

**DIVINE LITURGY VARIABLES FOR SUNDAY, NOVEMBER 09, 2025**  
**TONE 5 / EOTHINON 1 1; NEKTARIOS OF AEGINA AND PENTAPOLIS, THE**  
**WONDERWORKER & SEVENTH SUNDAY OF LUKE**

MARTYRS ONESIPHOROS AND PORPHYRIOS OF EPHESUS; VENERABLE MATRONA OF CONSTANTINOPLE

- 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 these hymns in the following order:

<p style="text-align: center;"><b>RESURRECTIONAL APOLYTIKION IN TONE FIVE</b></p>	<p style="text-align: center;"><b>أبوليتيكيون القيامة باللحن الخامس</b></p>
<p>Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبٍ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلَوْ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p style="text-align: center;"><b>APOLYTIKION OF ST. NEKTARIOS OF AEGINA IN TONE ONE</b></p>	<p style="text-align: center;"><b>أبوليتيكيون القديس نيكتراريوس باللحن الأول</b></p>
<p>The offspring of Selyvria and the guardian of Aegina, the true friend of virtue who didst appear in the last years, O Nektarios, we faithful honor thee as a Godly servant of Christ, for thou pourest forth healings of every kind for those who piously cry out: Glory to Christ Who hath glorified thee. Glory to Him Who hath made thee wondrous. Glory to Him Who worketh healings for all through thee.</p>	<p>أَيُّهَا الْمُؤْمِنُونَ لِنَكْرِمْ نِكْتَارِيُوسَ * مَوْلُودَ سِيلِيفْرِيَا وَرَايَةَ آيِينَا، * مَنْ آخِرَ الْأَزْمِنَةِ ظَهَرَ. * مُحِبُّ لِلْفَضِيلَةِ أَصِيلٍ، * وَخَادِمٌ وَقُورٌ لِلْمَسِيحِ، * مُنْبِعٌ فِي كُلِّ حَالٍ أَشْفِيَّةٍ لِمَنْ إِلَيْهِ يَصْرُخُونَ: * أَلْمَجْدُ لِلَّذِي قَدْ مَجَّدَكَ، * أَلْمَجْدُ لِمَنْ أَعْطَاكَ الْمُعْجَزَاتِ، * أَلْمَجْدُ لِلَّذِي يَصْنَعُ بِكَ الْأَشْفِيَّةَ لِلْجَمِيعِ.</p>
<p>Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p style="text-align: center;"><b>KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR</b>  <b>(**Thou Who wast raised up**)</b></p>	<p style="text-align: center;"><b>قِنْدَاقِ عِيدِ دُخُولِ السَّيِّدَةِ بِاللْحَنِ الرَّابِعِ</b>  <b>(وزن: يا مَنْ عَلَى الصَّلِيبِ)</b></p>
<p>The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.</p>	<p>الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكُلِّيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِذْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ إِلَهِهِ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تَدْخُلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسَبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّةُ.</p>

