

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 20, 2023
tone 2 / EOTHINON 11;
AFTER-FAST OF THE DORMITION OF THE THEOTOKOS

THE FIRST ANTIPHON

<p><i>Verse 1</i> Make a joyful noise to God, all the Earth! Sing of His name; give glory to His praise! Refrain: <i>Through the prayers of the Theotokos, O Savior, save us.</i></p> <p><i>Verse 2</i> O give thanks unto the Lord and call upon His Name; make known His deeds among the peoples. {Refrain}</p> <p><i>Verse 3</i> In the city of the Lord of hosts, in the city of our God; His sanctuary is in peace and His dwelling in Zion. {Refrain}</p> <p>Glory to the Father...now and ever... {Refrain}</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصَ خَلِّصْنَا.</p> <p>فِي مَدِينَةِ رَبِّ الْقَوَاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ... أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...</p>
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THE SECOND ANTIPHON

<p><i>Verse 1</i> The Lord loves the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.</p> <p style="text-align: center;">Refrain: <i>O Son of God who arose from the dead, save us who sing to Thee, Alleluia.</i></p> <p><i>Verse 2</i> God has laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. {Refrain}</p> <p><i>Verse 3</i> The Most High has sanctified His tabernacle. {Refrain}</p> <p>Glory to the Father...now and ever...<i>Only begotten Son...</i></p>	<p>الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ يَعْقُوبَ. لَقَدْ حُدِّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ تُرْتِّلُ لَكَ. هَلِّلُوبِيَا.</p> <p>اللَّهُ أَسَّسَهَا اللَّهُ إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ شَعْبِكَ. (اللازمة)</p> <p>وَالْعَلِيِّ قَدَسَ مَسْكَنَهُ. (اللازمة) الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...</p>
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THE THIRD ANTIPHON

<p><i>(Verse 1 and 2)</i> My heart is ready, O God, my heart is ready; I will sing and give praise in my glory. What shall I render unto the Lord for all that He has given unto me? I will take the cup of salvation and call upon the Name of the Lord.</p>	<p>مُسْتَعِدٌّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفِيُ الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسَ الْخَلَّاصِ أَتَتَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.</p>
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APOLYTIKION OF THE DORMITION IN TONE ONE

أبوليتيكيون رقاد والدة الإله باللحن الأوّل

<p>In giving birth, you preserved your virginity! In falling asleep, you did not forsake the world O Theotokos! You were translated to Life, O Mother of Life, and by your prayers, you deliver our souls from death!</p>	<p>فِي مِيلَادِكَ حَفَظْتَ الْبَتُولِيَّةَ وَصُنِّيَّتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتِ الْعَالَمَ وَتَرَكْتِهِ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.</p>
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• *The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE TWO

<p>When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.</p>	<p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمَتِ الْأَمْوَاتُ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقَوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهِ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.</p>
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APOLYTIKION OF THE DORMITION IN TONE ONE

In giving birth, you preserved your virginity!
In falling asleep, you did not forsake the world O Theotokos! You were translated to Life, O Mother of Life, and by your prayers, you deliver our souls from death!

في ميلادكِ حَفِظْتِ البَتُولِيَّةَ وَصُنَّتِهَا، وَفِي رُقَادِكِ مَيَّ
أَهْمَلْتِ العَالَمَ وَتَرَكْتِهِ يَا وَالِدَةَ الإِلَهِ. لِأَنَّكَ انْتَقَلْتِ إِلَى
الحَيَاةِ، بِمَا أَنَّكَ أُمُّ الحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنِّمَوْتِ
نُفُوسِنَا.

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 OF THE DORMITION IN TONE TWO

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One Who dwelt in her virginal womb.

أُمُّ الإِلَهِ القَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيْبُ فِي
الحَمَايَةِ، لَمْ تُضَبَّطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَمِّ
الحَيَاةِ نَقَلَهَا إِلَى الحَيَاةِ إِبْنُهَا الَّذِي حَلَّ فِي حَشَاهَا
الدَّائِمِ البَتُولِيَّةِ.

EPISTLE for the Eleventh Sunday after Pentecost

The Lord is my strength and my song. (Psalm 117:14)

The Lord has chastened me sorely. (Psalm 117:18)

The Reading is from St. Paul's First Letter to the Corinthians (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: May the Lord hear you in the day of trouble.

قُوَّتِي وَتَسَبَّحْتِي الرَّبُّ. أَدْبَاباً أَدَّبَنِي الرَّبُّ.

فَصَلِّ مِنْ رِسَالَةِ القُدَيْسِ بُولْسِ الرِّسُولِ

الأولى إلى أهل كورنثوس

يا إخوة، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.
وهذا هُوَ اِحْتِجَاجِي عِنْدَ الَّذِينَ يَفْخَرُونَ بِنِي.
أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا
لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِأَمْرَةِ أُخْتِ كَسَائِرِ
الرِّسُلِ، وَإِخْوَةِ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرْنَابَا
وَحَدْنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَشْتَعِلَ؟ مَنْ يَتَجَدَّدُ
قَطُّ وَالنَّفَقَةَ عَلَى نَفْسِهِ؟ مَنْ يَغْرِسُ كَرْماً وَلَا
يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَزْعِي قَطِيعاً وَلَا يَأْكُلُ
مِنْ لَبَنِ القَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ
البِشْرِيَّةِ؟ أَمْ لَيْسَ النَامُوسُ أَيْضاً يَقُولُ هَذَا؟
فَإِنَّهُ كَتَبَ فِي نَامُوسِ مُوسَى "لَا تَكْمَمُ ثَوْرًا
دَارِسًا." أَلَعَلَّ اللهُ تُهْمَةُ الثِيرَانِ؟ أَمْ قَالَ ذَلِكَ
مَنْ أَجَلْنَا لَا مَحَالَةَ؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجَلِنَا.
لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَخْرُتَ عَلَى الرَّجَاءِ،
وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكاً فِي
الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ،
أَفَيَكُونُ عَظِيماً أَنْ نَحْصِدَ مِنْكُمْ الجَسَدِيَّاتِ؟

<p>(Psalm 19:1) (Refrain) Alleluia, Alleluia, Alleluia. verse: O Lord, save the king, and hear us when we call upon You. (Psalm 19:9) (Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِئَلَّا نُسَبِّبَ تَعْوِيقاً مَا لِبِشَارَةِ الْمَسِيحِ.</p>
GOSPEL for the Eleventh Sunday of Matthew	
<p>The Reading from the Holy Gospel according to St. Matthew (18:23-35) The Lord spoke this parable: <i>“The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”</i></p>	<p>فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ قال الرَّبُّ هَذَا الْمَثَلُ: يُشْبِهُهْ مَلَكُوثُ السَّمَاوَاتِ إِنْسَاناً مَلِكاً أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِداً عَلَيْهِ عَشْرَةُ آلَافِ وَزَنَةِ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِداً لَهُ قَائِلاً: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَرَقَّ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدَّيْنَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدِ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُوناً لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلاً: أُوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَبَ إِلَيْهِ قَائِلاً: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى يُوفَى الدَّيْنَ. فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَزَنُوا جِداً وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كَيْفَ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضاً رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْدَبِينَ حَتَّى يُوفَى جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرُكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.”</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>	<p>الصَّانِعُ مَلَائِكَتَهُ أَرْوَاحاً وَخُدَّامَهُ لَهَيْبِ نَارٍ. هَلَلُويَا.</p>
<p>• The Divine Liturgy of St. John Chrysostom continues as usual.</p>	