

**DIVINE LITURGY VARIABLES ON FEBRUARY 02  
PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST**

MARTYR AGATHODOROS OF CAPPADOCIA;  
NEW-MARTYRS JORDAN OF TREBIZOND AND GABRIEL OF CONSTANTINOPLE

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

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

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ يُوْحَنَّا وَقَلِّ  
أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

**THE FIRST ANTIPHON**

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ  
كَاتِبٍ سَرِيعِ الْكِتَابَةِ.

**Refrain: Through the intercessions of the Theotokos, O Savior, save us.**

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا. (اللازمة)  
اَسْكَبْتَ النِّعْمَةَ عَلَى شَفَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ.

Grace is poured into thy lips: therefore, God hath blessed thee forever. **(Refrain)**

(اللازمة)

Glory... Both now... **(Refrain)**

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ  
الْدَاهِرِينَ، آمِينَ. (اللازمة)

**THE SECOND ANTIPHON**

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

تَقَلَّدْ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ  
وَأَنْجَحْ وَأْمَلِكْ.

**Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.**

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ،  
لِنُرْتِّلَ لَكَ. هَلْلُويَا. (اللازمة)

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. **(Refrain)**

نِبَالُكَ مَسْنُونَةٌ، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ  
تَحْتَكَ يَنْقُطُونَ. (اللازمة)

A scepter of uprightness is the scepter of Thy kingdom. **(Refrain)**

عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة)

Glory... Both now... O, only begotten Son and Word of God...

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ  
الْدَاهِرِينَ، آمِينَ. (يا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...)

**THE THIRD ANTIPHON**

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

إِسْمَعِي، يَا بِنْتُ، وَأَنْظُرِي، وَأَمِيلِي أذُنَكَ، وَأَنْسِي شَعْبِكَ وَبَيْتَ  
أَبِيكَ. لَوْجُوهِكَ يَتَضَرَّعُ أَغْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ  
جِيلٍ وَجِيلٍ.

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation.

## APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَسْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَيْنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَابْتَهَجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

## THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

*The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.*

Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَ عَدْلَهُ.  
خَلِّصْنَا يَا ابْنَ اللَّهِ يَامَنْ حُمِلَ عَلَى ذِرَاعَيْ سَمْعَانَ الصِّدِّيقِ،  
لِنُرْتِّلَ لَكَ. هَلِّلُويَا.

## APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

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إفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَسْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَيْنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَابْتَهَجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

- Do NOT sing the apolytikion of the patron saint or feast of the temple.

## KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيْ سَمْعَانَ كَمَا لَاقَ، وَأَدْرَكْنَا الْآنَ وَخَلِّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْخُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنْكَ وَحَدَّكَ مُحِبًّا لِلْبَشَرِ.

## THE EPISTLE

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.*

*For He hath regarded the humility of His servant.*

**The Reading from the Epistle of St. Paul to the Hebrews. (7:17-17)**

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people

تُعْظِمُ نَفْسِي الرَّبَّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.

لِأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أَمْتِهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى

الْعِبْرَانِيِّينَ.

يَا إِخْوَةَ، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ الْبَرَكَاتَةَ مِنَ الْأَكْبَرِ شَأْنًا \* وَهَهُنَا إِنَّمَا يَأْخُذُ الْعَشُورَ أَنْاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ \* فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَآوِي نَفْسُهُ الَّذِي يَأْخُذُ الْعَشُورَ قَدْ أَدَّى الْعَشُورَ بِإِبْرَاهِيمَ \* لِأَنَّهُ كَانَ فِي صُلْبِ أَبِيهِ حِينَ النِّقَاحِ مَلِكِيصَادِقُ \* وَلَوْ كَانَ بِالْكَهَنُوتِ اللَّاَوِيِّ

received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek."

