

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 10, 2023	
TONE 1 / 5TH EOTHINON (MATIN'S GOSPEL)	
MARTYRS MENAS, EUGRAPHOS & HERMOGENES OF ALEXANDRIA	
RESURRECTIONAL APOLYTIKION IN TONE TWO	أبوليتيكيون القيامة باللحن الثاني
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
<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 TWO	أبوليتيكيون القيامة باللحن الثاني
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
APOLYTIKION OF SS. MENAS, EUGRAPHOS & HERMOGENES IN TONE EIGHT (**When the bodiless one**)	أبوليتيكيون للقديسين ميناس وارموجانيس وأفغرافس باللحن الثامن
Since they had slain through their abstinence and struggles * the fiery ragings and fierce motions of the passions, * the staunch Martyrs of Christ God laid hold on the graces * to drive off the pains and illnesses of the sick * and work wonders both while living and after death. * Strange indeed is the miracle: * that these bare bones should pour forth * such overflowing streams of cures. * Glory be to our only God.	إِنَّ شُهَدَاءَ الْمَسِيحِ، إِذْ أَنَّهُمْ أَمَانُوا بِالْإِمْسَاكِ وَثَبَاتِ الْأَهْوَاءِ الْمُحْرِقَةِ وَحَرَكَاتِهَا، نَالُوا نِعْمَةً، لِيَطْرُدُوا أَسْقَامَ الْمَرْضَى، وَيَصْنَعُوا الْعَجَائِبَ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ. فَبِالْحَقِيقَةِ إِنَّهُ لَعَجَبٌ مُسْتَعْرَبٌ أَنْ عِظَامًا مُجْرَدَةً تُفِيضُ الْأَشْفِيَّةَ، فَالْمَجْدُ لِإِلَهِنَا وَحْدَهُ.
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 مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكْفَاحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورجِيوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِي فِي خَلَاصِ نَفُوسِنَا.
KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE 3 (**The original melody**)	قِدْدَاقُ تَقْدِمَةِ الْمِيلَادِ بِاللْحَنِ الثَّلَاثِ
On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.	الْيَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَعَارَةِ لِتَلِدَ الْكَلِمَةَ الَّذِي قَبْلَ الدُّهُورِ، وَوَلَادَةً لَا تَنْسَرُ وَلَا يُنْطَقُ بِهَا، فَأَفْرَحِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجِّدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظَهَرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهِنَا الَّذِي قَبْلَ الدُّهُورِ.

<p>EPISTLE for the 27th Sunday after Pentecost</p>	<p>الرسالة للأحد لأحد السابيع والعشرين بعد العنصرة</p>
<p><i>The Lord is my strength and my song.</i> (Psalm 117:14) <i>The Lord has chastened me sorely.</i> (Psalm 117:18) The Reading is from St. Paul's Letter to the Ephesians (6:10-17)</p> <p>Brethren, be strong in the Lord and in the strength of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly place. Therefore, take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.</p> <p>Priest: Peace be to you reader. Reader: And to your spirit. <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> May the Lord hear you in the day of trouble. (Psalm 19:1) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> O Lord, save the king, and hear us when we call upon You. (Psalm 19:9) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>قوتي وتشجيتي الرب. أدباً أدبني الرب.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ أَفَسُسِ (17-10:6)</p> <p>يا إخوة، تقووا في الرب وفي عزة قدرته. البسوا سلاح الله الكامل لتستطيعوا أن تقفوا ضد مكايد إبليس. فإن مصارعتنا ليست ضد دم ولحم، بل ضد الرئاسات، ضد السلاطين، ضد ولاة العالم، عالم ظلمة هذا الدهر، ضد أجناد الشر الروحية في السموات. فلذلك احملوا سلاح الله الكامل لتستطيعوا المقاومة في اليوم الشرير، حتى إذا تممنتم كل شيء تنبئون. فاثبتوا إذن ممنطين أحقاءكم بالحق، ولايسين درع البر. وأنعلوا أقدامكم باسعداد إنجيل السلام. واحملوا علاوة على كل ذلك ترس الإيمان الذي به تقفرون أن تطفئوا جميع سهام الشرير الملتهبة. واتخذوا خودة الخلاص وسيف الروح الذي هو الكلمة.</p>
<p>GOSPEL for the 10th Sunday of Luke</p>	<p>الإنجيل لأحد العاشر من لوقا</p>
<p>The reading is from the Holy Gospel according to St. Luke (13:10-17)</p> <p>At that time, Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, He called her and said to her, "<i>Woman, you are freed from your infirmity.</i>" And He laid His hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "<i>There are six days on which work ought to be done; come on those days and be healed, and not on the Sabbath day.</i>" Then the Lord answered him, "<i>You hypocrite! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of</i></p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْلِيزِ الطَّاهِرِ (17-10:13)</p> <p>في ذلك الزمان، كان يسوع يعلم في أحد المجامع يوم السبت. وإذا بامرأة بها روح مرض منذ ثماني عشرة سنة، وكانت منحنية لا تستطيع أن تنتصب البتة. فلما رآها يسوع، دعاها وقال لها: إنك مطلقه من مرضك. ووضع يديه عليها، وفي الحال استقامت، ومجدت الله. فأجاب رئيس المجمع، وهو مغتاظ لإبراء يسوع في السبت، وقال للمجمع: هي سنة أيام ينبغي العمل فيها. ففيها تأتون وتستشفون، لا في يوم السبت. فأجاب الرب وقال: يا مرائي! أليس كل واحد منكم يحل ثوره أو حماره في السبت من المذود وينطلق به فيسقيه؟ وهذه، وهي ابنة إبراهيم التي ربطها الشيطان منذ</p>

<p><i>Abraham, whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” As Jesus said this, all His adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by Him.</i></p>	<p>ثَمَانِي عَشْرَةَ سَنَةً، أَمَا كَانَ يَنْبَغِي أَنْ تُطْلَقَ مِنْ هَذَا الرِّبَاطِ يَوْمَ السَّبْتِ؟ وَلَمَّا قَالَ هَذَا، خَزِيَ كُلُّ مَنْ كَانَ يَقَاوِمُهُ، وَفَرِحَ الْجَمْعُ بِجَمِيعِ الْأُمُورِ الْمَجِيدَةِ الَّتِي كَانَتْ تَصْدُرُ مِنْهُ.</p>
<p>KOINONIKON (COMMUNION HYMN) FOR THE LORD’S DAY كينونيكون للعبيد</p>	
<p><i>(Refrain)</i> Praise the Lord from the heavens. Praise Him in the highest. <i>(Verse)</i> Praise Him, all His angels; praise Him, all His hosts! <i>(Refrain)</i> <i>(Verse)</i> Praise Him, sun and moon; praise Him, all you shining stars! <i>(Refrain)</i> <i>(Verse)</i> Praise Him, you highest heavens, and you waters above the heavens! <i>(Refrain)</i> 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>	