

DIVINE LITURGY VARIABLES ON THE FORTIETH DAY AFTER PASCHA FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST

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 بُولُسَ وَالْمَطْرَانَ يُوحَنَّا وَقَلَّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.
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THE FIRST ANTIPHON

O clap your hands, all ye peoples; shout unto God with the voice of exultation. <i>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</i> For the Lord Most High is terrible; He is a great King over all the earth. He hath subdued the peoples under us, and the nations under our feet. <i>(Refrain)</i> Glory... Both now... <i>(Refrain)</i>	يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي. هَلِّلُوا لِلَّهِ بِأَصْوَاتِ الِابْتِهَاجِ. <i>(اللازمة)</i> بَشْفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا. لَأَنَّ الرَّبَّ مُتَعَالٍ وَمَرْهُوبٌ، وَمَلِكٌ عَظِيمٌ عَلَى الدُّنْيَا بِأَسْرِهِا. أَخْضَعَ الشُّعُوبَ لَنَا وَالْأُمَمَ تَحْتَ أَقْدَامِنَا. <i>(اللازمة)</i> الْمَجْدُ الْآنَ <i>(اللازمة)</i>
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THE SECOND ANTIPHON

Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. <i>Refrain: Save us, O Son of God, Who didst rise from us in glory to the heavens; who sing to Thee. Alleluia.</i> God is known in her palaces when He cometh to our aid. <i>(Refrain)</i> For lo, the kings of the earth were assembled; they came together. <i>(Refrain)</i> Glory... Both now... O, only begotten Son and Word of God...	عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا عَلَى جَبَلٍ قُدْسِهِ. <i>(اللازمة):</i> خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صَعَدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُوبِيا. اللَّهُ مَعْرُوفٌ فِي قُصُورِهَا بِأَنَّهُ نَصِيرُهَا. <i>(اللازمة)</i> هَآ إِنَّا مُلُوكُ الْأَرْضِ قَدْ اجْتَمَعُوا وَأَقْبَلُوا مَعًا. <i>(اللازمة)</i> الْمَجْدُ الْآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...
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THE THIRD ANTIPHON

Hear this, all ye people; give ear, all ye inhabitants of the earth. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp.	إِسْمَعُوا هَذَا يَا كُلَّ الْأُمَمِ أَصْغُوا يَا سُكَّانَ الْأَرْضِ أَجْمَعِينَ. إِنَّ فَمِي يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يُلْهَجُ بِالْفَهْمِ. أَمِيلُ أُذُنِي إِلَى الْأَمْثَالِ وَأُكْشِفُ الْعَازِيَّ عَلَى الْقِيَارِ.
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- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Ascension. Then, the following:

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

God hath ascended in jubilation, the Lord with the voice of the trumpet. Save us, O Son of God, **Who didst rise from us in glory to the heavens;** who sing to Thee. Alleluia.

صَعِدَ اللَّهُ بِتَهْلِيلٍ، الرَّبُّ بِصَوْتِ البوق. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صَعِدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاوَاتِ، لِنُرْتِّلَ لَكَ. هَلْلُويا.

APOLYTIKION OF THE ASCENSION IN TONE FOUR

Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, having become confident of the blessing. Verily, Thou art the Son of God, and Deliverer of the world.

لَقَدْ صَعِدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهُنَا، وَفَرَّحْتَ تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أَيْقَنُوا بِالْبَرَكَةِ أَنَّكَ أَنْتَ ابْنُ اللَّهِ، الْمُقَدِّسُ الْعَالَمِ.

- Do NOT sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF THE ASCENSION IN TONE SIX

When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved, I am with you, and no one shall be against you.

لَمَّا أَتَمَمْتَ التَّذْبِيرَ الَّذِي مِنْ أَجْلِنَا، وَجَعَلْتَ الَّذِينَ عَلَى الْأَرْضِ مُتَّحِدِينَ بِالسَّمَاوِيِّينَ، صَعِدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهُنَا، غَيْرَ مُنْفَصِلٍ مِنْ مَكَانٍ بَلْ ثَابِتًا بِغَيْرِ افْتِرَاقٍ، وَهَاتِفًا بِأَحِبَّائِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ عَلَيْنَكُمْ.

THE EPISTLE

*O God, be exalted above the heavens;
and Thy glory above all the earth.
O God, my heart is ready.*

The Reading from the Acts of the Apostles.

