

DIVINE LITURGY VARIABLES ON JULY 20

PROPHET ELIAS (ELIJAH) THE THESBITE

RIGHTEOUS ILIYA CHAVCHAVADZE OF GEORGIA

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 بُولُسَ وَالْمَطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ. الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.

THE SECOND ANTIPHON

Save us, O Son of God, Who art wondrous in the saints, who sing to Thee: Alleluia!

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ،
نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُويَا.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS

O come let us worship and fall down before Christ. Save us, O Son of God, Who art wondrous in the saints, who sing to Thee: Alleluia.

هَلِّمُوا لِنَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ
الْمُرْتَلِينَ لَكَ: هَلْلُويَا.

- *Now sing these apolytikia in the following order.*

APOLYTIKION OF PROPHET ELIAS IN TONE FOUR

*(**Be quick to anticipate**)*

The incarnate Angel, and the Prophets' summit and boast, * the second forerunner of the coming of Christ our God, Elias, the glorious, * from above sent down his grace upon Elisseus; * he doth cast out sickness and doth also cleanse lepers; * and unto all that honor him, he poureth forth streams of cures.

أَيُّهَا الْمَلَائِكَةُ بِالجِسْمِ قَاعِدَةُ الْأَنْبِيَاءِ وَرُكْنُهُمْ، الْأَسَاقِ
الثَّانِي لِحُضُورِ الْمَسِيحِ، إِبْلِيسُ الْمَجِيدُ الْمُؤَقَّرُ. لَقَدْ
أَرْسَلْتَ النِّعْمَةَ مِنَ الْعُلَى لِإِلْيَاسَ، لِيَطْرُدَ الْأَسْقَامَ
وَيُطَهِّرَ الْبُرْصَ، لِذَا يُفِيضُ الْأَشْفِيَةَ لِمُكْرَمِيهِ دَائِمًا.

- *Now sing the apolytikion of the patron saint or feast of the temple ONLY IF Prophet Elias is not the patron of your 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 الْعَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ عَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ
صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ
الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ،

THE EPISTLE

Thou art a priest forever, according to the order of Melchizedek.

The Lord said unto my Lord: Sit Thou on my right hand, until I make Thine enemies Thy footstool.

**The Reading from the Epistle of St. James.
(5:10-20)**

Brethren, take as an example of suffering and patience the prophets who spoke in the Name of the Lord. Behold, we call those blessed who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. But above all, my brethren, do not swear, either by Heaven or by earth or with any other oath; but let your yes be yes and your no be no, so that you may not fall under condemnation. Is anyone among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. Elias was a man of like nature with ourselves and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again and the heavens gave rain, and the earth brought forth its fruit. My brethren, if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from

أَنْتَ الْكَاهِنُ إِلَى الدَّهْرِ عَلَى رُتْبَةِ مَلِكِيصَادَق.
قَالَ الرَّبُّ لِرَبِّي: اجْلِسْ عَنْ يَمِينِي، حَتَّى أَجْعَلَ
أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ.

**فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ يَعْقُوبَ الرَّسُولِ الْجَامِعَةِ.
(5:10-20)**

يَا إِخْوَةَ، اتَّخِذُوا الْأَنْبِيَاءَ، الَّذِينَ تَكَلَّمُوا بِاسْمِ الرَّبِّ، قُدُوةً فِي أَحْتِمَالِ الْمَشَقَّاتِ فِي طُولِ الْأَنَاءِ، فَإِنَّا نَطُوبُ الصَّابِرِينَ. وَقَدْ سَمِعْتُمْ بِصَبْرِ أَيُّوبَ، وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ مُتَحَنِّنٌ جِدًّا وَرَوْوْفٌ. وَقَبْلَ كُلِّ شَيْءٍ، يَا إِخْوَتِي، لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِعَسَمٍ آخَرَ. وَلَكِنْ لِيَكُنْ كَلَامُكُمْ نَعَمَ نَعَمَ وَلَا لَا، لِئَلَّا تَقْعُوا فِي الدَّيْنُونَةِ. هَلْ فِيكُمْ أَحَدٌ فِي مَشَقَّاتٍ؟ فَلْيُصَلِّ؛ أَوْ فِي سُورٍ؟ فَلْيُرْتَلْ. هَلْ فِيكُمْ مَرِيضٌ؟ فَلْيَدْعُ قُسُوسَ الْكَنِيسَةِ وَلْيُصَلُّوا عَلَيْهِ وَيَدْهَنُوهُ بِزَيْتٍ بِاسْمِ الرَّبِّ. فَإِنَّ صَلَاةَ الْإِيمَانِ تُخَلِّصُ الْمَرِيضَ، وَالرَّبُّ يُنْهَضُهُ. وَإِنْ كَانَ قَدْ ارْتَكَبَ خَطَايَا، تُغْفَرُ لَهُ. اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تُبْرَأُوا. إِنَّ طَلِبَةَ الْبَارِّ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا. كَانَ إِيلِيَّا إِنْسَانًا قَابِلَ الْآلَامِ مِثْلَنَا، وَقَدْ صَلَّى أَنْ لَا يَنْزِلَ الْمَطَرُ، فَلَمْ يَنْزِلْ عَلَى الْأَرْضِ مُدَّةَ ثَلَاثِ سِنِينَ وَسِتَّةِ أَشْهُرٍ. ثُمَّ عَادَ وَصَلَّى فَأَمْطَرَتِ السَّمَاءُ وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا. أَيُّهَا الْإِخْوَةُ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ عَنِ الْحَقِّ فَرِّدْهُ أَحَدًا، فَلْيَعْلَمْ أَنَّ الَّذِي رَدَّ خَاطِئًا عَنِ ضَلَالِ طَرِيقِهِ، قَدْ خَلَّصَ نَفْسًا مِنْ

