

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 01, 2026

TONE 5 / EOTHINON 5

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA;
MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA

DIVINE LITURGY OF ST. BASIL THE GREAT	قُدَّاسُ الْقَدِيسِ بَاسِيلْيُوسَ الْكَبِيرِ
THE FIRST ANTIPHON	الْأَنْتِيفُونَا الْأُولَى
<p>The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.</p> <p><i>Refrain:</i> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (<i>Refrain</i>)</p> <p>Glory... Both now... (<i>Refrain</i>)</p>	<p>الرَّبُّ قَدْ مَلَكَ، وَالْجَلَالَ لَبَسَ. لَبَسَ الرَّبُّ الْقُوَّةَ وَتَمَنَّقَ بِهَا. لِأَنَّهُ ثَبَّتَ الْمَسْكُونَةَ فَلَا تَتَزَعَّرَعُ.</p> <p>اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>مَنْ ذَا الَّذِي يُحَدِّثُ عَنْ عَظَائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُخَبِّرُ بِجَمِيعِ مَدَائِحِهِ؟ لِيَقُلْ هَذَا مَفْدِيُو الرَّبِّ الَّذِينَ افْتَدَاهُمْ مِنْ أَيْدِي الْأَعْدَاءِ. (اللازمة)</p> <p>المجْدُ ... الْآنَ وَكُلَّ أَوَانَ ... (اللازمة)</p>
THE SECOND ANTIPHON	الْأَنْتِيفُونَا الثَّانِيَّةُ
<p>Let them praise the Lord for His mercies, and for His wonderful works to the children of men.</p> <p><i>Refrain:</i> Save us, O Son of God, <u>Who art risen from the dead</u>, who sing to Thee: Alleluia.</p> <p>Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (<i>Refrain</i>)</p> <p>The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (<i>Refrain</i>)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>فَلْيُفِرُّوا لِلرَّبِّ بِمَرَاحِمِهِ وَبِعَجَائِبِهِ لِبَنِي الْبَشَرِ.</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا.</p> <p>لِيُعْظَمُوهُ فِي مَجْمَعِ الشُّعُوبِ وَلِيَسَبِّحُوهُ فِي مَجْلِسِ الشُّيُوخِ. (اللازمة)</p> <p>هَآ إِنِّ عَيْنِي الرَّبِّ إِلَى الَّذِينَ يَخَافُونَهُ، الَّذِينَ يَتَوَكَّلُونَ عَلَى رَحْمَتِهِ، لِيَسْمَعَ أَنْيْنَ الْمُعْتَقَلِينَ وَيَفْكَ أبنَاءَ الْمَائِتِينَ. (اللازمة)</p> <p>المجْدُ ... الْآنَ وَكُلَّ أَوَانَ ... (اللازمة)</p>
THE THIRD ANTIPHON	الْأَنْتِيفُونَا الثَّالِثَةُ
<p>Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.</p>	<p>لِنُسَبِّحْهُ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَفْرَحْ وَلْنَتَهَلَّلْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ إِلَى الْأَبَدِ.</p>

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **First Sunday of Great Lent**. The Eisodikon (Entrance Hymn) is “Come, let us worship... save us, O Son of God, Who art risen from the dead...” as on ordinary Sundays. After the Little Entrance, chant these hymns in the following order:

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	<p align="center">أبوليتيكيون القيامة بالحن الخامس</p>
<p>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.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَرْزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p align="center">APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO</p>	<p align="center">أبوليتيكيون للأحد الأول من الصوم بالحن الثاني</p>
<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخَلِّصِنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT</p>	<p align="center">القنடاق لأحد الصوم الكبير (وسبت المديح) بالحن الثامن</p>
<p>To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.</p>	<p>إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لَكَ رَايَاتِ الْغَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأُقَدِّمُ لَكَ الشُّكْرَ كَمَنْقَدَةِ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنْ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.</p>
<p align="center">THE EPISTLE (For the First Sunday of Great Lent)</p>	<p align="center">الرسالة (للأحد الأول من الصوم)</p>
<p><i>Blessed art Thou, O Lord, the God of our fathers. For Thou art just in all that Thou hast done for us.</i></p> <p align="center">The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)</p> <p>Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;</p>	<p>مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. لِأَنَّكَ عَادِلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (١١: ٢٤-٢٦، ٣٢-٤٠) يَا إِخْوَةُ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْناً</p>

choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

لَابْنَةِ فِرْعَوْنَ. مُخْتَارًا الشَّقَاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ
الْوَقْتِي بِالْخَطِيئَةِ. وَمُعْتَبِرًا عَارَ الْمَسِيحِ غِنَىٰ أَعْظَمَ
مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ
أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ
وَبَارَاقَ وَشَمْشُونَ وَيَفْتَاخَ وَدَاوُدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءِ.
الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا
الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ،
وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا
أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعْسَكَرَاتِ الْأَجَانِبِ.
وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعُذِّبَ آخَرُونَ بِتَوْتِيرِ
الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصَلُوا عَلَى
قِيَامَةٍ أَفْضَلَ. وَآخَرُونَ ذَاقُوا الْهُزْءَ وَالْجُلْدَ وَالْقَيْوَدَ أَيْضًا
وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَدِّ
السَّيْفِ، وَسَاحُوا فِي جُلُودٍ غَنَمٍ وَمَعِزٍ، وَهُمْ مُعْزُونَ
مُضَائِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ)
وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ
الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا
الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا
يَكْمَلُوا بَدُونَنَا.

THE GOSPEL

(For the First Sunday of Great Lent)

الإنجيل (للأحد الأول من الصوم)

The Reading from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ. (١: ٤٣-٥١)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ
فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا
مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبِطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَثَانَائِيلَ،
فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ
وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ
النَّاصِرَةِ. فَقَالَ لَهُ نَثَانَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ
يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالِ وَانظُرْ.

<p>guile!” Nathanael said to Jesus, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered Him, “Rabbi, Thou art the Son of God! Thou art the King of Israel!” Jesus answered him, “Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.” And Jesus said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”</p>	<p>فَرَأَى يَسُوعُ نَنْتَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشٍّ فِيهِ. فَقَالَ لَهُ نَنْتَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَنْتَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتُتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.</p>
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• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

<p>ST. BASIL LITURGY MEGALYNARION</p>	<p>تَعْظِيمَةُ لِقُدَّاسِ الْقَدِيسِ بَاسِيلْيُوسِ</p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلِ الْمَلَائِكَةِ، وَأَجْنَاسِ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.</p>

Parishes must offer the Procession of Icons following “Blessed be the Name of the Lord” in the Divine Liturgy or later this evening in Lenten Sunday Vespers. The order is below.

<p>THE PROCESSION OF THE HOLY ICONS</p>	<p>الطَّوُافُ بِالْأَيْقُونَاتِ الْمُقَدَّسَةِ</p>
<p><i>The clergy, bearing icons, now make a great entrance around the church. The altar servers carry the processional candles, the holy cross, the fans and the banners. The Procession will go around the entire church, stopping in each of the four corners, as the choir sings the Apolytikion of the Sunday of Orthodoxy leading up to each stop. The clergy then offer a litany.</i></p>	
<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
<p>LITANY AT THE FIRST STOP</p>	<p>الطَّلِبَةُ عِنْدَ الْوَقْفَةِ الْأُولَى</p>
<p>Deacon: Have mercy on us, O God, according to</p>	<p>الشماس: إِرْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ</p>

