Divine Liturgy Variables on Sunday, July 26, 2020
Tone 6 / Eothinon 7
The Holy Righteous Martyr Paraskeva of Rome
& Seventh Sunday of Matthew

Hieromartyrs Hermolaus, Hermippus, and Hermocrates of Nicomedia; Venerable Gerontios, first settler of St. Anne skete on Athos; Moses the Hungarian; Sabbas III, archbishop of Serbia; Priest Jacob Netsvetov, enlightener of the peoples of Alaska

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 أجلِ المِتْروبوليتِ بولُسَ والمطْرانِ يوحنا وفَكِّ أسْرِهِما وعَوْدَتِهِما سالِمَيْنِ، إلى الرَّبِّ نَطْلُب.**

- *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 SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.	إنَّ القُوّاتِ المَلائكِيَّةِ ظَهَروا على قَبْرِكَ الْمُوَقَّرِ، والحُرّاسَ صاروا كالأمواتِ، ومَرْيَمَ وَقَفَتْ عِنْدَ القَبْرِ طالِبَةً جَسَدَكَ الطاهِرَ، فَسَبَيْتَ الجَحيمَ ولَمْ تُجَرَّبْ مِنْها، وصادَفْتَ البتولَ مانِحاً الحياة. فيا مَنْ قامَ مِنْ بينِ الأمواتِ، يا ربُّ المَجْدُ لَكَ.

APOLYTIKION OF SAINT PARASKEVA IN TONE ONE

Showing a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prize-winning Paraskeva. Hence, thou pourest forth healings and intercedest for our souls.	بِما أنَّكِ جَعَلْتِ اهْتِمامَكِ مُلائِمًا لِتَسْمِيَتِكِ، أَحْرَزْتِ الإيمانَ القَويمَ مَسْكِنًا. فَلِذلِكَ، يا لابِسَةَ الجِهادِ، تُفيضينَ الأَشْفِيَةَ، وَتَتَشَفَّعينَ مِنْ أَجْلِ نُفوسِنا، يا باراسِكِفي المُطابِقَةُ لاسْمِها.

- *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.	يا شَفيعَةَ المَسيحيينَ الغَيْرَ الخازِيَة، الوَسيطَةَ لَدَى الخالِقِ غَيْرَ المَرْذُودة، لا تُعْرِضي عَنْ أصْواتِ طَلِبَاتِنا نحْنُ الخَطَأة، بَلْ تَدارَكينا بالمَعونَةِ بِما أنَّكِ صالِحَة، نحْنُ الصارِخِينَ إلَيْكِ بإيمانٍ: بادِري إلَى الشَفاعَةِ وأسْرِعي في الطِلْبَةِ، يا والِدَةَ الإلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّميكِ.

EPISTLE (For Saint Paraskeva)

God is wondrous in His saints. Bless God in the congregations.

The Reading from the Epistle of St. Paul to the Galatians. (3:23-4:5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

عَجيبٌ هُوَ اللهُ في قِدِّيسيهِ

في المَجامِعِ بارِكوا الله

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرسولِ إلى أَهْلِ غَلاطِيَة (3:23-5:4)

يا إِخْوَة، قَبْلَ أَنْ يَأْتِيَ الإِيمَانُ كُنَّا مَحْفُوظِينَ تَحْتَ النَّامُوسِ مُغْلَقًا عَلَيْنا مِنْ أَجْلِ الإِيمَانِ الَّذِي كَانَ مُزْمَعًا إِعْلَانُهُ. فَالنَّامُوسُ إِذًا كَانَ مُؤَدِّبًا لَنَا، يُرْشِدُنا إِلَى المَسِيحِ، لِكَيْ نُبَرَّرَ بِالإِيمَانِ. فَبَعْدَ أَنْ جَاءَ الإِيمَانُ، لَسْنَا بَعْدُ تَحْتَ مُؤَدِّبٍ. فَأَنْتُمْ كُلُّكُمْ أَبْنَاءُ اللهِ بِالإِيمَانِ بِالمَسِيحِ يَسُوعَ. لأَنَّكُمْ أَنْتُمُ الَّذِينَ بِالمَسِيحِ اعْتَمَدْتُمْ، المَسِيحَ قَدْ لَبِسْتُمْ. لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيّ، لَيْسَ عَبْدٌ وَلَا حُرٌّ، لَيْسَ ذَكَرٌ وَلَا أُنْثَى، فَأَنْتُمْ كُلُّكُمْ وَاحِدٌ فِي المَسِيحِ يَسُوعَ. فَإِذَا كُنْتُمْ لِلْمَسِيحِ، فَأَنْتُمْ إِذًا نَسْلُ إِبْرَاهِيمَ وَوَرَثَةٌ بِحَسَبِ المَوْعِدِ. وَأَقُولُ: إِنَّ الْوَارِثَ مَا دَامَ طِفْلًا فَلَا فَرْقَ بَيْنَهُ وَبَيْنَ الْعَبْدِ مَعَ كَوْنِهِ مَالِكَ الْجَمِيعِ، لَكِنَّهُ تَحْتَ أَيْدِي الأَوْصِيَاءِ والوُكَلاَءِ إِلَى الْوَقْتِ الَّذِي حَدَّدَهُ الأَبُ. هَكَذَا نَحْنُ أَيْضًا حِينَ كُنَّا أَطْفَالًا كُنَّا مُتَعَبِّدِينَ تَحْتَ أَرْكَانِ الْعَالَم. فَلَمَّا حَانَ مِلْءُ الزَّمَانِ، أَرْسَلَ اللهُ ابْنَهُ مَوْلُودًا مِنِ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ، لِيَفْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ التَّبَنِّيَ.

