

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

| <u>DAY</u> | <u>NAME OF THE DEPARTED</u> | <u>ANNIVERSARY</u> |
|------------|-----------------------------|--------------------|
| 22 | Nassif Aziz | 42 |
| 23 | Tamam Qaqish | 9 |
| 23 | Chukri Abou-Janb | 10 |
| 23 | Olga Kanawaty | 36 |
| 24 | Moeen Zarifah | 6 |
| 24 | Maranda Ghneim | 7 |
| 25 | Artin adourian | 7 |
| 26 | Jabra Mansour | 2 |
| 26 | Rizk Shahin | 3 |
| 26 | Allan Philip David | 27 |
| 27 | George Kalouche | 6 |
| 27 | Ghosn Haddad | 29 |

ETERNAL LIGHT

- **Oct 27:** in loving memory of Jeries Barghout from his wife Sumaya Barhgout and his children
- **Nov 21:** for the good health of Reem Shami from Adel Shami & family.
In loving memory of Azizeh Qaqish from Wafa Alchekh.
- **Nov 29:** for the good health of Jean-Paul Shami from Adel Shami & family
- **Ushers- Oct 27:** Neveen Shnoudeh, Nancy Shnoudeh, Joe Kakish, Youssef Freiga, Johnny Tahhan
- **Readers:** Nancy Shnoudeh (Epistle in English) Mona Aleilan (Epistle in Arabic)
- **40 Days** memorial for **Adele Salhany** offered by her nieces Jennifer, Susan, Karen, Diane and their families. May her memory eternal.
- **40 Days** memorial for **Carmel Zarour Hazineh** offered by the Hazineh Family. May her memory eternal
- **40 Days** memorial for **Hanna Hallak** offered by his son Moris Hallak. May his memory eternal
- **One-Year** Memorial for **Richard Abadie**, offered by his parents Pierre & Georgette Abadie. May his memory be eternal.
- **The coffee hour** today is offered in loving memory of **Adele Salhany and Carmel Zarour Hazineh** and **Richard Abadie** by their families. May their memory be eternal
- **An "Orthodox Homeschool Conference"** will be held at our church on Saturday, November 9th. If you would like to learn more about homeschooling, please register at www.saintemmelia.com and join us for a day of learning.
- **Ladies Meeting: Sunday October 27th after Liturgy.**
- **October is Teens Month:** calling all the teens of our church to participate in ushering and reading of the epistle. Please, see Angela Ghazal.
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia and Samer. If you have any names of people who need prayers, email them to father.
- Bible Study every Friday at 7:30 PM.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Harvest Fest:** please come and join us on Thursday October 31st for Harvest Fest celebration. This event is not only for the Sunday school children, parents and grandparents and relatives are welcome.
- **Looking ahead to November:**

The Fast: starts from November 15th to December 25th. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.

- **We will have Liturgies on the following Feasts:**

November 8th: **Feast of the Synaxis of the Holy Archangels and all the Heavenly Hosts** will be celebrated on Thursday November 7 at 7 PM.

November 21st: **Feast of the Entry of the Mother of God to the Temple** will be celebrated on Wednesday November 20th at 7 PM.

Nativity Paraklesis: all services are at 7 PM. The services will be on the following days: Friday November 15th. Monday November 18th. Wednesday November 27th.

FIRE ROUTE & HANDICAPPED PARKING, AND PARKING LINES

Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route, also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

Candles and Lights *by Fr. Theodore Ziton*

The candle is one of the oldest and the most widely used sacramentals in the Church. It is one of the richest religious symbols or instruments used to express spiritual ideas. It is seen glowing throughout the entire Church and is used in every Sacrament except that of Confession.

Two things are needed for the illumination of the Church. They are oil and wax. The oil which comes from the fruit of the olive tree is symbolic of the grace of God. It is an indication that the Lord sheds His grace upon men, while men on their sides are ready to offer Him in sacrifice deeds of mercy. Pure wax which is collected by bees from the flowers of the field, is used as a token that the prayers of men offered from a pure heart are acceptable to God. And, too, the pure wax, produced by virgin worker bees, is a beautiful figure of the pure body of Christ, born of the Virgin Mary.

Thus, we see that the Church used and uses visible things of God's creation to lead man to the invisible majesty of God's Kingdom.

The candle is lit to illumine God's home, the Church, but it is also a confession that He is the Light of the World, and that we attest to that light by our belief through prayers to Him. The lighted candle reminds us, too, of Christ's gospel, the Holy Bible, which dispels the darkness of sin and ignorance; the lighted candle also stands for the Church of the living God, the pillar and ground of truth. For the individual Christian the candle's flame means the faith that makes us "children of the light."