thy great mercy, we pray thee, hearken and have mercy.	فاسْتَجِبْ وَاَرْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ اَرْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: Again we pray for all pious and Orthodox Christians.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيَّاتِ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
Deacon: Again we pray for our father and metropolitan, N., (and our bishop, N.).	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ آبِينَا وَمِتْرُوبُولِيْتِنَا (فَلَانِ)، وَرَبِّيسِ كَهَنَتِنَا (فَلَانِ).
Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ وَلَكَ نُرْسَلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• نَتَابِعُ الطَّوْفِ
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم باللحن الثاني
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهِنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE SECOND STOP	الطلبية عند الوقفة الثانية
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: اِرْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فاسْتَجِبْ وَاَرْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ اَرْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ إِخْوَتِنَا الْكَهَنَةِ وَالشَّمَامِسَةِ وَالرُّهْبَانِ وَالرَّاهِبَاتِ، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الرَّحْمَةِ وَالْحَيَاةِ، وَالسَّلَامِ وَالْعَافِيَةِ وَالْخِلَاصِ، لِعَبِيدِ اللَّهِ جَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيَّاتِ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ، السَّاكِنِينَ

<p>dwelt in this community.</p>	<p>وَالْمَوْجُودِينَ فِي هَذِهِ الْمَدِينَةِ (أَوِ الدَّيْرِ أَوِ الْقَرْيَةِ)، وَالْمُجْتَمِعِينَ فِي هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ.</p>
<p>Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>الكَاهِنُ: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلبَشَرِ وَلَكَ نُزْسِلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>• <i>The procession continues.</i></p>	<p>• نَتَابِعُ الطَّوْفَافَ</p>
<p>APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO</p>	<p>أَبُولِيْتِيْكَوْنُ لِلأَوَّلِ مِنَ الصَّوْمِ بِاللَّحْنِ الثَّانِي</p>
<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكَلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
<p>LITANY AT THE THIRD STOP</p>	<p>الطَّلِبَةُ عِنْدَ الْوَقْفَةِ الثَّالِثَةِ</p>
<p>Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.</p>	<p>الشَّمَّاسُ: إِرْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَمِ.</p>
<p>Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)</p>	<p>الجوقة: يَا رَبُّ ارْحَمِ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)</p>
<p>Deacon: Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.</p>	<p>الشَّمَّاسُ: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمُطَوِّبِينَ الدَّائِمِي الذِّكْرِ الَّذِينَ عَمَّرُوا هَذَا الْهَيْكَلَ الْمُقَدَّسَ (أَوِ الدَّيْرِ)، وَمِنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادِهِمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْثُوذُكْسِيِّينَ، الْمَوْضُوعِينَ هُنَا وَفِي كُلِّ مَكَانٍ.</p>
<p>Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.</p>	<p>الشَّمَّاسُ: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الَّذِينَ يُقَدِّمُونَ الْأَثْمَارَ وَالَّذِينَ يَصْنَعُونَ الْإِحْسَانَ فِي هَذَا الْهَيْكَلِ الْمُقَدَّسِ الْكَلْبِيِّ الْوَقَارِ، وَالَّذِينَ يَتَعَبُونَ وَيُرْتَلُونَ فِيهِ، وَمِنْ أَجْلِ هَذَا الشَّعْبِ الْوَاقِفِ، الْمُنْتَظِرِ مِنْ لَدُنْكَ الرَّحْمَةَ الْغَنِيَّةَ الْعَظْمَى.</p>
<p>Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now</p>	<p>الكَاهِنُ: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلبَشَرِ وَلَكَ نُزْسِلُ</p>

and ever, and unto ages of ages.	المَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• نَتَابِعِ الطَّوُافَ
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم باللحن الثاني
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE FOURTH STOP	الطَّلِبَةُ عِنْدَ الْوَقْفَةِ الرَّابِعَةِ
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: إِرْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَم.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَم. (ثلاثاً) (تُعَادُ بَعْدَ كُلِّ طَّلِبَةٍ)
Deacon: Again we pray for the ever-memorable Orthodox patriarchs, kings and rulers, and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمُطَوَّبِيِّ الذِّكْرِ مِنَ الْبَطَارِكَةِ الْأَرْتُوذُكْسِيِّينَ وَالْمُلُوكِ وَالْحُكَّامِ وَمِنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادُهُمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْتُوذُكْسِيِّينَ، الْمَوْضُوعِينَ هُنَا وَفِي كُلِّ مَكَانٍ.
Choir: May their memory be eternal. (<i>thrice</i>)	الجوق: فَلْيَكُنْ ذِكْرُهُمْ مُؤَبِّدًا. (ثلاثاً)
Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servants, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ أَنْتَ الْقِيَامَةُ وَالْحَيَاةُ وَالرَّاحَةُ لِعِبِيدِكَ السَّابِقِ رُقَادُهُمْ، أَيُّهَا الْمَسِيحُ الْهُنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحَكَ الْكُلِّيَّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• نَتَابِعِ الطَّوُافَ
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم باللحن الثاني

