

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 10, 2023
TONE 5 / EOTHINON 3
SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS
AFTER-FAST OF THE NATIVITY (BIRTH) OF THE THEOTOKOS

THE FIRST ANTIPHON – Verses from Psalms 131, 86, and 45

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. **(Refrain)**

Glory... Both now... **(Refrain)**

أَذْكُرُ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ، وَكَيْفَ حَلَفَ لِلرَّبِّ وَنَذَرَ لَهُ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصِ خَلِصِنَا.

فِيكَ قِيلَتِ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللَّهُ فِي وَسْطِهَا وَلِذَلِكَ لَنْ تَتَزَعَّرَ، اللَّهُ يُعِينُهَا عِنْدَ انْبِلَاجِ الصُّبْحِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...

أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...

THE SECOND ANTIPHON – Verses from Psalm 131

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Refrain: O Son of God, Who arose from the dead save us, who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. **(Refrain)**

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

حَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ. إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أَجْلِسُ عَلَى كُرْسِيِّكَ.

اللازمة: خَلِصِنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلَلُوبِيا.

هَذَاكَ أَنْبِئْتُ لِدَاوُدَ قَرْنًا، هَيَّأْتُ لِمَسِيحِي سِرَاجًا. **(اللازمة)** لِأَنَّ الرَّبَّ اخْتَارَ صِهْيُونَ وَارْتَضَاهَا لَهُ مَسْكِنًا. **(اللازمة)**

الْمَجْدُ... الْآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ....

THE THIRD ANTIPHON – Verses from Psalms 131, 45, and 64

Here will I dwell, for I have desired it. The Most High hath sanctified His tabernacle. Holy is Thy temple, and wonderful in righteousness.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shown from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.

هَذَا هُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا اضْطَفَيْتُ. أَلْغِي قَدْسَ مَسْكِنَتِهِ. قُدُّوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِكَ.

أبوليتيكيون لميلاد والدة الإله باللحن الرابع

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ الْهَذَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

- *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 FIVE

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.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَالِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَدْرَاءِ لِخَلِصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

<p align="center">APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	<p align="center">أبوليتيكيون لميلاد والدّة الإله باللحن الرابع</p>
<p>Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shown from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.</p>	<p>مِلاذِكِ يَا وَالِدَةَ الإِلهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ العَدْلِ المَسِيحِ إِلَهُنا، فَحَلَّ اللَعْنَةَ، وَوَهَبَ البَرَكَةَ، وَأَبْطَلَ المَوْتَ، وَأَعْطانا حَيَاةً أَبَدِيَّةً .</p>
<p align="center">APOLYTIKION FOR GEORGE THE GREAT MARTYR IN TONE FOUR</p>	
<p>As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.</p>	<p>بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاضد وناصر، وللمرضى طبيب وشاف، وعن المؤمنين مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.</p>
<p align="center">KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	
<p>By your holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness, and Adam and Eve from the corruption of death; your people do celebrate it, having been saved from the penalty of their transgressions, crying to you: <i>The barren gives birth to the Theotokos who nourishes our life.</i></p>	<p>إِنَّ يُوأَكِيمَ وَحَتَّى مِنْ عَارِ العُفْرِ أَطْلَفًا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ المَوْتَ، بِمَوْلِدِكَ المَقْدَسِ يَا طَاهِرَةً أُعْتِقَا. فَأَلَهُ يُعَيِّدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الرِّلَاتِ، صَارِحًا نَحْوَكِ: أَلْعاقِرُ تَلِدُ وَالِدَةَ الإِلهِ المُعْذِيَّةَ حَيَاتِنَا.</p>
<p align="center">THE EPISTLE for the Sunday before the Elevation of the Holy Cross</p>	
<p><i>O Lord, save Your people and bless Your inheritance.</i> (Psalm 27:9) <i>To You, O Lord, will I cry, O my God.</i> (Psalm 27:1) The Reading from the Epistle of St. Paul to the Galatians (6:11-18) Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and not only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. Priest: Peace be to you reader. Reader: And to your spirit. (Refrain) Alleluia, Alleluia, Alleluia. <i>verse:</i> I have exalted One chosen from My people. (Psalm 90:1) (Refrain) Alleluia, Alleluia, Alleluia. <i>verse:</i> For My hand will support Him. (Psalm 90:2) (Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ . إِلَيْكَ يَا رَبُّ أَصْرُحُ الهِي . فصلٌ من رسالة القديس بولس الرسول إلى أهل غلاطية (6:11-18) يا إخوة، انظروا ما أعظم الكتابات التي كتبتها إليكم بيدي. إن كل الذين يريدون أن يرضوا بحسب الجسد يلزمونكم أن تختنوا، وإنما ذلك لئلا يضطهدوا من أجل صليب المسيح. لأن الذين يختنوا هم أنفسهم لا يحفظون الناموس بل إنما يريدون أن تختنوا ليفتنجروا بأجسادكم. أما أنا، فحاشي لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به صلب العالم لي وأنا صلبت للعالم. لأنه في المسيح يسوع ليس الختان بشيء ولا القلف بل الخليقة الجديدة. وكل الذين يسلكون بحسب هذا القانون، فعليهم سلام ورحمة وعلى إسرائيل الله. فلا يجلب علي أحد أتعباً فيما بعد، فأبني حامل في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روحكم أيها الإخوة. آمين.</p>

THE GOSPEL for the Sunday before the Elevation of the Holy Cross

**The Reading from the Holy Gospel
according to St. John (3:13-17)**

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ (17-13:3)**

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ. بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسَلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

- *The Divine Liturgy of St. John Chrysostom continues with the following variables.*

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. 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 Nativity of the Theotokos in Arabic for this service.

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