<p align="center"><b>THE EPISTLE (For St. Nektarios)</b></p>	<p align="center"><b>الرِسَالَة (لِلقَدِّيسِ نِكْتَارِيوس)</b></p>
<p><i>Precious in the sight of the Lord is the death of his saints.</i></p> <p><i>What shall I render to the Lord for all that he has given me?</i></p> <p align="center"><b>The Reading from the Epistle of St. Paul to the Ephesians. (5:8-19)</b></p> <p>Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore, it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.</p>	<p align="center">كريمٌ لدى الربِّ موتُ أبراره.</p> <p align="center">بماذا نكافئُ الربَّ عن كلِّ ما أعطانا.</p> <p align="center"><b>فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ</b></p> <p align="center"><b>أَفَسُسَ. (٥: ٨-١٩)</b></p> <p>يَا إِخْوَتِي، اسْلُكُوا كَأَوْلَادٍ لِلنُّورِ (فَإِنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلاَحٍ وَبِرٍّ وَحَقٍّ) مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ لَدَى الرَّبِّ وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ غَيْرِ الثَّمَرَةِ، بَلْ بِالْأُخْرَى وَبَخُوا عَلَيْهَا. فَإِنَّ الْأَفْعَالَ الَّتِي يَفْعَلُونَهَا سِرًّا، يَقْبَحُ ذِكْرُهَا أَيْضًا. لَكِنَّ كُلَّ مَا يُوَبَّخُ عَلَيْهِ، يُعْلَنُ بِالنُّورِ، فَإِنَّ كُلَّ مَا يُعْلَنُ هُوَ نُورٌ وَلِذَلِكَ يَقُولُ: اِسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ مِنْ بَيْنِ الْأَمْوَاتِ، فَيُضِيءَ لَكَ الْمَسِيحُ. فَانْظُرُوا إِذَنْ أَنْ تَسْلُكُوا بِحَذَرٍ، لَا كَجُهَلَاءَ، بَلْ كَحُكَمَاءَ، مُفْتَدِينَ الْوَقْتَ فَإِنَّ الْأَيَّامَ شَرِيرَةٌ. فَلِذَلِكَ لَا تَكُونُوا أَغْبِيَاءَ، بَلْ افْهَمُوا مَا مَشِيئَةُ الرَّبِّ. وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهَا الدَّعَارَةُ، بَلْ امْتَلِئُوا بِالرُّوحِ، مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ وَتَسَابِيحَ وَأَغَانِيٍّ رُوحِيَّةٍ مُرْتَمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ لِلرَّبِّ.</p>
<p align="center"><b>THE GOSPEL</b> <b>(For the Seventh Sunday of Luke)</b></p>	<p align="center"><b>الْإِنْجِيل (لِلأَحَدِ السَّابِعِ مِنْ لُوقَا)</b></p>
<p align="center"><b>The Reading from the Holy Gospel according to St. Luke. (8:41-56)</b></p> <p>At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched</p>	<p align="center"><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لُوقَا الْإِنْجِيلِيِّ</b></p> <p align="center"><b>الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (٨: ٤١-٥٦)</b></p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ اسْمُهُ يَائِيرُسُ، وَهُوَ رَئِيسُ الْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسُوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ، لِأَنَّ لَهُ ابْنَةً وَحِيدَةً لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَرْحَمُونَهُ. وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطِبَّاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ</p>

Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

يَشْفِيهَا. دَنَنْتُ مِنْ خَلْفِهِ وَمَسَّتْ هُذُنَ تَوْبِهِ، وَلِلْوَقْتِ وَقَفَ نَزْفُ دَمِهَا. فَقَالَ يَسُوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ بُطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يُضَايِقُونَكَ وَيَزَحْمُونَكَ، وَتَقُولُ، مَنْ لَمَسَنِي؟" فَقَالَ يَسُوعُ: إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ. لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي. فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لَأَيَّةٍ عَلَيَّ لَمَسْتُهُ، وَكَيْفَ بَرِئْتُ لِلْوَقْتِ. فَقَالَ لَهَا: "تَقِي يَا ابْنَتَهُ. إِيْمَانُكَ أَبْرَأَكَ، فَادْهَبِي بِسَلَامٍ." وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنْ دَوِي رَئِيسِ الْمَجْمَعِ وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تُتْعِبِ الْمُعَلِّمَ." فَسَمِعَ يَسُوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ. آمِنْ فَقَطْ فَتَبْرَأَ هِيَ." وَلَمَّا دَخَلَ الْبَيْتَ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بُطْرُسُ، وَيَعْقُوبُ، وَيُوحَنَّا وَأَبَا الصَّابِيَّةِ وَأُمِّهَا. وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطَمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ وَلَكِنَّهَا نَائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ. فَأَمْسَكَ بِيَدِهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ قُومِي." فَارْجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ أَبَوَاهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ مَا جَرَى.

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

THE DISMISSAL	الخَتْم
<p><b>Priest:</b> 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;</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرِفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ</p>

<p>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; <b>of our father among the saints Nektarios the wonderworker of Aegina, Metropolitan of Pentapolis</b>, 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>الْقِسْطَ طَنْطِينِيَّةً، كَاتِبِ هَذِهِ الْخِدْمَةَ الشَّرِيفَةَ، وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (ة) (فُلَان، فُلَانَة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَأَبِينَا الْبَارَّ نِكْتَارِيُوسَ الْعَجَائِبِيِّ أَسْقَفِ الْمُدُنِ الْخَمْسِ، الَّذِي نَقِيمُ تَذَكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week</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 St. Nektarios in Arabic for this service.</p>	