

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
27	Neil Kazen	1
27	Lourice Dihmes	17
28	Lawrence Barakett	7
28	Naiema Matar	18
29	Clemence Massad	4
30	Antoine Azar	39
30	Hanna Karra	22
31	Renee Tabangi	2

ETERNAL LIGHT

- **August 16:** In loving memory of **Nahida Irbib** from Nadim Irbib and family
- **August 23:** In loving memory of **Nada Kakish** from her parents **Farah & Abla Kakish**.
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 18:** In loving memory of **Yvonne Younes** from her family

• **One-year memorial for Samiha Ahwash offered by her daughter Yolla Razzouk and her family. May her memory be eternal.**

• **A memorial service for Ehsan Samman offered by his son Nour Samman and his family. May his memory be eternal.**

• **Ushers:** Nabil Tahan, Marwan Badine, Naji El-Achhab and Fadi Nemr.

• 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:**

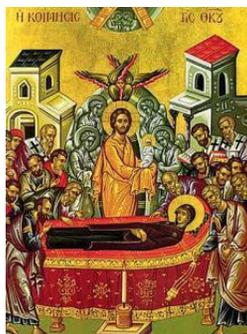
[https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870013194?ref=enivtefor001&invite=MTk3MTg0NDAvbWFyd2FuQHJvZ2Vycy5jb20vMA%3D%3D%0A&utm\\_source=eb\\_email&utm\\_medium=email&utm\\_campaign=inviteformalv2&utm\\_term=attend](https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870013194?ref=enivtefor001&invite=MTk3MTg0NDAvbWFyd2FuQHJvZ2V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

## **Why a Fast for Dormition?**

*by Daniel Manzuk*

*from **The Word, June 2008***



It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it. Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires)

become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

*When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.*

**(Sticheron after the Gospel, Orthros)**

*Daniel Manzuk is a reader at the Church of the Virgin Mary in Alsip, IL.*

**Offering Ourselves Despite our Inadequacy: Homily for the Eighth Sunday After Pentecost and the Eighth Sunday of Matthew in the Orthodox Church** [Fr. Philip LeMasters](#)



1 Corinthians 1:10-17; Matthew 14:14-22

Most of us are pretty good at finding ways to avoid acknowledging uncomfortable truths about ourselves, such as our weaknesses and failings. We know how to distract ourselves from focusing on them in order to preserve our illusions of self-sufficiency and perhaps even perfection. The problem with that approach, however, is that avoiding the truth inevitably weakens us and those around us.

In today's epistle lesson, St. Paul corrected the very confused Christians of Corinth by calling them to confront the uncomfortable truth that they were consumed with fighting with one another as members of competing factions. They were more interested in dividing themselves over which spiritual leader was the most impressive than in being at peace through their unity in Christ. If the Church were simply a club of people with similar ideas, it might make sense to argue over who taught those truths in the best way. But since the Church is the Body of Christ, the Corinthians had to confront the unpleasant truth that they were ignoring that the Church is one. St. Paul called them to stop thinking of themselves as members of rival factions and instead to recognize that they are united as members of one Body. Their salvation would be found by humbling themselves to embrace their common life in Christ, not by trying to prove that they or their spiritual heroes were better than others.

Perhaps the Corinthians had fallen into their divisions because they did not want to give up the illusion of their own superiority. A common temptation is to hide our own weakness and imperfection by building ourselves up as we put others down. We identify with this or that faction, party, group, race, or class so that we can pretend that we alone are virtuous and powerful, and thus justified in getting our own way. That is a very popular coping mechanism because it is more appealing to fallen human beings than accepting that, like everyone else, we are broken, weak, often wrong, and in need of healing that we cannot give ourselves.

In today's gospel lesson, we encounter a memorable portrait of a much better way to handle our own inadequacy. Jesus Christ had compassion on a large crowd of people and healed those among them who were ill. At the end of the day, the disciples wanted the Savior to send the people away to get their own food. He turned the responsibility back to the disciples by instructing them to give the people something to eat. Since they had only five loaves of bread and two fish, the disciples must have felt very inadequate to that task. But before they could start blaming one another about who was most at fault for failing to find more food, the Lord told them to bring Him the bread and fish. Then, in a way that foreshadowed the Eucharist, He blessed their small offering, which provided far more than enough for five thousand men and their hungry families.

The disciples certainly had their squabbles over who was the greatest, but on that day there seems to have been no argument about who could take credit for this miraculous feeding. In the face of such an astonishing event, they did not even try to hide their own

inadequacy by building themselves up and putting others down. Their example shows us a far better path than that of the fighting Corinthians. Instead of trying to make themselves feel more powerful by attacking one another, they simply obeyed Christ by offering Him what they had, even though they could not imagine how that little bit of bread and fish would be sufficient to the task. They left the rest in the Lord's hands and were not disappointed. Indeed, they were astounded at the abundance that He provided.

