

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
20	Jerjes Qaqish	45
20	Alice Sayegh	17
20	Seham Al Bajali Henn	13
22	George Joussef Haddad	30
22	Tawfiq Khoury	29
23	Sarah Haddad	5
23	Doris Haick	30
23	Hanna Makhlouf	19

ETERNAL LIGHT

- **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
- **3, 9 and 40 days memorial for Ala' Zahi Kakish offered by his aunt Ghalia Kakish, her children and their families. May his memory be eternal.**
- **40 days memorial for Peter Abdo offered by his brother Elias Abdo and family. May his memory be eternal.**
- **One-year memorial for Nabih Al Haddad offered by his wife Samira Berkachi, his children and their families. May his memory be eternal.**
- **The coffee hour** is offered today in memory of **Ala' Zahi Kakish, Peter Abdo and Nabih Al Haddad** by their families.
- **Ushers:** Monir Ayyad, Majida Haddad, Reem Shami and William Kakish
- We will resume Vespers on Saturdays at 5 pm in August.
- **August schedule:** The Fast of the Theotokos starts August 1-15. We will have the following services:

Paraklesis at 7 PM on the following days in August: Monday 3rd, Friday 7th, Monday 10th, Wednesday 12th,

The Feast of the Dormition of the Theotokos will be celebrated on Friday the 14th with Orthros at 6:30 pm followed by the Divine Liturgy.

The Feast of the Transfiguration is celebrated on August 5th with Orthros at 6:30 pm followed by the Divine Liturgy and the blessing of fruits. Bring fruits with you especially grapes.

The Feast of the Beheading of St. John the Baptist is celebrated on Friday August 28th at 7 pm with the Divine Liturgy followed by the blessing of the 5 loaves.

- **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.

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

Transfigured Sight and Speech: Homily for the Seventh Sunday after Pentecost and the Seventh Sunday of Matthew in the Orthodox Church [Fr. Philip LeMasters](#)

Romans 15:1-7; Matthew 9:27-35

It has never been hard to find people who view Jesus Christ in a many different ways. Some use His name as a curse word or otherwise mock Him. Some make Him in their own image as an advocate of whatever agenda they prize most in life. Some view Him as a teacher or prophet to be admired, but not as the Son of God to be worshiped. Today's gospel reading presents Him in a radically different way as One Who restores sight to blind beggars and the ability to speak to a man who had been possessed by a demon. Christ is not simply a miracle worker, of course, but the Savior of the world Who, as St. Paul wrote, has welcomed us for the glory of God.

We will soon celebrate the feast of the Transfiguration of the Lord, when the spiritual eyes of Peter, James, and John were opened to behold Christ's divine glory to the extent that human beings are able to do so. The blind beggars in our gospel reading were Jews who asked for mercy from the Son of David, a Jewish term for the Messiah, who they believed to be a very righteous human being who could work miracles. Even though their faith was far from perfect, as symbolized by their blindness, the Lord had mercy on them and restored their sight. The Transfiguration displays the full meaning of this miracle, for the God-Man enables us not merely to see the things of this world, but to know His divine glory. Like the beggars, the disciples were Jews who had expected a purely human Messiah, not the Son of God. Though they did not understand Who He was until after His

resurrection, they also received their sight from the Lord when their souls were flooded with the brilliant light of His divinity.

We recently began the Dormition Fast, which leads to the feast of the falling asleep in Christ of the Most Holy Theotokos on August 15. Her life on earth ended, but three days after her burial the tomb was found to be empty, as she was the first to follow her Son into the heavenly kingdom as a whole person: body, soul, and spirit. During this period, we abstain from the richest and most satisfying foods and devote ourselves to intensified prayer because we want to become more like the Theotokos, the first and model Christian who received the Savior into her life in a unique way and stands as a shining example for us all. If we want to behold the light of Christ from the depths of our souls, we must humble ourselves and become blind to the temptation to find the ultimate meaning and purpose of our lives anywhere other than in Him.

That is precisely what the Theotokos did by saying “Behold the handmaid of the Lord, let it be to me according to your word” in response to the message of the Archangel Gabriel that God had chosen her to be the virgin mother of His Son. In that moment, she opened her life fully and completely to Him. Despite seeing Christ rejected and killed, the Theotokos always remained faithful, refusing to abandon Him at His crucifixion and being one of the myrrh-bearing women who went to anoint His dead body. She was the first to hear from the angel the news of resurrection, even as she was obviously the first to hear of His incarnation in her womb. Especially during the Dormition Fast, we focus on becoming like her in spiritual vision.

In today’s gospel reading, the Lord also cast a demon out of a man and restored his ability to speak. This fellow was a Gentile, which is why the people responded, “Never was anything like this seen in Israel,” while “the Pharisees said, ‘He casts out demons by the prince of demons.’” St. Paul made clear to the Christians in Rome, both Jewish and Gentile in heritage, that “together you may with one voice glorify the God and Father of our Lord Jesus Christ.” No longer enslaved to idolatry with their mouths unable to glorify God, Gentiles may know and glorify the Lord every bit as much as the descendants of Abraham, for the ancient promises extend to all who have faith in the Messiah. The Holy Spirit has united the divided tongues of the tower of Babel such that people of all cultures and backgrounds may join together in the praise of God as members of the household of faith.

