

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 13, 2022
TONE 5 / EOTHINON (MATIN'S GOSPEL) 11
JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE
8TH SUNDAY OF LUKE

RESURRECTIONAL APOLYTIKION IN TONE FIVE	طروبارية القيامة باللحن الخامس
Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.	لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَخْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.
<ul style="list-style-type: none"> • <i>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:</i> 	
RESURRECTIONAL APOLYTIKION IN TONE FIVE	طروبارية القيامة باللحن الخامس
Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.	لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَخْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.
APOLYTIKION OF ST. JOHN CHRYSOSTOM IN TONE EIGHT	طروبارية للقديس يوحنا الذهبي الفم باللحن الثامن
Grace shining forth from thy mouth like fire hath enlightened the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility. But as thou dost instruct us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.	لَقَدْ أَشْرَقَتْ النِّعْمَةُ مِنْ فَمِكَ مِثْلَ النَّارِ، فَأَنَارَتْ الْمَسْكُونَةَ وَوَضَعَتْ لِلْعَالَمِ كُنُوزَ عَدَمِ مَحَبَّةِ الْفِضَّةِ، وَأَظْهَرَتْ لَنَا سُمُومَ الْإِيتِضَاعِ. فَيَا أَيُّهَا الْأَبُ الْمُوَدَّبُ بِأَقْوَالِكَ يُوَحِّنَا الذَّهَبِيُّ الْفَمِ تَشْفَعْ إِلَى الْكَلِمَةِ الْمَسِيحِ الْإِلَهَ أَنْ يُخَلِّصَ نَفُوسَنَا.
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 لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوَرِحْيُوسُ الْبَلْبَسِ الظُّفْرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهَ فِي خَلَاصِ نَفُوسِنَا.
KONTAKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR	قِنْدَاقٌ لِعِيدِ نُحُولِ السَّيِّدَةِ بِاللْحَنِ الرَّابِعِ
The all-pure temple of the Savior, the most precious bridal chamber and Virgin, the treasure-house of the glory of God, today enters the Temple of the Lord, bringing with her the grace which is in the divine Spirit: whom also the angels of God do celebrate in song; for she is the heavenly tabernacle.	الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِدْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ الْإِلَهَ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسَبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّةُ.

