

# DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 05, 2021

## TONE 2 / EOTHINON (MATIN'S GOSPEL) 1 1

### 1 1<sup>TH</sup> SUNDAY AFTER PENTECOST AND 1 1<sup>TH</sup> SUNDAY OF MATTHEW PROPHET ZACHARIAH, FATHER OF THE FORERUNNER

#### During the Little Entrance **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.

عندما انحدرت إلى الموت، أيها الحياة الذي لا يموت. حينئذ أمت الجحيم ببرق لاهوتك. وعندما أقيمت الأموات من تحت الثرى، صرخ نحوك جميع القوات السماويين: أيها المسيح الإله، معطي الحياة المجد لك.

- 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**

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.

عندما انحدرت إلى الموت، أيها الحياة الذي لا يموت. حينئذ أمت الجحيم ببرق لاهوتك. وعندما أقيمت الأموات من تحت الثرى، صرخ نحوك جميع القوات السماويين: أيها المسيح الإله، معطي الحياة المجد لك.

#### **APOLYTIKION OF THE PROPHET ZACHARIAH IN TONE FOUR (\*\*Joseph was amazed\*\*)**

In the vesture of a priest, according to the Law of God, you did offer unto Him well-pleasing whole-burnt offerings, as it befitted a priest, O wise Zachariah. You were a shining light, a seer of mysteries, bearing clearly in yourself the signs of grace; and in God's temple, O wise prophet of Christ God, you were slain with the sword. Hence, with the forerunner, make entreaty that our souls find salvation.

لقد سربلت حلة الكهنوت، يا زكريا التام الحكمة. فقرنت لله محرقات مرضية بحسب شريعته الإلهية، على ما يليق بالكهنة. وأصبحت كوكبا ومعاينا للأسرار، يحمل في نفسه سمات النعمة واضحا، ثم قتلت بالسيف في هيكل الله. فتشفع، يا نبي المسيح، مع السابق في خلاص نفوسنا.

#### **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.

بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاضد وناصر، وللمرضى طيبب وشفاف، وعن المؤمنين مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.

#### **KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR**

By your holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness, and Adam and Eve from the corruption of death; your people do celebrate it, having been saved from the penalty of their transgressions, crying to you: *The barren gives birth to the Theotokos who nourishes our life.*

إن يواكيم وحنة من عار العقر أطلقا، وأدم وحواء من فساد الموت، بمولدك المقدس يا طاهرة أعتقا. فله يعيد شعبك، وقد تخلص من وصمة الزلات، صارخا نحوك: العاقير تلد والدة الإله المغذية حياتنا.

#### **EPISTLE for the 11<sup>th</sup> 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 First Letter to the Corinthians (9:2-12)**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?

قوتي وتبسحتي الرب. أدبا أدبني الرب.

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس (9:2-12)

يا إخوة، إن خاتم رسالتي هو أنتم في الرب. وهذا هو احتجاجي عند الذين يفحصونني. أعلنا لا سلطان لنا أن نأكل ونشرب؟ أعلنا لا سلطان لنا أن نجول بامرأة أخت كسائر الرسل، وإخوة الرب وصفا؟ أم أنا وبرنابا وخذنا لا سلطان لنا أن لا نشغل؟ من يتخذ قط

<p>Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.</p> <p><b>Priest:</b> Peace be to you reader.  <b>Reader:</b> And to your spirit.  <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.  <i>verse:</i> May the Lord hear you in the day of trouble. (Psalm 19:1)  <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.  <i>verse:</i> O Lord, save the king, and hear us when we call upon You. (Psalm 19:9)  <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>والنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ يَغْرِسُ كَرْمًا وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَزْعَى قَطِيعًا وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلْعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكْمُ ثَوْرًا دَارِسًا." أَلْعَلَّ اللَّهُ تَهْمُهُ النِّيرَانَ؟ أَمْ قَالَ ذَلِكَ مِنْ أَجْلِنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجْلِنَا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرَثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيمًا أَنْ نَحْضُدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَقَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِقَلَّا نُسَبِّبُ تَعْوِيقًا مَا لِإِبْرَارَةِ الْمَسِيحِ.</p>
--	---

**GOSPEL for the 11<sup>th</sup> Sunday of Matthew)**

<p align="center"><b>The reading is from the Holy Gospel according to St. Matthew (18:23-35)</b></p> <p>The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."</p>	<p align="center"><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ (35-23:18)</b></p> <p>قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أُحْضِرَ إِلَيْهِ وَاحِدٌ عَلَيْهِ عَشْرَةُ آلَافٍ وَزَنْةٍ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَرَفَّقَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدَّيْنَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلًا: أُوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَّبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجِنِ حَتَّى يُوفِيَ الدَّيْنَ. فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَرَّنُوا جِدًّا وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَعَظِيبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْدَبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.</p>
---	---

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

<p><i>(Refrain)</i> Praise the Lord from the heavens. Praise Him in the highest.  <i>(Verse)</i> Praise Him, all His angels; praise Him, all His hosts! <i>(Refrain)</i>  <i>(Verse)</i> Praise Him, sun and moon; praise Him, all you shining stars! <i>(Refrain)</i>  <i>(Verse)</i> Praise Him, you highest heavens, and you waters above the heavens!  <i>(Refrain)</i>  <p align="center">Alleluia, Alleluia, Alleluia.</p> </p>	<p>الصَّانِعُ مَلَائِكَتَهُ  أُرُوحًا وَخُدَّامَهُ لَهَيْبِ  نَارٍ. هَلُولِيَا.</p>
---	---