GOSPEL (For the Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to

فَصْلٌ شَريفٌ مِنْ بِشارَةِ القدّيسِ مَتَّى الإِنْجيلِيِّ البَشيرِ والتلْميذِ الطاهر. (9:27-35)

في ذلِكَ الزَمانِ، فيما يسوعُ مُجْتازٌ، تَبِعَهُ أَعْمَيانِ يَصيحانِ ويَقولانِ: ارْحَمْنا يا ابْنَ داود* فَلَمّا

Him; and Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith be it done to you.” And their eyes were opened. And Jesus sternly charged them, “See that no one knows it.” But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never was anything like this seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.” And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.	دَخَلَ البَيْتَ، دَنا إلَيْهِ الأَعْمَيانِ، فقالَ لَهُما يسوعُ: هَلْ تُؤْمِنانِ أَنّي أَقْدِرُ أَنْ أَفْعَلَ ذلِكَ؟ فَقالا لَهُ: نَعَمْ، يا رَبُّ.* حينَئِذٍ لَمَسَ أعْيُنَهُما قائِلاً: كإيمانِكُما فَلْيَكُنْ لَكُما. فانْفَتَحَتْ أَعْيُنُهما. فَانْتَهَرَهُما يَسوعُ قائلاً: انْظُرا، لا يَعْلَمْ أَحَدٌ* فَلَمّا خَرَجا، شَهَراهُ في تِلْكَ الأَرْضِ كُلِّها* وبَعَدَ خُروجِهِما، قَدَّموا إلَيْهِ أَخْرَسَ بِهِ شَيْطانٌ* فَلَمّا أُخْرِجَ الشَيْطانُ، تَكَلَّمَ الأَخْرَس. فَتَعَجَّبَتِ الجُموعُ قائِلين: لَمْ يَظْهَرْ قَطُّ مِثْلُ هَذا في إسرائيل* أمّا الفَرّيسيُّونَ فَقالوا: إنَّهُ بِرَئيسِ الشَياطينِ يُخْرِجُ الشَياطين* وكانَ يَسوعُ يَطوفُ المُدُنَ كلَّها والقُرى، يُعَلِّمُ في مَجامِعِهِمْ، ويَكْرِزُ بِبِشارَةِ المَلَكوتِ، ويَشْفي كُلَّ مَرَضٍ وكُلَّ ضُعْفٍ في الشَعْب.
• *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; **of the holy righteous Martyr Paraskeva of**	**الكاهن:** أيُها المَسيحُ إلهُنا الحَقيقي، يا مَنْ قامَ مِن بينِ الأمواتِ، بِشَفاعاتِ أُمِّكَ الكُلِّيَّةِ الطَهارَةِ والبَريئَة مِنْ كُلِّ عَيْبٍ؛ وبقُدْرةِ الصَليبِ الكَريمِ المُحْيي؛ وبِطِلْباتِ القُوّاتِ السَماوِيَّةِ المُكَرَّمَةِ العادِمَةِ الأجْسادِ؛ والنَبِيِّ الكَريمِ السابِقِ المَجيدِ يوحَنّا المَعْمَدان؛ والقديسِّينَ المُشَرَّفينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا الجَلِيلِ فِي الْقِدِّيْسِينَ يُوْحَنَّا الْذَهَبِيُّ الْفَمْ رَئيسِ أَسَاقِفَةِ الْقسطنطِينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَريفَة، والقِدّيسينَ المَجيدينَ الشُهَداءِ المُتَأَلِّقينَ بالظَفَرِ؛ وآبائِنا الأبْرارِ المُتَوَشِّحينَ بالله؛– *والقدّيسِ (ةِ) (فُلان، فُلانة) شَفيعِ(ةِ) وَحامي(ةِ) هَذِهِ الرَّعِيَّةِ المُقَدَّسة؛* والقِدِّيسَيْنِ الصدِّيقَيْنِ جَدَّي المَسيحِ الإلهِ، يُواكيمَ

Rome; Hieromartyrs Hermolaus, Hermippus and Hermocrates of Nicomedia; Venerable Gerontios, first settler of St. Anne Skete on Athos; Moses the Hungarian; Sabbas III, archbishop of Serbia; and Priest Jacob Netsvetov, enlightener of the peoples of Alaska, 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.	**وحنَّة؛ والقِدّيسةِ الشَهيدَةِ باراسكيفي، والقِدّيسينَ الشُهَداء هِرْمولاوُسَ وهِرْميبوسَ وهِرْموكراتوسَ مِنْ نيقوميذيا، والبارِّ جيرونْتيوسَ مُؤَسِّسِ إسْقيطِ القِدّيسَةِ حَنَّةَ في آثوس، والبارِّ موسى الهِنْغاريّ، والبارِّ سابا الثالِثِ رَئيسِ أَساقِفَةِ صِرْبيا، والبارِّ يَعْقوبَ نِتْسيتوف مُنَوِّرِ شَعْبِ أَلاسْكا، الذينَ نُقيمُ تَذْكارَهُمُ اليَوْم،** وجَميعِ قِدّيسيكَ، إرْحَمنا وخَلِّصْنا بِما أَنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	**الكاهن:** بِصَلَواتِ آبائِنا القِدّيسينَ، أَيُّها الرَّبُّ يَسوعُ المَسيحُ إلهُنا، ارْحَمْنا وخَلِّصْنا.
Choir: Amen.	**الجوقة:** آمين.

*These texts have been prepared by **the Department of Liturgics of the Antiochian Archdiocese***
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