<p align="center">EPISTLE for Saint John Chrysostom</p>	<p align="center">الرسالة لِلْقَدِيسِ يُوْحَنَّا الذَّهَبِيِّ الفَم</p>
<p><i>My mouth shall speak wisdom and the meditation of my heart shall bring forth understanding. (Psalm 48:3)</i> <i>Hear this all you nations. (Psalm 48:1)</i></p> <p align="center">The Reading is from St. Paul's Letter to the Hebrews (7:26-8:2)</p> <p>Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.</p> <p>Priest: Peace be to you reader. Reader: And to your spirit. <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> The mouth of the righteous will meditate wisdom. (Psalm 36:30) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> The law of His God is in His hear. (Psalm 36:31) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>إِنَّ قَمِي يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يَهْدُ بِالْفَهْمِ إِسْمَعُوا هَذَا يَا جَمِيعَ الْأُمَمِ.</p> <p align="center">فصلٌ من رسالة القديس بولس الرسول إلى العبرانيين (2:8-26:7)</p> <p>يا إخوة إِنَّا يُلَاتِمْنَا رِئِيسَ كَهَنَةٍ مِثْلُ هَذَا بَارٌّ بِلا شَرٍّ وَلَا ذَنْسٍ مُنْتَزِعٌ عَنِ الْخَطَاةِ قَدْ صَارَ أَعْلَى مِنَ السَّمَاوَاتِ. لَا حَاجَةَ لَهُ أَنْ يُقَرِّبَ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ ذَبَائِحَ عَنِ خَطَايَاهُ أَوْلًا ثُمَّ عَنِ خَطَايَا الشَّعْبِ. لِأَنَّهُ قَضَى هَذَا مَرَّةً وَاحِدَةً حِينَ قَرَّبَ نَفْسَهُ. فَإِنَّ النَّامُوسَ يُقِيمُ أَنَاثًا بِهِم الضُّعْفُ رُؤَسَاءِ كَهَنَةٍ. أَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعَدَ النَّامُوسِ فَتَقِيمُ الْابْنَ مُكْمَلًا إِلَى الْأَبَدِ. وَرَأْسُ الْكَلَامِ هُوَ أَنَّ لَنَا رِئِيسَ كَهَنَةٍ مِثْلَ هَذَا قَدْ جَلَسَ عَنِ يَمِينِ عَرْشِ الْجَلَالِ فِي السَّمَاوَاتِ. وَهُوَ خَادِمُ الْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانًا.</p>
<p align="center">GOSPEL for the Eighth Sunday of Luke</p>	<p align="center">الإِنْجِيلُ لِلْأَحَدِ الثَّامِنِ مِنْ لُوقَا</p>
<p align="center">The reading is from the Holy Gospel according to St. Luke (10:25-37)</p> <p>At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion,</p>	<p align="center">فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ والتلميذ الطاهر (37-25:10)</p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ نَامُوسِيٌّ وَقَالَ، مُجْرِبًا لَهُ: يَا مُعَلِّمُ، مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ. فَقَالَ لَهُ: مَاذَا كُتِبَ فِي النَّامُوسِ؟ كَيْفَ تَقْرَأُ؟ فَأَجَابَ وَقَالَ: أَحْبِبِ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ، وَمِنْ كُلِّ نَفْسِكَ، وَمِنْ كُلِّ قُدْرَتِكَ، وَمِنْ كُلِّ ذَهْنِكَ، وَقَرِيبِكَ كَنَفْسِكَ. فَقَالَ لَهُ: بِالصَّوَابِ أَجَبْتَ. إِعْمَلْ ذَلِكَ فَتَحْيَا. فَأَرَادَ أَنْ يُزَكِّيَ نَفْسَهُ فَقَالَ لِيَسُوعَ: وَمَنْ قَرِيبِي؟ فَعَادَ يَسُوعُ وَقَالَ: كَانَ إِنْسَانٌ مُنْحَدِرًا مِنْ أَوْرَشَلِيمَ إِلَى أَرِيحَا، فَوَقَعَ بَيْنَ لُصُوصٍ. فَعَرَّوهُ وَجَرَّحُوهُ وَتَرَكَوهُ بَيْنَ حَيٍّ وَمَيِّتٍ. فَاتَّفَقَ أَنَّ كَاهِنًا كَانَ مُنْحَدِرًا فِي ذَلِكَ الطَّرِيقِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ. وَكَذَلِكَ لِأَوِيِّ، وَأَتَى إِلَى الْمَكَانِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ. ثُمَّ إِنَّ سَامِرِيًّا مُسَافِرًا مَرَّ بِهِ، فَلَمَّا رَأَهُ تَحَنَّنَ. فَدَنَا إِلَيْهِ وَصَمَّدَ جِرَاحَاتِهِ، وَصَبَّ عَلَيْهَا زَيْتًا</p>

<p>and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."</p>	<p>وَحَمَلَهُ عَلَى دَابَّتَيْهِ، وَأَتَى بِهِ إِلَى فُنْدُقٍ، وَاعْتَنَى بِأَمْرِهِ. وَفِي الْعَدِ، فِيمَا هُوَ خَارِجٌ، أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ: اِعْتَنِ بِأَمْرِهِ، وَمَهْمَا تَنْفَقَ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ لَكَ عِنْدَ عَوْدَتِي. فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحْسَبُ صَارَ قَرِيبًا لِلَّذِي وَقَعَ بَيْنَ اللُّصُوفِ؟ قَالَ: الَّذِي صَنَعَ إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعُ: امْضِ فَاصْنَعْ أَنْتَ أَيْضًا كَذَلِكَ.</p>
KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY	
<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) Alleluia, Alleluia, Alleluia.</p>	<p>سبحوا الرب من السماوات, سبحوه في الأعالي. سبحوه يا جميع ملائكته, سبحوه يا كل جنوده. سبحيه أيتها الشمس والقمر, سبحيه يا جميع كواكب النور. سبحيه يا سماء السماوات, ويا أيتها المياه التي فوق السماوات. هللويا, هللويا, هللويا.</p>
<ul style="list-style-type: none"> • <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i> 	
<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>	