

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 01, 2020
EPISTLE FOR THE UNMERCENARIES & 5TH SUNDAY OF LUKE; TONE 4 / EOTHINON 10
HOLY UNMERCENARIES COSMAS AND DAMIAN OF ASIA

THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِ بِالْقِيَامَةِ الْبَهْجِ،
 وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَحِرَاتٍ وَقَائِلَاتٍ:
 سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ
 الْعُظْمَى.

- *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 FOUR

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APOLYTIKION OF SS. COSMAS AND DAMIAN OF ASIA IN TONE EIGHT

O ye silver-hating, wonderworking saints,
 Cosmas and Damian, visit our sicknesses.
 Freely ye received, freely give unto us.

أَيُّهَا الْقَدِّيسَانِ الْمَاقِتَا الْفِضَّةَ وَالصَّانِعَا الْعَجَائِبِ، مَجَّانًا أَخَذْتُمَا
 مَجَّانًا أَعْطَيْتَانَا.

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 طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي
 الشَّهَادَةِ جَاوَرِجِيوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ
 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 عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ
 الْخَطَّاءُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ
 الصَّارِخِينَ إِلَيْكَ يَا بِيْمَانِ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي
 الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهُ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

EPISTLE (for Ss. Cosmas and Damian of Asia)

Among the saints who are in the earth the Lord has been wondrous. (Psalm 15:3)

I beheld the Lord ever before me. (Psalm 15:8)

**The Reading from the First Epistle of
 St. Paul to the Corinthians (12:27-13:8)**

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak

الرَّبُّ قَدْ صَنَعَ الْعَجَائِبَ لِلْقَدِّيسِينَ الَّذِينَ فِي أَرْضِهِ
 سَبَّحْتُ فَأَبْصَرْتُ الرَّبَّ أَمَامِي فِي كُلِّ حِينٍ
 فَضَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ

كورنثوس (8:13-27:12)

يَا إِخْوَةَ، أَنْتُمْ جَسَدُ الْمَسِيحِ، وَأَعْضَاؤُهُ أَفْرَادًا. * وَقَدْ وَضَعَ اللَّهُ فِي
 الْكَنِيسَةِ: أَوْلَى رُسُلًا، ثَانِيًا أَنْبِيَاءَ، ثَالِثًا مُعَلِّمِينَ، ثُمَّ قُوَّاتٍ، وَبَعْدَ
 ذَلِكَ مَوَاهِبَ شَفَاءٍ، فَاغَاثَاتٍ فَتْدَابِيرٍ، فَأَنْوَاعَ أَلْسِنَةٍ. * أَلَعَلَّ
 الْجَمِيعَ رُسُلٌ؟ أَلَعَلَّ الْجَمِيعَ أَنْبِيَاءُ؟ أَلَعَلَّ الْجَمِيعَ مُعَلِّمُونَ؟ أَلَعَلَّ
 الْجَمِيعَ صَانِعُوا قُوَّاتٍ؟ * أَلَعَلَّ لِلْجَمِيعِ مَوَاهِبَ الشَّفَاءِ؟ أَلَعَلَّ

in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: Behold, how good and pleasant it is when brothers dwell in unity. (Psalm 132:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: For there the Lord has commanded his blessing, life forevermore. (Psalm 132:3)

(Refrain) Alleluia, Alleluia, Alleluia.

