

Antiochian Orthodox Christian Church of the Annunciation

كنيسة البشارة الانطاكية الارثوذكسية

Divine Liturgy Variables on Sunday, October 21, 2007 Tone 4 / Eothenon 10; Twenty-First Sunday of Pentecost & Sixth Sunday of Luke

Venerable Hilarion the Great; Venerable Christodoulos of Patmos; Hieromartyr Socrates; Martyr Theodota;
Venerable Philotheos, Barnabas and Hilarion, bishop of Meglin in Bulgaria; New-martyr John of Monemvasia;
Venerable-confessors Vissarion and Sophronios of Ciorara and Martyr Oprea of Salistie in Romania

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying, Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

طروبارية باللحن الرابع

إِنَّ تَلْمِيذَاتِ الرَّبِّ. تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِ بِالْقِيَامَةِ الْبَهْجِ. وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ. وَخَاطَبْنَ الرَّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ. سُبْحَى الْمَوْتِ وَقَامَ الْمَسِيحُ الْإِلَهُ. وَمُنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION OF ST. HILARION IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Hilarion, intercede with Christ God to save our souls.

طروبارية القديس يوحنا السلمي على اللحن الثامن

بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ الْبَرِيَّةَ غَيْرُ الْمَثْمُورَةِ. وَبِالْتِنَهَدَاتِ الْعَمِيقَةِ أَثْمَرْتَ أَتْعَابُكَ مِائَةَ ضِعْفٍ. فَصَرْتَ كَوَكْبًا
لِلْمَسْكُونَةِ مِتْلَالِنًا بِالْعَجَائِبِ، يَا أَبَانَا الْبَارِ يُوْحَنَّا، فَتَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهُ أَنْ يُخَلِّصَ نَفُوسَنَا.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR

Today is the beginning of our salvation and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos, Rejoice, and O full of grace! The Lord is with thee.

طروبارية البشارة باللحن الرابع

الْيَوْمَ رَأْسُ خَلَاصِنَا. وَإِعْلَانُ السَّرِّ الَّذِي مُنذُ الدُّهُورِ. فَإِنَّ ابْنَ اللَّهِ يَصِيرُ ابْنَ الْبَتُولِ. وَجِبْرَائِيلَ بِالنِّعْمَةِ يُبَشِّرُ. لِذَلِكَ نَحْنُ مَعَهُ
فَلنَهتِفُ نَحْوَ وَالِدَةِ الْإِلَهُ. افرحي أَيَّتَهَا الْمُمْتَلِنَةُ نِعْمَةَ الرَّبِّ مَعَكَ.

KONTAKION FOR ORDINARY SUNDAYS IN TONE TWO

O Protectress of Christians that cannot be put to shame, and their constant intercessor before the Creator, despise not the petitions of us sinners who are imploring thee; in thy goodness come to

our help, who in faith cry to thee: hasten, O Theotokos, to intercede for us, and hurry to pray for us, for thou hast always protected those who honor thee.

الفنءاق باللحن الثاني

يا شفيعة المسيحيين غير الخازية. الوسيطة لدى الخالق غير المرءوءة. لا تُعرضي عن أصوات طلباتنا نحنُ الخُطأة. بل تءاركينا بالمعونة بما أنكِ صالحة. نحن الصارخين إليكِ بايمان: باءري إلى الشفاعة. وأسرعني في الطلبة. يا والءة الإله. المتشفعة دائماً بمكرميكِ

THE EPISTLE

(For the Twenty-First Sunday after Pentecost)

O Lord, how magnified are Thy works. In wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading is 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.

الرسالة

ما أعظم أعمالك يا ربُّ كلُّها بحكمةٍ صنَّعتِ.

باركي يا نفسي الرب.

فصل من رسالة القءيس بولس الرسول إلى أهل غلاطية (2: 16 - 20)

يا إخوة، إذ نعلمُ أنَّ الإنسان لا يُبرَّرُ بأعمال الناموس بل إنَّما بالإيمان بيسوع المسيح، أمَّا نحنُ أيضاً بيسوع المسيح لكي نُبرَّرَ بالإيمان بالمسيح لا بأعمال الناموس، إذ لا يُبرَّرُ بأعمال الناموس أحدٌ من ذوي الجسد. فإن كُنَّا ونحنُ طالبونَ التبريرَ بالمسيح وُءدنا نحنُ أيضاً خطأة، أفَيكونُ المسيحُ إذنُ خادماً للخطيئة؟ حاشى. فإني إنْ عُدْتُ أبني ما قدْ هَدَمْتُ أُجعلُ نفسي متعدِّياً. لأنِّي بالناموس مُتُّ للناموس لكي أحيأ لله. مع المسيح صُلبتُ فأحيأ لا أنا، بل المسيحُ يَحْيأ فيَّ. وما لي من الحياة في الجسد أنا أحيأه في إيمان ابن الله الذي أحبَّنِي وبدلَ نفسه عني.

THE GOSPEL

(For the Sixth Sunday of Luke)

The Reading is 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 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.

الإنجيل

فصل من بشارة القديس لوقا الإنجيلي (8:27-39)

في ذلك الزمان أتى يسوع إلى كورة الجرجسيين 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 تعدّبي ". فإنه أمر الروح النجس أن يخرج من الإنسان لأنه كان قد اختطفه منذ زمان طويل وكان يربط بسلاسل ويحبس بفيود فيقطع الربط ويساق من الشيطان إلى البراري، فسأله يسوع قائلاً: " ما اسمك ", فقال: " لجيون ", لأن شياطين كثيرين كانوا قد دخلوا فيه وطلبوا إليه أن لا يأمرهم بالذهاب إلى الهاوية. وكان هناك قطيع خنازير كثيرة ترعى في الجبل، فطلبوا إليه أن يأذن لهم بالدخول فيها فأذن لهم، فخرج الشياطين من الإنسان ودخلوا في الخنازير، فوثب القطيع عن الجرف إلى البحيرة فاختنق. فلما رأى الرعاة ما حدث هربوا فأخبروا في المدينة وفي الحقول، فخرجوا ليروا ما حدث وأتوا إلى يسوع فوجدوا الإنسان الذي خرجت منه الشياطين جالساً عند قدمي يسوع لايساً صحيح العقل فخافوا. وأخبرهم الناظرون أيضاً كيف أبرئ المجنون فسأله جميع جمهور كورة الجرجسيين أن ينصرف عنهم لأنه اعتراهم خوف عظيم، فدخل السفينة ورجع. فسأله الرجل الذي خرجت منه الشياطين أن يكون معه. فصرقه يسوع قائلاً: " إرجع إلى بيتك وحدث بما صنع الله إليك ". فذهب وهو ينادي في المدينة كلها بما صنع إليه يسوع.

KOINONIKON (COMMUNION HYMN) IN TONE EIGHT

Praise ye the Lord from the heavens; praise Him in the highest. Alleluia.

THE DISMISSAL

Priest: May He Who is risen 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; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; *of Saint N., the patron and protector of this holy community*; of the Venerable and God-bearing Father Hilarion the Great; Venerable Christodoulos of Patmos; Hieromartyr Socrates; Martyr Theodota; Venerable Philotheos, Barnabas and Hilarion, bishop of Meglin in Bulgaria; New-martyr John of Monemvasia; Venerable-confessors Vissarion and Sophronios of Ciorara and Martyr Oprea of Salistie in Romania, 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.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.