

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 31, 2025**  
**TONE 3 / EOTHINON 1; PLACING OF THE SASH OF THE THEOTOKOS IN**  
**HALKOPRATEIA & TWELFTH SUNDAY OF MATTHEW**

GENNADIUS, PATRIARCH OF CONSTANTINOPLE; HIEROMARTYR CYPRIAN, BISHOP OF CARTHAGE

- During the Little Entrance, chant the 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 these hymns in the following order:

<b>RESURRECTIONAL APOLYTIKION IN TONE THREE</b>	<b>أبوليتيكيون القيامة باللحن الثالث</b>
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.	لِتَقْرَحَ السَّمَاوَيَاتُ وَتَبَهَّجَ الْأَرْضِيَّاتُ، لَأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرَّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظِيمَ.
<b>APOLYTIKION OF THE THEOTOKOS' SASH IN TONE EIGHT</b>	<b>أبوليتيكيون وضع ثوب والدة الإله باللحن الثامن</b>
O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investiture, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and Great Mercy to our souls.	يَا وَالَّدَةَ الإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةَ وَسِنْرَةَ الْبَشَرِ، لَقَدْ وَهَبْتِ لِمَدِينَتِكِ ثُوبَكِ وَزُنَارَ جَسَدِكِ الطَّاهِرِ وَشَاحَ حَرِيزًا، الَّذِينَ بِمَوْلِدِكِ الَّذِي بِغَيْرِ زَرْعٍ، اسْتَمَرَّا بِغَيْرِ فَسَادٍ، لَأَنَّهُ بِكِ تَتَجَدَّدُ الطَّبِيعَةُ وَالزَّمَانُ. فَلِذِلِّكِ نَبَهَّلُ إِلَيْكِ أَنْ تَمْتَحِي السَّلَامَةَ لِمَدِينَتِكِ، وَلِنُفْوِسَنَا الرَّحْمَةَ الْعَظِيمَ.
<ul style="list-style-type: none"> <li>Now sing the apolytikion of the patron saint or feast of the temple.</li> </ul>	
<b>KONTAKION FOR PLACING OF THE THEOTOKOS' SASH IN TONE TWO</b>	<b>قِنْداق وضع زُنَارِ وَالَّدَةِ الإِلَهِ باللحنِ الثاني</b>
Thy precious sash, O Theotokos, which encompassed thy God-receiving womb, is an invincible force for thy flock, and an unfailing treasury of every good, O only Ever-virgin Mother.	إِنَّ زُنَارِكِ الْمُكَرَّمِ الَّذِي أَحَاطَ بِبَطْنِكِ الْقَابِلِ الإِلَهِ، يَا أَمَّ الْهِ الدَّائِمَةَ الْبَتُولِيَّةَ وَحْدَهَا، هُوَ عِزٌّ لِمَدِينَتِكِ وَكَنْزٌ حَيْرَاتٍ لَا يُسْلَبُ.
<b>THE EPISTLE (For the Theotokos' Sash)</b>	<b>الرسالة (لوضع زُنَارِ وَالَّدَةِ الإِلَهِ)</b>
<p><i>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.</i></p> <p><b>The Reading from the Epistle of St. Paul to the Hebrews. (9:1-7)</b></p>	<p>تُعَظِّمُ نَفْسِي الرَّبَّ، وَتَبَهَّجُ رُوحِي بِاللهِ مُخْلِصِي، لَأَنَّهُ نَظَرَ إِلَى تَوَاضُعِ أَمْتِهِ.</p> <p>فَصَلَّى مِنْ رَسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى الْعَرَبَانِيِّينَ. (٧-٩)</p>

القارئ: يا إخوة، إن العهد الأول كانت له أيضًا فرائض العبادة والقدس العالمي. لأنّه نصب المسكن الأول الذي يقال له القدس، وكانت فيه المذارة والمائدة وحجز التقدمة. وكان وراء الحجاب الثاني، المسكن الذي يقال له قدس الأقداس. وفيه مُستوقد البخور من الذهب وتابوت العهد المغشى بالذهب من كل جهة، فيه قسط الماء من الذهب، وعصا هارون التي أفرخت ولوحا العهد. ومن فوقه كاروبا المجد المظللان الغطاء. وليس هنا مقام الكلام في ذلك تفصيلاً. وحيث كان ذلك مهيأً هكذا، فالكهنة يدخلون إلى المسكن الأول كل حين فيؤتون الخدمة. وأما الثاني، فإنما يدخله رئيس الكهنة وحده مرّة في السنة، ليس بلا دم يقربه عن نفسه وعن جهالات الشعب.

