

# Antiochian Orthodox Christian Church of the Annunciation

كنيسة البشارة الانطاكية الارثوذكسية

## **DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 28, 2007 TONE 5 / EOTHENON 1 1; TWENTY-SECOND SUNDAY OF PENTECOST & SEVENTH SUNDAY OF LUKE**

MARTYRS TERENCE AND NEONILLA AND THEIR CHILDREN; ATHANASIOS I, PATRIARCH OF CONSTANTINOPLE; NEW-MARTYRS ANGELIS, MANUEL, GEORGE AND NICHOLAS OF CRETE; VENERABLE STEPHEN OF MAR SABBAS MONASTERY IN PALESTINE; ARSENIOS OF SREM, ARCHBISHOP OF SERBIA; GREAT-MARTYR PARASKEVA OF ICONIUM; VENERABLE JOB OF POCHAEV

### RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

طروبارية القيامة باللحن الخامس  
لِنَسْبِحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ. الْمُسَاوِي لِلرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ. الْمَوْلُودِ مِنْ الْعَذْرَاءِ لِخَلَاصِنَا. لِأَنَّهُ سَرٌّ أَنْ يَعْلوَ بِالْجَسَدِ عَلَى الصَّلِيبِ. وَيَحْتَمِلَ الْمَوْتَ. وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

### 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 مُنْذُ الدَّهْرِ. فَإِنَّ ابْنَ اللَّهِ يَصِيرُ ابْنَ الْبَتُولِ. وَجِبْرَائِيلُ بِالنَّعْمَةِ يُبَشِّرُ. لِذَلِكَ نَحْنُ مَعَهُ فَلْنَهْتَفِ نَحْوَ وَالِدَةِ الْإِلَهِ. افْرَحِي أَيَّتُهَا الْمُؤْمِنَةُ 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.

الفنْدَاقُ بِاللْحَنِ الثَّانِي  
يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ. الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ. لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ. بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ. نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ. وَأَسْرِعِي فِي الطَّلِبَةِ. يَا وَالِدَةَ الْإِلَهِ. الْمُنْتَشِفَةَ دَائِمًا بِمَكْرَمِيكَ

### THE EPISTLE

(For the Twenty-Second Sunday after Pentecost)

*Thou, O Lord, shalt preserve us and keep us from this generation.*

*Save me, O Lord, for the godly man hath disappeared.*

**The Reading is from the Epistle of St. Paul to the Galatians. (6:11-18)**

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

**الرسالة**

**رسالة الأحد الثاني والعشرون**

أنت يا ربّ تحفظنا وتستترنا من هذا الجيل  
ستيخن: خلّصني يا رب فإنّ البار قد فني

**فصل من رسالة القديس بولس الرسول إلى أهل غلاطية**

يا إخوة أنظروا ما أعظم الكتابات التي كتبتها إليكم بيدي، إن كل الذين يريدون أن يُرضوا بحسب الجسد يُلزمونكم أن تحتتنوا، وإنما ذلك لئلا يُضطهدوا من أجل صليب المسيح، لأن الذين يختتنون هم أنفسهم لا يحفظون الناموس. بل إنما يريدون أن تحتتنوا ليفتخروا بأجسادكم، أما أنا فحاشا لي أن أفخر إلا بصليب ربنا يسوع المسيح الذي به صُلب العالم لي وأنا صُلبت للعالم، لأنه في المسيح يسوع ليس الختان بشيء ولا القلف بل الخليفة الجديدة، وكل الذين يسلكون بحسب هذا القانون فعليهم سلام ورحمة على إسرائيل الله، فلا يجلب عليّ أحد أتعاباً فيما بعد فإنني حامل في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روحكم أيها الإخوة. آمين.

**THE GOSPEL**

(For the Seventh Sunday of Luke)

**The Reading is from the Holy Gospel according to St. Luke. (8:41-56)**

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter

and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

## الإنجيل

### إنجيل أحد لوقا السابع

فصل شريف من بشارة القديس لوقا  
في ذلك الزمان جاء إليه رجل اسمه يايروس، وهو رئيس المجمع، فارتقى على قدمي يسوع وتوسل إليه أن يأتي بيته، لأن له ابنة واحدة في نحو الثانية عشرة، قد أشرفت على الموت. وبينما هو ذاهب زحمته الجموع. وكانت هناك امرأة مصابة بنزف الدم منذ اثنتي عشرة سنة، أنفقت كل ما تملكه على الأطباء، فلم يستطع أحد أن يشفيها. فدنت من خلف يسوع ولمست طرف ثوبه، فوقف نزف دمها في الحال. فقال يسوع: "من لمسني؟" فأذكروا كلهم وقال بطرس ورفاقه: "يا معلم، الناس كلهم يزحمونك ويضايقونك وتقول من لمسني؟" فقال يسوع: "قد لمسني أحدهم لأنني شعرت بقوة خرجت مني." فلما رأته المرأة أن أمرها لم يخف عليه، جاءت راجفة وارتمت على قدميه وذكرت أمام الناس كلهم لماذا لمستته وكيف شفيت في الحال. فقال لها يسوع: "يا ابنتي إيمانك خلصك فاذهبي بسلام." وبينما هو يتكلم جاء أحد من عند رئيس المجمع فقال: "قد ماتت ابنتك فلا تزعج المعلم." فسمع يسوع فقال لييايوس: "لا تخف! حسبك أن تؤمن فتشفى ابنتك." ولما وصل إلى البيت، لم يدع أحدا يدخل ما عدا بطرس ويوحنا ويعقوب ووالد الصبية وأمها. وكان الناس كلهم يبكون وينوحون عليها. فقال لهم: "لا تبكوا، لم تمت، إنما هي نائمة." فضحكوا عليه، لأنهم كانوا يعرفون أنها قد ماتت. أما هو فأخذ بيد الصبية وصاح بها: "يا صبية قومي!" فرجعت روحها وقامت في الحال، فأمر أن تعطى طعاما. فتعجب والداها، فأوصاهما أن لا يخبرا أحدا بما جرى.

### 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 holy, glorious and right-victorious Martyrs Terence and Neonilla and their children; Athanasios I, patriarch of Constantinople; New-martyrs Angelis, Manuel, George and Nicholas of Crete; Venerable Stephen of Mar Sabbas monastery in Palestine; Arsenios of Srem, archbishop of Serbia; Great-martyr Paraskeva of Iconium; and Venerable Job of Pochaev, 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.

PRONUNCIATION GUIDE

Pochaev: poh-CHA-ev