Divine Liturgy Variables on Sunday, November 15, 2026
Tone 7 / Eothinon 2; Twenty-fourth Sunday after Pentecost & Eighth Sunday of Luke
Martyrs Guria, Shamuna and Habib the Deacon of Edessa
Thomas the New, patriarch of Constantinople; Venerable Paisios Velichkovsky

- *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 SEVEN	**أبوليتيكيون القيامة باللحنِ السابِع**
Thou didst abolish death by Thy Cross; Thou didst open Paradise to the thief; Thou didst transform the myrrh-bearers' lamentation, and didst bid Thine Apostles to preach that Thou art risen, O Christ God, granting great mercy to the world.	حَطَمْتَ بِصَـــليبِكَ المَوْتَ، وفَتَحْتَ لِلِّصِّ الفِرْدَوْس، وَحَوَّلْتَ نَوْحَ حامِلاتِ الطِّيب، وأمَرْتَ رُسُـــلَكَ أنْ يَكْرِزوا، بأنَّكَ قَدْ قُمْتَ أيُّها المَســـيحُ الإله، مانِحاً العالَمَ الرَّحْمَةَ العُظْمى.
APOLYTIKION FOR SS. GURIA, SHAMUNA AND HABIB IN TONE FIVE	**أبوليتيكيون لِلقدّيسين غوريا وسامونا وحَبيب باللحنِ الخامِس**
Since Thou hast given us the miracles of Thy holy Martyrs Guria, Shamuna and Habib as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou art good and the Lover of mankind.	عَجائِبُ قِدّيسيكَ الشُّهداءِ غوريا وسامونا وحَبيب، إذْ قَدْ مَنَحْتَنَا إيَّاها ســوراً لا يُحارَبُ، أيُّها المَســيحُ الإله، فَبِتَوَسُّـــلاتِهِمْ شَـــتِّتْ مَشـــوراتِ الأُمَم، وأيِّدْ صوالِجَةَ المَمْلَكَة، بِما أنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر.

- *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 عيد دُخول 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 الجَزيلِ، وَهِيَ الكَنْزُ الطَّاهِرُ لِمَجْدِ الإلـه، إذْ تَـدْخُـلُ بَيْـتَ الرَّبِّ، تُـدْخِـلُ نِعْمَـةَ الرُّوحِ الإلَهِيِّ مَعها. فَلْتُسَـــبِّحْها مَلائِكَةُ الله، لأنَّها المِظَلَّةُ السَّماوِيَّة.

THE EPISTLE (For the Twenty-fourth Sunday after Pentecost)	الرسالة (للأحَدِ الرابِعِ والعِشرين بعدَ العَنصرة)
The Lord will give strength to His people. Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory. **The reading from the Epistle of St. Paul to the Ephesians. (2:14-22)** Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.	*الرَّبُّ يُعْطي قُوَّةً لِشَعْبِهِ.* *قَدِّمُوا للرَّبِّ يا أَبْناءَ اللهِ.* **فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى أفَسُس. (٢:١٤-٢٢)** يا إخْوَةُ، إنَّ المَسيحَ هُوَ سَلامُنَا، هُوَ جَعَلَ الإثْنَيْنِ واحِداً، وَنَقَضَ في جَسَدِهِ حائِطَ السِياجِ الحاجِزَ، أي العَداوَة. وأَبْطَلَ ناموسَ الوَصايا في فرائِضِهِ، لِيَخْلُقَ الإثْنَيْنِ في نَفْسِهِ إنساناً واحِداً جَديداً بإجْرائِهِ السَّلام. ويُصالِحَ كِلَيْهِما في جَسَدٍ واحِدٍ مَعَ اللهِ في الصليبِ، بِقَتْلِهِ العَداوَةَ في نَفْسِهِ. فَجاءَ وبَشَّرَكُمْ بِالسَلامِ، البَعيدينَ مِنْكُمْ وَالقَريبين. لأنَّ بِهِ لَنَا كِلَيْنَا التَوَصُّلَ إلى الآبِ في روحٍ واحِدٍ. فَلَسْتُمْ غُرَباءَ بَعْدُ ونُزَلاءَ، بَلْ مُواطِنو القِدّيسينَ وأَهْلُ بَيْتِ الله. وَقدْ بُنِيتُمْ على أَساسِ الرُسُلِ، والأَنْبياءِ، وحَجَرُ الزاوِيَةِ هُوَ يسوعُ المَسيحُ نَفْسُهُ الذي بِهِ يُنْسَّقُ البُنْيانُ كُلُّهُ، فَيَنْمُو هَيْكَلاً مُقَدَّساً في الرَّبِّ، وفيهِ أنْتُمْ أيْضاً تُبْنَوْنَ مَعاً مَسْكَناً للهِ في الروح.
THE GOSPEL (For the Eighth Sunday of Luke)	**الإنجيل (للأحدِ الثامِنِ منْ 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	**فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيِّ البَشيرِ والتلْميذِ الطاهِر. (١٠:٢٥-٣٧)** في ذلكَ الزمانِ، دَنا إلى يَسوعَ ناموسِيٌّ وقالَ، مُجرِّباً لهُ: يا مُعَلِّمُ، ماذا أَعْمَلُ لأرِثَ الحَياةَ الأبَدِيَّة. فقالَ لهُ: ماذا كُتِبَ في النَّامُوسِ؟ كَيفَ تَقرأُ؟ فأجابَ وقالَ: أَحْبِبِ الرَّبَّ إلهَكَ مِنْ كُلِّ قَلْبِكَ، ومِنْ كُلِّ نَفْسِكَ، ومِنْ كُلِّ قُدرَتِكَ، ومنْ كُلِّ ذِهْنِكَ، وقَريبَكَ كَنَفْسِكَ. فقالَ لهُ: بالصَوابِ أجَبْتَ. إعْمَلْ ذَلِكَ فَتَحْيا. فأرادَ أنْ يُزَكِّيَ نَفسَهُ فقالَ لِيَسوعَ: ومَنْ

