

**DIVINE LITURGY VARIABLES ON THE FIFTIETH DAY AFTER PASCHA
THE GREAT FEAST OF PENTECOST**

مُتَغَيَّرَاتِ الْقُدَّاسِ الْإِلَهِيِّ لِلْيَوْمِ الْخَمْسِينَ بَعْدَ الْفِصْحِ: عِيدُ الْعِنَصْرَةِ الْعَظِيمِ

THE FIRST ANTIPHON	الْأَنْتِيفُونَا الْأُولَى
<p>The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Glory... Both now...</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p>	<p>السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ، وَالْقَلْبُ يُخَبِّرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخَبِّرُ عِلْمًا. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p> <p>مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تُسْمَعُ بِهِ أَصْوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْبَثَّ كَلَامُهُمْ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p> <p>الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p>
THE SECOND ANTIPHON	الْأَنْتِيفُونَا الثَّانِيَّةُ
<p>The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.</p> <p><i>Save us, O Good Comforter, who sing to Thee: Alleluia.</i></p> <p>Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.</p> <p><i>Save us, O Good Comforter, who sing to Thee: Alleluia.</i></p> <p>The Lord grant thee according to thy heart, and fulfill all thy purposes.</p> <p><i>Save us, O Good Comforter, who sing to Thee: Alleluia.</i></p> <p>Glory... Both now and ever... Amen.</p> <p><i>O, only begotten Son and Word of God...</i></p>	<p>لَيْسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ. لِيَنْصُرَكَ اسْمُ إِلَهِ يَغْفُوب. لِيُرْسِلْ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتَلِ لَكَ: هَلْلُويَا.</p> <p>لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتَلِ لَكَ: هَلْلُويَا.</p> <p>لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيُنْتِمِّمْ كُلَّ رَأْيِكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتَلِ لَكَ: هَلْلُويَا.</p> <p>الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.</p> <p>يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...</p>

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنثيفونا الثالثة</p>
<p>O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.</p>	<p>يَا رَبُّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةٌ شَفْتِيهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلاً مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى دَهْرِ الدَاهِرِينَ.</p>
<p align="center">• <i>During the Little Entrance, after the Third Antiphon verses, chant the Apolytikion of Pentecost.</i></p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p>	<p align="center">إيسوديكون (ترنيمَة الدخول) للعنصرة</p>
<p>Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts. Save us, O Good Comforter, who sing to Thee: Alleluia.</p>	<p>إِرْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرْتِّلُ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p align="center">• <i>Now sing these hymns in the following order.</i></p>	
<p align="center">APOLYTIKION OF PENTECOST IN TONE EIGHT</p>	<p align="center">أبوليتيكون العنصرة باللحن الثامن</p>
<p>Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.</p>	<p>مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ الْهَنَا، يَا مَنْ أظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.</p>
<p align="center">• <i>NOTE: Do not sing the apolytikion of the patron saint or feast of the parish.</i></p>	
<p align="center">KONTAKION OF PENTECOST IN TONE EIGHT</p>	<p align="center">القنطاق للعنصرة باللحن الثامن</p>
<p>When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.</p>	<p>عِنْدَمَا نَزَلَ الْعَلِيِّ مُبْلَبِلاً الْأُلسِنَةَ، كَانَ لِلْأَمَمِ مُقْسِماً. وَلَمَّا وَزَعِ الْأُلسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بَاتَّفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلْبِيَّ قُدْسُهُ.</p>

<p align="center">THE ANTI-TRISAGION HYMN</p>	<p align="center">بَدَلًا مِنْ قُدُوسِ اللَّهِ</p>
<p>As many of you as have been baptized into Christ have put on Christ. Alleluia. (<i>thrice</i>)</p> <p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p> <p>Have put on Christ. Alleluia.</p> <p>Dynamis!</p> <p>As many of you as have been baptized into Christ have put on Christ. Alleluia.</p>	<p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلَلُويَا. (ثلاثًا)</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p> <p>الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلَلُويَا.</p> <p>قُوَّةٌ!</p> <p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلَلُويَا.</p>
<p align="center">THE EPISTLE</p>	<p align="center">الرسالة</p>
<p><i>Their voice has gone out into all the earth. The heavens declare the glory of God.</i></p> <p align="center">The Reading from the Acts of the Holy Apostles. (2:1-11)</p> <p>When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Párthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocía, Pontus and Asia, Phrygía and Pamphylía, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we</p>	<p>إِلَى كُلِّ الْأَرْضِ حَرَجَ صَوْتُهُمْ. السَّمَاوَاتُ تُذَبِّحُ مَجْدَ اللَّهِ.</p> <p align="center">فَصَلُّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ. (١١-١:٢)</p> <p>لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَغْتَةً صَوْتٌ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَغْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَنْقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمْهُورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَتِهِ. فَذَهَبُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرْتِيِّينَ، وَالْمَادِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكِبَادُوكِيَّةِ، وَبُنْتُسَ وَأَسِيَّةِ، وَفَرِيجِيَّةِ، وَبِمَفِيلِيَّةِ، وَمِضَرَ، وَنَوَاحِي لِيبِيَّةِ عِنْدَ الْقَيْرَوَانِ، وَالرُّومَانِيِّينَ الْمُسْتَوْطِنِينَ، وَالْيَهُودَ، وَالذُّخْلَاءَ،</p>

