

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 25, 2021**

**TONE 4 / EOTHINON 5**

**DORMITION OF RIGHTEOUS ANNA, MOTHER OF THE THEOTOKOS  
& FIFTH SUNDAY OF MATTHEW**

RIGHTEOUS MOTHERS OLYMPIAS, DEACONESS OF CONSTANTINOPLE; EUPRAXIA OF TABENNA

*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.**

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيَّةِ بُوئْسَ والمِطْرانِ  
يُوحنّا وَفَكَ أُسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلِبُ.

- *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 FOUR**

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِيذاتِ الرَّبِّ تَعَلَّمْنَ مِنَ المَلَكِ الكَرَزِّ بالقيامةِ  
البَهْجِ، وَطَرَحْنَ القِضاءَ الجَدِّيَّ، وَخاطِبْنَ الرُّسُلَ  
مُفْتَخِراتٍ وَقائِلاتٍ: سُبِّ المَوْتُ وَقامَ المَسِيحُ الإِلهُ،  
وَمَنَحَ العالَمَ الرِّحْمَةَ العُظْمَى.

**APOLYTIKION FOR THE DORMITION OF ST. ANNA IN TONE FOUR**

O Godly-minded Anna, thou didst give birth unto God's pure Mother who conceived Him Who is our Life. Wherefore, thou hast now passed with joy to thy heavenly rest, wherein is the abode of them that rejoice in glory; and thou askest forgiveness of sins for them that honor thee with love, O ever-blessed one.

يا حَنَّةَ المُتألِّهَةَ العَرْمَ، لَقَدْ وَلدتِ أُمَّ الإِلهِ النَّقِيَّةَ،  
التي وَلدتِ الحِياةَ. فَلِذا انْتَقَلتِ الآنَ بِمَجْدٍ، مَسْرُورَةً،  
إلى النِّهايةِ السَّماويَّةِ، حَيْثُ سَكُنَى جَميعِ الفَرِحِينَ،  
مُسْتَمِدَّةً غُفْرانَ الخَطايا لِلَّذينَ يُكْرِمونَكَ بِشَوْقٍ، أَيُّها  
الدائِمَةُ الغِبطَةُ.

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

**KONTAKION OF THE DORMITION OF ST. ANNA IN TONE TWO**

**(\*\*Thou soughtest the heights\*\*)**

We celebrate now \* the mem'ry of Christ's ancestors, \* while asking their help \* with faith, that we may all be saved \* from all manner of tribulation as we fervently cry aloud: \* Be Thou with us, O Lord our God, \* Whose pleasure it was to glorify them both.

أَنّا في تَعْييدِنا لِتَذكارِ جَدِّي المَسِيحِ، نَسْتَمدُّ  
مَعونَتَهُما، طالِبِينَ عَن أيمانٍ نِجاةَ الجَميعِ مِنْ كُلِّ  
الضيقاتِ، وَنُصْرُحُ قائلينَ: كُنْ مَعنا يا اللهُ، يا مَنْ  
مَجَّدَهُما كَمَا ارْتَضَى.

## THE EPISTLE (For the Dormition of St. Anna)

*God is wondrous in His saints.*

*In the churches, bless ye God.*

### The Reading from the Epistle of St. Paul to the Galatians. (4:22-27)

Brethren, Abraham had two sons, one by the handmaid, and one by the freewoman. But the one from the handmaid is born according to the flesh; whereas the one from the freewoman is through the promise. These things are an allegory, for these women are two covenants. One is from Mount Sinai, bearing children for bondage, which is Hagar. For Sinai, which corresponds to Hagar, is a mountain in Arabia, and resembles the present Jerusalem, for she is in bondage with her children. But the Jerusalem that is above is free, and she is the mother of us all. For it is written, "Rejoice, O barren one who does not bear; break forth and cry out, you who are not in travail: For many are the children of the desolate, much more than of her who has a husband."

عَجِيبٌ هُوَ اللَّهُ فِي قَدَيْسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.  
فَصَلُّ مِنْ رِسَالَةِ الْقَدَيْسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ  
غَلَاطِيَةَ.

