

DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 11, 2021

4TH SUNDAY OF THE GREAT FAST ~ TONE 3

VENERABLE JOHN OF THE LADDER القديس يوحنا السلمى

THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَلْتَبَهَجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

• 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 THREE

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لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَلْتَبَهَجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF ST. JOHN CLIMACUS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save our souls.

لِلْبَرِّيَّةِ غَيْرِ الْمُثْمَرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ، وَبِالتَّهْذُوبَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَنْمَرْتَ بِأَنْعَابِكَ إِلَى مِئَةِ ضِعْفٍ، فَصِرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مُتَلَالِنًا بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يوحنا، فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِيِّ أَنْ يُخَلِّصَ نَفُوسَنَا.

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 * أكتبُ لكِ راياتِ العَلْبَةِ * يا جُنْدِيَّةَ مُحَامِيَّةٍ * وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتِقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إفرحي يا عروساً لا عروس لها.

EPISTLE for the 4th Sunday of the Great Fast

The Lord will give strength to His people. (Psalm 28:11)
Bring to the Lord, O sons of God, bring to the Lord honor and glory. (Psalm 28:1)

The Reading is from St. Paul's Letter to the Hebrews (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore to Himself,

الرَّبُّ يُعْطِي قُوَّةً لِسَعْبِهِ.
قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى

saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, He interposed with an oath, so that through two changeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek."

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: It is good to give thanks to the Lord. (Psalm 91:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: To proclaim Your mercy in the morning and Your truth by the night. (Psalm 91:2)

(Refrain) Alleluia, Alleluia, Alleluia.

أهل رومية (6:13-20)

يا إخوة، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمَكِّنْ أَنْ يُقْسِمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأُبَارِكَنَّكَ بَرَكَةً وَأَكْثَرَنَكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَنْقُضِي كُلَّ مُشَاجِرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِتَثْبِيتِهِ. فَذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحْوُلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعَزُّبَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَانًا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، رَئِيسِ كَهَنَةٍ إِلَى الْأَبَدِ.

GOSPEL for the 4th Sunday of the Great Fast

The reading is from the Holy Gospel according to St. Mark (9:17-31)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِي الْبَشِيرِ (9:17-31)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ وَسَجَدَ لَهُ قَائِلًا: "يَا مُعَلِّمُ، قَدْ أَتَيْتُكَ بَابْنِي، بِهِ رُوحٌ أَبْكَمٌ. وَحَيْثُمَا أَخَذَهُ يَصْرَعُهُ، فَيَزِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْبَسُ، وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا." فَأَجَابَهُ قَائِلًا: "أَيُّهَا الْجِيلُ الْغَيْرُ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ." فَأَتَوْهُ بِهِ. فَلَمَّا رَأَى لِوَفْتِ صْرَعَهُ الرُّوحِ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيَزِيدُ. فَسَأَلَ أَبَاهُ: "مُنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟" فَقَالَ: "مُنْذُ صِبَاهُ. وَكَثِيرًا مَا أَلْفَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ. لَكِنْ إِنْ اسْتَطَعْتَ شَيْئًا، فَتَحَنَّنْ عَلَيْنَا وَأَعِنْنَا." فَقَالَ لَهُ يَسُوعُ: "إِنْ اسْتَطَعْتَ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ." فَصَاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: "إِنِّي أُوْمِنُ يَا سَيِّدُ، فَأَعِثْ عَدَمَ إِيمَانِي." فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَبَادَرُونَ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلًا لَهُ: "أَيُّهَا الرُّوحُ الْأَبْكَمُ الْأَصْمُ، أَنَا أَمْرُكَ أَنْ أُخْرِجَ مِنْهُ وَلَا تَعُدْ تَدْخُلُ فِيهِ." فَصَرَخَ وَخَبَطَهُ كَثِيرًا وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيِّتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ

<p>most of them said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, “Why could we not cast it out?” And Jesus said to them, “This kind cannot be driven out by anything but prayer and fasting.” They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, “The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.”</p>	<p>قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتًا، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ: "إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصُّومِ." وَلَمَّا خَرَجُوا مِنْ هُنَاكَ، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يُرِدْ أَنْ يَدْرِيَ أَحَدٌ. فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ "إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ، فَيُقْتَلُونَ، وَبَعْدَ أَنْ يُقْتَلَ، يَتَوَمُّ فِي الْيَوْمِ الثَّالِثِ."</p>
<p>KOINONIKON (COMMUNION HYMN) FOR THE LORD’S DAY</p>	
<p><i>(Refrain)</i> Praise the Lord from the heavens. Praise Him in the highest. <i>(Verse)</i> Praise Him, all His angels; praise Him, all His hosts! <i>(Refrain)</i> <i>(Verse)</i> Praise Him, sun and moon; praise Him, all you shining stars! <i>(Refrain)</i> <i>(Verse)</i> Praise Him, you highest heavens, and you waters above the heavens! <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	
<ul style="list-style-type: none"> • <i>The Divine Liturgy of St. Basil the Great continues as usual.</i> 	
<p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</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>	