

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b>DAY</b>	<b>NAME OF THE DEPARTED</b>	<b>ANNIVERSARY</b>
13	Ralph Salem	19
14	Samir Tarazi	6
15	Henriette Azar	21
15	Derek Ellies	64
16	Hekmat Kelada	21
16	Nahil Kakish	21
16	Gabraha Barbara	21
18	Moses Chamandy	45
18	George Zidde	30
19	Badawi Sabbouh	6
19	Edward Dabous	44
19	Nellie Deratnay	33
19	Nawal Jahshan	22

**ETERNAL LIGHT**

- **July 19:** For the good health of Konstantin, Ioan-Constantine, Nicky-Constantine, Stoyanka and Kichka.
- **July 26:** In loving memory of **Michel Homsy** from his son George Homsy
- **August 16:** In loving memory of **Nahida Irbib** from Nadim Irbib and family
- **40 Days memorial for Mousa Shawish** offered by his son **Dr. George**, his niece **Mary** and their families. May his memory be eternal.
- **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.

**1. 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 Sunday 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=MTk3MTg0NDAvbWFyd2FuQHJvZ2Vycy5jb20vMA%3D%3D%0A&utm\\_source=eb\\_email&utm\\_medium=email&utm\\_campaign=inviteformalv2&utm\\_term=attend](https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870013194?ref=enivtefor001&invite=MTk3MTg0NDAvbWFyd2FuQHJvZ2Vycy5jb20vMA%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.**

**2. Ushers for Sunday July 19th will be.**

**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.**

**3. 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.**

## **Shining with His Light: Homily for the Sunday of the Holy Fathers of the Fourth Ecumenical Council in the Orthodox Church** [Fr. Philip LeMasters](#)



Titus 3:8-15; Matthew 5:14-19

In just about anything we do in life, it is helpful at times to sit back and ask ourselves what we are trying to achieve. Unless we have a clear purpose in mind, we are probably not going to get very far in anything. By taking a hard look at ourselves, we may find that there is a disconnect between our goals and our actions. If so, some adjustments are in order.

What Jesus Christ told His followers in today's gospel lesson certainly challenged them to take a hard look at themselves and change their expectations. He made clear that He was not calling them to join a nationalistic campaign for Israel's liberation from the Romans, as most Jews then expected the Messiah to do. Instead, they would have to abandon their dreams of using Him to gain power. They would not conquer with an army, a revolution, or a political party, but were to become the light of the world by becoming holy. That holiness would not be the result of obedience merely to the externals of the law as interpreted by the Pharisees, but would instead reflect its fulfillment to the depths of their souls.

By teaching in the following verses that the commandment against murder extended to prohibit anger and insult, Christ showed that He called His followers to a purity of heart that would enable them to see God. He did the same by insisting that the law against

adultery also condemned lust. He called the disciples to embody the fulfillment of the ultimate purpose of the law: to become perfect as our Father in heaven is perfect. It is in that context that the Savior taught that we must go beyond “an eye for an eye and a tooth for a tooth” and instead love, forgive, and bless even our enemies. Whether in first-century Palestine or today, those who live this way will be a light to the world as they provide a vivid example of a holy life that stands in stark contrast to the usual ways of our age. It will be as impossible to hide the brilliance of their souls as it is to hide a shining lamp in a dark room.

Today we commemorate the Holy Fathers of the Fourth Ecumenical Council, which met at Chalcedon. This council taught that Jesus Christ is one person with two natures, being fully divine and fully human. It is only by confessing that He is both perfectly God and perfectly man that it is possible to give an account of how He is the Savior Who brings human beings into the eternal life of God. For if He is not truly one of us, even as He is divine, how can He make human beings “partakers of the divine nature” who shine with holiness like an iron left in the fire? Christ enables us to become the light of the world by becoming radiant with His light, by being illuminated with His gracious divine energies. He is able to share His holiness with us because He is both fully God and fully human. This is not simply a point from ancient Church history, but the bedrock of our faith and our hope.

It is also the most basic reason that we must all take a hard look at ourselves and adjust how we think and live as Christians. For if we truly believe that the eternal Son of God has become fully one of us and makes us participants in His eternal life, then His holiness must become characteristic of our lives. Anything less than that is a distortion of what it means to be a person in communion with our Lord. His true humanity enables us to become truly human as the fulfillment of our creation in His image and likeness. That is why we speak so much of *theosis* in the Orthodox Church as the process of being united with God in holiness.