(1:1-12)

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when He was taken up, after He had given commandment through the Holy Spirit to the Apostles whom He had chosen. To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "You heard from Me; for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked Him, "Lord, will you at this time restore the kingdom to Israel?" He said to

إِرْتَفِعِ اللَّهُمَّ عَلَى السَّمَاوَاتِ. مُسْتَعِدُّ قَلْبِي يَا اللَّهُ فَضْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقُدِّيسِينَ الْأَطْهَارِ (12-1:1) إِنِّي قَدْ أَنْشَأْتُ الْكَلَامَ الْأَوَّلَ، يَا ثَاوُفِيلُسُ، فِي جَمِيعِ الْأُمُورِ الَّتِي ابْتَدَأَ يَسُوعُ يَعْمَلُهَا وَيُعَلِّمُ بِهَا * إِلَى الْيَوْمِ الَّذِي صَعِدَ فِيهِ، مِنْ بَعْدِ أَنْ أَوْصَى بِالرُّوحِ الْقُدُسِ الرُّسُلَ الَّذِينَ اضْطَفَاهُمْ. * الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بَعْدَ تَأْلُمِهِ بِبَرَاهِينٍ كَثِيرَةٍ، وَهُوَ يَتَرَاءَى لَهُمْ مُدَّةَ أَرْبَعِينَ يَوْمًا، وَيَكَلِّمُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. * وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ، أَوْصَاهُمْ "أَنْ لَا تَبْرَحُوا مِنْ أُورُشَلِيمَ، بَلْ أَنْتَظِرُوا مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي * فَإِنْ يُوحِنَا عَمَدٌ بِالْمَاءِ وَأَمَّا أَنْتُمْ فَسَتُعَمِّدُونَ بِالرُّوحِ الْقُدُسِ لَا بَعْدَ هَذِهِ الْأَيَّامِ بَكْثِيرٍ." * فَسَأَلَهُ الْمُجْتَمِعُونَ قَائِلِينَ: «يَا رَبُّ، هَلْ فِي هَذَا الزَّمَانِ تَرُدُّ الْمُلْكَ لِإِسْرَائِيلَ؟» * فَقَالَ لَهُمْ: «لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمِنَةَ وَالْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ *

them, "It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." And when He had said this, as they were looking on, He was lifted up, and a cloud took Him out of their sight. And while they were gazing into heaven as He went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, Who was taken up from you into heaven, will come in the same way as you saw Him go into heaven." Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

لَكِنَّكُمْ سَتَتَأَلُونَ قُوَّةَ بَحْلُولِ الرُّوحِ الْقُدُسِ عَلَيْكُمْ وَتَكُونُونَ لِي شُهَدَاءَ فِي أُورُشَلِيمَ وَفِي كُلِّ الْيَهُودِيَّةِ وَالسَّامِرَةِ وَإِلَى أَقْصَى الْأَرْضِ * وَلَمَّا قَالَ هَذَا، ارْتَفَعَ عَنْهُمْ وَهُمْ يَنْظُرُونَ، وَأَخْفَتْهُ سَحَابَةٌ عَنْ عُيُونِهِمْ * وَفِيمَا هُمْ شَاخِصُونَ نَحْوَ السَّمَاءِ، وَهُوَ مُنْطَلِقٌ، إِذَا بَرَجِلَيْنِ وَقَفَا عِنْدَهُمْ بِلِبَاسٍ أَبْيَضٍ * وَقَالَا: «أَيُّهَا الرِّجَالُ الْجَلِيلِيُّونَ مَا بِالْكُمْ وَاقِفِينَ تَنْظُرُونَ إِلَى السَّمَاءِ؟ إِنَّ يَسُوعَ هَذَا الَّذِي ارْتَفَعَ عَنْكُمْ إِلَى السَّمَاءِ، سَيَأْتِي هَكَذَا كَمَا عَايَنْتُمُوهُ مُنْطَلِقًا إِلَى السَّمَاءِ» * حِينَئِذٍ رَجَعُوا إِلَى أُورُشَلِيمَ مِنَ الْجَبَلِ الَّذِي يُدْعَى جَبَلَ الزَّيْتُونِ الَّذِي هُوَ بِالْقُرْبِ مِنْ أُورُشَلِيمَ عَلَى سَفَرٍ سَبْتٍ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (24:36-53)

At that time, after rising from the dead, Jesus Himself stood among His Disciples and said to them, "Peace be with you." But they were startled and frightened, and supposed that they saw a spirit. And He said to them, "Why are you troubled, and why do questionings rise in your hearts? See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit has not flesh and bones as you see that I have." When He had said this, He showed them His hands and His feet. And while they still disbelieved for joy, and wondered, He said to them, "Have you anything here to eat?" They gave Him a piece of broiled fish, and He took it and ate before them. Then He said to them, "These are My words which I spoke to you, while I was still with you, that everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled." Then He opened their minds to

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقُدُسِ لَوْحَا الْإِنْجِيلِيِّ

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (24:36-53)

