other words, the Lord reminds us not to write off anyone, including those who presently order their lives in ways contrary to Christian teaching on matters of sex and anything else.

Judging the souls of other people is completely contradictory to the beautiful humility of the centurion. That is God's business, not ours, even when someone acts publically in ways contrary to our faith. Whenever we are tempted to make ultimate pronouncements on others, and in effect to put ourselves in the place of the Lord at the Last Judgment, we are the ones who need to repent and should say the Jesus Prayer until that temptation goes away. Upholding the fullness of Christian teaching is one thing, while self-righteous judgment of particular people is quite another. If we persist in that practice, we will shut ourselves out of the heavenly banquet. As Christ said of the self-righteous in His day, "Prostitutes and tax collectors go into the Kingdom of God before you." (Matt. 21:31) Let us take that warning quite seriously.

We should use everything in life for our salvation, for opening ourselves more fully to the healing and blessing of Jesus Christ. Let us use current cultural trends as a reminder to become more faithful servants of righteousness, more faithful followers of our Lord on the blessed path to the Kingdom that He has given us in His Body, the Church. We cannot control what others do and it is never our business to judge. We must all press on with the humble faith of the centurion, trusting in Christ's mercy as we pursue holiness in every dimension of our lives, no matter the cost or difficulty. That is still the best way to witness for Christ in a world so terribly confused. For if our lives do not shine forth with righteousness, no one will pay any attention to what we have to say about marriage or anything else.

And why should they? If we do not become living witnesses of a blessedness beyond the customs of mainstream culture, then we will have failed to manifest the joy of a Kingdom that calls all people to become who God created them to be in His image and likeness. With the humility of the centurion, let us be faithful witnesses of what our Lord's mercy can do with even the most unlikely guests at the heavenly banquet, including sinners like you and me.

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 05, 2020
TONE 3 / EOTHINON 4; VENERABLE ATHANASIOS OF ATHOS
& FOURTH SUNDAY OF MATTHEW

VENERABLE LAMPADOS OF IRENOUPOLIS; HIEROMARTYR CYPRIAN OF MOUNT ATHOS;
 SYNAXIS OF THE 23 MARTYRS OF LESVOS; UNCOVERING OF RELICS OF SERGIOS THE
 WONDERWORKER OF RADONEZH

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.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ
 وَالْمَطْرَانِ يُوْحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا
 سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

APOLYTIKION OF THE RESURRECTION 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 بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ،
 وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF ST. ATHANASIUS THE ATHONITE IN TONE THREE

*(**Awed by the beauty**)*

The Angels' ranks were awed by thy life in the flesh, * how, though corporeal, and clad with earthly clay, * thou didst set forth with courage to invisible wars and wrestlings * and didst boldly smite the hordes * of the demons with mortal wounds. * Wherefore, Christ rewarded thee * with abundant gifts in return. * Entreat Him that our souls find salvation, * O most renowned Father Athanasius.

لَقَدْ دَهَشَتْ طَعْمَاتُ الْمَلَائِكَةِ مِنْ سِيرَتِكَ بِالْجَسَدِ
 أَيُّهَا الدَّائِمُ الذِّكْرِ، كَيْفَ أَنْتَ، وَأَنْتَ بِالْجَسَدِ،
 سَعَيْتَ نَحْوَ الْمَصَافِّ غَيْرِ الْمَنْظُورَةِ، وَجَرَحْتَ
 مَوَاكِبَ الْأَبَالِسَةِ. فَلِذَلِكَ، قَدْ كَافَأَكَ الْمَسِيحُ
 بِمَوَاهِبَ غَنِيَّةٍ. فَيَا أَيُّهَا الْأَبُ أَتْنَأْسِيُوسَ، تَشَفَّعْ
 إِلَيْهِ أَنْ يُخَلِّصَ نَفُوسَنَا.

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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ
 لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنِّ
 أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا
 بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
 يَاإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ،
 يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

EPISTLE (For St. Athanasius)

The saints shall boast in glory, and they shall rejoice upon their beds.

Sing unto the Lord a new song; His praise is in the church of the saints.

The Reading from the Epistle of St. Paul to the Galatians. (5:22-6:2)

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provocation of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.