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 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."	قَريبي؟ فَعادَ يَسوعُ وقالَ: كانَ إنسانٌ مُنْحَدِراً مِنْ أورَشَليمَ إلى أريحا، فوَقَعَ بَيْنَ لُصوصٍ. فَعَرَّوهُ وجَرَّحوهُ وتَرَكوهُ بيْنَ حَيٍّ ومَيِّتٍ. فَاتَّفَقَ أنَّ كاهِناً كانَ مُنحَدِراً في ذلكَ الطَّريقِ، فَأَبْصَرَهُ وجَازَ مِنْ أمامِهِ. وكذلكَ لاويٌّ، وأتى إلى المكانِ، فأبْصَرَهُ وجَازَ مِنْ أمامِهِ. ثُمَّ إنَّ سامِرِيّاً مُسافِراً مَرَّ بِهِ، فلَمَّا رآهُ تَحَنَّنَ. فَدنا إلَيْهِ وضَمَّدَ جِراحاتِهِ، وصَبَّ عَلَيْها زَيْتاً وخَمراً، وحَمَلَهُ على دابَّتِهِ، وأتى بِهِ إلى فُنْدُقٍ، واعْتَنى بِأَمْرِهِ. وفي الغَدِ، فيما هُوَ خارِجٌ، أخرَجَ دينارَيْنِ وأعْطاهُما لِصاحِبِ الفُنْدُقِ وقالَ لهُ: اعْتَنِ بِأَمرِهِ، ومَهْما تُنْفِقْ فَوْقَ هَذا فَأَنا أدْفَعُهُ لكَ عندَ عَوْدَتي. فَأيُّ هؤلاءِ الثلاثَةِ تَحْسَبُ صارَ قَريباً لِلَّذي وقَعَ بَيْنَ اللصُوصِ؟ قالَ: الذي صنَعَ إلَيْهِ الرَحْمَة. فقالَ لهُ يسوعُ: امْضِ فَاصْنَعْ أنْتَ أيْضاً كذلِك.
• *The Divine Liturgy of St. John Chrysostom continues as usual.*	
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 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; of Saint N. (*patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; **of the holy Martyrs and Confessors Guria, Shamuna and Habib the Deacon of Edessa,** whose memory we celebrate; and of all the saints, have mercy on us and save us,	**الكاهن:** أيُها المَسيحُ إلهُنا الحَقيقي، يا مَنْ قامَ مِن بينِ الأمواتِ لأجلِ خلاصِنا، بِشَفاعاتِ أُمِّكَ القِدّيسةِ الكُلِّيَّةِ الطهارةِ والبَريئةِ مِنْ كُلِّ عيبٍ؛ وبقُدْرةِ الصَّليبِ الكَريمِ المُحْيي؛ وبِطِلباتِ القُوّاتِ السَماوِيَّةِ المُكَرَّمَةِ العادِمةِ الأجْسادِ؛ والنبيِّ الكَريمِ السَّابِقِ المَجيدِ يوحَنَّا المَعْمَدان؛ والقديسّينَ المُشَرَّفينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا الجَلِيلِ فِي الْقِدِّيسِينَ يُوحَنَّا الْذَهَبِيِّ الْفَمِ رَئيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَريفَة؛ والقِدّيسينَ المَجيدينَ الشُّهَداءِ المُتألِقينَ بالظَفَرِ؛ والقِدّيسِ(ـةِ) (فُلان، فُلانة) شَفِيْعِ(ـةِ) وَحامي(ـةِ) هَذِهِ الرَّعِيَّةِ المُقَدَّسة؛ والقِدّيسَيْنِ الصدّيقَيْنَ يُواكيمَ وحَنَّةَ جَدَّي المَسيحِ الإله؛ **والشُهَداءِ القديسينَ غوريا وساموناوحَبيب شَمَّاسِ الرَها**، الذينَ نُقيمُ

forasmuch as he is good and loveth mankind.	تَذْكارَهُمُ اليَوْمَ، وجَميعِ قِدّيسيكَ، ارْحَمنا 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***
Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, *The Triodion-Holy Week*, and *The Psalter of the Seventy*, 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.