Candles are lit as an offering back to God of what He has already given us; done so in prayerful manner. Each candle is a unique jewel, crowned with a little tongue of fire, like the Saints on the day of Pentecost with their crowns of Spirit Fire. The candle's warmth and heat show us the fiery tongues of that Pentecost, "which does not consume but enlightens." Each candle lit is as a little clean waxen-saint, piously burning away all its brief life in a single minded devotion all its life to God in prayer. Each candle having its fire as a flame tipped sword pointing straight to heaven. Thus, the burning taper must signify Christian self-sacrifice. As the burning candle

consumes itself, so, too, the Christian should burn up his energies in serving God. . . living the burning prayer!

Light is one of the most fitting and appropriate symbols of God, who is absolutely pure light. Light is pure in itself; light penetrates long distances and into the farthest corners; light moves with unbelievable speed; light awakens and nourishes life in the organic kingdom; light brightens with its brilliance all that comes within its influence.

Holy Scripture makes frequent use of this symbolic meaning: “The wisdom of the Son is spoken of as the brightness of His glory.” (Hebrews 1: 3) And the psalmist exclaims:

Thou art clothed with light as with a garment. (Psalm 103:2)

Light also represents the mission of our divine Lord upon earth. The prophet Isaiah (9:2) calls Christ a great light and foretells that “to them that dwelt in the region of the shadow of death light is risen.” The saintly Simeon declared that He is “a light to the revelation of the Gentiles, and the glory of thy people Israel.” To this St. John added that Christ “was the true light that enlightens every man who comes into the world.” (1:9) And Christ says of Himself, “I am the light of the world.” (John 8:12).

Lights are also symbols of respect. They are used on occasions when we wish to show more than ordinary deference to distinguished personages or to holy things. Even the pagans used lights to show honor to their gods and to prominent personages.

Our Spiritual Mother, The Church, uses every possible means for raising our minds to heaven. Among the sacraments the candle is outstanding. . . . to offer to God what is already His, to cause us to speak to Him in language He loves best of all. . . . prayer.

Not only should we burn candles in the Home of God, but, too, in our own homes, before our Saintly Ikons as prayerful offerings on behalf of others in the world and for ourselves.

Let our candles be true spiritual inspirations to us. Have and use them in your home. Use them in times peaceful and times perturbed. They do represent the true light of the world.

A Note: every Orthodox upon entering the church should venerate the icons of Christ, The Theotokos, and St. George and light candles. We must not light candles during the reading of the Gospel, the small and great entrance, the Cherubic hymn, invocation of the Holy Spirit over the gifts and Holy communion.

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 27, 2019
TONE 2 / EOTHINON 8; NINETEENTH SUNDAY AFTER PENTECOST
& SEVENTH SUNDAY OF LUKE

MARTYR NESTOR OF THESSALONICA; PROCLA (CLAUDIA) THE WIFE OF PONTIUS PILATE;
 KYRIAKOS, PATRIARCH OF CONSTANTINOPLE; VENERABLE NESTOR THE CHRONICLER OF THE KIEV CAVES

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ
 يُوْحَنَّا وَقَفِكَ أَسْرِهِمَا وَعَوَّدَتِيهِمَا سَالِمِينَ، إِلَى الرَّبِّ
 نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
 يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ
 لَكَ. هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا
 يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا
 أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ
 جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ،
 مُعْطِي الْحَيَاةِ، 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 الْمَرْدُودَةِ، لَا تُعْرِضِي عَن
 أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةُ، بَلْ تَدَارِكِينَا
 بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
 بَايْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ،
 يَا وَالِدَةَ الْإِلَهُ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

(For the Nineteenth Sunday after Pentecost)

*The Lord is my strength and my song. The
 Lord has chastened me severely.*

The Reading from the Second Epistle of

قُوَّتِي وَتَسْبِحَتِي الرَّبِّ، أَدْبَابًا أَدَّبَنِي الرَّبُّ
 فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ

St. Paul to the Corinthians. (11:31-12:9)

Brethren, the God and Father of the Lord Jesus, He Who is blessed forever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who 14 years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me, “My grace is sufficient for you, for My power is made perfect in weakness.” I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

إلى أهل كورنثوس (11:31-12:9)