Sight and speech are both profoundly important human abilities. Christ restored sight to many blind people and often used images of light, darkness, and vision to convey the good news of salvation. The point was not simply to describe the importance of seeing things in this world, but ultimately to call us to know Him through union in holiness from the depths of our souls. Precisely because she was so radiant with the divine light, the Theotokos could proclaim the prophetic words of the *Magnificat*, which begins: “My soul magnifies the Lord; And my spirit rejoices in God my Savior; Because He has regarded the lowliness of His handmaid; For behold, henceforth all generations shall call me blessed.” She spoke truthfully in light of her spiritual clarity and experiential knowledge of God.

Except when we fall into hypocrisy, our words generally reveal the true state of our souls. Perhaps that is why the Scriptures contain many warnings about the dangers associated with running our mouths. We read in the Psalms, “Set a watch, O Lord, before my mouth; keep the door of my lips.” (Ps. 141:3) Christ taught that we will have to give an account for every idle word that we speak, “For by your words you will be justified, and by your words you will be condemned.” (Matt. 12:36) It is not what goes into our mouths, but what comes out of them that defiles us. (Matt. 15:11) As St. James wrote, the tongue is small, powerful, and very difficult to control: “It corrupts the whole body, sets the whole course of one’s life on fire, and is itself set on fire by hell.” (Jas. 3:6) When we speak words of cursing, condemnation, and corruption, we reveal our spiritual blindness, our lack of full transparency before God.

Of course, we should monitor our speech as best we can, and it is better to keep our mouths shut when we have an evil thought about someone than to share it with them or others. More fundamentally, however, we should see our wicked words as a symptom of the sickness of our souls. In order to gain the spiritual integrity to speak only in ways that glorify God and bless others, the light of Christ must fill our hearts. We must become radiant with the gracious divine energies if we are to speak in a way that manifests the holiness of God.

Let us use the Dormition Fast to become more like the Theotokos in receptivity to the Lord as we unite ourselves to Him in holiness. We must be transfigured from the depths of our souls, as she is, if we are to gain the strength necessary to glorify God and bless our neighbors in all that we say and do. That is why we must humble ourselves by fasting in order to gain strength to redirect our hearts from gratification of self-centered desire to their true fulfillment in God. That is why we must become fully present before God in

prayer each day as we open ourselves to His presence in our lives. That is why we must focus on serving our neighbors and not on pleasing ourselves. That is why we must confess and repent of sins that keep us wedded to the darkness. By persistently orienting ourselves to God in this way, we will become more personally receptive to the gracious divine energies and gain the spiritual clarity to behold the glory of the Lord and to speak and act accordingly. The Feast of Christ's Transfiguration calls each of us to nothing less than to be transfigured in holiness and shine brilliantly by grace with the light of heaven. Let us look to the Theotokos as the greatest example of a human being doing precisely that.

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 26, 2020

TONE 6 / EOTHINON 7

**THE HOLY RIGHTEOUS MARTYR PARASKEVA OF ROME
& SEVENTH SUNDAY OF MATTHEW**

HIEROMARTYRS HERMOLAUS, HERMIPPUS, AND HERMOCRATES OF NICOMEDIA; VENERABLE GERONTIOS, FIRST SETTLER OF ST. ANNE SKETE ON ATHOS; MOSES THE HUNGARIAN; SABBAS III, ARCHBISHOP OF SERBIA; PRIEST JACOB NETSVETOV, ENLIGHTENER OF THE PEOPLES OF ALASKA

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 وَفَكَ 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:*

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَّتْ عِنْدَ
الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيْمَ وَلَمْ
تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا
مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION OF SAINT PARASKEVA IN TONE ONE

Showing a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prize-winning Paraskeva. Hence, thou pourest forth healings and intercedest for our souls.

بِمَا أَنَّكَ جَعَلْتِ اهْتِمَامَكَ مُلَائِمًا لِتَسْمِيَّتِكَ،
أَحْرَزْتِ الْإِيْمَانَ الْقَوِيْمَ مَسْكِنًا. فَلِذَلِكَ، يَا لَابَسَةَ
الْجِهَادِ، تُفِيضِينَ الْأَشْفِيَّةَ، وَتَشْفَعِينَ مِنْ أَجْلِ
نُفُوسِنَا، يَا بَارَاسِكْفِي الْمُطَابِقَةَ لِأَسْمِهَا.

- *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 شَفِيْعَةَ الْمَسِيْحِيِّيْنَ الْغَيْرِ الْخَازِيَّةِ، الْوَسِيْطَةَ
لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَن
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا
بِالْمَعُوْنَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِيْنَ إِلَيْكَ
بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ،
يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

EPISTLE (For Saint Paraskeva)

God is wondrous in His saints. Bless God in the congregations.

