

**DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 17, 2021**  
**TONE 8 / EOTHINON 6**  
**SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL**  
**& FOURTH SUNDAY OF LUKE**

PROPHET HOSEA; VENERABLE-MARTYR ANDREW OF CRETE

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

**Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**

الشماس: مِنْ أَجْلِ المَثْرُوبُولِيَّتِ بُوئْسَ والمَطْرَانِ  
يُوحَنَّا وَفَكَ أُسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

- *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 the apolytikia in the following order:*

**RESURRECTIONAL APOLYTIKION IN TONE EIGHT**

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ العُلُوِّ يَا مُتَحَنِّنًا، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ  
الْأَيَّامِ، لِكَيْ تُعْتَقِنَا مِنَ الآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا،  
يَا رَبُّ المَجْدُ لَكَ.

**APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT**

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا المَسِيحُ إِلَهِنَا الفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ  
آبَاءَنَا القِدِّيسِينَ عَلَى الأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ  
هَدَيْتَنَا جَمِيعًا إِلَى الإِيمَانِ الحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ  
المَجْدُ لَكَ.

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

**ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ المَسِيحِيِّينَ غَيْرِ الخَازِيَةِ، الوَسِيطَةَ لَدَى  
الخَالِقِ غَيْرِ المَرْدُودَةِ، لَا تُعْرِضِي عَن أَصْوَاتِ  
طَلِبَاتِنَا نَحْنُ الخَطَاةَ، بَلْ تَدَارِكِينَا بِالمَعُونَةِ بِمَا أَنَّكَ  
صَالِحَةٌ، نَحْنُ الصَارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِأَدْرِي إِلَى  
الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الإِلَهِ،  
المُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

## THE EPISTLE (For the Holy Fathers)

*Blessed are Thou, O Lord, the God of our Fathers. For Thou art just in all that Thou hast done to us.*

### The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا .

لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى

تَيْطُس .

يَا وَلَدِي تَيْطُسُ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ تُقَرَّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. أَمَّا الْمُبَاحَثَاتُ الْهَدْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاحَاكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. وَرَجُلٌ الْبِدْعَةَ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرِضْ عَنْهُ. عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اغْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِيْمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ. أَمَّا زِينَا سَ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَبِّعَهُمَا مُتَأَهِّبِينَ لِنَلَّا يُعَوِّزُهُمَا شَيْءٌ. وَلْيَتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِي، سَلِّمَ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

## THE GOSPEL (For the Fourth Sunday of Luke)

### The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ

الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ .

قَالَ الرَّبُّ هَذَا الْمَثَلُ: حَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. وَالْبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ يَبِسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَذَبَتِ الشُّوكُ مَعَهُ فَخَنَقَتْهُ. وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَنْثَرَ

His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

مَائَةً ضِعْفٍ. فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ. فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ، لِكَيْ لَا يَنْظُرُوا وَهُمْ نَازِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ. وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ. وَالذِّينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا فَيَخْلُصُوا. وَالذِّينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ يَزْتَدُونَ. وَالذِّي سَقَطَ فِي الشَّوْكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيُخْتَنِقُونَ بِهَمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَّاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.

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

### THE DISMISSAL

**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, especially the 367 Holy Fathers of the Seventh Ecumenical Council; of Saint N., the patron and protector of this holy community;

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْبِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ النَّعْمِ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِيْنَ بِاللَّهِ؛ خَاصَّةً الْأَبَاءِ الْقَدِيسِيْنَ الـ 367 أَصْحَابِ الْمَجْمَعِ الْمَسْكُونِي

<p>of the holy and righteous ancestors of God, Joachim and Anna; <b>of the holy and glorious Prophet Hosea; and Venerable-martyr Andrew of Crete</b>, 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>السابعِ المُقدَّسِ والقديسِ (—ة) (فلان، فلانة) شفيع (—ة) وحمي (—ة) هذه الرعية المقدسة؛ والقديسين الصديقين يواكيم وحنة جدِّي المسيح الإله؛ والنبي هوشع، والبار في الشهداء أندراوس الكريتي، اللذين نقيم تذكارهما اليوم، وجميع قديسيك، ارحمنا وخلصنا بما أنك صالح ومحب للبشر.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوقة: أمين.</p>
<p><i>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, 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.</i></p>	