

**DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 17, 2021**  
**TONE 8 / EOTHINON (MATIN'S GOSPEL) 6**  
**SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL**

**THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION 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.

أَنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُنَحَّنِينَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ أَيَّامٍ،  
 لِكَيْ تُعَيِّنَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

• *During the Little Entrance, chant the above 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:*

**APOLYTIKION OF THE RESURRECTION IN TONE EIGHT**

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**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 الْمَسِيحُ إِهْنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا  
 الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعًا إِلَى  
 الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

**APOLYTIKION OF ST. GEORGE IN TONE FOUR**

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.

بَمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ،  
 وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي  
 الشَّهَادَةِ جَاوَرِجِيوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خِلَاصِ نَفُوسِنَا.

**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 الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ  
 غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ،  
 بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ  
 بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ  
 الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

**EPISTLE for the Holy Fathers**

*Blessed are you, O Lord, the God of our Fathers. (Psalm 3:26)*

*For you are just in all you have done. (Psalm 3:27)*

**The reading is from Saint Paul's Letter to Titus (3:8-15)**

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.  
 لِأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.  
 فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى تَيْطُسِ  
 (15-8:3)

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 وَالْمُمَاحَاكَاةُ النَّامُوسِيَّةُ  
 فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. وَرَجُلٌ الْبِدْعَةَ بَعْدَ  
 الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرِضْ عَنْهُ. عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ

<p>to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith.</p> <p><b>Priest:</b> Peace be to you reader.</p> <p><b>Reader:</b> And to your spirit.</p> <p style="text-align: center;">(Refrain) Alleluia, Alleluia, Alleluia.</p> <p>verse: O God, we have heard with our ears. (Psalm 43:1)</p> <p style="text-align: center;">(Refrain) Alleluia, Alleluia, Alleluia.</p> <p>verse: The righteous cried, and the Lord heard them. (Psalm 33:17)</p> <p style="text-align: center;">(Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>قَدْ اعْتَسَفَ، وَهَوَّ فِي الْخَطِيئَةِ يَفْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِيمَاسَ أَوْ تِيخِيكْسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ. أَمَّا زِينَاَسُ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشْفِعَهُمَا مُتَأَهِّبِينَ لِنَلَّا يُعَوِّزُهُمَا شَيْءٌ. وَلْيَتَعَلَّمْ دَوُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِيَ، سَلِّمَ عَلَى الَّذِينَ يُجِبُّونَنَا فِي الْإِيمَانِ، النَّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.</p>
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**GOSPEL for the 4<sup>th</sup> Sunday of Luke**

<p><b>The reading is from the Holy Gospel according to St. Luke (8:5-15)</b></p> <p>The Lord spoke this parable: <i>“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.”</i> And when His Disciples asked Him what this parable meant, Jesus said, <i>“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.”</i> As Jesus said this, He called out, <i>“He who has ears to hear, let him hear.”</i></p>	<p><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ النَّبِشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (8:5-15)</b></p> <p>قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيَمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. وَالبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ يَبَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. وَبَعْضٌ سَقَطَ بَيْنَ الشُّوكِ، فَنَبَتَ الشُّوكُ مَعَهُ فَخَنَقَهُ. وَبَعْضٌ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَثْمَرَ مِائَةَ 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 نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ. وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ. وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِنَلَّا يُؤْمِنُوا فَيُخَلِّصُوا. وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ يَزْتَدُونَ. وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيُخَنِّقُونَ بِهَمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمْ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيُحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.</p>
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**KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY**

<p>(Refrain) Praise the Lord from the heavens. Praise Him in the highest.          (Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain)          (Verse) Praise Him, sun and moon; praise Him, all you shining stars! (Refrain)          (Verse) Praise Him, you highest heavens, and you waters above the heavens!          (Refrain)</p> <p style="text-align: center;">Alleluia, Alleluia, Alleluia.</p>	<p>الصَّانِعُ ملائِكَتَهُ          أَرْوَاحًا وَخُدَامَهُ          لَهَيْبِ نَارٍ. هَلْلُويَا.</p>
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- The Divine Liturgy of St. John Chrysostom continues as usual.