

FESTAL DIVINE LITURGY VARIABLES ON JANUARY 06
THE THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

** DIVINE LITURGY OF ST. BASIL THE GREAT **

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.

الشماس: مِنْ أَجْلِ المَثْرُوبِ لِيَت بُولَسَ والمَطْران يُوْحنا وَفَكَ
أَسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إِلى الرَّبِّ نَطْلُب.

THE FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ،
صَارَ يَهُودًا مَقْدِسًا لَهُ وَإِسْرَائِيلَ سَلْطَنَةً.

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

(اللازمة) بِشَفَاعَاتِ والِدَةِ الإِلهِ يا مُخْلِصُ خَلِّصْنَا.

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? (**Refrain**)

أَبْصَرَ البَحْرُ هَذَا فَهَرَبَ وَالأْرْدُنُّ رَجَعَ إِلى الوَرَاءِ. مَاذَا دَهاكَ يا
بَحْرُ حَتَّى هَرَبْتَ؟ وَيا أْرْدُنُّ حَتَّى رَجَعْتَ إِلى الوَرَاءِ؟ (اللازمة)

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

المجْدُ الآنَ (اللازمة)

THE SECOND ANTIPHON

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ نَصْرُعِي. إِنَّهُ أَمَالَ أُذُنَهُ إِليَّ
فَأَنادِيهِ ما حَبِيْبُ.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

(اللازمة) خَلِّصْنَا يا ابنَ اللهِ يا مَنْ اعْتَمَدَ مِنْ يُوْحنا فِي الأْرْدُنِّ،
لِنُرْتَلَّ لَكَ. هَلْلوِيّا.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (**Refrain**)

غَمْرَاتُ المَوْتِ اكْتَنَفَتْنِي وَأَهْوالُ الجَحِيْمِ أَذْرَكْتْنِي. لَقِيْتُ الصِّيقَ
وَالأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. (اللازمة)

Merciful is the Lord, and righteous; and our God hath mercy. (**Refrain**)

الرَّبُّ رَحِيْمٌ وَصَدِيْقٌ، إِلهُنَا رُوُوفٌ. (اللازمة)

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

المجْدُ الآنَ يا كَلِمَةَ اللهِ الإِبْنَ الوَحيدِ ...

THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

إِحْمَدُوا الرَّبَّ لِأَنَّهُ صالِحٌ، لِأَنَّ إِلى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ
إِنَّهُ صالِحٌ، وَإِنَّ إِلى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَرُونَ إِنَّهُ صالِحٌ، وَإِنَّ
إِلى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُوا الرَّبِّ جَمِيعاً إِنَّهُ صالِحٌ، وَإِنَّ إِلى
الأَبَدِ رَحْمَتُهُ.

• *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Theophany.*

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبِّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتِ
الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ
يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ،
الْمَجْدُ لَكَ.

THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST

Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا
مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ، إِذْ نُرْتَلُّ لَكَ. هَلْلُويَا.

- After the Entrance, sing the hymns in the following order below.

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبِّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتِ
الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ
يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ
الْمَجْدُ لَكَ.

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

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

(**The original melody**)

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ
الْمُرْسَلِينَ لَكَ التَّسْبِيحَ عَن مَعْرِفَةٍ قَائِلِينَ: جِئْتَ وَبُنْتَ يَا نُوراً
لَا يُدْنَى مِنْهُ.

THE ANTI-TRISAGION HYMN (*Sung in place of "Holy God"*)

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحُ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثَلَاثًا)
الجوقة: الْمَجْدُ لِلْأَبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دَهْرِ الدَّاهِرِينَ، آمِينَ.
الْمَسِيحُ قَدْ لَبِسْتُمْ. هَلْلُويَا.
قُوَّةُ !
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحُ قَدْ لَبِسْتُمْ. هَلْلُويَا.

THE EPISTLE

*Blessed is He that cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good; for His mercy
endureth forever*

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ
رَحْمَتُهُ.

The Reading from the Epistle of St. Paul to St. Titus.
(2:11-15; 3:4-7)

My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one disregard you. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى تَيْطُسَ
(2:11-14; 3:4-7)

يا وُلْدِي تَيْطُسَ، لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ الْمُخْلِصَةَ لِجَمِيعِ النَّاسِ * وَهِيَ تُؤَدِّبُنَا لِنُنْكَرَ النِّفَاقَ وَالشَّهَوَاتِ الْعَالَمِيَّةَ، فَنَحْيَا فِي الدَّهْرِ الْحَاضِرِ عَلَى مُقْتَضَى النِّعْمِ وَالْعَدْلِ وَالتَّقْوَى * مُنْتَظِرِينَ الرَّجَاءَ السَّعِيدَ وَظُهُورَ مَجْدِ إِلَهِنَا الْعَظِيمِ وَمُخْلِصِنَا يَسُوعَ الْمَسِيحَ * الَّذِي بَدَّلَ نَفْسَهُ لِأَجْلِنَا لِيُقَدِّدَنَا مِنْ كُلِّ إِثْمٍ، وَيُطَهِّرَ لِنَفْسِهِ شَعْبًا خَاصًّا، غَيْرَ عَلَى الْأَعْمَالِ الصَّالِحَةِ * فَلَمَّا ظَهَرَ لَطْفُ اللَّهِ مُخْلِصِنَا وَمَحَبَّتَهُ لِلنَّاسِ * خَلَّصَنَا هُوَ لَا لِأَعْمَالٍ فِي الْبِرِّ عَمَلْنَاهَا نَحْنُ، بَلْ عَلَى مُقْتَضَى رَحْمَتِهِ، بِغَسْلِ الْمِيَالِدِ الثَّانِي وَتَجْدِيدِ الرُّوحِ الْقُدُسِ * الَّذِي أَفَاضَهُ عَلَيْنَا بِسَخَاءٍ بِسُوعَ الْمَسِيحِ مُخْلِصِنَا * حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ نَصِيرُ وَرَثَةً عَلَى حَسَبِ رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (3:13-17)

