Divine Liturgy Variables on Sunday, November 08, 2026
Tone 6 / Eothinon 1
The Synaxis of the Archangels Michael, Gabriel, Raphael and all the bodiless powers of Heaven & Seventh Sunday of Luke

- *During the little entrance, chant the resurrectional apolytikion. The eisodikon (entrance hymn) is "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 SIX	**أبوليتيكيون القيامة باللحنِ السادِس**
Angelic Powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.	إنَّ القُوّاتِ المَلائكِيَّـةَ ظَهَروا على قَبْرِكَ الْمُوَقَّر، والحُرّاسَ صـاروا كالأموات، ومَرْيَمَ وَقَفَتْ عِنْدَ القَبْرِ طالِبَةً جَسَـدَكَ الطاهِر، فَسَـبَيْتَ الجَحيمَ ولَمْ تُجَرَّبْ مِنْها، وصـــادَفْتَ البتولَ مانِحاً الحياة. فيا مَنْ قامَ مِنْ بينِ الأمواتِ، يا ربُّ المَجْدُ لَك.
APOLYTIKION OF THE ARCHANGELS IN TONE FOUR (***Thou Who wast raised up***)	**أبوليتيكيون رؤَساءِ المَلائكة باللحنِ الرابِع (**يا مَنْ رُفِعْتَ**)**
Supreme Commanders of the Hosts of the Heavens, * we, the unworthy, importune and beseech you * that by your supplications ye encircle us * in the shelter of the wings * of your immaterial glory; * guarding us who now fall down * and cry to you with fervor: * Deliver us from dangers of all kinds, * as the great marshals of the heavenly hosts on high.	أيُّها المُتَقَدِّمونَ على الجُنْدِ السَّماويّين، نَتَوَسَّلُ إليكُمْ نَحْنُ غيرَ المُسْتَحِقّين، حَتَّى إنَّكُمْ بِطَلِباتِكُمْ تَكْتَنِفونَنا بِظِلِّ أجْنِحَةِ مَجْدِكُمُ اللاهَيولي، حافِظينَ إيّانا نَحْنُ الجـاثينَ والصـــارِخينَ بِغَيْرِ فُتورٍ: أنْقِـذونـا مِنَ الشَّدائِدِ، بِما أنَّكُمْ رُؤَساءُ مَراتِبِ القُوّاتِ العُلْوِيَّة.

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

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR (*****Thou Who wast raised up*****)	**قِنداق عيدِ دُخولِ السيّدة باللحنِ الرابع (**يا مَنْ رُفِعْتَ**)**
The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.	اليَوْمَ الهَيْكَلُ الذي لِلْمُخَلَّص، الكُلِّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيل، وَهِيَ الكَنْزُ الطَّاهِرُ لِمَجْدِ الإلـه، إذْ تَـدْخُـلُ بَيْـتَ الرَّبِّ، تُـدْخِـلُ نِعْمَـةَ الرُّوحِ الإلَهِيِّ مَعها. فَلْتُســبِّحْها مَلائِكَةُ الله، لأَنَّها المِظَلَّةُ السَّماوِيَّة.

