

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 25, 2026
TONE 4 / EOTHINON 10; TWENTY-FIRST SUNDAY AFTER PENTECOST
& SIXTH SUNDAY OF LUKE

MARTYRS MARCIAN AND MARTYRIOS THE NOTARIES

MARTYRS VALERIOS AND CHRYSAPHIOS;
 TABITHA THE MERCIFUL, RAISED FROM THE DEAD BY THE APOSTLE PETER

- *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 proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.	إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَرُ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ إِلَهُ، وَمَنْحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
APOLYTIKION OF SS. MARCIAN & MARTYRIOS IN TONE FOUR (**Be quick to anticipate**)	أبوليتيكيون مَرَكِيَانُوسَ وَمَرْتِيرِيُوسَ باللحن الرابع (**سَرِيعاً أَدْرِكُنَا**)
Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For, since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.	شَهِيدَاكَ يَا رَبُّ بِجَهَادِهِمَا نَالَا مِنْكَ الْأَكَالِيلَ غَيْرَ الْبَالِيَةِ يَا إِلَهَنَا. لِأَنَّهُمَا أَحْرَزَا قُوَّتَكَ، فَحَطَّمَا الْمُغْتَصِبِينَ، وَسَحَقَا بِأَسْ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا. فَبِتَوْسَلَاتِهِمَا أَيُّهَا الْمَسِيحُ إِلَهُ خَلِّصْ نَفُوسَنَا.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
ORDINARY KONTAKION IN TONE TWO	قِنْدَاقٌ بِاللْحَنِ الثَّانِي
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 الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرَ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ إِلَهُ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكِ.

THE EPISTLE (For the Twenty-first Sunday after Pentecost)	الرسالة (لأحد الواحد والعشرين بعد العنصرة)
<i>O Lord, how magnified are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i> The Reading from the Epistle of St. Paul to the Galatians. (2:16-20) Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.	ما أعظم أعمالك يا رب، كلها بحكمة صنعت. بارك يا نفسي الرب. فصل من رسالة القديس بولس الرسول إلى أهل غلاطية. (٢: ١٦-٢٠) يا إخوة، إذ نعلم أن الإنسان لا يبرر بأعمال الناموس، بل إنما بالإيمان بيسوع المسيح، أمنا نحن أيضاً بيسوع المسيح لكي نبرر بالإيمان بالمسيح، لا بأعمال الناموس، إذ لا يبرر بأعمال الناموس أحد من ذوي الجسد. فإن كنا ونحن طالبون التبرير بالمسيح، وجئنا نحن أيضاً خطاة، أفيمكن المسيح إذن خادماً للخطية؟ حاشي. فإني إن عدت أبني ما قد هدمت، أجعل نفسي متعدياً. لأنني بالناموس مت للناموس لكي أحيأ لله. مع المسيح صلبت فأحيا، لا أنا، بل المسيح يحيا في. وما لي من الحياة في الجسد أنا أحيأ في إيمان ابن الله الذي أحبني، وبذل نفسه عني.
THE GOSPEL (For the Sixth Sunday of Luke)	الإنجيل (لأحد السادس من لوقا)
The Reading from the Holy Gospel according to St. Luke. (8:26-39) At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and	فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر. (٨: ٢٦-٣٩) في ذلك الزمان، أتى يسوع إلى كورة الجرجسين، فاستقبله رجل من المدينة به شياطين منذ زمان طويل، ولم يكن يلبس ثوباً ولا يأوي إلى بيت، بل إلى القبور. فلما رأى يسوع، صاح وخر له، وقال بصوت عظيم: "ما لي ولك يا يسوع ابن الله العلي؟ أطلب إليك ألا تعذبني." فإنه أمر الروح النجس أن يخرج من الإنسان، لأنه كان قد اختطفه منذ زمان طويل، وكان يربط بسلاسل، ويحبس بقيود، فيقطع الربط ويساق من الشيطان

fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So, He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