The challenge that we all face is to become more like the disciples in today's reading and less like the Corinthians. It does not take much insight to see that we constantly face situations that reveal our own weaknesses and failings. The uncomfortable truth is that we are beset with thoughts and emotions that show we have a long way to go in finding healing for our souls. We routinely wound others with our words and find it so hard to control what we say. We have many habits that weaken us and harm others. Whether in our families, marriages, friendships, or at work, we are all in strained relationships that we cannot easily heal. And if that were not enough, just think about the ongoing strife in our nation and around the world, which reflects problems far too large for any of us to think that we can solve.

If we take a close look at our lives, we will see that we are just like those disciples facing a crowd of thousands of hungry people with five loaves and two fish. The needs are far greater than our resources. We can always try to distract ourselves from stressful situations and hard realities by blaming others or shutting our eyes to the truth. We may try to ignore problems or hope that they somehow fix themselves. If we are honest, however, we will recognize that as a false hope. St. Paul told the Corinthians that they actually had to take action by abandoning their political battles and embracing their unity in Christ. The Lord would not let the disciples send the crowd away to buy food, but told them to give the people something to eat. And it was through their obedience in what appeared to be a hopeless situation that He miraculously fed thousands of people.

It is a very dangerous, and strangely appealing, temptation to think that what we have to offer the Lord is so small and insignificant that there is no point in even trying to obey Him. In the face of great need and intractable problems, it is much more appealing to blame someone else or to convince ourselves that we can handle things on our own terms. And that is the problem; namely, that we want to avoid doing the work of obeying the Lord. When we live like that, we refuse to offer ourselves to Him. In every Divine Liturgy, we unite ourselves to His unique Self-Offering on the Cross. "Thine own of Thine

own, we offer unto Thee on behalf of all and for all.” In order to share in the life of Christ, we must give ourselves to Him, including our anxiety and fears about our own inadequacy and brokenness. Otherwise we will inevitably fall into the idolatry of serving only ourselves.

We all know that we cannot conquer death and sin by our own power. But we can obey our Savior as best we can each day in the challenges that we face, refusing to accept our usual excuses to hide from reality. We must open the eyes of our souls to the truth of where we stand before Him. And then when we know our own inadequacy, it will be possible to offer ourselves truthfully—with all our brokenness, imperfection, and pain—to Christ for Him to bless and heal.

The Savior does not call us to fix all our own problems or those of others or of our world. If we could do that, we would not need a Savior. Those who think in those terms usually end up doing more harm than good, and then blaming others for their failings. Christ simply calls us to accept the truth about who we are before Him and to live accordingly. That will mean a life of humble obedience in which we do not have to keep up the illusion of being powerful, important, or always right. He fed thousands with five loaves and two fish, and He will use our small offerings—each day of our lives—to accomplish His purposes for the salvation of the world. All that we have to do is to obey by giving Him what we have, namely, ourselves.

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 02, 2020  
TONE 7 / EOTHINON 8; EIGHTH SUNDAY AFTER PENTECOST  
& EIGHTH SUNDAY OF MATTHEW**

**RELICS TRANSLATION OF PROTO-MARTYR STEPHEN THE ARCHDEACON  
VENERABLE PHOTEINI THE WONDERWORKER OF CARPASIA IN CYPRUS;  
BLESSED BASIL THE FOOL-FOR-CHRIST, WONDERWORKER OF MOSCOW**

*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 بُولُسَ  
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 SEVEN**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَّمْتَ بِصَلَابِيكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّيِّ  
الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ  
رُسُلَكَ أَنْ يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ  
الْإِلَهُ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

**APOLYTIKION OF SAINT STEPHEN THE ARCHDEACON IN TONE FOUR**

*(\*\*Be quick to anticipate\*\*)*

The crown of the Kingdom hath adorned the brow of thy head \* because of the contests that thou hast endured for Christ God, thou first of the martyred Saints; \* for when thou hadst censured the Jews' madness, thou sawest \* Christ thy Savior standing at the right hand of the Father. \* O Stephen, ever pray Him for us, that He would save our souls.

لَقَدْ تُوِّجْتَ هَامَتُكَ بِإِكْلِيلِ مُلُوكِيٍّ، ضَفَرَ بِمَا  
كَابَدْتَهُ مِنْ جِهَادٍ مِنْ أَجْلِ الْمَسِيحِ الْإِلَهُ، يَا أَوَّلَ  
الشُّهَدَاءِ الْمُجَاهِدِينَ، لِأَنَّكَ وَبَّخْتَ الْيَهُودَ عَلَى  
حَمَاقَتِهِمْ، فَأَبْصَرْتَ يَسُوعَ مُخْلِصُكَ عَنْ يَمِينِ  
الْآبِ، فِدَاوِمُ الْإِبْتِهَالِ إِلَيْهِ مِنْ أَجْلِ نَفُوسِنَا.