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيذِ
(3:13-17) الطَّاهِرِ

فِي ذَلِكَ الزَّمَانِ، أَقْبَلَ يَسُوعُ مِنَ الْجَلِيلِ إِلَى الْأُرْدُنِّ إِلَى يُوْحَنَّا لِيَعْتَمِدَ مِنْهُ * فَكَانَ يُوْحَنَّا يُمَانِعُهُ قَائِلًا: أَنَا مُنْتَظِرٌ أَنْ أَعْتَمِدَ مِنْكَ، أَوْ أَنْتَ تَأْتِي إِلَيَّ؟ * فَأَجَابَهُ يَسُوعُ قَائِلًا: دَعِ الْآنَ، فَهَكَذَا يَتَّبَعِي لَنَا أَنْ نُبَيِّمَ كُلَّ بَرٍّ. حِينَئِذٍ تَرَكَهُ * فَلَمَّا اعْتَمَدَ يَسُوعُ، صَعِدَ لِلْوَقْتِ مِنَ الْمَاءِ، وَإِذَا السَّمَاوَاتُ قَدْ انْفَتَحَتْ لَهُ، فَرَأَى رُوحَ اللَّهِ نَازِلًا مِثْلَ حَمَامَةٍ وَحَالًا عَلَيْهِ * وَإِذَا صَوْتٌ مِنَ السَّمَاءِ قَائِلًا: هَذَا هُوَ ابْنِي الْحَبِيبِ، الَّذِي بِهِ سُرَرْتُ.

• *The Divine Liturgy of St. Basil the Great continues with the following variables.*

ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth all creation, O thou who art full of grace: the hierarchy of the angels, and all mankind, O consecrated temple and paradise endowed with speech; glory of virginity, of whom God, Who is our God before the ages, was incarnate and became a little child. For He made thy womb a throne, and thy belly did He make more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace, and it glorifieth thee.

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلِ الْمَلَائِكَةِ، وَأَجْنَاسِ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخَرُّ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا. وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ جَعَلَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنِكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ جَمِيعُ الْبَرَايَا وَتَمَجِّدُكَ.

• *NOTE: Every Divine Liturgy of St. Basil the Great requires "In thee rejoiceth all creation" for the megalynarion. However, as the faithful depart the church, the choir can sing the megalynarion of the Theophany of Christ which is provided after the Dismissal.*

KOINONIKON (COMMUNION HYMN) OF THEOPHANY IN TONE EIGHT

The grace of God that bringeth salvation hath appeared to all men. Alleluia.

لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ لِجَمِيعِ النَّاسِ. هَلْلُوِيَا.

- *After Communion, instead of singing “We have seen the true light”, sing the Festal Apolytikion: “When Thou, O Lord.”*

THE DISMISSAL

Priest: May He Who deigned to be baptized by John in the Jordan 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, Basil the Great, archbishop of Caesarea in Cappadocia, 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.

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

Choir: Amen.

MEGALYNARION OF THE THEOPHANY OF CHRIST IN TONE TWO

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy praise, O Theotokos. But because thou art good, accept our faith, having known our divine longing. Wherefore, since thou art the helper of Christians, we do magnify thee.

عَظَمِي يَا نَفْسِي مَنْ هِيَ أَكْرَمُ قَدْرًا، وَأَزْفَعُ مَجْدًا مِنَ الْأَجْنَادِ
الْعُلُوِّيَّةِ. إِنَّ الْأَلْسِنَةَ بِأَسْرِهَا تَتَحَيَّرُ كَيْفَ تَمْدُحُكَ بِحَسَبِ الْوَاجِبِ.
وَكُلُّ عَقْلٍ وَإِنْ كَانَ فَائِقًا الْعَالَمَ، فَإِنَّهُ يَنْدَهُلُ فِي تَسْبِيحِكَ يَا وَالِدَةَ
الْإِلَهِ. لَكِنْ بِمَا أَنْتِ صَالِحَةٌ، تَقْبَلِي إِيمَانَنَا لِأَنَّكَ قَدْ عَرَفْتِ شَوْقَنَا
الْإِلَهِي. فَإِذْ أَنْتِ نَصِيرَةُ الْمَسِيحِيِّينَ، فَلَاكَ نَعْظَمُ.

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