فِي ذَلِكَ الزَّمَانِ قَامَ يَسُوعُ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَقَفَ فِي وَسْطِ تَلَامِيذِهِ، وَقَالَ لَهُمْ: «السَّلَامُ لَكُمْ!» * فَارْتَاعُوا وَخَافُوا، وَظَنُّوا أَنَّهُمْ يَرَوْنَ رُوحًا * فَقَالَ لَهُمْ: «مَا بِالْكُمْ مُضْطَرِبِينَ؟ وَلِمَاذَا تَحْطُرُ أَفْكَارٌ فِي قُلُوبِكُمْ؟ * أَنْظُرُوا يَدَيَّ وَرِجْلَيَّ: إِنِّي أَنَا هُوَ. جُسُونِي وَانْظُرُوا لِأَنَّ الرُّوحَ لَا لَحْمَ لَهُ وَلَا عَظْمَ كَمَا تَرَوْنَ لِي» * وَحِينَ قَالَ هَذَا، أَرَاهُمْ يَدَيْهِ وَرِجْلَيْهِ * وَإِذْ كَانُوا هُمْ غَيْرُ مُصَدِّقِينَ بَعْدُ مِنَ الْفَرَحِ، وَمُتَعَجِّبِينَ، قَالَ لَهُمْ: «أَعِنْدَكُمْ هَهُنَا طَعَامٌ؟» * فَنَآوَلُوهُ قِطْعَةً مِنْ سَمَكٍ مَشْوِيٍّ، وَشَيْئًا مِنْ شَهْدِ عَسَلٍ * فَأَخَذَ وَأَكَلَ أَمَامَهُمْ، وَقَالَ لَهُمْ: «هَذَا هُوَ الْكَلَامُ الَّذِي كَلَّمْتُكُمْ بِهِ وَأَنَا بَعْدُ مَعَكُمْ، أَنَّهُ يَنْبَغِي أَنْ يَتِمَّ جَمِيعُ مَا هُوَ مَكْتُوبٌ عَنِّي فِي نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ وَالْمَزَامِيرِ» * حِينَئِذٍ فَتَحَ أَذْهَانَهُمْ لِيَفْهَمُوا الْكُتُبَ * وَقَالَ لَهُمْ:

understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high.” Then He led them out as far as Bethany, and lifting up His hands He blessed them. While He blessed them, He parted from them, and was carried up into heaven. And they returned to Jerusalem with great joy, and were continually in the temple blessing God.	«هَكَذَا هُوَ مَكْتُوبٌ، وَهَكَذَا كَانَ يَنْبَغِي لِلْمَسِيحِ أَنْ يَتَأَلَّمَ، وَيَقُومَ مِنْ بَيْنِ الْأَمْوَاتِ فِي الْيَوْمِ الثَّالِثِ، * وَأَنْ يُكْرَزَ بِاسْمِهِ بِالتَّوْبَةِ وَمَغْفِرَةِ الْخَطَايَا فِي جَمِيعِ الْأُمَمِ ابْتِدَاءً مِنْ أُورُشَلِيمَ. * وَأَنْتُمْ شُهُودٌ لِدَلِّكَ. * وَأَنَا أُرْسِلُ إِلَيْكُمْ مَوْعِدَ أَبِي. فَأَقِيمُوا فِي مَدِينَةِ أُورُشَلِيمَ إِلَى أَنْ تُلْبَسُوا قُوَّةَ مِنَ الْعَلَاءِ» * ثُمَّ خَرَجَ بِهِمْ خَارِجاً حَتَّى بَيْتِ عَنِيَا، وَفَتَحَ يَدَيْهِ وَبَارَكَهُمْ. * وَفِيمَا هُوَ يُبَارِكُهُمْ، انْفَرَدَ عَنْهُمْ وَصَعِدَ إِلَى السَّمَاءِ. * وَأَمَّا هُمْ فَسَجَدُوا لَهُ، وَرَجَعُوا إِلَى أُورُشَلِيمَ بِفَرَحٍ عَظِيمٍ * وَكَانُوا كُلَّ حِينٍ فِي الْهَيْكَلِ يُسَبِّحُونَ اللَّهَ وَيُبَارِكُونَهُ. آمِينَ.
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MEGALYNARION FOR THE FEAST IN TONE FIVE

Thou who art God’s Mother transcending mind and word, who ineffably in time gavest birth unto the Timeless One, thee do we the faithful magnify in one accord.	إِيَّاكَ نُعَظِّمُ بِاتِّفَاقِ الرَّأْيِ نَحْنُ الْمُؤْمِنِينَ، لِأَنَّكَ وَلَدْتَ فِي زَمَانٍ الْكَلِمَةَ غَيْرَ الْمَحْدُودِ بِزَمَنِ. وَصِرْتَ أُمًّا لِلَّهِ بِحَالٍ تَفُوقُ كُلَّ عَقْلِ وَقَوْلٍ.
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KOINONIKON (COMMUNION HYMN) FOR THE ASCENSION IN TONE EIGHT

God is gone up in jubilation, the Lord with the voice of the trumpet. Alleluia.	صَعِدَ اللَّهُ بِتَهْلِيلٍ، الرَّبُّ بِصَوْتِ البوقِ. هَللوييا.
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- Instead of singing “We have seen the true light”, sing the Apolytikion of the Ascension.

THE DISMISSAL

Priest: May He Who in glory ascended from us into Heaven and sat at the right hand of God the Father for our salvation, 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;	الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ صَعِدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاءِ، وَجَلَسَ عَنْ يَمِينِ الْآبِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلْبَةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحْنَا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوَحْنَا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ
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<p><i>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.</i></p>	<p>(فُلان) شفيع هذه الكنيسة المقدسة؛ والقديسين الصديقين يواكيم وحنّة جدّي المسيح الإله، وجميع قديسيك، ارحمنا وخلصنا بما أنك صالح ومحب للبشر.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Choir: Amen.</p>	<p>الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا. الجوقة: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>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.</p>	