

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 22, 2020
TONE 7 / EOTHINON 2;
24TH SUNDAY AFTER PENTECOST & 9TH SUNDAY OF LUKE
AFTER-FAST OF THE ENTRANCE OF THE THEOTOKOS
 APOSTLES PHILEMON, APPHIA, ARCHIPPOS AND ONESIMOS OF THE SEVENTY

THE FIRST ANTIPHON

Verse Great is the Lord and greatly to be praised: in the city of our God and in His holy mountain.

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

Verse Glorious things are spoken of thee, O city of God. **Refrain**

Verse God is known in her palaces for a refuge. **Refrain**

Verse As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. **Refrain**

Glory... now... **Refrain**

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبِّحٌ جِدًّا، فِي مَدِينَةِ إِيهَنَّا عَلَى جَبَلٍ قُدْسِهِ.
 اللازمَة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.
 فِيكَ قِيلَتِ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللازمَة
 اللَّهُ مَعْرُوفٌ فِي قُصُورِهَا بِأَنَّهُ نَصِيرُهَا. اللازمَة
 مِثْلَمَا سَمِعْنَا، كَذَلِكَ رَأَيْنَا فِي مَدِينَةِ رَبِّ الْعَوَاتِ،
 فِي مَدِينَةِ إِيهَنَّا. (اللازمَة)
 الْمَجْدُ الْآنَ (اللازمَة)

THE SECOND ANTIPHON

Verse The Most High hath sanctified His tabernacle. Holiness and majesty are in His sanctuary.

Refrain: O Son of God, Who arose from the dead, save us who sing to Thee. Alleluia.

Verse This is the gate of the Lord, the righteous shall enter in thereat. **Refrain**

Verse Holy is Thy temple, and wonderful in righteousness. **Refrain**

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

الْعَلِيِّ قَدَّسَ مَسْكَنَهُ، الْحَمْدُ وَالْبَهَاءُ قُدَّامَهُ، الْقَدَّاسَةُ وَالْجَلَالُ فِي مَقْدِسِهِ.
 اللازمَة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا.
 هَذَا هُوَ بَابُ الرَّبِّ، وَمِنْهُ يَدْخُلُ الصِّدِّيقُونَ. (اللازمَة)
 مِنْ قَدَّاسَةِ هَيْكَلِكَ، أَنْتَ عَجِيبٌ فِي عَدَاتِكَ. (اللازمَة)
 الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

THE THIRD ANTIPHON

Verses Even the rich among the people shall entreat thy favor. The King's daughter is all glorious within: her clothing is of wrought gold. Virgins shall be brought to the King after her: her companions shall be brought unto Thee.

لَوْجُوهِكِ يَتَضَرَّعُ أَغْنِيَاءُ الشَّعْبِ. ابْنَةُ الْمَلِكِ فِي الدَّخْلِ،
 مُتَرَدِّبَةً وَمُرْتَبَّةً بِأَشْرَطَةِ ذَهَبِيَّةٍ. يَأْتِي فِي إِثْرِهَا عَدَارِي
 إِلَى الْمَلِكِ، عَدَارِي مُقَرَّبَاتٍ مِنْهَا يُؤْتَى بِهِنَّ إِلَيْكَ.

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

الْيَوْمَ الْعَدْرَاءُ الَّتِي هِيَ مُقَدِّمَةٌ مَسْرَّةَ اللَّهِ، وَابْتِدَاءُ
 الْكِرَاذَةِ بِخَلَاصِ النَّبَشْرِ، قَدْ ظَهَرَتْ فِي هَيْكَلِ اللَّهِ
 عَلَانِيَةً، وَسَبَقَتْ مُبَشِّرَةً الْجَمِيعَ بِالْمَسِيحِ. فَلْنَهْتِفْ
 نَحْوَهَا بِصَوْتٍ عَظِيمٍ قَائِلِينَ: إِفْرَجِي يَا كَمَالَ تَدْبِيرِ
 الْخَالِقِ.

- During the Little Entrance, after the Apolytikion of the **Entrance of the Theotokos**, we sing the Eisdikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, chant the apolytikia in the following order:

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّالِحِينَ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرُرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

الْيَوْمَ الْعَذْرَاءُ الَّتِي هِيَ مُقَدِّمَةٌ مَسْرَّةَ اللَّهِ، وَابْتِدَاءُ الْكِرَاةِ بِخَلَاصِ الْبَشَرِ، قَدْ ظَهَرَتْ فِي هَيْكَلِ اللَّهِ عِلَانِيَةً، وَسَبَقَتْ مُبَشِّرَةً الْجَمِيعَ بِالْمَسِيحِ. فَلْنَهْتَفِ نَحْوَهَا بِصَوْتٍ عَظِيمٍ قَائِلِينَ: افْرَحِي يَا كَمَالَ تَدْبِيرِ الْخَالِقِ.

