

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 28, 2024	
TONE 4 / 5TH EOTHINON (MATIN'S GOSPEL)	
PROCHORUS, NICANOR, TIMON AND PARMENAS, DEACONS AND APOSTLES OF THE SEVENTY	
RESURRECTIONAL APOLYTIKION IN TONE FOUR	أبوليتيكيون القيامة باللحن الرابع
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.	<p>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<ul style="list-style-type: none"> • 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: 	
RESURRECTIONAL APOLYTIKION IN TONE FOUR	أبوليتيكيون القيامة باللحن الثامن
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.	<p>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
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.	<p>بَمَا أَنْكَ لِلْمَأْسُورِينَ مَحْرَرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَاغِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوَرِحْيُوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN	القنடاق لتجلي ربنا يسوع المسيح باللحن السابع
Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.	<p>تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهَدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يَعَايِنُوكَ مَضْلُوبًا، يَقْطِنُوا أَنَّ الْأَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيَكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.</p>
EPISTLE for the 5th Sunday after Pentecost	الرسالة الأحد الخامس بعد العنصرة
<p><i>O Lord, how magnificent are Your works. (Psalm 103:24)</i> <i>You have made all things in wisdom. (Psalm 103:1)</i></p> <p>The Reading is from St. Paul's Letter to the Romans (10:1-10)</p> <p>Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness</p>	<p>مَا أَعْظَمَ أَعْمَالُكَ يَا رَبِّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبِّ.</p> <p>فَضَّلَ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَةِ (10-1:10)</p> <p>يَا إِخْوَةَ، إِنَّ مَسَرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ هِيَ لِلْخَلَاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ غَيْرَةَ اللَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ،</p>

<p>based on faith says, "Do not say in your heart, 'Who will ascend into heaven?' that is, to bring Christ down) or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead). But what does it say? The Word is near you, on your lips and in your heart (that is, the Word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.</p> <p>Priest: Peace be to you reader.</p> <p>Reader: And to your spirit.</p> <p>(Refrain) Alleluia, Alleluia, Alleluia.</p> <p>verse: Draw your bow and prosper and reign, for the cause of truth and meekness and righteousness. (Psalm 44:4)</p> <p>(Refrain) Alleluia, Alleluia, Alleluia.</p> <p>verse: You have loved righteousness and hated wickedness. (Psalm 44:7)</p> <p>(Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>وَيَطْلُبُونَ أَنْ يُثْبِتُوا بَرَّ أَنْفُسِهِمْ، لَمْ يَخْضَعُوا لِيَرِّ اللَّه. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبُرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبُرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَضَعُدُ إِلَى السَّمَاءِ؟» أَيْ لِيُخَدِّرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيَضَعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَادَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي تَكْرُرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبَرِّ، وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.</p>
<p>GOSPEL for the 5th Sunday of Matthew</p>	<p>الإِنْجِيلُ لِلأَحَدِ الخَامِسِ مِنْ مَتَّى</p>
<p>The reading is from the Holy Gospel according to St. Matthew (8:28-9:1)</p> <p>At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city</p>	<p>فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ (1:9-28:8)</p> <p>في ذلكَ الزمانِ، لما أتى يسوعُ إلى كورةِ الجرجسيينِ استقبلَهُ مَجْنُونانِ خارجانِ مِنَ القُبُورِ، شَرَسانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصاحا قائلينِ: "ما لنا ولك يا يسوعُ ابنَ اللهِ؟ أَجِئْتَ إلينا ههنا قَبْلَ الزَّمانِ لَتُعَذِّبَنا؟" وكانَ بَعِيداً مِنْهُمُ قِطْعِ خَنازيرَ كَثيرةٍ تَرعى. فَأَحَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قائلينِ: "إِنْ كُنْتَ تُخْرِجُنا، فَأُذِنْ لَنا أَنْ نَذْهَبَ إلى قِطْعِ الخَنازيرِ." فقالَ لَهُمُ: "اذْهَبوا." فَخَرَجُوا وَذَهَبُوا إلى قِطْعِ الخَنازيرِ. فإذا بِالقِطْعِ كُلِّهِ قَدْ وَثَبَ عَنِ الجُرْفِ إلى البَحْرِ وماتَ في المِياهِ. أمَّا الرُّعاةُ فَهَرَبُوا وَمَضَوْا إلى المَدِينَةِ، وأخْبَرُوا بِكُلِّ شَيْءٍ وبِأَمْرِ المَجْنونينِ. فَخَرَجَتِ المَدِينَةُ كُلُّها لِلقائِمِ يَسوعَ. ولَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنِ تَحومِهِمْ. فَدَخَلَ السَّفِينَةَ واجْتَازَ وأتى إلى مَدِينَتِهِ.</p>
<p>KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY</p>	<p>كينونيكون للعيد</p>
<p>(Refrain) Praise the Lord from the heavens. Praise Him in the highest.</p> <p>(Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain)</p>	<p>سبحوا الرب من السماوات، سبحوه في الأعالي.</p> <p>سبحوه يا جميع ملائكته، سبحوه يا كل جنوده.</p> <p>سبحيه أيتها الشمس والقمر، سبحيه يا جميع كواكب</p>

<p>(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>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>	