

DIVINE LITURGY VARIABLES FOR SUNDAY, JANUARY 30, 2022

TONE 7 / EOTHINON 10

THE THREE GREAT HIERARCHS AND ECUMENICAL TEACHERS: BASIL THE GREAT, GREGORY THE THEOLOGIAN & JOHN CHRYSOSTOM & FIFTEENTH SUNDAY OF LUKE (“ZACCHAEUS”)

HIEROMARTYR HIPPOLYTOS, POPE OF ROME; VIRGIN-MARTYR CHRISSE OF ROME;
NEW-MARTYR THEODORE OF MITYLENE; JULIAN, PRIEST OF AEGINA

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 بُولُسَ وَالْمِطْرَانِ
يُوحَنَّا 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:*

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلَابِيكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ،
وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ
يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحًا
الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION FOR THE THREE HIERARCHS IN TONE ONE

*(**The original melody**)*

The three most great luminaries of the Three Sun Divinity * have illumined all of the world with the rays of doctrines divine and true; * they are the sweetly-flowing rivers of wisdom, * who with godly knowledge * have watered all creation in clear and mighty streams: * The great and sacred Basil, and the Theologian, wise Gregory, * together with the renowned John, * the famed Chrysostom of golden speech. * Let us all who love their divinely-wise words * come together, honoring them with hymns; * for ceaselessly they offer entreaty for us to the Trinity.

هَلُمُّوا نَلْتَمِّمْ جَمِيعًا، وَنُكْرِّمُ بِالْمَدَائِحِ * الْكُوكِبِ
الثَّلَاثَةِ الْعَظِيمَةِ لِأَلْهُوتِ الْمُثَلَّثِ الشَّمُوسِ. * الَّذِينَ
أَنَارُوا الْمَسْكُونَةَ بِأَشْعَةِ الْعَقَائِدِ الْإِلَهِيَّةِ. * أَنهَارَ
الْحِكْمَةِ الْجَارِيَةِ عَسَلًا، * الَّذِينَ رَوَّوْا الْكَنِيسَةَ
بِسَوَاقِي الْمَعْرِفَةِ الْإِلَهِيَّةِ. * أَعْنِي بِهِمْ بِاسِيلْيُوسَ
الْعَظِيمِ، وَغْرِغُورِيُوسَ الْلَاهُوتِيِّ، * وَيُوحَنَّا الْمَجِيدَ
الذَّهَبِيِّ اللِّسَانِ، * لِأَنَّهُمْ يَتَشَفَّعُونَ دَائِمًا إِلَى الثَّلَاثِ
مِنْ أَجْلِنَا * نَحْنُ الْمُحِبِّينَ أَقْوَالَهُمْ.

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

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ
الْمُسْتَوْدَعَ الْبَتُولِيِّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا

bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

لاق، وأدرکنا الآنَ وخلصنا؛ احفظ رعييتك بسلام في الحروب، وأيد الملوك الذين أحببتهم، بما أنك وحدك محب للبشر.

THE EPISTLE (For the three Hierarchs)

*Their sound hath gone forth into all the earth.
The heavens declare the glory of God.*

The Reading from the Epistle of St. Paul to the Hebrews. (13:7-16)

Brethren, remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we seek the city, which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

إلى كل الأرض حرج صوتهم.

السموات تذيع مجد الله.

فصل من رسالة القديس بولس الرسول إلى
العبرانيين.

يا إخوة، اذكروا مدبريكم الذين كلموكم بكلمة الله. تأملوا في عاقبة تصرفهم واقفدوا بإيمانهم. إن يسوع المسيح هو هو، أمس واليوم وإلى مدى الدهر. لا تنقادوا لتعاليم متنوعة غريبة. فإنه يحسن أن ينبت القلب بالنعمة لا بالأطعمة التي لم ينفع الذين تعاطوها. إن لنا مذبحاً، لا سلطان للذين يخدمون المسكن أن يأكلوا منه. لأن الحيوانات التي يدخل بدمها عن الخطيئة إلى الأقداس بيد رئيس الكهنة، تحرق أجسامها خارج المحلة. فلذلك يسوع أيضاً تألم خارج الباب ليقدم الشعب بدم نفسه. فلنخرج إذن إليه، إلى خارج المحلة، حاملين عاره. لأنه ليس لنا ههنا مدينة باقية، بل نطلب الآتية. فلنقرب به إذن ذبيحة التسبيح كل حين، وهي نمر شفاه معترفة لاسمه. لا تنسوا الإحسان والمؤاسة، فإن الله يرتضي مثل هذه الذبائح.