يَا إِخْوَةَ، كَانَ لِإِبْرَاهِيمَ ابْنَانِ، وَاحِدٌ مِنَ الْجَارِيَةِ  
وَالْآخَرُ مِنَ الْحُرَّةِ. لَكِنَّ الَّذِي مِنَ الْجَارِيَةِ وُلِدَ  
حَسَبَ الْجَسَدِ، وَأَمَّا الَّذِي مِنَ الْحُرَّةِ فَبِالْمَوْعِدِ. وَكُلُّ  
ذَلِكَ رَمْزٌ، لِأَنَّ هَاتَيْنِ هُمَا الْعَهْدَانِ، أَحَدُهُمَا مِنْ  
جَبَلِ سَيْنَاءَ، الْوَالِدِ لِلْعُبُودِيَّةِ، الَّذِي هُوَ هَا جَرُّ. لِأَنَّ  
هَاجَرَ جَبَلُ سَيْنَاءَ فِي الْعَرَبِيَّةِ. وَلَكِنَّهُ يُقَابَلُ أُورُشَلِيمَ  
الْحَاضِرَةَ، فَإِنَّهَا مُسْتَعْبَدَةٌ مَعَ بَنِيهَا. وَأَمَّا أُورُشَلِيمُ  
الْعُلْيَا، الَّتِي هِيَ أُمُّنَا جَمِيعًا، فَهِيَ حُرَّةٌ. لِأَنَّهُ  
مَكْتُوبٌ: «أَفْرَحِي أَيَّتُهَا الْعَاقِرُ الَّتِي لَمْ تَلِدْ. اِهْتَفِي  
وَاصْرُخِي أَيَّتُهَا الَّتِي لَمْ تَتَمَخَّضْ، فَإِنَّ أَوْلَادَ  
الْمُوحِشَةِ أَكْثَرُ مِنَ الَّتِي لَهَا زَوْجٌ».

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

### The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the

### فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ. (1:9-28:8)

فِي ذَلِكَ الزَّمَانِ، لَمَّا أَتَى يَسُوعُ إِلَى كُورَةَ  
الْجِرْجِسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ،  
شَرِسَانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ  
مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلَيْنِ: "مَا لَنَا وَلَكَ يَا  
يَسُوعُ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَى هَهُنَا قَبْلَ الزَّمَانِ  
لِنُعَذِّبَنَا؟" وَكَانَ بَعِيدًا مِنْهُمْ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ  
تَرَعَى. فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلَيْنِ: "إِنْ  
كُنْتَ تُخْرِجُنَا، فَأَنْذِرْنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ  
الْخَنَازِيرِ." فَقَالَ لَهُمْ: "اذْهَبُوا." فَخَرَجُوا وَذَهَبُوا إِلَى  
قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِالْقَطِيعِ كُلِّهِ قَدْ وَتَبَ عَنِ  
الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ  
فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ

city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

وَبَأْمْرِ الْمَجْنُونِينَ. فَخَرَجَتِ الْمَدِينَةُ كُلُّهَا لِلِقَاءِ يَسُوعَ. وَلَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تُحُومِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَاَزَ وَأَتَى إِلَى مَدِينَتِهِ.

- *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 our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; 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**, whose **Dormition we now commemorate**; of our **Righteous Mothers Olympias the Deaconess of Constantinople**; and **Eupraxia of Tabenna**, 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 إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمَشْرَفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمَ وَحَنَّةً، الَّتِي نُقِيمُ تَذَكَارَ رُقَادِهَا الْيَوْمَ؛ وَالْقَدِيسَةَ الشَّمَّاسَةَ أُولِيمْبِيَا مِنَ الْقُسْطَنْطِينِيَّةِ؛ وَالْقَدِيسَةَ الْبَارَّةَ أَفْرِكْسِيَا مِنْ تَابِينَا؛ الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ 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 إِلَهُنَا، ارْحَمْنَا 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.*