<p>hear them speaking in our own tongues the mighty works of God.”</p>	<p>والكرِيْتِيَيْنِ، والعَرَبِ، نَسَمَعُهُمْ يَنْطِقُونَ بِالسِّنِّيَاتِ بِعِظَائِمِ اللَّهِ.</p>
<p>THE GOSPEL</p>	<p>الإنجيل</p>
<p>The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)</p> <p>On the last day of the feast, the great day, Jesus stood up and proclaimed, “If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, ‘Out of his belly shall flow rivers of living water.’” Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (٧:٣٧-٥٢؛ ٨:١٢)</p> <p>فِي الْيَوْمِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ، كَانَ يَسُوعُ وَاقِفًا، فَصَاحَ قَائِلًا: إِنَّ عَطِشَ أَحَدٍ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي، كَمَا قَالَ الْكِتَابُ، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ لِأَنَّ الرُّوحَ الْقُدُسَ لَمْ يَكُنْ قَدْ أُعْطِيَ بَعْدَ، لِأَنَّ يَسُوعَ لَمْ يَكُنْ قَدْ مُجِدِّدًا بَعْدَ، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قَالُوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ، وَآخَرُونَ قَالُوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمَ، الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمْسِكُوهُ، وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُوسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتِ أَيْضًا مِنَ الْجَلِيلِ؟ إِنْ بَحِثْنَا وَنَنْظُرُ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضًا يَسُوعُ قَائِلًا: أَنَا هُوَ</p>

will not walk in darkness, but will have the light of life.”	نورُ العالمِ، مَنْ يَتَّبَعْنِي فَلَا يَمْشِي فِي الظَّلامِ، بَلْ يَكُونُ لَهُ نورُ الحياة.
MEGALYNARION FOR THE FEAST IN TONE SEVEN	تعظيمه العنصرة بالحن السابع
O Thou who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.	لَقَدْ حَبَلْتِ وَلَمْ تُمَارِسِي حُبْرَةَ فَسَادٍ، وَأَقْرَضْتِ جَسَدًا لِلْكَلِمَةِ الْبَارِي الْكَلِّ، أَيَّتْهَا الْأُمُّ الَّتِي لَمْ تَعْرِفْ رَجُلًا، الصَّائِرَةُ خِزَانَةً لِخَالِقِكِ الَّذِي لَا يُطَاقُ، وَمَسْكِنًا لِمُبْدِعِكِ الَّذِي لَا يُدْرَكُ. لِذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ لَكَ نُعْظِمُ.
KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT	كينونيكون (ترنيمه المناولة) للعنصرة بالحن الثامن
Thy good Spirit shall lead me in the land of uprightness. Alleluia.	روحك الصالح يهديني في أرضٍ مُستقيمة. هَلِوِيَا.
• <i>Instead of singing “We have seen the true light,” sing the Apolytikion of Pentecost.</i>	
THE DISMISSAL	الختم
Priest: May He Who poured out the grace of the All-holy Spirit from Heaven upon His holy disciples and apostles in the form of fiery tongues, 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; <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 on us and save us, forasmuch as He is good and loveth mankind.	الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ سَكَبَ مِنَ السَّمَاءِ نِعْمَةَ الرُّوحِ الْكَلِّيِّ قُدْسُهُ عَلَى تَلَامِيذِهِ وَرُسُلِهِ الْقَدِيسِينَ بِشَكْلِ السِّنَّةِ نَارِيَّةٍ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخَيِّ، وَبَطَلَابَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ 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 يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<ul style="list-style-type: none"> • <i>NOTE: Great Vespers for the Sunday evening of Pentecost, complete with “The Kneeling Prayers,” must be offered either following the Divine Liturgy or later this evening. Orthros and Divine Liturgy Variables for the next day (Monday of the Holy Spirit), may be found at the Online Liturgical Guide should your parish offer them.</i> • <i>NOTE: This whole week is fasting-free. The Leave-taking of Pentecost occurs on Saturday.</i> 	
<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 <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	