

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
24	Sleiman El-Bouri	17
26	Assaf Aziz	63
28	Michel Zakkak	7
28	Suha Halteh	29
28	Farid Nassar	4
30	Adele Ayoub	36
30	Michael Isaac	64
31	Attia Homsy	9
31	Delia Chamandy	54

ETERNAL LIGHT

- **August 30:** In loving memory of **Attia Homsy** from George Homsy.
- **August 30:** In loving memory of **Nehmatallah Kerba** from Marie Gharghoury
- **September 6:** In loving memory of **Emmanuel Gharghoury** from Marie Gharghoury
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 4:** In loving memory of **Munir Muasher** from his family
- **October 18:** In loving memory of **Yvonne Younes** from her family

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, George, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.

- **Ushers for this Sunday: Riad Touma, Farouk AlKassam, Samar Shuhaibar and Colette El-Hajj.**

- **Vespers: Saturday, August 29 at 5 pm in August.**

- **Sunday School registration will start this Sunday **online**. First day of Sunday school starts September 13th on line. Please, check your emails. For any further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.**

- **Blessing of children for the beginning of Sunday school and the school year will be on September 13 at the end of Liturgy.**

- **Ladies meeting** on Sunday September 20th after Liturgy to elect new officers.

- **The Feast of the Beheading of St. John the Baptist will be celebrated with the Divine Liturgy on Friday, August 28th at 7 PM.**

- **Looking ahead to September:**
The Nativity of the Theotokos will be celebrated on September 7th with Orthros at 6:30 PM followed by the Divine Liturgy.
The Feast of the Elevation of the Holy Cross will be celebrated on Sunday September 13.

- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**

- **Please, don't call the office to reserve you seat for Sunday Liturgy, but go to Eventbrite to make your reservation. Thanks**
- **Church Website has been updated with sign up info using the EVENTBRITE Application for each Sunday's Liturgy. The church website is [www.https://www.stgeorgeto.org/](https://www.stgeorgeto.org/). You MUST REGISTER to attend liturgy as we still have to abide by the 30% capacity as per government guidelines. You can also cancel your attendance using the application if you are unable to attend after booking your spots. Thank you... For any inquiries or help using EVENTBRITE, please call Colette at 416-558-8665.**
- **Scholarships:** Scholarship funds made available to students attending of college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. **Deadline for acceptance is September 13, 2020.** The following is a list of available scholarship funds:

**ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND
 ISSA KHOURY SCHOLARSHIP FUND
 FOUAD EL-HAGE SCHOLARSHIP FUND
 ORTANSE EL-HAGE SCHOLARSHIP FUND
 SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND**

Please, see attached application.

Grace Overcomes Shame: Homily for the 12th Sunday After Pentecost and the 12th Sunday of Matthew in the Orthodox Church · [Fr. Philip LeMasters](#)

1 Corinthians. 15:1-11; Matthew 19:16-26

We all need a good wake-up call from time to time. It is easy to shut our eyes to the truth and to become blind to what is actually going on in our lives. On the question of where we stand in relation to God, it sometimes takes a real shock to wake us up. And once our eyes are opened a bit to truths we do not particularly like, we have to be careful not to run away in shame and despair.

The rich young ruler in today's gospel text had apparently fallen into the illusion that he had perfectly obeyed God's requirements. He must have had a very superficial understanding of them, of course, to say that he had already mastered them. We know from Christ's interpretation of the commandments in the Sermon on the Mount that they call us to be perfect as our Heavenly Father is perfect. And who can claim to have achieved that? The Lord shocked this fellow out of his illusions of holiness by giving him a commandment that he would find impossibly hard to obey. "Sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." The Savior gave him this test because the man loved his wealth so much. He went away in sorrow because his eyes had been opened to how he was devoted more to himself and his money than to God and his neighbors. The Lord did not condemn him, but told the surprised disciples that "with God all things are possible," even the salvation of someone so strongly tempted to the idolatry of wealth.

