

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 11, 2020
tone 1 / EOTHINON 7

HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL
أحد آباء المجامع المسكونية السبعة

THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud to Thee, O giver of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خْتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ. فُتِمَتْ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمَخْلُصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ. الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحَبَّ الْبَشَرِ وَحَدِكَ.

- *During the Little Entrance, chant the above 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:*

APOLYTIKION OF THE RESURRECTION IN TONE ONE

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APOLYTIKION OF HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا الْمَسِيحُ الْهُنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ. وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ. يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.

بِمَا أَنْكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَيِّبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكْفَاحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوِرِ جِيُوسِ اللَّابِسِ الظُّفْرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِيِّ فِي خِلَاصِ نَفُوسِنَا.

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 عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِيِّ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.

EPISTLE (for the Holy Fathers)

Blessed are Thou, O Lord, the God of our Fathers. (Daniel 3:26)
For Thou art just in all that Thou hast done. (Daniel 3:27)

The Reading from the Epistle of St. Paul to St. Titus (3:8-15)
Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا
لَأَنَّكَ عَدَلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ
الثَّانِيَةِ إِلَى تَيْطُسَ (3:8-15)

يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ تَقْرَرَ، حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ. فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ* أَمَّا الْمُبَاحَثَاتُ الْهَيْدَانِيَّةُ وَالْأَنْسَابُ

once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: O God, we have heard with our ears. (Psalm 43:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: The righteous cried, and the Lord heard them. (Psalm 33:17)

(Refrain) Alleluia, Alleluia, Alleluia.

وَالْخُصُومَاتِ وَالْمُحَاكَاتِ النَّامُوسِيَّةِ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ* وَرَجُلٌ الْبِدْعَةَ يَعِدُ الْإِنذَارَ مَرَّةً وَأُخْرَى، أَعْرَضَ عَنْهُ* عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اغْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ* وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِمَاسَ أَوْ تِيخِيكُوسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ* أَمَّا زِينَا سَ مُعَلِّمُ النَّامُوسِ وَأَيْلُوسُ، فَاجْتَهِدْ فِي تَشْبِيحِهِمَا مَتَّاهِبِينَ، لِئَلَّا يُعْوِزَ هُمَا شَيْءٌ* وَلِيَتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ* يُسَلِّمُ عَلَيْكَ جَمِيعَ الَّذِينَ مَعِيَ* سَلِّمُ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ. النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

GOSPEL (for the 4th Sunday of St. Luke)

The Reading from the Holy Gospel according to St. Luke (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

* **فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْفَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ (8:5-15)**
 قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ* وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طَيْرُ السَّمَاءِ* وَبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ يَبَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ* وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَنَبَتَ الشُّوكُ مَعَهُ فَخَنَقَهُ* وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَنْثَرَ مِائَةَ ضِعْفٍ* فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ* فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ* وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ* وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا، فَيَخْلُصُوا* وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ يَزِيدُونَ* وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهِمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ* وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ* وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أذنانَ لِلسَّمْعِ فَلْيَسْمَعْ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

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.