

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 10, 2024
TONE 3 / EOTHINON 9; TWENTIETH SUNDAY AFTER PENTECOST
& EIGHTH SUNDAY OF LUKE

APOSTLES OLYMPAS, RODION, SOSIPATER, TERTIOS, ERASTOS AND QUARTOS OF THE SEVENTY;
 GREAT-MARTYR ORESTES OF CAPPADOCIA

- *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:*

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE THREE</p>	<p align="center">أبوليتيكيون القيامة باللحن الثالث</p>
<p>Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.</p>	<p>لِنَفْرَحِ السَّمَاوِيَّاتِ وَنَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
<p align="center">KONTAKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR <i>(**Thou Who wast raised up**)</i></p>	<p align="center">قِنْدَاقٍ لِعِيدِ دُخُولِ السَّيِّدَةِ بِاللْحَنِ الرَّابِعِ</p>
<p>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.</p>	<p>الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمَخْلُصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِذْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ الْإِلَهِ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسْبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّةُ.</p>
<p align="center">THE EPISTLE (For the Twentieth Sunday after Pentecost)</p>	<p align="center">الرسالة (للاحد العشرين بعد العنصرة)</p>
<p><i>O chant unto our God, chant ye.</i> <i>Clap your hands, all ye nations.</i> The Reading from the Epistle of St. Paul to the Galatians. (1:11-19) Brethren, I would have you know that the Gospel which was preached by me is not man’s gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among</p>	<p>رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَمِ صَقِّقُوا بِالْأَيْدِي. فَضَلَّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. يَا إِخْوَةَ، أُعَلِّمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ. لِأَنِّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ أَضْطَهْدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَدْمَرْتُهَا. وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ</p>

my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

على كثيرين من أتربي في جنسي، بكوني أوفر منهم غيرة على تقاليد آبائي. فلما ارتضى الله، الذي أفرزني من جوف أمي ودعاني بنعمته. أن يعلن ابنه في لأبشر به بين الأمم، لساعتي لم أضغ إلى لحم ودم. ولا صعدت إلى أورشليم إلى الرسل الذين قبلي، بل انطلقت إلى ديار العرب، وبعد ذلك رجعت إلى دمشق. ثم إنني بعد ثلاث سنين، صعدت إلى أورشليم لأزور بطرس، فأقمت عنده خمسة عشر يوماً. ولم أر غيره من الرسل سوى يعقوب أخي الرب.

THE GOSPEL
(For the Eighth Sunday of Luke)

الإنجيل (لأحد الثامن من لوقا)

The Reading from the Holy Gospel according to St. Luke. (10:25-37)

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, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his

**فصل شريف من بشارة القديس لوقا الإنجيلي
البشير والتلميذ الطاهر.**

في ذلك الزمان، دنا إلى يسوع ناموسي وقال، مجرباً له: يا معلم، ماذا أعمل لأرث الحياة الأبدية. فقال له: ماذا كتبت في الناموس؟ كيف تقرأ؟ فأجاب وقال: أحب الرب إلهك من كل قلبك، ومن كل نفسك، ومن كل قدرتك، ومن كل ذهنك، وقربك كنفسك. فقال له: بالصواب أجبت. إعمل ذلك فتحياً. فأراد أن يزكي نفسه فقال لیسوع: ومن قريبي؟ فعاد يسوع وقال: كان إنسانٌ مُنحدرًا من أورشليم إلى أريحا، فوقع بين أضوص. فعروه وجرحوه وتركوه بين حي وميت. فاتفق أن كاهناً كان مُنحدرًا في ذلك الطريق، فأبصره وجاز من أمامه. وكذلك لاوي، وأتى إلى المكان، فأبصره وجاز من أمامه. ثم إن سامرياً مسافراً مر به، فلما رآه تحنن. فدنا إليه وضمد جراحاته، وصب عليها زيتاً وخمراً، وحمله على دابته، وأتى به إلى فندق،

<p>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>وَاعْتَنَى بِأَمْرِهِ. وَفِي الْعَدِ، فِيمَا هُوَ خَارِجٌ، أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ: اعْتَنِ بِأَمْرِهِ، وَمَهْمَا تَتَفَقَّ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ لَكَ عِنْدَ عَوْدَتِي. فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحْسَبُ صَارَ قَرِيباً لِلَّذِي وَقَعَ بَيْنَ اللَّصُوصِ؟ قَالَ: الَّذِي صَنَعَ إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعُ: امْضِ فَاصْنَعْ أَنْتَ أَيْضاً كَذَلِكَ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<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 Apostles Olympas, Rodion, Sosipater, Tertios, Erastos and Quartos of the Seventy; and Great-martyr Orestes of Cappadocia, 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 أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحْنَا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرَفَيْنِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِينَ الرَّسُلِ الْمَجِيدِينَ أَوْلِيْمْبَاسَ، رُودِيُوسَ، سوسِيبَاتْرُوسَ، تَرْتِيُوسَ، إِرَاسْتُسَ، وَكُوَارْتُوسَ الَّذِينَ مِنْ الرَّسُلِ السَّبْعِينَ؛ وَالْعَظِيمِ فِي الشُّهَدَاءِ أُوْرِسْتُوسَ الْكَبَادُوكِيِّ؛ الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>

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

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