لِيَبْتَهِجِ الْأَتْقِيَاءُ بِمَجْدٍ، لِيُرْتَمُوا عَلَى مَضَاجِعِهِمْ.
رَتِّمُوا لِلرَّبِّ تَرْنِيمَةً جَدِيدَةً، تَسْبِحْتُهُ فِي جَمَاعَةِ
الْأَتْقِيَاءِ.

***فصلٌ من رسالة القديس بولس الرسول إلى اهل غلاطية (2:6-22:5)**

يا إخوة أن ثمر الروح هو المحبة، والفرح، والسلام، وطول الأناة، واللطف، والصلاح* والإيمان، والوداعة، والعفاف. وهذا ليس ناموساً ضدها* والذين للمسيح صلبوا أجسادهم مع الآلام والشهوات* فإن كنا نعيش بالروح، فلنسلك بالروح أيضاً* ولا نكن ذوي عجب، ولا نغضب بعضنا بعضاً* يا إخوة، إذا أخذ أحدٌ في زلة، فأصلحوا أنتم الروحيين مثل هذا بروح الوداعة. وتبصر أنت لنفسك لئلا تجرب أنت أيضاً* إحملوا بعضكم أثقال بعض وهكذا أتيموا ناموس المسيح.

GOSPEL (For the Fourth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus

فصلٌ شريفٌ من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (8:5-13)

في ذلك الزمان، دخل يسوع كفرناحوم، فدنا إليه قائد مئة، وطلب إليه قائلاً: يا رب إن فتاي مُلقى في البيت مُخلعاً يُعذبُ بعذابٍ شديدٍ* فقال له يسوع: أنا آتي وأشفيه. فأجاب قائد المئة قائلاً: يا رب، لست مُستحقاً أن تدخل تحت سقفي، ولكن قل كلمة لا غير، فيبترأ فتاي* فإنني أنا إنسان تحت سلطان، ولي جنود تحت يدي، أقول لهذا "اذهب"، فيذهب، وللآخر "أنت"، فيأتي، ولعبدي "اعمل هذا"، فيعمل* فلما

heard him, He marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.

سَمِعَ يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيمَانًا بِمَقْدَارِ هَذَا وَلَا فِي إِسْرَائِيلَ * أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكُونَ مَعَ إِبْرَاهِيمَ وَاسْحَقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ * وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقُونَ فِي الظُّلْمَةِ الْبَرَانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيْفُ الْأَسْنَانِ * ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِئَةِ: اذْهَبْ، وَلْيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِيَ فَتَاهُ فِي تِلْكَ السَّاعَةِ.

- *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 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 our Venerable and God-bearing Father Athanasius of Athos, founder of the Great Lavra on Athos; Venerable hieromartyr Cyprian of Mount Athos; Venerable Lampados of Irenoupolis; the 23 martyrs of Lesvos; and Venerable Sergios**

الكاهن: أَيُّهَا الْمَسِيحُ الْهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمَشْرَفَيْنِ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمَشْرَفَيْنِ الْجَدِيرَيْنِ 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؛ وَالْقَدِيسِ (ة) (أُفْلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمَ وَحَنَّةً؛ وَالْأَبِ الْبَارِّ أَنْتَاسِيُوسَ الْحَامِلَ لِلَّهِ الْآتُوسِي، مُؤَسَّسِ الْإِفْرَا الْعُظْمَى فِي آتُوسِ؛ وَالْبَارِّ لِامْبَادُوسِ الْإِيصَافَرِيِّ؛ وَالْبَارِّ الشَّهِيدِ فِي الْكَهَنَةِ كَبْرِيَانُوسَ الَّذِي مِنْ جَبَلِ آتُوسِ؛ وَالشُّهَدَاءِ الـ ٢٣ الَّذِينَ

<p>the wonderworker of Radonezh, whose memory we now celebrate, and of all the saints: have mercy on us and save us, for as much as He is good and loveth mankind.</p>	<p>مِنْ لَيْسُفُوسِ؛ وَالْبَارِّ سِرْجِيُوسِ الْعَجَائِبِيِّ مِنْ رَادُونِيحِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p><i>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.</i></p>	