

DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 21, 2020
TONE 1 / EOTHINON 2; SECOND SUNDAY AFTER PENTECOST
& SECOND SUNDAY OF MATTHEW

MARTYR JULIAN OF TARSUS; MARTYR APHRODISIUS OF CILICIA;
 NEW-MARTYR NIKITA OF NISYROS NEAR RHODES

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ
 وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا
 سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

- *During the Little Entrance, chant the 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 ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ
 حُفِظَ مِنَ الْجُنْدِ، فُمِتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا
 الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ
 السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ
 لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ
 لَتُدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

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 الْمَرْذُودَةِ، لَا تُعْرِضِي عَن
 أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا
 بِالْمَعُونَةِ بِمَا أَتَّكِ صَالِحَةَ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
 بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ،
 يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

EPISTLE (For Second Sunday after Pentecost)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of Saint Paul to the Romans. (2:10-16)

Brethren, glory and honor and peace for

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا
 ابْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ!
 *فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسَ الرَّسُولِ إِلَى
 أَهْلِ رُومِيَةِ (2:10-16) *

everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

يَا إِخْوَةَ، الْمَجْدُ وَالْكَرَامَةُ وَالسَّلَامُ لِكُلِّ مَنْ يَفْعَلُ
الْخَيْرَ مِنَ الْيَهُودِ أَوْلًا ثُمَّ مِنَ الْيُونَانِيِّينَ. * لِأَنَّ
لَيْسَ عِنْدَ اللَّهِ مُحَابَاةٌ وَجُوهٌ. * فَكُلُّ الَّذِينَ أَخْطَأُوا
بِدُونِ النَّامُوسِ فَبِدُونِ النَّامُوسِ يَهْلِكُونَ، وَكُلُّ
الَّذِينَ أَخْطَأُوا فِي النَّامُوسِ فَبِالنَّامُوسِ يُدَانُونَ. *
لِأَنَّه لَيْسَ السَّامِعُونَ بِالنَّامُوسِ هُمْ أَبْرَارًا عِنْدَ اللَّهِ
بَلِ الْعَامِلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ. * فَإِنَّ الْأُمَّمَ
الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ، إِذَا عَمَلُوا بِالطَّبِيعَةِ
بِمَا هُوَ فِي النَّامُوسِ، فَهَؤُلَاءِ، وَإِنْ لَمْ يَكُنْ عِنْدَهُمُ
النَّامُوسُ، فَهُمْ نَامُوسٌ لَأَنْفُسِهِمْ. * الَّذِينَ
يُظْهِرُونَ عَمَلَ النَّامُوسِ مَكْتُوبًا فِي قُلُوبِهِمْ
وَضَمِيرُهُمْ شَاهِدٌ وَأَفْكَارُهُمْ تَشْكُو أَوْ تَحْتَجُّ فِيهَا
بَيْنَهَا، * يَوْمَ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ بِحَسَبِ
إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.

GOSPEL (For Second Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

*فصلٌ من بشارَةِ القديسِ مَتَّى الإنجيليِّ

البشيرِ والتلميذِ الطاهرِ (4:18-23) *

فِي ذَلِكَ الزَّمَانِ، فِيمَا كَانَ يَسُوعُ مَاشِيًا عَلَى
شَاطِئِ بَحْرِ الْجَلِيلِ، رَأَى أَحْوَيْنَ وَهُمَا سَمْعَانُ
الْمَدْعُوُّ بَطْرُسَ وَأَنْدْرَاوُسَ أَخُوهُ، يُلْقِيَانِ شَبَكَةَ فِي
الْبَحْرِ (لِأَنَّهُمَا كَانَا صَيَّادَيْنِ)، * فَقَالَ لَهُمَا هَلُمَّ
وَرَائِي فَأَجْعَلَكُمَا صَيَّادِي النَّاسِ. * فَلِلْوَقْتِ تَرَكََا
كُلَّ شَيْءٍ وَتَبِعَاهُ. * وَجَازَ مِنْ هُنَاكَ، فَرَأَى
أَحْوَيْنِ آخَرَيْنِ وَهُمَا يَعْقُوبُ بْنُ زَبْدَى وَيُوحَنَّا
أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبِيهِمَا زَبْدَى يُصْلِحَانِ
شِبَاكَهُمَا فَدَعَاهُمَا، * وَلِلْوَقْتِ تَرَكََا السَّفِينَةَ
وَأَبَاهُمَا وَتَبِعَاهُ. * وَكَانَ يَسُوعُ يَطُوفُ الْجَلِيلَ
كُلَّهُ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ
وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

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

THE DISMISSAL

Priest: May He Who rose 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 the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the **Martyr Julian of Tarsus; Martyr Aphrodisius of Cilicia; and New-martyr Nikita of Nisyros near Rhodes**, 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.

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِ الشَّهِيدِ يُولِيَانُوسِ الطَّرْسُوسِيِّ الْكِيْلِيكِيِّ، وَالْقَدِيسِ الْجَدِيدِ فِي الشُّهَدَاءِ نِيْقِيْطَا الَّذِي مِنْ نَيْسُروسَ قُرْبَ رُودُوسَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.