كَمَالٍ (فَإِنَّ الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ النَامُوسَ) إِذْ أَيْتُهُ حَاجَةٌ كَانَتْ بَعْدَ أَنْ يَقُومَ كَاهِنٌ آخَرُ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، وَلَمْ يَقُلْ عَلَى رُتْبَةِ هَارُونَ؟ \* لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا بُدَّ مِنْ تَحَوُّلِ النَامُوسِ أَيْضًا \* وَالْحَالُ إِنَّ الَّذِي يُقَالُ هَذَا فِيهِ، إِنَّمَا كَانَ مُشْتَرِكًا فِي سِبْطِ آخَرَ، لَمْ يُلَازِمَ أَحَدٌ مِنْهُ الْمَذْبَحَ \* لِأَنَّهُ مِنَ الْوَاضِحِ أَنَّ رَبَّنَا طَلَعَ مِنْ يَهُودَا، مِنَ السَّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى بِشَيْءٍ مِنْ جِهَةِ الْكَهَنُوتِ \* وَمِمَّا يَزِيدُ الْأَمْرَ وُضُوحًا، إِنَّهُ يَقُومُ عَلَى مِثَالِ مَلِكِيصَادَقَ كَاهِنٌ آخَرُ، غَيْرُ مَنْصُوبٍ حَسَبَ نَامُوسِ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ حَيَاةٍ لَا تَزُولُ \* لِأَنَّهُ يَشْهَدُ "أَنْ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقَ".

## THE GOSPEL

### The Reading from the Holy Gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel." And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And

\* فَضْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ النَّبَشِيرِ، وَالتَّلْمِيزُ الطَّاهِرُ.

فِي ذَلِكَ الزَّمَانِ، صَعِدَ بِالطِّفْلِ يَسُوعَ أَبَوَاهُ إِلَى أُورُشَلِيمَ لِيَقْدِمَاهُ لِلرَّبِّ (عَلَى حَسَبِ مَا هُوَ مَكْتُوبٌ فِي نَامُوسِ الرَّبِّ، "أَنَّ كُلَّ ذَكَرٍ فَاتِحَةٍ رَحِمٍ يُدْعَى قُدُوسًا لِلرَّبِّ"). وَلِيُقْرَبَا ذَبِيحَةً عَلَى حَسَبِ مَا قِيلَ فِي نَامُوسِ الرَّبِّ، "رَوْحَ يِمَامٍ أَوْ فِرْحَانِي حَمَامٍ" \* وَكَانَ إِنْسَانٌ فِي أُورُشَلِيمَ اسْمُهُ سِمْعَانُ، وَكَانَ هَذَا الْإِنْسَانُ بَارًّا وَتَقِيًّا، يَنْتَظِرُ تَغْزِيَةَ إِسْرَائِيلَ، وَالرُّوحِ الْقُدُسِ كَانَ عَلَيْهِ \* وَكَانَ قَدْ أُوحِيَ إِلَيْهِ مِنَ الرُّوحِ الْقُدُسِ أَنَّهُ لَا يَرَى الْمَوْتَ قَبْلَ أَنْ يُعَايِنَ مَسِيحَ الرَّبِّ \* فَأَقْبَلَ بِالرُّوحِ إِلَى الْهَيْكَلِ. وَعِنْدَمَا دَخَلَ بِالطِّفْلِ يَسُوعَ أَبَوَاهُ لِيَصْنَعَا لَهُ بِحَسَبِ عَادَةِ النَامُوسِ، اقْتَبَلَهُ هُوَ عَلَى ذِرَاعَيْهِ، وَبَارَكَ اللَّهَ، وَقَالَ: "الآن تَطْلُقُ عَبْدَكَ أَيُّهَا السَّيِّدُ عَلَى حَسَبِ قَوْلِكَ بِسَلَامٍ، فَإِنَّ عَيْنِي قَدْ أَبْصَرْتُ خَلَاصَكَ الَّذِي أَعَدَدْتَهُ أَمَامَ وُجُوهِ جَمِيعِ الشُّعُوبِ، نَوْرَ إِعْلَانٍ لِلْأُمَّمِ وَمَجْدًا لِشَعْبِكَ إِسْرَائِيلَ" \* وَكَانَ يَوْسُفُ وَأُمُّهُ يَتَعَجَّبَانِ مِمَّا يُقَالُ فِيهِ \* وَبَارَكَهُمَا سِمْعَانُ وَقَالَ لِمَرْيَمَ أُمِّهِ: "هَا إِنَّ هَذَا قَدْ جُعِلَ لِسُقُوطِ وَقِيَامِ كَثِيرِينَ فِي إِسْرَائِيلَ، وَهَدَفًا لِلْمُخَالَفَةِ" \* (وَأَنْتِ سَيَجُورُ سَيْفٌ فِي نَفْسِكَ) \* لِكَيْ تُكْشَفَ أَفْكَارٌ عَنْ قُلُوبٍ كَثِيرَةٍ \* وَكَانَتْ أَيْضًا حَنَّةَ النَّبِيَّةِ ابْنَةُ فَنُوتِيلَ مِنْ سِبْطِ أَشِيرَ \* هَذِهِ كَانَتْ قَدْ تَقَدَّمَتْ فِي الْأَيَّامِ كَثِيرًا، وَكَانَتْ قَدْ عَاشَتْ مَعَ رَجُلِهَا سَبْعَ سِنِينَ