<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتِفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
<p><i>Once the Procession and the apolytikion have concluded, the presiding hierarch (if none present, the senior priest) reads the Synodicon.</i></p>	<p>بعد الإنتهاء من الطواف والطرورباريات، يقرأ الأسقف المُترأس (أو الكاهن المترأس، إن لم يوجد أسقف) إعتراف الإيمان.</p>
<p>THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH</p>	<p>السينوديكون أو إعتراف الإيمان الأرثوذكسي</p>
<p>As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.</p>	<p>إِنَّا كَمَا عَايَنَ الْأَنْبِيَاءُ وَكَمَا عَلَّمَ الرَّسُلُ وَكَمَا تَسَلَّمَتِ الْكَنِيسَةُ وَكَمَا اعْتَقَدَ الْمُعَلِّمُونَ وَكَمَا اتَّفَقَتِ آرَاءُ الْمَسْكُونَةِ مَعاً وَكَمَا أَشْرَقَتِ النِّعْمَةُ وَكَمَا اتَّضَحَ الْحَقُّ وَزَهَقَ الْكُذْبُ وَكَمَا اسْتَعْلَنَتِ الْحِكْمَةُ وَكَمَا جَادَ الْمَسِيحُ بِالْجَوَائِزِ، هَكَذَا نَعْتَقِدُ وَهَكَذَا نَتَكَلَّمُ وَهَكَذَا نَكْرُرُ مُنْذِرِينَ بِالْمَسِيحِ إِلَهُنَا الْحَقِيقِيِّ وَنُكْرِمُ قَدِيسِيهِ بِالْأَقْوَالِ وَالْكِتَابَاتِ وَالْأَفْكَارِ وَالذَّبَائِحِ وَالْهَيْكَلِ وَالْأَيْقُونَاتِ. فَأَمَّا الْمَسِيحُ فَنَسْجُدُ لَهُ كَسَيِّدٍ وَإِلَيْهِ وَنَعْبُدُهُ، وَأَمَّا الْقَدِيسُونَ فَنُكْرِمُهُمْ لِأَجْلِ سَيِّدِ الْكُلِّ كَخَدَامٍ لَهُ أُخِصَّاءَ وَنُقَدِّمُ لَهُمُ السَّجُودَ كَمَا يَلِيْقُ.</p>
<p>This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!</p>	<p>هذا هو إيمان الرُّسل. هذا هو إيمانُ الآباء. هذا هو إيمانُ المُستقيميِّ الرأْي. هذا هو الإيمانُ الذي ثَبَّتَ الْمَسْكُونَةَ.</p>
<p>THE CREED</p>	<p>دُسْتُورُ الْإِيمَانِ</p>
<p>People: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary,</p>	<p>الشعب: أُوْمِنُ بِإِلَهِ وَاحِدٍ، آبٍ، ضَابِطِ الْكُلِّ، خَالِقِ السَّمَاءِ وَالْأَرْضِ، كُلِّ مَا يُرَى وَمَا لَا يُرَى. وَبِرَبِّ وَاحِدٍ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ الْوَحِيدِ، الْمَوْلُودِ مِنَ الْآبِ قَبْلَ كُلِّ الدَّهُورِ. نُورٍ مِنْ نُورٍ، إِلَهُ حَقٍّ مِنْ إِلَهُ حَقٍّ، مَوْلُودٍ غَيْرِ مَخْلُوقٍ، مُسَاوٍ لِلْآبِ فِي الْجَوْهَرِ، الَّذِي بِهِ كَانَ كُلُّ شَيْءٍ. الَّذِي مِنْ أَجْلِنا نَحْنُ الْبَشَرِ، وَمِنْ</p>