يا إِخْوَةَ، قَدْ عَلِمَ اللهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الْمُبَارَكُ إِلَى الْأَبَدِ أَنِّي لَا أَكْذِبُ * كَانَ بِدِمَشْقَ الْحَاكِمُ تَحْتَ إِمْرَةِ الْمَلِكِ الْحَارِثِ، يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ لِيَقْبِضَ عَلَيَّ * فَذُلِّيتُ مِنْ كُوَّةٍ فِي زَنْبِيلٍ مِنَ السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ * إِنَّهُ لَا يُوَافِقُنِي أَنْ أَفْتَخِرَ، فَآتَيْتُ إِلَى رُؤْيِ الرَّبِّ وَإِعْلَانَاتِهِ * إِنِّي أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ مُنْذُ أَرْبَعِ عَشْرَةِ سَنَةٍ (أَفِي الْجَسَدِ، لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ، اللهُ يَعْلَمُ) اخْتُطِفَ إِلَى السَّمَاءِ الثَّلَاثَةَ * وَأَعْرِفُ أَنَّ هَذَا الْإِنْسَانَ (أَفِي الْجَسَدِ أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ، اللهُ يَعْلَمُ) * اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ كَلِمَاتٍ سَرِيَّةٍ لَا يَحِلُّ لِنَسَانٍ أَنْ يَنْطُقَ بِهَا * فَمِنْ جِهَةِ هَذَا أَفْتَخِرُ، وَأَمَّا مِنْ جِهَةِ نَفْسِي فَلَا أَفْتَخِرُ إِلَّا بِأَوْهَانِي * فَإِنِّي لَوْ أَرَدْتُ الْإِفْتِخَارَ، لَمْ أَكُنْ جَاهِلًا لِأَنِّي أَقُولُ الْحَقَّ، لَكِنِّي أَتَحَاشَى لِئَلَّا يَظُنَّ بِي أَحَدٌ فَوْقَ مَا يَرَانِي عَلَيْهِ أَوْ يَسْمَعُهُ مِنِّي * وَلِئَلَّا أَسْتَكْبِرُ بِفَرْطِ الْإِعْلَانَاتِ، أُعْطِيتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ الشَّيْطَانِ لِيَلْطِمَنِي لِئَلَّا أَسْتَكْبِرَ * وَلِهَذَا طَلَبْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ تُقَارِفَنِي * فَقَالَ لِي "تَكْفِيكَ نِعْمَتِي، لِأَنَّ قُوَّتِي فِي الضَّعْفِ تَكْمُلُ" * فَبِكُلِّ سُرُورٍ أَفْتَخِرُ بِالْحَرِيِّ بِأَوْهَانِي، لِنَسْتَقِرَّ فِي قُوَّةِ الْمَسِيحِ.

THE GOSPEL

(For the Seventh Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ**البشير والتلميذ الطاهر. (8:41-56)**

في ذلك الزمان، دنا إلى يسوع إنسان اسمه

had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

يَايْرُسُ، وَهُوَ رَئِيسُ لِمَجْمَعٍ، وَخَرَّ عِنْدَ قَدَمَيْ يَسُوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ * لِأَنَّ لَهُ ابْنَةً وَحِيدَةً، لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً، فَذُ اشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَرْحَمُونَهُ * وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطْبَاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشْفِيَهَا، * دَنَتْ مِنْ خَلْفِهِ، وَمَسَّتْ هُدْبَ ثَوْبِهِ. وَلِلْوَقْتِ وَقَفَ نَزْفُ دَمِهَا * فَقَالَ يَسُوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ بُطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يُضَايِقُونَكَ وَيَرْحَمُونَكَ وَتَقُولُ مَنْ لَمَسَنِي؟" * فَقَالَ يَسُوعُ: "إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ. لِأَنِّي عَلِمْتُ أَنَّ قُوَّةَ قَدْ خَرَجَتْ مِنِّي" * فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً، وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لِأَيَّةِ عِلَّةٍ لَمَسَتْهُ وَكَيْفَ بَرِيَتْ لِلْوَقْتِ * فَقَالَ لَهَا: "تَّقِي يَا ابْنَةُ. إِيْمَانُكَ أَبْرَأُكَ، فَادْهَبِي بِسَلَامٍ" * وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنْ ذَوِي رَئِيسِ الْمَجْمَعِ، وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تُتْعِبِ الْمُعَلِّمَ" * فَسَمِعَ يَسُوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ. آمِنْ فَقَطْ، فَتَبْرَأَ هِيَ" * وَلَمَّا دَخَلَ الْبَيْتَ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بُطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمَّهَا * وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطَمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ، وَلَكِنَّهَا نَائِمَةٌ" * فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ * فَأَمَسَكَ بِيَدَيْهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ، قُومِي" * فَرَجَعَتْ رُوحُهَا، وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ أَبَوَاهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ مَا جَرَى.

• *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 Martyr Nestor of Thessalonica; Procla (Claudia) the wife of Pontius Pilate; Kyriakos, patriarch of Constantinople; and Venerable Nestor the Chronicler of the Kiev Caves; 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 أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ 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 الْقِسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِي؛ وَالْقَدِيسُ الْبَارُّ الشَّهِيدُ نَسْطَرُ التِّسَالُونِيكِيِّ؛ بَرُوكْلَا (كَلُودِيَا) زَوْجَةُ بِيلاطُسِ الْبُنْطِيِّ؛ كِرْيَاكُوسُ بَطْرِيْرِكِ الْقِسْطَنْطِينِيَّةِ؛ الْبَارُّ نَسْطَرُ الْمُؤرِّخِ الَّذِي مِنْ لَافْرَا كُهُوفِ كِيِيْفِ؛ الَّذِينَ نُقِيمُ تَذَكَرَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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

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

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese
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