the error of his way will save his soul from death and will cover a multitude of sins.

المَوْتِ، وَسَتَرَ جَمًّا مِنَ الْخَطَايَا.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (4:22-30)

At that time, the crowd spoke of Jesus, and wondered at the gracious words which proceeded out of His mouth; and they said, "Is not this Joseph's son?" And He said to them, "Doubtless you will quote to Me this proverb, 'Physician, heal Thyself; what great things we have heard done at Capernaum, do here also in Thine own country.'" And he said, "Truly, I say to you, no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Elias, when Heaven was shut up three years and six months, when there came a great famine over all the land; and Elias was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisseus; and none of them was cleansed but only Naaman the Syrian." When they heard this, all in the synagogue were filled with wrath. And they rose up and put Jesus out of the city, and led Him to the brow of the hill on which their city was built, that they might throw Him down headlong. But passing through the midst of them He went away.

فصلٌ شريفٌ من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، تعجّب الجموع من كلام النعمة البارز من فم يسوع قائلين: "أليس هذا هو ابن يوسف؟". فقال لهم: "لا شك إنكم تقولون لي هذا المثل، أيها الطبيب اشف نفسك. كل ما سمعنا أنه جرى في كفرناحوم اصنعه أيضًا ههنا في وطنك". وقال: "الحق أقول لكم، أنه ليس نبي مقبولاً في وطنه. في الحقيقة أقول لكم إن أراميل كثيرات كن في إسرائيل في أيام إيليا، حين أغلقت السماء ثلاث سنين وستة أشهر، وحدت جوع عظيم في الأرض كلها. فلم يُبعث إيليا إلى واحدة منهن، إلا إلى صرقة صيدا إلى امرأة أرملة. وبُرص كثيرون كانوا في إسرائيل في زمان أليشع النبي، ولم يطهر واحد منهم إلا نعمان السرياني". فلما سمع هذا الذين في المجمع امتلأوا كلهم غضبًا. فقاموا وأخرجوه إلى خارج المدينة، واقتادوه إلى قمة الجبل الذي كانت مدينتهم مبنية عليه ليطرحوه إلى أسفل. أمّا هو فجاز في وسطهم ومضى.

KOINONIKON (COMMUNION HYMN) FOR ST. ELIAS IN TONE EIGHT

Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

إبتهجوا أيها الصديقون بالرب. للمستقيمين ينبغي التسبيح. هَلَلُويَا.

THE DISMISSAL

Priest: May 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

الكاهن: أيها المسيح إلهنا الحقيقي، يا من قام من بين الأموات، بشفاعات أمك الكليّة الطهارة والبريّة من كل عيب؛ وبقدرة الصليب الكريم المحيي؛

<p>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; <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 holy and glorious Prophet Elias (Elijah) the Thesbite; and Righteous Iliya Chavchavadze of Georgia, 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.</p>	<p>وَبَطْبَاتِ الثُّقَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَأْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِيمَ وَحَنَّةً؛ وَالنَّبِيِّ الْمَجِيدِ إِيْلِيَّا التَّسْبِيتِيِّ، وَالْبَارِّ إِيْلِيَّا الْجُورْجِيِّ، الَّذِينَ نُقِيمُ تَذَكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِزْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p><u>Pronunciation Guide</u> Iliya: ee-LEE-yah Chavchavadze: chav-chah-VAD-zay</p>	
<p>These texts have been prepared by the Dept. 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.</p>	