Brethren, even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

### THE GOSPEL (For the Twelfth Sunday of Matthew)

#### The Reading from the Holy Gospel according to St. Matthew. (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And He said to him, "Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments." He said to Him, "Which?" And Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself." The young man said to Him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this, he went away sorrowful; for he had great

#### الإنجيل (لالأحد الثاني عشر من مارتن)

#### فصلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقِدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالْتَّلَمِيِّدِ الطَّاهِرِ. (٢٦:١٩-١٦:٢٦)

في ذلك الزمان، دنا إلى يسوع شاب وجثا له قائلاً: أيها المعلم الصالح، ماذا أعمل من الصلاح ليكون لي الحياة الأبديّة؟ فقال له: لماذا تدعوني صالحاً؟ وما صالح إلا واحد وهو الله. ولكن إن كنت تريده أن تدخل الحياة، فاحفظ الوصايا. فقال له: أية وصايا؟ قال يسوع: لا تقتل، لا تزن، لا تسرق، لا تشهد بالزور. أكرم أباك وأمك، أحب قريبتك كنفسك. قال له الشاب: كل هذا قد حفظته منذ صبائي، فماذا ينقصني بعد؟ قال له يسوع: إن كنت تريده أن تكون كاملاً، فاذهب ويع كُلَّ شيء لك وأعطيه للمساكين، فيكون لك كنز في السماء. وتعال اتبعني. فلما سمع الشاب هذا الكلام،

possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

مضى حزيناً لأنَّه كانَ ذا مالٍ كثِيرٍ. فقالَ يسوعُ لِتلاميذه: الحقُّ أقولُ لَكُمْ إِنَّهُ يَعْسُرُ عَلَى الْغَنِيِّ أَنْ يَدْخُلَ مَلْكُوتَ السَّمَاوَاتِ. وَأَيْضًا أَقُولُ لَكُمْ، إِنَّ مُرُورَ الْجَمَلِ مِنْ ثَقْبِ الْإِبْرَةِ لَأَسْهَلٌ مِنْ دُخُولِ غَنِيِّ مَلْكُوتَ السَّمَاوَاتِ . فَلَمَّا سَمِعَ تلاميذهُ بُهْتُوا حِدًا وَقَالُوا ”مَنْ يَسْتَطِعُ إِذْنَ أَنْ يَخْلُصُ؟“ فَنَظَرَ يسوعُ إِلَيْهِمْ وَقَالَ لَهُمْ: أَمَا عِنْدَ النَّاسِ فَلَا يُسْتَطِعُ هَذَا، وَأَمَا عِنْدَ اللَّهِ فَكُلُّ شَيْءٍ مُسْتَطِعٌ .

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

THE DISMISSAL	الختم
<p><b>Priest:</b> May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—as we celebrate the placing of her Sash in Halkoprateia on this day—by the might of the Precious and Life-giving Cross; 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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكافن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أَمِّكَ الْقِدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ، الَّتِي نَحْتَقِلُ الْيَوْمَ بِتَذَكَّارِ وَضَعِ زُنَارِهَا فِي هَالِكُوبِرَاتِيَا، وَبِقُدْرَةِ الصَّلَبِ الْكَرِيمِ الْمُحْيِيِّ، وَبِطَلَبِاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يَوْحَنَّا الْمَعْمُدَانِ، وَالقَدِيسِينَ الْمُشَرِّفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدْيَحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقِدِيسِينَ يُوْحَنَّا الْذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقَسْطَنْطِنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الْشَّرِيفَةِ، وَالقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأْلِفِينَ بِالظَّفَرِ، وَأَبِينَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالقَدِيسِينَ (ةَ) (فُلَانَ، فُلَانَةَ) شَفِيعِ (ةَ) وَحَامِيِّ (ةَ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالقَدِيسِينَ الصِّدِيقِينَ يَوَاكِيمَ وَحَنَّةَ جَدِيِّ الْمَسِيحِ إِلَهِ، وَجَمِيعِ قِدِيسِيَّكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌ لِلْبَشَرِ .</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكافن: بِصَلَوَاتِ آبَائِنَا الْقِدِيسِينَ، أَيُّهَا الرَّبُّ يَسوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا .</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوقة: آمين.</p>

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

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