If we have made any progress at all in this journey of the healing of our souls, we will immediately be aware of how poorly we have answered this call. The greater spiritual clarity we acquire, the more open our eyes will be to how far we are from shining brilliantly with the light of holiness. So if our reaction to this high vision is along the lines of “Lord Jesus Christ, Son of God, have mercy on me a sinner,” we are in the perfect place to embrace more fully our identity as the light of the world. That is the case because

humility is absolutely essential to opening ourselves to the gracious divine energies of our Lord. Consider again His interpretation of the laws against murder and adultery. If they referred only to the physical actions of taking life or being unfaithful to a spouse, many could congratulate themselves for not breaking them. But when they extend to condemn anger, insult, and lust, our illusions of self-righteousness immediately fall away. The same is true about loving our enemies, for Christ calls us to go beyond limiting our vengeance to turning the other cheek, going the extra mile, and loving as our Father loves the just and unjust. We probably do not have to have much spiritual clarity to see that we are not there yet.

Were Jesus Christ simply another religious or moral teacher, these high requirements would probably lead us to despair and give up. Rules tell us what to do, but do not give us the strength to obey them. But because Christ is both divine and human, He provides more than a set of instructions. For precisely through our awareness of how far short we have fallen from meeting these standards, He heals and strengthens us to serve Him more faithfully. The calling to holiness is not about meeting abstract rules by our own power, but about being united with a Person by grace. Even as He has made great saints out of so many sinners who knelt in humility before Him, His transforming mercy extends also to us. That is a sign of hope for us all. Who would have thought that Zacchaeus, a notorious tax collector, or Photini, a Samaritan woman of questionable reputation, would become shining lights of the world? They did not do so because of perfect obedience to the law. Far from it, they came to see their own brokenness through personal encounters with Jesus Christ. Their humble acceptance of the distance between themselves and the Lord enabled them to grow closer to Him, to open their lives to a divine healing that they could never have given themselves.

They show that, as we fall before Christ in humility, He will raise us up to participate personally in His holiness in ways that simply cannot be known except through repentance. If we truly believe that Jesus Christ is the God-Man Who has come to make us participants in His healing of every dimension of our humanity, then we must follow the example of all the sinners who have become saints by opening themselves to participate in our Lord's holiness. Instead of worrying about whether we will get our lives in perfect order according to our own standards, we must simply do what we have the sight and strength to do today in serving Him as we know we should. St. Paul reminded St. Titus to tell the people to avoid foolish arguments, do good deeds, and meet urgent needs. If we fill our lives with the things we know we should be doing and ignore the temptation to become distracted by nonsense, He will enable us to become light to the

world. Since He Himself is the Light, the more closely united we are to Christ, the more brilliantly our lives will become signs of the fulfillment of His purposes for the entire creation.

Perhaps one of the reasons many people do not take the faith seriously today is that the lives of so many Christians do not manifest Christ's healing and blessing of our humanity. If we are not living icons of His fulfillment of the law and the prophets, then we are very poor witnesses to our Lord. As Orthodox Christians who have received the fullness of the Church's teaching about Jesus Christ as God and man, we have no excuse to accept distorted views of what faithfulness to Him means such that we excuse ourselves from the vocation to holiness. Even as He did with His first disciples, He calls us to adjust our lives to be in line with His gracious purposes for those created in His image and likeness. As we turn away from all distractions, let us keep focused on shining the light of Christ so that others will give thanks to God and be drawn to the new day of His Kingdom. There is no other way to bear true witness to the Savior Who is both fully human and divine, for He came to enable us to shine with His holy light in our darkened world.

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 19, 2020**

**TONE 5 / EOTHINON 6**

**SUNDAY OF THE HOLY FATHERS OF FOURTH ECUMENICAL COUNCIL**

VENERABLE MACRINA, SISTER OF BASIL THE GREAT; VENERABLE DIOS OF ANTIOCH;  
THEODORE, ARCHBISHOP OF EDESSA; UNCOVERING OF THE RELICS OF VENERABLE SERAPHIM  
OF SAROV; HOLY STEPHEN LAZAREVIC, SERBIAN PRINCE AND HOLY MILITSA HIS MOTHER

*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  
وَالْمَطْرَانَ يُوْحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا  
سَالْمَيْنِ، 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 FIVE**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي  
لِلْأَبِ وَالرُّوحِ فِي الْأَرْزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ  
مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُو  
عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى  
بِقِيَامَتِهِ الْمَجِيدَةِ.

**APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT**

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ  
أَسَّسْتَ آبَاءَنَا الْقَدِيمِينَ عَلَى الْأَرْضِ كَوَاكِبِ  
لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ،  
يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

- *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 عَن  
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا  
بِالْمَعُونَةِ بِمَا أَتَّكِ صَالِحَةَ، نَحْنُ الصَّارِحِينَ إِلَيْكَ  
بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلْبَةِ،  
يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِماً بِمَكْرَمِيكَ.

