

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 07, 2025
TONE 4 / EOTHINON 2; SUNDAY BEFORE ELEVATION OF THE CROSS
FOREFEAST OF THE NATIVITY OF THE THEOTOKOS

MARTYR SOZON OF CILICIA; APOSTLES EVODOS AND ONESIPHOROS OF THE SEVENTY

- 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:

RESURRECTIONAL APOLYTIKION IN TONE FOUR	أبوليتيكيون القيامة بالحن الرابع
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.	إِنْ تَلْمِيذَاتِ الرَّبِّ تَعْلَمْنَ مِنَ الْمَلَائِكَ الْكَرْزَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءِ الْجَدِّيِّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخَرَاتٍ وَقَائِلَاتٍ: سُبِّيَ الْمَوْتُ وَقَامَ الْمَسِيحُ إِلَهُ، وَمَنَّحَ الْعَالَمَ الرَّحْمَةَ الْعَظِيمَى.
APOLYTIKION OF THE FOREFEAST OF THEOTOKOS' NATIVITY IN TONE FOUR <i>(**Joseph was amazed—soft chromatic**)</i>	أبوليتيكيون لِتَقْدِيمَةِ عِيدِ مَوْلِدِ وَالِدَّةِ إِلَهِ بالحن الرابع
From the root of Jesse and the loins of David the great king, * Mariam, the child of God, is born for our sake on this day. * Hence, all creation exulteth on its renewal. * Both ven and the earth rejoice together now. * Praise her, O ye tribes of nations here below. * The righteous Joachim rejoiceth, * and Anna keepeth feast, crying out: * The barren beareth the Theotokos, the nourisher of our life.	الْيَوْمَ مِنْ أَصْلِ يَسَّى وَمِنْ صُلْبِ دَاوِدْ، تُولَّدُ لَنَا مَرِيمُ الْفَتَاهُ الْإِلَهِيَّةُ، لِذَلِكَ تُفَرَّحُ كُلُّ الْبَرَايَا وَتَتَجَدَّدُ. فَأَفْرَحَا مَعًا أَيْتُهَا السَّمَاءُ وَالْأَرْضُ، وَسَبِّحُهَا يَا قَبَائِلَ الْأَمَمِ. يُوَاكِيمُ يُفَرِّحُ، وَحَنَّةُ تُعِيدُ صَارِخَةً: الْعَاقِرُ تَلِدُ وَالِدَّةُ إِلَهُ الْمُغَذِّيَّةُ حَيَاتَتَا.
<ul style="list-style-type: none"> Now sing the apolytikion of the patron saint or feast of the temple. 	
KONTAKION OF THE FOREFEAST OF THEOTOKOS' NATIVITY IN TONE THREE (**On this day the Virgin**)	قِنْدَاقٌ تَقْدِيمَةِ عِيدِ مَوْلِدِ وَالِدَّةِ إِلَهِ بالحن الثالث
On this day the Virgin Maid, * Mary the pure Theotokos, * the unentered bride-chamber * of the great Heavenly Bridegroom, * now is born of barren Anna * by the divine will, * to be made ready for God the Word as His chariot: * for which she was foreordained as * the gate of God and * the very Mother of Life.	إِنَّ وَالِدَّةَ إِلَهِ الْعَذْرَاءَ مَرِيمَ، خِذْرَ الْعَرُوسِ السَّمَاءِ الَّذِي لَا يُنْقَضُ، تُولَّدُ الْيَوْمَ مِنَ الْعَاقِرِ بِمَشِيَّةِ اللَّهِ، لَنْهِيَّا مَرْكَبَةً لِلِّإِلَهِ الْكَلِمَةِ. فَإِنَّهَا الْبَابُ إِلَهِيُّ وَأَمَّ الْحَيَاةِ الْحَقِيقَيَّةِ، الَّتِي سَبَقَ تَحْدِيدُهَا لِهَذِهِ الْغَايَةِ.

<p>THE EPISTLE (For the Sunday before the Elevation of the Holy Cross)</p>	<p>الرسالة (لالأحد الذي قبل عيد رفع الصليب المقدس)</p>
<p><i>O Lord, save Thy people and bless Thine inheritance.</i></p> <p><i>Unto Thee, O Lord, will I cry, O my God.</i></p> <p>The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)</p> <p>Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.</p>	<p>خَلِّصْ يَا رَبُّ شَعَبَكَ وَبَارِكْ مِيرَاثَكَ. إِلَيْكَ يَا رَبُّ أَصْرَحُ الْهَمِيِّ. فَصَلْ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ . (٦:١١-١٨)</p> <p>يَا إِخْوَةُ، أَنْظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسْبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَتِنُوا، وَإِنَّمَا ذَلِكَ لِنَلَّا يُضْطَهِدُوا مِنْ أَجْلِ صَلَبِ الْمَسِيحِ. لَأَنَّ الَّذِينَ يُرِيدُونَ أَنْ تَخْتَتِنُوا لَيَقْتَرِنُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَشَّى لِي أَنْ أَفْتَرِخَ إِلَّا بِصَلَابِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صَلَابُ الْعَالَمُ لِي وَأَنَا صُلِّبْتُ لِلْعَالَمِ. لَأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بِلِ الْخَلِيقَةِ الْجَدِيدَةِ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسْبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلِ اللَّهِ. فَلَا يَجِدُ عَلَيَّ أَحَدٌ أَعْتَابًا فِيمَا بَعْدُ، فَإِنَّمَا حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةُ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.</p>
<p>THE GOSPEL (For the Sunday before the Elevation of the Holy Cross)</p>	<p>الإنجيل (لالأحد الذي قبل عيد رفع الصليب المقدس)</p>
<p>The Reading from the Holy Gospel according to St. John. (3:13-17)</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</p>	<p>فَصَلْ شَرِيفُ مِنْ بِشَارَةِ الْقَدِيسِ يُوحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالْتَّلْمِيذِ الْطَّاهِرِ . (٣:١٣-١٧)</p> <p>قَالَ الرَّبُّ: لَمْ يَصْعُدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَّلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لَأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ</p>

world, not to condemn the world, but that the world might be saved through Him.”	ابنُهُ الْوَحِيدُ إِلَى الْعَالَمِ لِيَدِينَ الْعَالَمَ، بَلْ لِيُخْلَصَ بِهِ الْعَالَمُ.
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- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL	الختم
Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; 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; <i>of saint N., the patron and protector of this holy community;</i> 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.	الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْقِدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الْصَّالِبِ الْكَرِيمِ الْمُحْيِيِّ، وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِيَّةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوحَنَّا الْمَعْمَدَانِ، وَالقَدِيسَيْنِ الْمُشَرِّفَيْنِ الرَّسُولِ الْجَدِيرَيْنِ بِكُلِّ مَدْيَحٍ، وَأَبِيَّنَا الْجَلِيلِ فِي الْقَدِيسَيْنِ يُوحَنَّا الْذَّهَبَيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقَسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأْلِفَيْنِ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحَيْنَ بِاللَّهِ، وَالقَدِيسِ (ة) (فَلَانَ، فُلَانَة) شَفِيعِ(ة) وَحَامِيِّ(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالقَدِيسَيْنِ الصِّدِيقَيْنِ يَوَاكِيمَ وَحَنَّةَ جَدَّيِّ الْمَسِيحِ إِلَهِ، وَجَمِيعِ قَدِيسِيَّكَ، ارْحَمْنَا وَخَلَصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌ لِلْبَشَرِ.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بِصَلَواتِ آبَائِنَا الْقَدِيسَيْنِ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلَصْنَا.
Choir: Amen.	الجوقة: آمين.

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

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