<p>and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day He rose again, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.</p>	<p>أَجَلٍ خَلَّصْنَا، نَزَلَ مِنَ السَّمَاءِ، وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدُّوسِ وَمِنْ مَرْيَمَ الْعَذْرَاءِ وَتَأَنَّسَ. وَصُلِبَ عَنَّا عَلَى عَهْدِ بِيلاطُسَ الْبِنطِيَّيِّ، وَتَأَلَّمَ وَقُبِّرَ. وَقَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكُتُبِ. وَصَعِدَ إِلَى السَّمَاءِ، وَجَلَسَ عَنْ يَمِينِ الْآبِ. وَأَيْضاً يَأْتِي بِمَجْدٍ لِيَدِينِ الْأَحْيَاءِ وَالْأَمْوَاتِ، الَّذِي لَا فَنَاءَ لِمُلْكِهِ. وَبِالرُّوحِ الْقُدُّوسِ، الرَّبِّ الْمُحْيِي، الْمُنْبَثِقِ مِنَ الْآبِ، الَّذِي هُوَ مَعَ الْآبِ وَالْإِبْنِ مَسْجُودٌ لَهُ وَمُجَدَّدٌ، النَّاطِقِ بِالْأَنْبِيَاءِ. وَبِكَنِيسَةٍ وَاحِدَةٍ، جَامِعَةٍ، مُقَدَّسَةٍ رَسُولِيَّةٍ. وَأَعْتَرَفُ بِمَعْمُودِيَّةٍ وَاحِدَةٍ لِمَغْفِرَةِ الْخَطَايَا. وَأَتَرَجَّى قِيَامَةَ الْمَوْتَى، وَالْحَيَاةَ فِي الدَّهْرِ الْآتِي. آمِينَ.</p>
<p>THE GREAT PROKEIMENON IN TONE SEVEN</p>	<p>بروكيمنن (باللحن السابع)</p>
<p>Choir: Who is so great a god as our God? Thou art the God Who worketh wonders. (ONCE)</p>	<p>الجوق: أَيُّ إِلَهٍ عَظِيمٍ مِثْلَ إِيهِنَا؟ أَنْتَ هُوَ اللَّهُ، الصَّانِعُ الْعَجَائِبِ وَحَدَاكَ.</p>
<p><i>Verse 1. Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people. (Refrain)</i></p>	<p>ستينخ ١: أَنْتَ عَرَفْتَ قُدْرَتَكَ بَيْنَ الشُّعُوبِ. أَنْتَ أَفْتَدَيْتَ بِذِرَاعِكَ شُعْبَكَ. (اللازمة)</p>
<p><i>Verse 2. And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. (Refrain)</i></p>	<p>ستينخ ٢: وَقُلْتُ: إِنِّي بَدَأْتُ الْآنَ أَفْهَمُ. هَذَا هُوَ اسْتِنَاءُ يَمِينِ الْعَلِيِّ. (اللازمة)</p>
<p><i>Verse 3. I remembered the works of the Lord; for I will remember Thy wonders from the beginning. (Refrain)</i></p>	<p>ستينخ ٣: ذَكَرْتُ أَعْمَالَ الرَّبِّ. لِأَنِّي أذْكَرُ مُعْجَزَاتِكَ مُنْذُ الْقَدَمِ. (اللازمة)</p>
<p>• The clergy now return to the sanctuary.</p>	<p>• يَعودُ الكَهَنَةُ إِلَى الْهَيْكَلِ.</p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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, Basil the Great, archbishop of Caesarea in Cappadocia, whose</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِيهِنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ</p>

<p>Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.</p>	<p>أَسَاقِفَةَ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَ، وَجَمِيعِ قَدِيسِيكَ، اَرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اَرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, 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.</p>	