**EPISTLE (For the Holy Fathers)**

*Blessed art Thou, O Lord, the God of our*

*مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهُ آبَائِنَا،*

*Fathers. For Thou art just in all that Thou hast done for us.*

**The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)**

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

**فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى تَيْطُسَ.**

يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَاهَا أُرِيدُ أَنْ تُقَرَّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. \* أَمَّا الْمُبَاحَثَاتُ الْهَذْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاحَكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. \* وَرَجُلٌ الْبِدْعَةِ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرَضَ عَنْهُ. \* عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اغْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. \* وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِيمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ. \* أَمَّا زِينَا سُ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَيِّعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعْوِزَهُمَا شَيْءٌ. \* وَابْتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. \* يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِي، سَلِّمْ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، النَّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

**GOSPEL (For the Holy Fathers)**

**The Reading from the Holy Gospel according to St. Matthew. (5:14-19)**

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَى الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ**

قَالَ الرَّبُّ لِتَلَامِيذِهِ، أَنْتُمْ نُورُ الْعَالَمِ، لَا يُمَكِّنُ أَنْ تُخْفَى مَدِينَةٌ وَقَاعَةٌ عَلَى جَبَلٍ. \* وَلَا يُوقَدُ سِرَاجٌ وَيُوضَعُ تَحْتَ الْمِكْيَالِ، لَكِنْ عَلَى الْمَنَارَةِ لِيُضِيَءَ لِجَمِيعِ الَّذِينَ فِي الْبَيْتِ. \* هَكَذَا فَلْيُضِئْ نُورُكُمْ قُدَّامَ النَّاسِ لِيَرَوْا أَعْمَالَكُمْ الصَّالِحَةَ، وَيَمَجِّدُوا أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ. \* لَا تَطْنُونَا أَنِّي أَتَيْتُ

come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

لَأَحُلَّ النَّامُوسَ وَالْأَنْبِيَاءَ، إِنِّي لَمْ آتِ لِأَحُلِّ لَكِنَّ لِأَتَمِّمَ. \* الْحَقُّ أَقُولُ لَكُمْ، إِنَّهُ إِلَى أَنْ تَزُولَ السَّمَاءُ وَالْأَرْضُ، لَا يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَتِمَّ الْكُلُّ. \* فَكُلُّ مَنْ يَحُلُّ وَاحِدَةً مِنْ هَذِهِ الْوَصَايَا الصِّغَارِ وَيُعَلِّمُ النَّاسَ هَكَذَا، فَإِنَّهُ يُدْعَى صَغِيرًا فِي مَلَكُوتِ السَّمَاوَاتِ؛ وَأَمَّا الَّذِي يَعْمَلُ وَيُعَلِّمُ، فَهَذَا يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَاوَاتِ.

- *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—especially the 630 of the Fourth Ecumenical Council whom we commemorate today—of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable Macrina, sister of Basil the Great; Venerable Dios of Antioch; Theodore, archbishop of Edessa; Venerable Seraphim

الكَاهِنُ: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛— خَاصَّةً الْأَبَاءِ الْقَدِيسِينَ الْمُجْتَمَعِينَ فِي الْمَجْمَعِ الْمَسْكُونِيِّ الرَّابِعِ فِي خَلْقِدُونِيَا، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ — وَالْقَدِيسِ (بَ) (فُلَانِ، فُلَانَةَ) شَفِيعِ(بَ) وَحَامِي(بَ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهِي، يُوَاكِمِ وَحْنَةً؛ وَالْقَدِيسَةَ الْبَارَّةَ مَكْرِينَا أُخْتِ الْقَدِيسِ بَاسِيلْيُوسِ الْكَبِيرِ، الْقَدِيسِ الْبَارِّ ذِيوَسَ الْإِنطَاكِيِّ، الْبَارِّ ثِيوُذُورُوسَ رَئِيسِ أَسَاقِفَةِ الرَّهَا، الْبَارِّ سِيرَافِيمِ سَارُوفِسْكِي،



<p>of Sarov; Holy Stephen Lazarevic, Serbian Prince and Holy Militsa, his mother whose memory we celebrate today, 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>وَالْقَدِّيسَانِ الصَّرْبِيَّانِ اسْتِفَانُوسَ لَازَارِيْفِيْتَشَ،  أَمِيرِ صَرْبِيَا وَأُمِّهِ مِيلِيْتْسَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ  الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ  صَالِحٌ وَمُحِبٌّ لِلنَّبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ  يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> 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>	