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.

بِمَا أَنْكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَيِّبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَاغِبٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورِجِيوسُ اللَّابِسُ الظُّفْرَ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.

KONTAKION OF THE ENTRANCE OF THE THEOTOKOS TONE 4 (*Thou Who wast raised up*)

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِذْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ الْإِلَهُ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تَدْخُلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسَبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّةُ.

THE EPISTLE (For the Twenty-fourth Sunday after Pentecost)

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

Epistle of St. Paul to the Ephesians (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens

الرَّبُّ يُعْطِي قُوَّةً لِشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَسْفَس

يَا إِخْوَةَ، إِنَّ الْمَسِيحَ هُوَ سَلَامُنَا، هُوَ جَعَلَ الْإِثْنَيْنِ وَاحِداً، وَنَقَضَ فِي جَسَدِهِ حَائِطَ السِّيَاحِ الْحَاجِزِ، أَيَّ الْعَدَاوَةِ * وَأَبْطَلَ نَامُوسَ الْوَصَايَا فِي فِرَائِضِهِ، لِيَخْلُقَ الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَاناً وَاحِداً جَدِيداً بِإِجْرَائِهِ السَّلَامِ * وَيُصَالِحَ كُلِّيهِمَا فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ فِي الصَّلِيبِ، بِقَتْلِهِ

with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the 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 through by night (Psalm 91:2)

(Refrain) Alleluia, Alleluia, Alleluia.

العَدَاوَةِ فِي نَفْسِهِ * فَجَاءَ وَبَشَّرَكُمْ بِالسَّلَامِ،
الْبَعِيدِينَ مِنْكُمْ وَالْقَرِيبِينَ * لِأَنَّ بِهِ لَنَا كَلِينًا
التَّوَصَّلَ إِلَى الْآبِ فِي رُوحٍ وَاحِدٍ * فَلَسْنُكُمْ
غُرَبَاءَ بَعْدُ وَنَزَلَاءَ، بَلْ مُوَاطِنِي الْقِدِّيسِينَ وَأَهْلِي
بُنِيَتْ لِلَّهِ * وَقَدْ بُنِيْتُمْ عَلَى أَسَاسِ الرُّسُلِ،
وَالْأَنْبِيَاءِ، وَحَجَرَ الزَّوَايَةِ هُوَ يَسُوعُ الْمَسِيحُ
نَفْسُهُ * الَّذِي بِهِ يُنْسَقُ الْبُنْيَانُ كُلُّهُ، فَيُنْمُو
هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ * وَفِيهِ أَنْتُمْ أَيْضًا تُبْنَوْنَ
مَعًا مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

THE GOSPEL (For the Ninth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke (12:16-21)

The Lord spoke this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As He said this, Jesus called out, "He who has ears to hear, let him hear."

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقِدِّيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ والتَّلمِيزِ الطَّاهِرِ

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ غَنِيٌّ أَخَصَبَتْ أَرْضُهُ *
فَفَكَّرَ فِي نَفْسِهِ قَائِلًا "مَاذَا أَصْنَعُ؟ فَإِنَّهُ لَيْسَ لِي مَوْضِعٌ
أَخْزُنُ فِيهِ أَثْمَارِي" * ثُمَّ قَالَ، "أَصْنَعُ هَذَا: أَهْدِمُ أَهْرَائِي
وَأَبْنِي أَكْبَرَ مِنْهَا، وَأَجْمَعُ هُنَاكَ كُلَّ غَلَاتِي وَخَيْرَاتِي *
وَأَقُولُ لِنَفْسِي، يَا نَفْسُ إِنَّ لَكَ خَيْرَاتٍ كَثِيرَةً فَاسْتَرِحِي
وَكُلِّي وَاشْرَبِي وَافْرَحِي" * فَقَالَ لَهُ اللَّهُ: "يَا جَاهِلٌ! فِي
هَذِهِ اللَّيْلَةِ تُطَلَّبُ نَفْسُكَ مِنْكَ. فَهَذِهِ الَّتِي أَعَدَدْتَهَا لِمَنْ
تَكُونُ؟" * فَهَكَذَا مَنْ يَدَّخِرُ لِنَفْسِهِ وَلَا يَسْتَعْنِي بِاللَّهِ. *
وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ، فَلْيَسْمَعْ.

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

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