

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 28, 2024
TONE 4 / EOTHINON 5; FIFTH SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF MATTHEW**

PROCHORUS, NICANOR, TIMON AND PARMENAS, DEACONS AND APOSTLES OF THE SEVENTY

- *During the Little Entrance, chant the 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 these hymns in the following order:*

**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.

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

- *Now sing the apolytikion of the patron saint or feast of the temple.*

**KONTAKION OF THE
TRANSFIGURATION IN TONE SEVEN**

القنطاق 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.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا
وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ
مَضْلُوبًا، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ،
وَيُكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

**THE EPISTLE
(For the Fifth Sunday after Pentecost)**

الرسالة (الأحد الخامس بعد العنصرة)

*How great are Thy works, O Lord!
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

**The Reading from the Epistle of St. Paul to
the Romans. (10:1-10)**

Brethren, my heart's desire and prayer to God for Israel is that it 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

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.
بَارِكِي يَا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى
أَهْلِ رُومِيَّةِ. (١٠:١-١٠)

يَا إِخْوَةَ، إِنَّ مَسْرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ
إِسْرَائِيلَ هِيَ لِلْخَلَّاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ
غَيْرَةَ لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا
يَجْهَلُونَ بَرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يُثَبِّتُوا بَرَّ أَنْفُسِهِمْ، لَمْ
يَخْضَعُوا لِبَرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبُرِّ

الذي بالتَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي تَكْرُرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمَنُ بِهِ لِلْبِرِّ، وَالْفَمَ يُعْتَرَفُ بِهِ لِلْخَلَاصِ.

practices the righteousness which is based on the law shall live by it. But the righteousness 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.

THE GOSPEL
(For the Fifth Sunday of Matthew)

الإنجيل (للأحد الخامس من متى)

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ. (١:٩-٢٨:٨)

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.

في ذلكَ الزمانِ، لَمَّا أتى يَسُوعُ إلى كورَةِ الْجِرْجِسيينِ اسْتَقْبَلَهُ مَجْنُونانِ خَارِجانِ مِنَ الْقُبُورِ، شَرِسانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلِينَ: "ما لنا ولكَ يا يَسُوعُ ابنَ اللهِ؟ أَجِئْتَ إلى ههنا قَبْلَ الزَّمانِ لِنُعَذِّبَنا؟" وَكانَ بَعِيداً مِنْهُمُ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرعى. فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجُنا، فَأُذِّنْ لنا أَنْ نَذْهَبَ إلى قَطِيعِ الخَنَازيرِ." فَقَالَ لَهُمُ: "اذهبوا." فَخَرَجُوا وَذَهَبُوا إلى قَطِيعِ الخَنَازيرِ. فإذا بِالْقَطِيعِ كُلِّهِ قَدْ وَثَبَ عَنِ الْجُرْفِ إلى البَحْرِ وماتَ في المِياهِ. أمَّا الرُّعاهُ فَهَرَبُوا وَمَضُوا إلى المَدِينَةِ، وأخْبَرُوا بِكُلِّ شَيْءٍ وَبِأَمْرِ المَجْنُونِينَ. فَخَرَجَتِ المَدِينَةُ كُلُّها لِلِقائِ يَسُوعَ. ولَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تُحُومِهِمْ. فَدَخَلَ السَّفِينَةَ واجْتَازَ وأتى إلى مَدِينَتِهِ.

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

THE DISMISSAL	الختم
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas of the Seventy, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبَطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسَيْنِ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ، وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِي؛ وَالْقَدِيسَيْنِ الرَّسُلِ الشَّمَامِسَةِ بَرُوخُورُوسِ وَنِيكَانُورِ وَتِيْمُونِ وَبَرْمِينَاسِ الَّذِينَ مِنْ السَّبْعِينَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسَيْنِ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	