THE EPISTLE (For the Archangels)	الرسالة (لرُؤساءِ المَلائِكة)
He makes His angels spirits, *and His ministers flames of fire.* *Bless the Lord, O my soul.* **The reading from the Epistle of St. Paul to the Hebrews. (2:2-10)** Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering.	*الصانِعُ ملائكَتَهُ أَرْواحاً وخُدَّامَهُ لَهيبَ نارٍ.* *بارِكِي يا نَفْسِي الرَّبَّ.* **فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى العِبْرانِيين. (٢:٢-١٠)** يا إِخْوَةُ، إِنْ كانَتِ الكَلِمَةُ التي نُطِقَ بِها على أَلسِنَةِ مَلائِكَةٍ قَدْ ثَبَتَتْ وَكُلَّ تَعَدٍّ ومَعْصِيَةٍ نالَ جَزاءً عَدْلاً، فَكَيْفَ نُفْلِتُ نَحْنُ إِنْ أَهْمَلْنا خَلاصاً عَظيماً كَهَذا؟ قَدِ ابْتَدَأَ النُّطْقُ بِهِ على لِسانِ الرَّبّ، ثُمَّ ثَبَّتَهُ لَنا الذينَ سَمِعوهُ. وشَهِدَ بِهِ اللهُ بِآياتٍ، وعَجائِبَ، وقُوّاتٍ مُتَنَوِّعَةٍ، وتَوْزيعاتِ الرُّوحِ القُدُسِ على حَسَبِ مَشيئَتِهِ. فَإِنَّهُ لَمْ يُخْضِعْ لِلْمَلائِكَةِ المَسْكونَةَ الآتِيَةَ التي كَلامُنا فيها. لَكِنْ شَهِدَ واحِدٌ في مَوْضِعٍ قائِلاً: "ما الإِنْسانُ حَتَّى تَذْكُرَهُ، أَوِ ابْنُ الإِنْسانِ حَتَّى تَفْتَقِدَهُ؟ نَقَّصْتَهُ عَنِ المَلائِكَةِ قَليلاً؛ بِالمَجْدِ والكَرامَةِ كَلَّلْتَهُ، وأَقَمْتَهُ على أَعْمالِ يَدَيْك. أَخْضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ." فَفي إِخْضاعِهِ لَهُ كُلَّ شَيْءٍ، لَمْ يَتْرُكْ شَيْئاً غَيْرَ خاضِعٍ لهُ. إِلاَّ أَنَّا الآنَ لَسْنا نَرَى بَعْدُ كُلَّ شَيْءٍ مُخْضَعاً لَهُ. وإِنَّما نَرَى الذي نُقِصَ عَنِ المَلائِكَةِ قَليلاً، يَسوعَ، مُكَلَّلاً بالمَجْدِ والكَرامَةِ لِأَجْلِ أَلَمِ المَوْتِ، لِكَيْ يَذوقَ المَوْتَ بِنِعْمَةِ اللهِ مِنْ أَجْلِ الجَميع. لأَنَّهُ لاقَ بالذي كُلُّ شَيْءٍ لِأَجْلِهِ وكُلُّ شَيْءٍ بِهِ، وَقَدْ أَوْرَدَ إِلى المَجْدِ أَبْناءً كَثيرينَ، أَنْ يَجْعَلَ رَئيسَ خَلاصِهِمْ بِالآلامِ كامِلاً.
THE GOSPEL **(For the Seventh Sunday of Luke)**	**الإنجيل (للأَحَدِ السابِعِ منْ لوقا)**
The reading from the holy Gospel according to St. Luke. (8:41-56) At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about	**فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإِنْجيلِيِّ البَشيرِ والتِلْميذِ الطاهِر. (٨:٤١-٥٦)** في ذَلِكَ الزَّمانِ، دَنا إلى يَسوعَ إِنْسانٌ اسْمُهُ يايِرُسَ، وهُوَ رَئيسٌ لِلْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسوعَ، وطَلَبَ

twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, “Who was it that touched Me?” When all denied it, Peter said, “Master, the multitudes surround Thee and press upon Thee! And Thou sayest, ‘Who touched Me?’” But Jesus said, “Someone touched Me; for I perceive that power has gone forth from Me.” And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, “Daughter, your faith has made you well; go in peace.” While Jesus was still speaking, a man from the ruler’s house came and said, “Your daughter is dead; do not trouble the Teacher any more.” But Jesus on hearing this answered him, “Do not fear; only believe, and she shall be well.” And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, “Do not weep; for she is not dead but sleeping.” And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, “Child, arise.” And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.	إِلَيْهِ أَنْ يَدْخُلَ إِلى بَيْتِهِ، لأَنَّ لَهُ ابْنَةً وَحيدَةً لَها نَحْوَ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ على المَوْتِ. وبيْنَمَا هُوَ مُنْطَلِقٌ، كانَ الجُموعُ يزْحَمُونَهُ. وإِنَّ امْرأَةً بِهَا نَزْفُ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وكانَتْ قَدْ أَنفَقَتْ مَعيشَتَها كُلَّها على الأَطِبَّاءِ ولَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشفِيَها. دَنَتْ مِنْ خَلْفِهِ وَمَسَّتْ هُدْبَ ثَوْبِهِ، وللْوَقْتِ وَقَفَ نَزْفُ دَمِها. فقالَ يَسوعُ: "مَنْ لَمَسَني؟" وإِذْ أَنْكَرَ جَميعُهُم، قالَ بُطْرُسُ والذينَ مَعَهُ: "يا مُعَلِّمُ، إِنَّ الجُموعَ يُضايِقونَكَ ويَزحَمُونَكَ، وتَقولُ، مَن لَمَسَني؟" فقالَ يَسوعُ: إِنَّهُ قَدْ لَمَسَني واحِدٌ. لأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي." فَلَمَّا رَأَتِ المَرْأَةُ أَنَّها لَمْ تَخْفَ، جاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وأَخبَرَتْ أَمامَ كُلِّ الشَعْبِ لأَيَّةِ عِلَّةٍ لَمَسَتْهُ، وَكيْفَ بَرِئَتْ لِلْوَقْتِ. فقالَ لَهَا: "ثِقِي يا ابْنَةُ. إِيمانُكِ أَبْرَأَكِ، فاذْهَبي بِسَلامٍ." وفيما هُوَ يَتَكَلَّمُ، جاءَ واحِدٌ مِنْ ذَوِي رَئيسِ المَجْمعِ وقالَ لَهُ: "إِنَّ ابنَتَكَ قَدْ ماتَتْ، فلا تُتْعِبِ الْمُعَلِّم." فَسَمِعَ يسوعُ، فأَجابَهُ قائِلاً: "لا تَخَفْ. آمِنْ فَقَطْ فَتَبْرَأَ هِيَ." وَلَمَّا دَخَلَ البَيْتَ، لَمْ يَدَعْ أَحَداً يَدْخُلُ إِلاّ بُطْرُسَ، وَيَعْقوبَ، ويُوحَنَّا وأَبَا الصَبِيَّةِ وأُمَّهَا. وكانَ الجَميعُ يَبْكُونَ ويَلْطِمُونَ عَلَيْهَا. فقالَ لَهُمْ: "لا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ ولكِنَّها نائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بأَنَّها قَدْ ماتَتْ. فأَمْسَكَ بِيَدِها ونادَى قائلاً: "يا صَبِيَّةُ قُومِي." فَرَجَعَتْ رُوحُها وقامَتْ في الحالِ. فأَمَرَ أَنْ تُعْطَى لِتأْكُلَ. فَدَهِشَ أَبَوَاها، فأَوْصاهُمَا أَنْ لا يَقولا لأَحَدٍ ما جَرَى.
• *The Divine Liturgy of St. John Chrysostom continues as usual. The only remaining variable is the koinonikon.*	
KOINONIKON (COMMUNION HYMN) FOR THE ARCHANGELS IN TONE EIGHT	**كينونيكون لرُؤَساءِ المَلائكة باللحنِ الثامِن**
He maketh His angels spirits, and His ministers a flame of fire. Alleluia.	الصانِعُ ملائكَتَهُ أرواحاً وخُدَّامَهُ لَهيبَ نار. هَللويا.

THE DISMISSAL	الخَتم
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 archangels Michael, Gabriel, Raphael and all the honorable bodiless powers of heaven, whose memory we now celebrate; 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; of N. (*patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints, have mercy on us and save us, forasmuch as he is good and loveth mankind.	**الكاهن:** أيُّها المَسيحُ إلهُنا الحَقيقي، بِشَفاعاتِ أُمِّكَ الكُلِّيَّةِ الطَهارَةِ والبَريئَةِ مِنْ كُلِّ عَيْبٍ؛ وبقُدْرةِ الصَليبِ الكَريمِ المُحْيي؛ وبِطِلْباتِ رُؤَساءِ المَلائِكَةِ ميخائيل، جِبرائيل، روفائيل، والقُوّاتِ السَّماوِيَّةِ المُكَرَّمَةِ العادِمَةِ الأجْسادِ، الذينَ نُقيمُ تَذْكارَهُمُ اليَوْمَ؛ والنَبِيِّ الكَريمِ السابِقِ المَجيدِ يوحَنّا المَعْمَدان؛ والقديسِّينَ المُشَرَّفينَ الرُسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا الجَلِيلِ فِي الْقِدِّيسِينَ يُوحَنَّا الْذَهَبِيُّ الْفَمْ رَئيسِ أساقِفَةِ الْقسطنطينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَريفَة، والقِدّيسينَ المَجيدينَ الشُهَداءِ المُتَأَلِّقينَ بالظَفَرِ؛ وآبائِنا الأبْرارِ المُتَوَشِّحينَ بالله؛ *والقدّيسِ (فُلان) شَفِيعِ وَحامي هَذِهِ الرَّعِيَّةِ المُقَدَّسة*، والقِدّيسَيْنِ الصِدّيقَيْنِ يُواكيمَ وحَنَّةَ جَدَّي المَسيحِ الإلَه، وجَميعِ قِدّيسيكَ، إرْحَمنا وخَلِّصْنا بِما أنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.	**الكاهن:** بِصَلَواتِ آبائِنا القِدّيسينَ، أيُّها الرَّبُّ يَسوعُ المَسيحُ إلهُنا، ارْحَمْنا وخَلِّصْنا.
Choir: Amen.	**الجوق:** آمين.

These texts have been prepared by ***the Department of Liturgics of the Antiochian Archdiocese***

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