

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 19, 2021

TONE 4 / EOTHINON 2

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

MARTYRS TROPHIMOS, DORYMEDON AND SAVVATIOS; HIEROMARTYR JANUARIOS OF BENEVENTO AND HIS COMPANIONS

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوُسَ وَالْمِطْرَانِ
يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (**Refrain**)

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

إِلَهِي إِلَهِي أَنْظُرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ
عَنْ نُصْرَتِي وَعَنْ كَلِمَاتِ أُنْيُنِي.

(اللازمة) بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي يَا مُخَلِّصُ خَلِّصْنَا.

إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَّا
أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.

(اللازمة)

أَلْمَجْدُ ... الْآنَ ... (اللازمة)

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt. (**Refrain**)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (**Refrain**)

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

أَللَّهُمَّ لِمَاذَا أَفْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ الَّتِي
أَقْتَنَيْتَ مِنْذُ الْقَدَمِ.

(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا
بِالْجَسَدِ، إِذْ نُرْتِّلُ لَكَ. هَلْلُويَا.

جَبَلِ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)

اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ
الْأَرْضِ. (اللازمة)

أَلْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all

الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى
الشُّرُوبِيمِ فَلْتَنْزِلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي

<p>peoples. Let them confess Thy great Name, for it is terrible and holy.</p>	<p>صَهْيُونَ وَمَتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمَ لِأَنَّهُ زَهِيْبٌ وَقُدُّوسٌ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Holy Cross. 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:</i></p>	
<p style="text-align: center;">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	
<p>Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.</p>	<p>إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَحِرَاتٍ وَقَائِلَاتٍ: سُبِيَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p>
<p style="text-align: center;">APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE</p>	
<p>O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عَبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيْبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p style="text-align: center;">KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR (*Thou Who wast raised up*)</p>	
<p>Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.</p>	<p>يَا مَنْ عَلَى الصَّلِيْبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيْدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيْحُ الْإِلَهُ. وَفَرِّحْ بِقُوَّتِكَ عَبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلْتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُقْهَرُ.</p>
<p style="text-align: center;">THE EPISTLE (For the Sunday after the Elevation of the Holy Cross)</p>	
<p><i>How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p> <p>The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)</p> <p>Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus</p>	<p>مَا أَعْظَمَ أَعْمَالِكَ، يَا رَبُّ. كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبِّ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيْسِ بُولْسِ الرَّسُوْلِ إِلَى أَهْلِ غَلَاطِيَةَ. يَا إِخْوَةَ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبْرِرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيْمَانِ بِيَسُوعَ الْمَسِيْحِ. آمَنَّا</p>

Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

نَحْنُ أَيْضاً بِبِسْوَعِ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي إِيْمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَدَلَ نَفْسِهِ عَنِّي.

THE GOSPEL (For the Sunday after the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ." وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."

- The Divine Liturgy of St. John Chrysostom continues as usual.

THE DISMISSAL

Priest: May He Who rose from the dead for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ

blameless holy Mother; by the might of the Precious and Life-giving Cross—as we now celebrate its Elevation—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; **of the Martyrs Trophimos, Dorymedon and Savvatos; and Hieromartyr Januaros of Benevento and his companions**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

القَدِيسَةِ الكَلْبِيَّةِ الطَّهَارَةِ والْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛
وَبِقُدْرَةِ الصَّلِيبِ الكَرِيمِ المُحْيِي - الَّذِي نُقِيمُ تَذَكَارَ
رَفَعِهِ اليَوْمَ؛ وَبِطَلَبَاتِ القُوَّاتِ السَّمَاوِيَّةِ المُكْرَمَةِ
العَادِمَةِ الأَجْسَادِ؛ وَالنَّبِيِّ الكَرِيمِ السَّابِقِ المَجِيدِ
يُوْحَنَّا المَعْمَدَانِ؛ وَالقَدِيسِينَ المُشْرَفِينَ الرُّسُلِ
الجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الجَلِيلِ فِي القَدِيسِينَ
يُوْحَنَّا الذَّهَبِيِّ القَمِ رَئِيسِ أَسَاقِفَةِ القِسْطَنْطِينِيَّةِ،
كَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ؛ وَالقَدِيسِينَ المَجِيدِينَ
الشُّهَدَاءِ المُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الأَبْرَارِ
المُتَوَشِّحِينَ بِاللَّهِ؛ وَالقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ)
شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ المُقَدَّسَةِ؛
وَالقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِ وَحَنَّةً جَدِّي المَسِيحِ
الإِلَهَ؛ وَالشُّهَدَاءِ تَرُوفِيمُوسَ، دُورِيمِيدُونَ،
سَافَاتِيُوسَ، وَالشُّهيدَ يَانُورِيُوسَ وَرَفَاقِهِ الَّذِينَ مِنْ
بَنِيْفِنْتُو، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ اليَوْمَ، وَجَمِيعِ قَدِيسِيكَ،
ارْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ صَالِحٌ وَمُحِبٌّ لِلنَّشْرِ.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا القَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ
المَسِيحُ إِلهُنَا ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese

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