

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 21, 2021
tone 8
1ST SUNDAY OF THE GREAT FAST: SUNDAY OF ORTHODOXY

أحد الأيقونات

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

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

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (**Refrain**)

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

الرَّبُّ قَدْ مَلَكَ، وَالْجَلالَ لَيْسَ. لَيْسَ الرَّبُّ القُوَّةَ وَتَمَنَّقَ بِهَا. لِأَنَّهُ نَبَّتَ
 الْمَسْكُونَةَ فَلَا تَنْزَعُ.

اللازمة: بِشِفاعَتِ والدةِ الإلهِ، يا مُخْلِصُ خَلِّصْنَا.

مَنْ ذَا الَّذِي يُحَدِّثُ عَن عَظائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُحَيِّرُ بِجَمِيعِ مَدائِحِهِ؟
 لِيَقُلْ هَذَا مَقْدِيوا الرَّبِّ الَّذِينَ افْتَدَاهُمْ مِنْ أَيْدِي الأَعْداءِ. (اللازمة)

المَجْدُ الآنَ وَكُلَّ أوانٍ (اللازمة)

THE SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

Refrain: O Son of God, Who art risen from the dead; Save us, who sing to Thee. Alleluia.

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (**Refrain**)

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (**Refrain**)

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

فَلْيَقْرُوا لِلرَّبِّ بِمِراحِمِهِ وَبِعِجائِبِهِ لِبَنِي النَّبْشِ.

اللازمة: خَلِّصْنَا يا ابنَ اللهِ، يا مَنْ قامَ مِنْ بَيْنِ الأَمواتِ،
 لِنُرْتِّلَ لَكَ. هَلِولِيا.

لِيُعْظِمُوهُ في مَجْمَعِ الشُّعوبِ وَلِيَسَبِّحُوهُ في مَجْلِسِ الشُّيوخِ.
 (اللازمة)

ها إِنَّ عَينِي الرَّبِّ إلى الَّذِينَ يَخافُونَهُ، الَّذِينَ يَتَوَكَّلُونَ عَلى
 رَحْمَتِهِ. لِيَسْمَعْ أَنِينِ المُعْتَقَلِينَ وَيُنْجِ أبناءَ المائِتينِ. (اللازمة)

المَجْدُ الآنَ وَكُلَّ أوانٍ (اللازمة)

THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ العُلُوِّ يا مُتَحَنِّنَ، وَقَبِلْتَ الدَّفْنَ ذا الثَّلاثَةِ
 الأيامِ، لِكَي تُعْتِقَنَا مِنَ الألامِ، فِيا حَياتِنا وَقِيامَتِنا، يا
 رَبُّ المَجْدُ لَكَ.

• *During the Little Entrance, chant the above 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:*

APOLYTIKION OF THE RESURRECTION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ العُلُوِّ يا مُتَحَنِّنَ، وَقَبِلْتَ الدَّفْنَ ذا الثَّلاثَةِ
 الأيامِ، لِكَي تُعْتِقَنَا مِنَ الألامِ، فِيا حَياتِنا وَقِيامَتِنا، يا
 رَبُّ المَجْدُ لَكَ.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the

لِصوْرَتِكَ الطاهِرةِ نَسْجُدُ أَيُّها الصَّالِحُ، طالِبِينَ عُفْراَنَ الخَطايا،
 أَيُّها المَسِيحُ الهُنا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بالجَسَدِ عَلى الصَّليبِ

<p>bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتِفُ إِلَيْكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
---	--

APOLYTIKION OF ST. GEORGE IN TONE FOUR

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.

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.

KONTAKION FOR SUNDAYS IN GREAT LENT IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: *Hail, O Bride without Bridegroom.*

إني أنا عبدك يا والدة الإله * أكتب لك رايات الغلبة * يا جندية * محامية * وأقدم لك الشكر كمنقذة من الشدائد * لكن بما أن لك العزة التي لا تحارب * أعطيني من صنوف الشدائد * حتى أضرخ إليك: إفرحي يا عروساً لا عروس لها.

EPISTLE for the 1st Sunday of the Great Fast

Blessed are You, O Lord, God of our Fathers. (Daniel 3:26)
For You are righteous in all things You have done for us.
(Daniel 3:27)

The Reading is from St. Paul's Letter to the Hebrews
(11:24-26, 32-40)

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

مبارك أنت يا رب إله آبائنا.
لأنك عادل في كل ما صنعت بنا.
فصل من رسالة القديس بولس الرسول إلى
العبرانيين

(11:24-26, 32-40)

يا إخوة، بالإيمان موسى لما كبر أبى أن يدعى ابناً لابنة فرعون. مختاراً الشقاء مع شغب الله على التمتع الوقتي بالخطيئة. ومعتبراً عار المسيح غنى أعظم من كنوز مصر، لأنه نظر إلى الثواب. وماذا أقول أيضاً؟ إنه يضيق بي الوقت إن أخبرت عن جدعون وباراق وشمشون ويفتاح وداود وصموئيل والأنبياء. الذين بالإيمان قهروا الممالك، وعملوا البر، ونالوا المواعد، وسدوا أفواه الأسود. وأطفأوا حدة النار، ونجوا من حد السيف، وتغفروا من ضعف، وصاروا أشداء في الحرب، وكسروا معسكرات الأجانب. وأخذت نساء أمواتهن بالقيامة. وعذب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة، ليخلصوا على قيامة أفضل. وآخرون ذاقوا الهزء والجلد والقيود أيضاً والسجن. ورجموا، وثبثوا، وامتحنوا، وماتوا بحد السيف، وسأخوا في جلود غنم ومعز، وهم معوزون مضايقون مجهودون، (ولم يكن العالم

<p>verse: Moses and Aaron are among His priests. (Psalm 98:6) (Refrain) Alleluia, Alleluia, Alleluia. verse: They call on the Lord and He hears them. (Psalm 33:17) (Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>مُسْتَحِقًّا لَهُمْ) وكانوا تَائِهِينَ فِي الْبَرَارِي وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَظَنَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمُلُوا بَدُونَنَا.</p>
--	---

GOSPEL for the 1st Sunday of the Great Fast

<p>The reading is from the Holy Gospel according to St. John (1:43-51) At that time, Jesus decided to go to Galilee. And He found Philip and said to him, “<i>Follow Me.</i>” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, “<i>We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph.</i>” Nathanael said to him, “<i>Can anything good come out of Nazareth?</i>” Philip said to him, “<i>Come and see.</i>” Jesus saw Nathanael coming to Him, and said of him, “<i>Behold, an Israelite indeed, in whom is no guile!</i>” Nathanael said to Jesus, “<i>How do you know me?</i>” Jesus answered him, “<i>Before Philip called you, when you were under the fig tree, I saw you.</i>” Nathanael answered Him, “<i>Rabbi, Thou art the Son of God! Thou art the King of Israel!</i>” Jesus answered him, “<i>Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.</i>” And Jesus said to him, “<i>Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.</i>”</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيلي البشير، والتلميذ الطاهر (51-43:1) فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَتْنَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بَنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَرَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.</p>
---	---

KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY

<p>(Refrain) Praise the Lord from the heavens. Praise Him in the highest. (Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain) (Verse) Praise Him, sun and moon; praise Him, all you shining stars! (Refrain) (Verse) Praise Him, you highest heavens, and you waters above the heavens! (Refrain) Alleluia, Alleluia, Alleluia.</p>
--

- *The Divine Liturgy of St. Basil the Great continues as usual.*

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.