

**DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 12, 2021**  
**TONE 3 / EOTHINON 1**  
**SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS**  
**LEAVE-TAKING OF THE FEAST OF THE NATIVITY 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 الْإِلَهِي، يَا مُخْلِصِ خَلِصِنَا.**

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللَّهُ فِي وَسْطِهَا وَلِذَلِكَ لَنْ تَتَزَعَّرَ، اللَّهُ يُعِينُهَا عِنْدَ انْبِلَاجِ الصُّبْحِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...  
 أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...

**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 art risen 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 أُجْلِسُ عَلَى كُرْسِيِّكَ.

**اللازمة: خَلِصِنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتُرْتَلَّ لَكَ. هَلْلُويَا.**

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.

هَذَا هُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا أَصْطَفَيْتُ. أَلْعَلِّي قَدَّسَ مَسْكِنَهُ. قُدُّوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِكَ.

**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.

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِي، 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 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 وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَصَارَ بَكْرًا الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

<b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	
<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>مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ إِلَيْنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتِ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً .</p>
<b>APOLYTIKION FOR GEORGE THE GREAT MARTYR IN TONE FOUR</b>	
<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>بَمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَاغٍ وَمَحَارِبٍ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورِجِيُوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خِلَاصِ نَفُوسِنَا.</p>
<b>KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	
<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 يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُفْرِ أُطْلِقَا، وَأَدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعْبَدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغَذِّيَةَ حَيَاتِنَا.</p>
<b>THE EPISTLE for the Sunday before the Elevation of the Holy Cross</b>	
<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) <b>The Reading from the Epistle of St. Paul to the Galatians (6:11-18)</b> 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. <b>Priest:</b> Peace be to you reader. <b>Reader:</b> And to your spirit. <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> I have exalted One chosen from My people. (Psalm 90:1) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. <i>verse:</i> For My hand will support Him. (Psalm 90:2) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ . إِلَيْكَ يَا رَبُّ أَصْرُخُ الْهَي . فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ (6:11-18) يَا إِخْوَةَ، انظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي . إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنَبُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ . لِأَنَّ الَّذِينَ يَخْتَنَبُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَّامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَنَبُوا لِيَفْتَحِرُوا بِأَجْسَادِكُمْ . أَمَا أَنَا، فَحَاشَى لِي أَنْ أَفْتَحِرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ . لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ . وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلَ اللَّهُ . فَلَا يَجْلِبُ عَلَيَّ أَحَدٌ أَنْعَابًا فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ . نِعْمَةٌ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ . آمِينَ .</p>

THE GOSPEL for the Sunday before the Elevation of the Holy Cross	
<p><b>The Reading from the Holy Gospel according to St. John (3:13-17)</b></p> <p>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."</p>	<p><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإِنْجِيلِيّ البَشِيرِ</b>  <b>والتلميذ الطاهر (17-13:3)</b></p> <p>قال الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وكما رَفَعَ موسى الحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللهُ الْعَالَمَ حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ. بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.</p>
<ul style="list-style-type: none"> <li>• The Divine Liturgy of St. John Chrysostom continues with the following variables.</li> </ul>	
MEGALYNARION OF THE FEAST IN TONE EIGHT	
<p>Virginity is foreign to mothers; childbearing is strange for virgins. But in you, O Theotokos, both were accomplished! For this, all earthly nations unceasingly magnify you!</p>	<p>يَا وَالِدَةَ الْإِلَهِ إِنَّ الْبَثُولِيَّةَ لَمُسْتَحِيلَةٌ عَلَى الْأُمَّهَاتِ، كَمَا أَنَّ الْوَالِدَةَ مُسْتَحِيلَةٌ عَلَى الْعِدَارِي. غَيْرَ أَنَّهُ فِيكَ قَدْ تَمَّ تَدْبِيرُ كِلَا الْأَمْرَيْنِ. فَلِذَلِكَ نَحْنُ قَبَائِلَ الْأَرْضِ جَمِيعًا، بِلا فُتُورٍ نُعْبِطُكَ.</p>
KOINONIKON (COMMUNION HYMN) OF THE FEAST	
<p><b>(Refrain)</b> I will take the cup of salvation, and I will call upon the Name of the Lord.  <i>(verse)</i> My vows unto the Lord will I pay in the presence of all His people.  <b>(Refrain)</b>  <i>(verse)</i> Precious in the sight of the Lord is the death of His saints. <b>(Refrain)</b>  <i>(verse)</i> O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid.          Thou hast broken my bonds asunder. <b>(Refrain)</b>          Alleluia, Alleluia, Alleluia.</p>	<p>كَأْسَ الْخَلَاصِ          أَقْبَلُ، وَبِاسْمِ          الرَّبِّ أَدْعُو.          هَلْلُوِيَا.</p>
<p>These texts have been prepared by the <b>Department of Liturgics of the Antiochian Archdiocese</b>. Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and 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. 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.</p>	