الْجَمِيعَ يَنْطَفُونَ بِالْأَلْسِنَةِ؟ أَلَعَلَّ الْجَمِيعَ يُتْرَجِمُونَ؟ * وَلَكِنْ تَتَأَفَّسُوا فِي الْمَوَاهِبِ الْفُضْلَى وَأَنَا أُرِيكُمْ طَرِيقًا أَفْضَلَ جِدًّا. * إِنْ كُنْتُ أَنْطِقُ بِاللِّسَانِ النَّاسِ وَالْمَلَائِكَةِ وَلَمْ تَكُنْ فِيَّ الْمَحَبَّةُ فَإِنَّمَا أَنَا نَحَاسٌ يَطِينُ أَوْ صِنْجٌ يَرُنُّ. * وَإِنْ كَانَتْ لِي النُّبُوَّةُ وَكُنْتُ أَعْلَمُ جَمِيعَ الْأَسْرَارِ وَالْعِلْمِ كُلِّهِ، وَإِنْ كَانَ لِي الْإِيمَانُ كُلُّهُ حَتَّى أَنْقُلَ الْجِبَالَ، وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ، فَلَسْتُ بِشَيْءٍ. * وَإِنْ أَطَعَمْتُ جَمِيعَ أَمْوَالِي، وَأَسَلَمْتُ جَسَدِي لِأُحْرَقَ، وَلَمْ تَكُنْ فِيَّ الْمَحَبَّةُ لَيْسَ لِي مَحَبَّةٌ، فَلَا أَنْتَفِعُ شَيْئًا. * الْمَحَبَّةُ تَتَأَنَّى وَتَرْفُقُ. الْمَحَبَّةُ لَا تَحْسُدُ. الْمَحَبَّةُ لَا تَتَبَاهَى وَلَا تَنْتَفَخُ، * وَلَا تَأْتِي قَبَاحَةً وَلَا تَلْتَمِسُ مَا هُوَ لَهَا، وَلَا تَحْتَدُّ، وَلَا تَتَّظَنُّ السُّوْءَ، * وَلَا تَفْرَحُ بِالظُّلْمِ بَلْ تَفْرَحُ بِالْحَقِّ، * وَتَحْتَمِلُ كُلَّ شَيْءٍ، وَتُصَدِّقُ كُلَّ شَيْءٍ، وَتَرْجُو كُلَّ شَيْءٍ، وَتَصْبِرُ عَلَى كُلِّ شَيْءٍ. * الْمَحَبَّةُ لَا تَسْقُطُ أَبَدًا.

GOSPEL (for the 5th Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

فَضْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ. (16:19-31)

قَالَ الرَّبُّ: كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الْأَرْجُوَانَ وَالْبَزَّ وَيَتَنَعَّمُ كُلَّ يَوْمٍ تَتَعَمُّ فَاخِرًا * وَكَانَ مِسْكِينٌ اسْمُهُ لِعَازَرَ مَطْرُوحًا عِنْدَ بَابِهِ مُصَابًا بِالْقُرُوحِ * وَكَانَ يَشْتَهِي أَنْ يَشَبَعَ مِنَ الْفَنَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ قُرُوحَهُ * ثُمَّ مَاتَ الْمِسْكِينُ، فَفَلَّتَهُ الْمَلَائِكَةُ إِلَى حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضًا فَدُفِنَ * فَرَفَعَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ، فَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي حِضْنِهِ * فَنَادَى قَائِلًا "يَا أَبَتَ إِبْرَاهِيمَ ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيَعْمَسَ طَرْفَ إصْبَعِهِ فِي الْمَاءِ وَيُبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهيبِ" * فَقَالَ إِبْرَاهِيمُ "تَذَكَّرْ يَا ابْنِي أَنَّكَ نَلْتَ خَيْرَاتِكَ فِي حَيَاتِكَ وَلِعَازَرَ كَذَلِكَ بَلَايَاهُ. وَالآنَ فَهُوَ يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ * وَعِلَاوَةً عَلَى هَذَا فَبَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ فَذْ أُثَبِّتْ حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا مِنْ هُنَا إِلَيْكُمْ لَا يَسْتَطِيعُونَ، وَلَا الَّذِينَ هُنَا أَنْ يَغْبِرُوا إِلَيْنَا" * فَقَالَ "أَسْأَلُكَ إِذْنًا يَا أَبَتَ أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي * فَإِنَّ لِي حَمْسَةَ إِخْوَةٍ حَتَّى يَشْهَدَ لَهُمْ لِكَيْ لَا يَأْتُوا هُمْ أَيْضًا إِلَى مَوْضِعِ الْعَذَابِ هَذَا" * فَقَالَ لَهُ إِبْرَاهِيمُ "إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ، فَلَيْسُمْعُوا مِنْهُمْ" * قَالَ "لَا يَا أَبَتَ إِبْرَاهِيمَ، بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ" * فَقَالَ لَهُ "إِنْ لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ، فَإِنَّهُمْ وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَهُ." *

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