The Reading from the Epistle of St. Paul to the Galatians. (3:23-4:5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

عَجِيبٌ هُوَ اللهُ فِي قَدَيْسِيهِ

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ

فَصَلِّ مِنْ رِسَالَةِ الْقَدَيْسِ بُولَسَ الرَّسُولِ إِلَى

أَهْلِ غَلَاطِيَّةِ (5:4-23:3)

يَا إِخْوَةَ، قَبْلَ أَنْ يَأْتِيَ الْإِيمَانُ كُنَّا مَحْفُوظِينَ تَحْتَ النَّامُوسِ مُغْلَقًا عَلَيْنَا مِنْ أَجْلِ الْإِيمَانِ الَّذِي كَانَ مُزْمَعًا إِعْلَانُهُ. فَالنَّامُوسُ إِذَا كَانَ مُؤَدِّبًا لَنَا، يُرْشِدُنَا إِلَى الْمَسِيحِ، لِكَيْ نُبْرَرَ بِالْإِيمَانِ. فَبَعْدَ أَنْ جَاءَ الْإِيمَانُ، لَسْنَا بَعْدُ تَحْتَ مُؤَدِّبٍ. فَأَنْتُمْ كُلُّكُمْ أَبْنَاءُ اللَّهِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ. لِأَنَّكُمْ أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ، لَيْسَ عَبْدٌ وَلَا حُرٌّ، لَيْسَ ذَكَرٌ وَلَا أُنْثَى، فَأَنْتُمْ كُلُّكُمْ وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. فَإِذَا كُنْتُمْ لِلْمَسِيحِ، فَأَنْتُمْ إِذَا نَسَلُ إِبْرَاهِيمَ وَوَرِثَةُ بِحَسَبِ الْمَوْعِدِ. وَأَقُولُ: إِنَّ الْوَارِثَ مَا دَامَ طِفْلًا فَلَا فَرْقَ بَيْنَهُ وَبَيْنَ الْعَبْدِ مَعَ كَوْنِهِ مَالِكِ الْجَمِيعِ، لَكِنَّهُ تَحْتَ أَيْدِي الْأَوْصِيَاءِ وَالْوَكَلَاءِ إِلَى الْوَقْتِ الَّذِي حَدَدَهُ الْأَبُ. هَكَذَا نَحْنُ أَيْضًا حِينَ كُنَّا أَطْفَالًا كُنَّا مُتَعَبِّدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ. فَلَمَّا حَانَ مِلْءُ الزَّمَانِ، أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ، لِيَقْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ النَّبِّيِّ.

GOSPEL (For the Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدَيْسِ مَتَّى الْإِنْجِيلِي

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (35-27:9)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ، تَبِعَهُ أَعْمِيَانِ يَصِيحَانِ وَيَقُولَانِ: ارْحَمْنَا يَا ابْنَ دَاوُدَ * فَلَمَّا

Him; and Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith be it done to you.” And their eyes were opened. And Jesus sternly charged them, “See that no one knows it.” But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never was anything like this seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.” And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْأَعْمَيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ، يَا رَبُّ. * حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَأَيِّمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَاثَقَّتَا أَعْيُنَهُمَا. فَأَنْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْلَمُ أَحَدٌ * فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا * وَبَعْدَ خُرُوجِهِمَا، قَدَّمُوا إِلَيْهِ أَخْرَسَ بِهِ شَيْطَانٌ * فَلَمَّا أُخْرِجَ الشَّيْطَانُ، تَكَلَّمَ الْأَخْرَسُ. فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَطْهَرْ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ * أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَأْسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ * وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلَّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

- *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 the **holy righteous Martyr Paraskeva of**

الكاهن: أَيُّهَا الْمَسِيحُ الْهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَأْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ— وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ

<p>Rome; Hieromartyrs Hermolaus, Hermippus and Hermocrates of Nicomedia; Venerable Gerontios, first settler of St. Anne Skete on Athos; Moses the Hungarian; Sabbas III, archbishop of Serbia; and Priest Jacob Netsvetov, enlightener of the peoples of Alaska, 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>وَحَنَّةَ؛ وَالْقَدِيسَةَ الشَّهِيدَةَ بَارَاسْكِيفِي، وَالْقَدِيسِينَ الشُّهَدَاءَ هِرْمُولَاوُسَ وَهِرْمِيْبُوسَ وَهِرْمُوكِرَاتُوسَ مِنْ نِقُومِيْذِيَا، وَالْبَارَّ جِيْرُونْتِيُوسَ مُؤَسِّسَ اِسْقِيْطِ الْقَدِيسَةِ حَنَّةَ فِي آثُوسَ، وَالْبَارَّ مُوسَى الْهَنْغَارِي، وَالْبَارَّ سَابَا الثَّالِثَ رَئِيْسَ اَسَاقِفَةَ صِرْبِيَا، وَالْبَارَّ يَعْقُوبَ نَتْسِيْتُوفَ مُنَوِّرَ شَعْبِ اَلْاِسْكََا، الَّذِيْنَ نُقِيْمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيْعِ قَدِيسِيْكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا اَنَّكَ 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 اَبَائِنَا الْقَدِيسِيْنَ، اَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيْحُ اِلَهِنَا، اِرْحَمْنَا 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>	