إِلَى الْبَرَارِي. فَسَأَلَهُ يَسُوعُ قَائِلًا: "مَا اسْمُكَ؟" فَقَالَ لَهُ: "لَجِيُونَ"، لِأَنَّ شَيَاطِينَ كَثِيرِينَ كَانُوا قَدْ دَخَلُوا فِيهِ. وَطَلَبُوا إِلَيْهِ أَنْ لَا يَأْمُرَهُمْ بِالذَّهَابِ إِلَى الْهَابِيَةِ. وَكَانَ هُنَاكَ قَطِيعُ خَنَازِيرَ كَثِيرَةٍ تَرَعَى فِي الْجَبَلِ. فَطَلَبُوا إِلَيْهِ أَنْ يَأْذَنَ لَهُمْ بِالْدُخُولِ فِيهَا، فَأْذَنَ لَهُمْ. فَخَرَجَ الشَّيَاطِينُ مِنَ الْإِنْسَانِ، وَدَخَلُوا فِي الْخَنَازِيرِ. فَوَثَبَ الْقَطِيعُ عَنِ الْجُرْفِ إِلَى الْبُحِيرَةِ فَاخْتَنَقَ. فَلَمَّا رَأَى الرُّعَاةُ مَا حَدَثَ، هَرَبُوا وَأَخْبَرُوا فِي الْمَدِينَةِ وَفِي الْحُقُولِ. فَخَرَجُوا لِيَرَوْا مَا حَدَثَ وَأَتُوا إِلَى يَسُوعَ، فَوَجَدُوا الْإِنْسَانَ الَّذِي خَرَجَتْ مِنْهُ الشَّيَاطِينُ جَالِسًا عِنْدَ قَدَمَيْ يَسُوعَ لَا بَسًا صَاحِحَ الْعَقْلِ، فَخَافُوا. وَأَخْبَرَهُمُ النَّاضِرُونَ أَيْضًا كَيْفَ أُبْرِئَ الْمَجْنُونُ. فَسَأَلَهُ جَمِيعُ جُمْهُورِ كُورَةِ الْجَرْجَسِيِّينَ أَنْ يَنْصَرِفَ عَنْهُمْ لِأَنَّهُ اعْتَزَاهُمْ خَوْفٌ عَظِيمٌ. فَدَخَلَ السَّفِينَةَ وَرَجَعَ. فَسَأَلَهُ الرَّجُلُ الَّذِي خَرَجَتْ مِنْهُ الشَّيَاطِينُ أَنْ يَكُونَ مَعَهُ. فَصَرَفَهُ يَسُوعُ قَائِلًا: "إِرْجِعْ إِلَى بَيْتِكَ وَحَدِّثْ بِمَا صَنَعَ اللَّهُ إِلَيْكَ." فَذَهَبَ وَهُوَ يُبَادِي فِي الْمَدِينَةِ كُلِّهَا بِمَا صَنَعَ إِلَيْهِ يَسُوعَ.

• 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

الختم

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلَيبِ الْكَرِيمِ الْمُخَيِّ؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَايِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ

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. (<i>patron saint of the church</i>); of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Marcian and Martyrios the Notaries, whose memory we celebrate; and of all the saints, have mercy on us and save us, forasmuch as he is good and loveth mankind.	الْقِسْطَ طَنْطِينِيَّةً، كَاتِبِ هَذِهِ الْخِدْمَةَ الشَّرِيفَةَ؛ وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَالْقَدِّيسِ (ة) (فُلَان، فُلَانَة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرِّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصَّدِيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ، وَالْقَدِّيسِينَ مَرْكِانُوسَ وَمَرْتِيرِيُوسَ الشَّهِيدَيْنِ، اللَّذَيْنِ نُقِيمُ تَذْكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، أَرْحَمْنَا وَخَلِّصْنَا بِمَا أَتَيْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، أَرْحَمْنَا وَخَلِّصْنَا.
Choir: Amen.	الجوقة: آمين.
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</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>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.	