THE GOSPEL (For the Fifteenth Sunday of Luke – “Zacchaeus”)

The reading from the Holy Gospel according to St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could

فصل شريف من بشارة القديس لوقا الإنجيلي
البشير والتلميذ الطاهر.

في ذلك الزمان، فيما يسوع مجتاز في أريحا، إذا برجل اسمه زكا كان رئيساً على العشارين، وكان

not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, “Zacchaeus, make haste and come down; for I must stay at your house today.” So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, “He has gone in to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost.”

غَنِيًّا وَكَانَ يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مِنْ هُوَ، فَلَمْ يَكُنْ
يَسْتَطِيعُ مِنَ الْجَمْعِ لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ فَتَقَدَّمَ
مُسْرِعًا، وَصَعِدَ إِلَى جُمَيْرَةٍ لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزْمِعًا
أَنْ يَجْتَازَ بِهَا فَلَمَّا انْتَهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ
طَرْفَهُ فَرَأَهُ، فَقَالَ لَهُ: يَا زَكََّا أَسْرِعِ انْزِلْ، فَالْيَوْمَ يَتَّبِعُنِي
لِي أَنْ أَمْكُثَ فِي بَيْتِكَ فَأَسْرِعْ وَنَزَلْ وَقَبِلْهُ فَرِحًا. فَلَمَّا
رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيَحِلَّ عِنْدَ
رَجُلٍ خَاطِيٍّ. "فَوَقَّفَ زَكََّا وَقَالَ لِيَسُوعَ: هَاءَنْدَا، يَا
رَبِّ، أُعْطِيَ الْمَسَاكِينَ نِصْفَ أَمْوَالِي. وَإِنْ كُنْتُ قَدْ
غَبَنْتُ أَحَدًا فِي شَيْءٍ، أَرُدُّ أَرْبَعَةَ أَضْعَافٍ فَقَالَ لَهُ
يَسُوعُ: الْيَوْمَ قَدْ حَصَلَ الْخَلَاصُ لِهَذَا الْبَيْتِ لِأَنَّهُ هُوَ
أَيْضًا ابْنُ إِبْرَاهِيمَ لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيَطْلُبَ
وَيُخَلِّصَ مَا قَدْ هَلَكَ.

- *The Divine Liturgy of St. John Chrysostom continues as usual. The remaining variable is the koinonikon (communion hymn).*

KOINONIKON (COMMUNION HYMN) FOR THE HIERARCHS IN TONE EIGHT

Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.

فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ
انْبَثَّ كَلَامُهُمْ. هَلْلُوبِيَا.

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 fathers among the saints, the three great hierarchs and ecumenical teachers: Basil the Great, archbishop of Caesarea in Cappadocia, and Gregory the Theologian, archbishop of Constantinople, whose memory we now

الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ
مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛
وَبِطَلِبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛
وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛
وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛
وَأَبَائِنَا الْقَدِيسِينَ وَمُعَلِّمِي الْمَسْكُونَةِ رُؤَسَاءِ الْكَهَنَةِ
الْمُعْظَمِينَ بَاسِيلْيُوسَ الْكَبِيرِ، وَغَرِيغُورْيُوسَ
الْلاهُوتِي، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الدَّهَبِيِّ
الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، وَكَاتِبِ هَذِهِ

<p>celebrate, and John Chrysostom, archbishop of Constantinople, whose memory and Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; (<i>of Saint N., the patron and protector of this holy community;</i>) of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Hippolytos, pope of Rome; Virgin-martyr Chrissa of Rome; New-martyr Theodore of Mitylene; and Julian, priest of Aegina, whose memory we celebrate, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الْخِدْمَةِ الشَّرِيفَةِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهَ يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِ الشَّهِيدِ فِي الْكَهَنَةِ هَيْبُولِيْتُوسَ أَبَا رُومِيَّةَ، الشَّهِيدَةَ الْعُذْرَاءِ كُرَيْسَا الرُّومِيَّةَ، الشَّهِيدِ الْجَدِيدِ ثِيودُورُوسَ الَّذِي مِنْ مِيْتِيلِينَ، وَإِلْيَانَ كَاهِنِ إِيْنِنَا الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهْنَا ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p style="text-align: center;">These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>The Psalter of the Seventy</i>, 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.</p>	
<p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of the Three Hierarchs in Arabic for this service.</p>	