<p>coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.</p>	<p>بَعْدَ بُكُورِيَّتِهَا. وَلَهَا أَرْمَلَةٌ نَحْوَ أَرْبَعٍ وَثَمَانِينَ سَنَةً، لَا تُفَارِقُ الْهَيْكَلَ، مُتَعَبِدَةً بِالْأَصْوَامِ وَالطَّلِبَاتِ لَيْلًا نَهَارًا * فَهَذِهِ قَدْ حَضَرَتْ فِي تِلْكَ السَّاعَةِ تَشْكُرُ الرَّبَّ، وَتُحَدِّثُ عَنْهُ كُلُّ مَنْ كَانَ يَنْتَظِرُ فِدَاءً فِي أُورُشَلِيمَ * وَلَمَّا أْتَمُّوا كُلَّ شَيْءٍ عَلَى حَسَبِ نَامُوسِ الرَّبِّ، رَجَعُوا إِلَى الْجَلِيلِ إِلَى مَدِينَتِهِمُ النَّاصِرَةِ * وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَّقَوَى، مُمْتَلِئًا حِكْمَةً، وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ.</p>
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### MEGALYNARION OF THE PRESENTATION IN TONE THREE

<p><b>O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.</b> In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.</p>	<p>إِحْفَظِي أُمَّ الْإِلَهِ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أَدَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَاتِقِينَ. لِنُعْظَمَ أَيُّهَا الْمُؤْمِنُونَ، الْإِثْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَرْلِيِّ، الْمَوْلُودَ بِكْرًا لِأَمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنْ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.</p>
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### KOINONIKON (COMMUNION HYMN) FOR THE FEAST IN TONE EIGHT

<p>I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.</p>	<p>كَأْسَ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلِّلُويَا.</p>
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- *Post-Communion Hymn: "We have seen the true light."*

### THE DISMISSAL

<p><b>Priest:</b> May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, 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 <i>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.</p>	<p>الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهُنَا، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَةِ وَالِدَةِ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي نُقِيمُ الْآنَ تَذْكَارَ دُخُولِهَا إِلَى الْهَيْكَلِ، وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخَيِّ، وَبِطَلِبَاتِ الْقِدِّيسِينَ الْمُكْرَمِينَ الْعَادِمِي الْأَجْسَادِ، وَتَضَرُّعَاتِ النَّبِيِّ الْمَجِيدِ السَّابِقِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقِدِّيسِينَ الْمَجِيدِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَالْقِدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الطَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقِدِّيسِ(ة).... شَفِيعِ(ة) هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقِدِّيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحْتَةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قِدِّيسِكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. <b>Choir:</b> Amen.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقِدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا ارْحَمْنَا وَخَلِّصْنَا. الجوق: آمين.</p>

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

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