

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 03, 2022**

**TONE 2 / EOTHINON 3;**

**THIRD SUNDAY AFTER PENTECOST & THIRD SUNDAY OF MATTHEW**

**THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE TWO**

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ 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 TWO**

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**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.

بِمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٍ وَمَعْتَقٍ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٍ وَنَاصِرٍ، وَلِلْمَرْضَى طَبِيبٍ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحَ وَمَحَارِبَ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورِجِيُوسَ اللَّابِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهَ 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 غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الْطَلْبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

**THE EPISTLE (For the Third Sunday after Pentecost)**

*The Lord is my strength and my song. (Psalm 117:14)*

*The Lord has chastened me sorely. (Psalm 117:18)*

**The reading is from St. Paul's Letter to the Romans (5:1-10)**

Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man-though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were

قُوَّتِي وَتَسَبَّحْتِي الرَّبُّ. أَدْبًا أَتَبْنِي الرَّبُّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى

أَهْلِ رُومِيَّةِ. (10-1:5)

يَا إِخْوَةَ، إِذْ قَدْ بَرَّرْنَا بِالْإِيمَانِ، فَلَنَا سَلَامٌ مَعَ اللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ. الَّذِي بِهِ حَصَلَ أَيْضًا لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَمُقْتَجِرُونَ فِي رَجَاءِ مَجْدِ اللَّهِ. وَلَيْسَ هَذَا فَقَطْ، بَلْ أَيْضًا نَفْتَخِرُ بِالشَّهَادَةِ، عَالِمِينَ أَنَّ الشَّدَّةَ تُنْشِئُ الصَّبْرَ. وَالصَّبْرُ يُنْشِئُ الْإِمْتِحَانَ وَالْإِمْتِحَانَ الرَّجَاءَ وَالرَّجَاءَ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أَفِيضَتْ فِي قُلُوبِنَا بِالرُّوحِ

enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

**Priest:** Peace be to you reader.

**Reader:** And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: May the Lord hear you in the day of trouble. (Psalm 19:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: O Lord, save the king, and hear us when we call upon you.

(Psalm 19:9)

(Refrain) Alleluia, Alleluia, Alleluia.

الْقُدْسِ الَّذِي أُعْطِيَ لَنَا. لِأَنَّ الْمَسِيحَ، إِذْ كُنَّا  
بَعْدَ ضَعْفَاءَ، مَاتَ فِي الْأَوَانِ عَنِ الْمُنَافِقِينَ.  
وَلَا يَكَادُ أَحَدٌ يَمُوتُ عَنْ بَارٍ، فَلَعَلَّ أَحَدًا يُقَدِّمُ  
عَلَى أَنْ يَمُوتَ عَنْ صَالِحٍ. أَمَا اللَّهُ فَيُذِلُّ عَلَى  
مَحَبَّتِهِ لَنَا بِأَنَّهُ، إِذْ كُنَّا خُطَاةَ بَعْدُ، مَاتَ الْمَسِيحُ  
عَنَّا. فَبِالْآخَرَى كَثِيرًا، إِذْ قَدْ بَرَزْنَا بِدَمِهِ، نَخْلُصُ  
بِهِ مِنَ الْعَضْبِ. لِأَنَّا إِذَا كُنَّا قَدْ صَوْلِحْنَا مَعَ  
اللَّهِ بِمُوتِ ابْنِهِ وَنَحْنُ أَعْدَاءُ، فَبِالْآخَرَى كَثِيرًا  
نَخْلُصُ بِحَيَاتِهِ وَنَحْنُ مُصَالِحُونَ.

### THE GOSPEL (For the Third Sunday of Matthew)

#### The Reading from the Holy Gospel according to St. Matthew (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

#### فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ وَالتَّمِيدِ الطَّاهِرِ (33-22:6)

قَالَ الرَّبُّ: سِرَاجِ الْجَسَدِ الْعَيْنُ. فَإِنْ كَانَتْ عَيْنُكَ بَسِيطَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ نَيِّرًا. وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ مُظْلِمًا. وَإِذَا كَانَ النُّورُ الَّذِي فِيكَ ظَلَامًا، فَالظُّلَامُ كَمْ يَكُونُ؟ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْزُبَ رَبِّينَ، لِأَنَّهُ إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ، أَوْ يَلْزِمَ الْوَاحِدَ وَيُرْذِلَ الْآخَرَ. لَا تَقْدِرُونَ أَنْ تَعْبُدُوا اللَّهَ وَالْمَالَ. فَلِهَذَا أَقُولُ لَكُمْ، لَا تَهْتَمُّوا لِأَنْفُسِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ، وَلَا لِأَجْسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ النَّفْسُ أَفْضَلُ مِنَ الطَّعَامِ، وَالْجَسَدُ أَفْضَلُ مِنَ اللِّبَاسِ؟ انظُرُوا إِلَى طُيُورِ السَّمَاءِ، فَإِنَّهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَحْزَنُ فِي الْأَهْرَاءِ، وَأَبْوَكُمْ السَّمَاوِيِّ يَقْوَتْهَا. أَفَلَسْتُمْ أَنْتُمْ أَفْضَلُ مِنْهَا؟ وَمَنْ مِنْكُمْ، إِذَا أَهْتَمَّ، يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟ وَلِمَاذَا تَهْتَمُّونَ بِاللِّبَاسِ؟ اعْتَبِرُوا زَنَايِقَ الْحَقْلِ كَيْفَ تَتَمُّو. إِنَّهَا لَا تَتَعَبُ وَلَا تَعْزَلُ. وَأَنَا أَقُولُ لَكُمْ إِنَّ سُلَيْمَانَ نَفْسَهُ، فِي كُلِّ مَجْدِهِ، لَمْ يَلْبَسْ كَوَاجِدَةً مِنْهَا. فَإِذَا كَانَ عَشْبُ الْحَقْلِ، الَّذِي يُوجَدُ الْيَوْمَ وَفِي غَدٍ يُطْرَحُ فِي التُّورِ، يُلْبَسُهُ اللَّهُ هَكَذَا، أَفَلَا يُلْبَسُكُمْ بِالْآخَرَى أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟ فَلَا تَهْتَمُّوا قَائِلِينَ "مَاذَا نَأْكُلُ؟" أَوْ "مَاذَا نَشْرَبُ؟" أَوْ "مَاذَا نَلْبَسُ؟" فَإِنَّ هَذَا كُلَّهُ تَطْلُبُهُ الْأُمَّمُ. لِأَنَّ آبَاكُمْ السَّمَاوِيِّ يَعْلَمُ أَنَّكُمْ تَحْتَاجُونَ إِلَى هَذَا كُلِّهِ. فَاطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ، وَهَذَا كُلُّهُ يَزَادُ لَكُمْ.

### KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY

(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)

Alleluia, Alleluia, Alleluia.

الصَّانِعُ مَلَائِكَتَهُ  
أَرْوَاهَا وَخُدَّامَهُ  
لَهَيْبِ نَارٍ. هَلْلُوِيَا.

• The Divine Liturgy of St. John Chrysostom continues as usual.