

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 16, 2022
TONE 1 / EOTHINON (MATIN'S GOSPEL) 7 4TH SUNDAY OF LUKE
SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL

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 unto 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 حُفِظَ
 مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخْلِصُ، مَانِحاً
 الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتْ السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ
 الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ،
 الْمَجْدُ لِتُدْبِيرِكَ، يَا مُحَبَّ النَّبَشْرِ وَحَدَاكَ.

• *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 THE 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 إِلَهْنَا 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.

بَمَا أَنْكَ لِلْمَأْسُورِينَ مَحْرَرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ،
 وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ
 فِي الشَّهَادَةِ جَاوَرِحْيُوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ إِلَهِي 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 غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ
 غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ
 الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ
 الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ الشَّفَاعَةَ وَأَسْرِعِي فِي
 الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.

EPISTLE for the Holy Fathers

Blessed are You, O Lord, the God of our Fathers.
 (Daniel 3:26)
For You are just in all You have done. (Daniel 3:27)

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.
 لِأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

The Reading is from St. Paul's Letter to 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, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicos 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.

Priest: Peace be to you reader.

Reader: And to your spirit.

(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.

فصل من رسالة القديس بولس الرسول إلى تيطس (15-8:3)

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تقرر حتى يهتم الذين آمنوا بالله في القيام بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهديانية والأنساب والخصومات والمماكات التاموسية فاجتنبها، فأبها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة وأخرى أعرض عنه. عالما أن من هو كذلك قد اعتسف، وهو في الخطيئة يفضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيكس، فبادر أن تأتيني إلى نيكوبولس لأنني قد عزم أن أسقي هناك. أما زيناس معلم التاموس وأبولوس، فاجتهد أن تشيخهما متأهبين ليلا يعوزهما شيء. وليتعلم ذونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير ممتارين. يسلم عليك جميع الذين معي، سلم على الذين يحبوننا في الإيمان، التعممة معكم أجمعين. آمين.

GOSPEL for the 4th Sunday of St. Luke

The reading is from the Holy Gospel according to St. Luke (7:11-16)

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

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر (15-5:8)

قال الرب هذا المثل: خرج الزارع ليزرع زرعته. وفيما هو يزرع، سقط بعض على الطريق، فوطئ وأكلته طيور السماء. والبعض سقط على الصخر، فلما نبت يبس لأنه لم تكن له رطوبة. وبعض سقط بين الشوك، فنبت الشوك معه فخنقه. وبعض سقط في الأرض الصالحة، فلما نبت أثمر مائة ضعف. فسأله تلاميذه ما عسى أن يكون هذا المثل. فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله، وأما الباقون فبأمثال، لكي لا ينظروا وهم ناظرون، ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون، ثم يأتي إبليس وينزع الكلمة من قلوبهم ليلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح، ولكن ليس لهم أصل،

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| <p>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.”</p> | <p>وَأَمَّا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ يَرْتَدُّونَ. وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهُمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمْ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.</p> |
| <p>KOINONIKON (COMMUNION HYMN) FOR THE LORD’S DAY</p> | |
| <p>(Refrain) Praise the Lord from the heavens. Praise Him in the highest. (Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain) (Verse) Praise Him, sun and moon; praise Him, all you shining stars! (Refrain) (Verse) Praise Him, you highest heavens, and you waters above the heavens! (Refrain)</p> <p style="text-align: center;">Alleluia, Alleluia, Alleluia.</p> | <p>الصَّانِعُ مَلَائِكَتَهُ أَرْوَاحاً وَخُدَّامَهُ نَارٍ هَلْلُويَا.</p> |
| <p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p> | |
| <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</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> | |