St. Paul had something in common with the superficial righteousness of the rich young ruler, for he had been a Pharisee who had persecuted the Church. He had been an expert in the kind of self-righteous, hypocritical legalism that Christ so clearly rejected. The Lord opened his eyes to the truth by blinding him on the road to Damascus, and He then empowered Paul for a ministry

no one could have anticipated for a former Pharisee as the apostle to the Gentiles. The Lord had made Paul an apostle by miraculously appearing to him, even though Paul knew that he in no way deserved such a high honor. Indeed, he referred to himself as the chief of sinners (1 Tim. 1:15). But instead of being paralyzed by shame, Paul accepted that “by the grace of God I am what I am, and His grace toward me was not in vain.” He knew that whatever he accomplished was not somehow his own achievement, but the grace of God working through him.

St. Paul recognized that the grace he had received was not something he had earned or deserved in any way. Grace is a divine energy of our Lord; it is His healing mercy that we receive through faith, repentance, and love. To receive grace is to share in His life as much as is possible for human beings. When we think of our salvation in those terms, the focus moves from what we can accomplish by our own power and toward what our Lord is doing through us. Of course, we must cooperate with His gracious presence in our lives, but we must never fall into the fantasy of thinking that the healing of our souls is simply or even primarily about what we can accomplish by trying really hard according to our own designs.

St. Paul learned that decisively when the Lord appeared to him in blinding light on the road to Damascus. How could he have taken credit for such a miracle? And Paul must have wondered often how he had been blessed to move from being a persecutor of the Church to one of its greatest leaders. In today’s epistle lesson, he reminds us to have the humility to accept the reality of our lives as he did. “But by the grace of God I am what I am” writes Paul. He knew that his life in Christ was not a reward for perfect behavior, but a sign of the Lord’s great mercy even for the chief of sinners. Perhaps that is why, unlike the rich young ruler, Paul did not go away in sorrow when he recognized the weakness and brokenness of his soul. Instead, he used this awareness to open himself in humility to the Lord Who died and rose again in order to save people who could not save themselves.

If we pay attention at all to the prayers, services, teachings, and readings of the Orthodox Church, we will know that we are nowhere near mastering what God requires of us. Our vocation to holiness is infinite, for we are called to become radiant with the transforming energies of our Lord, shining like an iron left in the fire of the divine glory. And since the fullness of that transformation means being perfect as our Heavenly Father is perfect, this is obviously not a goal that we can ever say that we have met. Whenever we need a guard against self-righteousness, we do not have to look very hard in order to find it.

Many of us, however, do not struggle so much with self-righteousness as with despair. When we hear such high descriptions of a holy life or learn about the good example of the Saints, we may be overcome with shame at the brokenness of our lives and with a sense of hopelessness that we could ever become pleasing to God. We may become just like the rich young ruler who could not accept the severe tension between Christ’s command and his own desires and habits.

To do so reflects a subtle form of pride, for shame is essentially the hurt pride of not being able to get over ourselves. It is a form of distorted self-love that cannot humbly accept that we all stand in constant need of the Lord’s mercy as the chief of sinners. It is a refusal to forgive ourselves for not being perfect on our own terms. It is the obsession of judging ourselves by our own standards. And since the focus remains squarely upon us and not on Christ, it is not surprising that this kind of shame leads to despair. As long as we are paralyzed by self-love, we will never open ourselves to the healing mercies of our Lord. And there is no way that we can conquer the power of sin and death in our lives by our own ability.

St. Paul shows us a far better way to respond to our deep regret about our sins and personal brokenness. If anyone had reason to despair of finding healing in Christ, it would have been this former Pharisee and persecutor of the Church. But instead of judging himself by his own

standards, Paul used the awareness of his grave sins to open himself to receive the unfathomable mercy of the Lord, which extended even to the likes of him. He gave up self-righteous illusions about making himself worthy and instead relied on the mercy of the One at work through him. “With God, all things are possible,” even for someone like St. Paul to become radiant with holiness by grace. The same is true for the rich young rulers of the world, for those who have had their illusions of perfection shattered, and for those who cannot imagine how God’s mercy could ever extend to them. To become like Paul, we must crucify our shame and despair, confessing with that “it is no longer I who live, but Christ who lives in me” (Gal. 2:20). That is really the only way to get over ourselves and in humility to become participants in His great victory over sin and death. If we choose obsession with our own failures instead of humble faith in the Lord’s mercy, we turn away from the healing of our souls that the Savior extends to those who come to Him with faith, repentance, and love. How tragic it would be for us to reject Him out of the wounded pride that is our shame. How truly blessed it is to say with Paul that “by the grace of God I am what I am,” even as we trust in the divine mercy that we definitely do not deserve. That is the only way not to walk away in sorrow when we see the truth of where we stand before the Lord.