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

**KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN**

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا  
وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ. حَتَّى عِنْدَمَا  
يُعَايِنُونَكَ مَضْلُوبًا، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعًا  
بِاخْتِيَارِكَ، وَيَكْرِرُوا لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ  
شُعَاعُ الْآبِ.

**EPISTLE** (For the Eighth Sunday after Pentecost)

*The Lord will give strength to His people.  
Ascribe to the Lord, O sons of God, ascribe  
to the Lord honor and glory.*

**The Reading from the First Epistle of St.  
Paul to the Corinthians. (1:10-17)**

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرَّبُّ يُعْطِي قُوَّةً لِسَعْبِهِ

قَدِّمُوا لِلرَّبِّ يَا أُنْبَاءَ اللَّهِ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى

إِلَى أَهْلِ كورِنْثُوسِ. (1:10-17)

يَا إِخْوَةٌ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ \* فَقَدْ أَحْبَبْتَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ حُلُوبِي، أَنْ بَيْنَكُمْ حُصُومَاتٍ \* أَعْنِي أَنْ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولُسٍ أَوْ أَنَا لِابْلُوسِ، أَوْ أَنَا لِصَفَا أَوْ أَنَا لِلْمَسِيحِ" \* أَلَعَلَّ الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولُسَ صُلِبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسِ اعْتَمَدْتُمْ؟ \* أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ مِنْكُمْ أَحَدًا سِوَى كْرِسْبُسِ وَغَايُوسِ \* لِنَلَّا يَقُولُ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي \* وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِفَانَاَسِ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ \* لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدِ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةٍ كَلَامٍ لِنَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.

**GOSPEL** (For the Eighth Sunday of Matthew)

**The Reading from the Holy Gospel  
according to St. Matthew. (14:14-22)**

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (14:14-22)

فِي ذَلِكَ الزَّمَانِ، أَبْصَرَ يَسُوعُ جَمْعًا كَثِيرًا، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرْضَاهُمْ \* وَلَمَّا كَانَ الْمَسَاءُ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا: "إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةُ قَدْ فَاتَتْ. فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَامًا" \* فَقَالَ لَهُمْ يَسُوعُ: "لَا حَاجَةَ لَهُمْ إِلَى الذَّهَابِ. أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا" \* فَقَالُوا لَهُ: "مَا عِنْدَنَا هَهُنَا إِلَّا خَمْسَةُ أَرْغَفَةٍ وَسَمَكَتَانِ" \* فَقَالَ لَهُمْ: "هَلُمَّ بِهَا إِلَيَّ إِلَى هَهُنَا" \* وَأَمَرَ

down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

بِجُلُوسِ الْجُمُوعِ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغَفَةَ وَالسَّمَكَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ، وَبَارَكَ، وَكَسَرَ، وَأَعْطَى الْأَرْغَفَةَ لِتَلَامِيذِهِ، وَالتَّلَامِيذُ لِلْجُمُوعِ \* فَأَكَلُوا جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا فَضَلَ مِنَ الْكَسْرِ اثْنَتَيْ عَشْرَةَ قُفَّةً مَمْلُوءَةً \* وَكَانَ الْآكِلُونَ خَمْسَةَ آلافِ رَجُلٍ، سِوَى النِّسَاءِ وَالصِّبْيَانِ \* وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ، حَتَّى يَصْرِفَ الْجُمُوعَ.

- *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, glorious and right-victorious Protomartyr Stephen the Archdeacon; Venerable Photeini the wonderworker of Carpasia in Cyprus; and Blessed Basil the fool-for-Christ, wonderworker of Moscow, whose memory we celebrate today, and of all the saints: have mercy on

الكاهن: أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ 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 رَئِيسِ 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، يُوَاكِيمَ وَحَنَّةَ؛ وَالْقَدِيسِ الْمَجِيدِ الْمُتَأَلِّقِ بِالظَّفَرِ أَوَّلِ الشُّهَدَاءِ وَرَئِيسِ الشَّمَامِسَةِ اسْتِفَانُوسَ، الْبَارَةَ فُوتِينِي الصَّانِعَةَ الْعَجَائِبِ الَّتِي مِنْ قُبْرُصَ، وَالْبَارَ بَاسِيلْيُوسَ الْمُسْكُوفِيَّ الْمُتَبَالِهَ لِلَّهِ الصَّانِعِ الْعَجَائِبِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ،

us and save us, forasmuch as He is good and loveth mankind.	وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا اَنْتَكَ صَالِحٌ وَمُحِبُّ لِلْبَشَرِ.
<b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بِصَلَوَاتِ اَبَائِنَا الْقَدِّيسِيْنَ، اَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ اِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.
<b>Choir:</b> Amen.	الجوقة: آمين.
<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>	