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 30, 2020
TONE 3 / EOTHINON 1; TWELFTH SUNDAY AFTER PENTECOST &
TWELFTH SUNDAY OF MATTHEW

LEAVE-TAKING OF THE COMMEMORATION OF THE BEHEADING OF
ST. JOHN THE BAPTIST

ALEXANDER, PAUL THE NEW, AND JOHN, PATRIARCHS OF CONSTANTINOPLE; VENERABLE PHANTINOS OF CALABRIA; REPOSE OF VENERABLE ALEXANDER OF SVIR; TRANSLATION OF THE RELICS OF ALEXANDER NEVSKY, PRINCE OF NOVGOROD; CYRIL AND MAKARIOS, PATRIARCHS OF SERBIA

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 المِثْرُوبُولِيَّةِ بُوْئُسَ والمِطْرَانِ
يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، 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 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.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَ لَتَبْتَهِجِ الأَرْضِيَّاتُ، لِأَنَّ
الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ المَوْتَ بِالمَوْتِ،
وَصَارَ بِكُرِّ الأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الجَحِيمِ،
وَمَنَحَ العَالَمَ الرَّحْمَةَ العُظْمَى.

APOLYTIKION OF THE BAPTIST'S BEHEADING IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who takest away the sin of the world, and granteth us the Great Mercy.

المَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ القُدْسِ.
تَذَكَارُ الصِّدِّيقِ بِالمِدِيحِ. فَأَنْتَ أَيُّهَا السَّابِقُ
فَتَكْفِيكَ شَهَادَةُ الرَّبِّ. لِأَنَّكَ ظَهَرْتَ بِالحَقِيقَةِ
أَشْرَفَ مِنْ كَلِّ الأَنْبِيَاءِ. إِذْ قَدْ اسْتَأْهَلْتَ أَنْ تَعْمِدَ
فِي المَجَارِيِّ مَنْ كَرَزُوا هُمْ بِهِ. وَلِذَلِكَ إِذْ جَاهَدْتَ
عَنِ الحَقِّ مَسْرُوراً بِشَّرْتَ الَّذِينَ فِي الجَحِيمِ
بِالإِلَهِ الظَّاهِرِ بِالجَسَدِ الرَّافِعِ خَطِيئَةَ العَالَمِ
وَالْمَانِحِ إِيَّانَا الرَّحْمَةَ العُظْمَى.

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

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُفْرِ أُطْلِقًا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْنَقًا. فَلَهُ يُعِيدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: "الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغَذِّيَةَ حَيَاتِنَا".

EPISTLE (For the Twelfth Sunday after Pentecost)

Sing praises to our God, sing praises.

Clap your hands, all ye nations.

The Reading from the First Epistle of St. Paul to the Corinthians. (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which

رَتِّلُوا لِلَّهِ رَتِّلُوا

يا جميع الأمم صفِّقوا بالأيدي

فصلٌ من رسالة القديس بولس الرسول

الأولى إلى أهل كورنثوس (11-1:15)

يا إخوة، أَعْرِفُكُمْ بِالْإِنْجِيلِ الَّذِي بَشَّرْتُمْ بِهِ وَقَبِلْتُمُوهُ وَأَنْتُمْ قَائِمُونَ فِيهِ * وَبِهِ أَيْضًا تَخْلُصُونَ بِأَيِّ كَلَامٍ بَشَّرْتُمْ بِهِ إِنْ كُنْتُمْ تَذْكُرُونَ إِلَّا أَنْ تَكُونُوا قَدْ آمَنْتُمْ بَاطِلًا * فَإِنِّي قَدْ سَلَّمْتُ إِلَيْكُمْ أَوْلًا مَا تَسَلَّمْتُهُ أَنَّ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ قُبِرَ وَأَنَّهُ قَدْ قَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ تَرَأَى لَصَفًا ثُمَّ الْإِثْنَيْ عَشَرَ * ثُمَّ تَرَأَى لِأَكْثَرِ مِنْ خَمْسِ مِئَةِ أَخٍ دُفَعَةً وَاحِدَةً، أَكْثَرَهُمْ بَاقٍ إِلَى الْآنَ، وَبَعْضُهُمْ قَدْ رَقَدُوا * ثُمَّ تَرَأَى لِيَعْقُوبَ، ثُمَّ لِجَمِيعِ الرُّسُلِ * وَأَخِرَ الْكُلِّ تَرَأَى لِي أَنَا أَيْضًا كَأَنَّهُ لِسَقَطٍ * لِأَنِّي أَنَا أَصْغَرُ الرُّسُلِ، وَلَسْتُ أَهْلًا لِأَنَّ أَسْمَى رَسُولًا، لِأَنِّي اضْطَهَدْتُ كَنِيسَةَ اللَّهِ * وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا. وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ تَعِبْتُ أَكْثَرَ مِنْ جَمِيعِهِمْ. وَلَكِنْ لَا أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِيَ * فَسِوَاءَ كُنْتُ أَنَا أَمْ أَوْلَيْكَ هَكَذَا نَكْرُرُ وَهَكَذَا آمَنْتُمْ.

is with me. Whether then it was I or they, so we preach and so you believed.

GOSPEL (For the Twelfth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (19:16-26)**

في ذلك الزمان، دنا إلى يسوع شابٌ وجَّتا له قائلاً: أيها المعلمُ الصَّالحُ، ماذا أعملُ من الصَّلاحِ لِتكونَ لي الحياةُ الأبدية؟ * فقال له: لماذا تدعونني صالحاً؟ وما صالحٌ إلا واحدٌ وهو الله. ولكن إن كنتَ تُريدُ أن تدخلَ الحياة، فاحفظ الوصايا * فقال له: أية وصايا؟ قال يسوع: لا تقتل، لا تزني، لا تسرق، لا تشهد بالزور * أكرم أباك وأمك، أحب قريبك كنفسك. * قال له الشاب: كلُّ هذا قد حفظته منذُ صباي، فماذا ينقضي بعد؟ * قال له يسوع: إن كنتَ تُريدُ أن تكونَ كاملاً، فاذهب وبيع كلَّ شيءٍ لك وأعطه للمساكين، فيكونَ لك كنزٌ في السماء. وتعال اتبعني * فلما سمعَ الشابُ هذا الكلام، مضى حزيناً لأنه كان ذا مالٍ كثيرٍ * فقال يسوع لتلاميذه: الحقُّ أقولُ لكم إنه يعسرُ على الغني أن يدخلَ ملكوتِ السماوات * وأيضاً أقولُ لكم، إن مرورَ الجمَلِ من ثقبِ الإبرةِ لأسهلُ من دخولِ غنيِّ ملكوتِ السماوات * فلما سمعَ تلاميذهُ بهتوا جداً وقالوا "من يستطيعُ إذن أن يخلص؟" * فنظر يسوع إليهم وقال لهم: أما عندَ الناسِ فلا يُستطاعُ هذا، وأما عندَ اللهِ فكلُّ شيءٍ مُستطاع.

• *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—whose beheading we now commemorate—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 fathers among the saints Alexander, Paul the New, and John, Patriarchs of Constantinople; Venerable Phantinos of Calabria; Venerable Alexander of Svir; Alexander Nevsky, prince of Novgorod; and Cyril and Makarios, patriarchs of Serbia, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ 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) (فُلَانِ، فُلَانَةِ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُهِ، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسِينَ أَلَكْسَنْدَرُوسَ، بُولِسَ الْجَدِيدِ، وَ يُوْحَنَّا، بِطَارِكَةِ الْقُسْطَنْطِينِيَّةِ، الْجَلِيلِ فَاثْنَتَيْسَ مِنْ كَالَابْرِيَا، الْجَلِيلِ أَلَكْسَنْدَرُوسَ مِنْ سَفِيرِ، أَلَكْسَنْدَرُوسَ نَافْسَكِي، أَمِيرِ نُفْغُورُودِ، وَ الْقَدِيسِينَ كِيرْتَسَ وَ مَكَارِيُوسَ بِطْرَكِي صَرْبِيَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

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.