Divine Liturgy Variables on November 21
Feast of the Entrance of the Theotokos

THE FIRST ANTIPHON	الانتيفونا الأولى
Great is the Lord and greatly to be praised, in the city of our God and in His holy mountain. Glorious things are spoken of thee, O city of God. **Refrain:** Through the intercessions of the Theotokos, O Savior, save us. God is known in her palaces for a refuge. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. (**Refrain**) Glory… Both now… (**Refrain**)	عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدّاً في مَدِينَةِ إِلَهِنَا عَلَى جَبَلِ قُدْسِهِ. فِيكِ قِيلَتِ المَفَاخِرُ يَا مَدِينَةَ الله. **اللازمة:** بِشَفاعاتِ والِدَةِ الإلهِ، يا مُخَلِّصُ خَلِّصْنا. اللهُ مَعْرُوفٌ في قُصُورِها بِأَنَّهُ نَصِيرُها. مِثْلَمَا سَمِعْنَا كَذَلِكَ رَأَيْنَا في مَدِينَةِ رَبِّ القُوَّاتِ في مَدِينَةِ إِلَهِنا. **(اللازمة)** ألمجد ... الآنَ ... **(اللازمة)**
THE SECOND ANTIPHON	**الانتيفونا الثانية**
The Most High hath sanctified His tabernacle. Holiness and majesty are in His sanctuary. **Refrain**: Save us, O Son of God, who art wondrous in the saints, who sing to Thee: Alleluia. This is the gate of the Lord, the righteous shall enter in thereat. (**Refrain**) Holy is Thy temple, and wonderful in righteousness. (**Refrain**) Glory… Both now… O, only begotten Son and Word of God…	العَلِيُّ قَدَّسَ مَسْكَنَهُ، الحَمْدُ وَالبَهَاءُ قُدَّامَهُ، القَدَاسَةُ وَالجَلالُ في مَقْدِسِهِ. **اللازمة:** خَلِّصْنا يا ابْنَ اللهِ، يا مَنْ هُوَ عَجيبٌ في القِدّيسين، لِنُرَتِّلَ لكَ: هَلِلويا. هَذَا هُوَ بَابُ الرَّبِّ، وَمِنْهُ يَدْخُلُ الصِّدِّيقُون. **(اللازمة)** مِنْ قَدَاسَةِ هَيْكَلِكَ، أَنْتَ عَجِيبٌ في عَدَالَتِك. **(اللازمة)** المَجْدُ... الآنَ ... يا كَلِمَةَ اللهِ الإبنَ الوَحيد ...
THE THIRD ANTIPHON	**الانتيفونا الثالثة**
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.	لِوَجْهِكِ يَتَضَرَّعُ أَغْنياءُ الشَّعْبِ. إِبْنَةُ الْمَلِكِ فِي الداخِلِ، مُتَرَدِّيَةً ومُزَيَّنَةً بِأَشْرِطَةٍ ذَهَبِيَّة. تأْتي في إِثْرِهَا عَذَارَى إلى المَلِكِ، عَذَارَى مُقَرَّباتٌ مِنْها يُؤتى بِهِنَّ إِلَيْك.

- *During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Entrance of the Theotokos below. Then, the following:*

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST	إيصوذيكون (ترنيمَة الدخُول) لعيد
Come, let us worship, and fall down before Christ. Save us, O Son of God, who art wondrous in the saints, who sing to Thee: Alleluia.	هَلُمّوا لِنَسْجُدْ ونَرْكَعْ لِلْمَسيحِ، مَلِكِنا وإِلهِنا. خَلِّصْنا يا ابْنَ اللهِ، يا مَنْ هُوَ عَجيبٌ في القِدّيسين، لِنُرَتِّلَ لكَ: هَلِلويا.

- *Now sing these hymns in the following order.*

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR	أبوليتيكيون عيد دُخول السيّدة باللحنِ الرابِع
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.	اليومَ البَتولُ التي هيَ مُقَدِّمَةُ مَسَـــرَّةِ الله، وابْتِداءُ الكِرازَةِ بِخَلاصِ البَشَـــر، قَدْ ظَهَرَتْ في هيكَلِ الله عَلانيَة، وسَـبَقَتْ مُبَشِّـرَةً لِلْجميعِ بالمَسـيح. فلنَهتِفْ نَحوها بِصَـوْتٍ عَظيمٍ قائلين: إفرَحي يا كَمالَ تَدْبيرِ الخالِق.

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

KONTAKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR (***Thou Who wast raised up***)	قِنداق عيد دُخول السيّدة باللحنِ الرابع (**يا مَنْ رُفِعْتَ**)
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.	اليَوْمَ الهَيْكَلُ الذي لِلْمُخَلَّص، الكُلِّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيلِ، وَهِيَ الكَنْزُ الطَّاهِرُ لِمَجْدِ الإلـه، إذْ تَـدْخُـلُ بَيْـتَ الرَّبِّ، تُـدْخِـلُ نِعْمَـةَ الرُّوحِ الإلَهِيِّ مَعها. فَلْتُسَـــبِّحْها مَلائِكَةُ الله، لأَنَّها المِظَلَّةُ السَّماوِيَّة.
THE EPISTLE	**الرسالة**
My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. *For He hath regarded the humility of His servant.* **The reading from the Epistle of St. Paul to the Hebrews. (9:1-7)**	*تُعَظِّمُ نَفسي الرَّبَّ، وتَبْتَهِجُ روحي باللهِ مُخَلِّصي،* *لأَنَّهُ نَظَرَ إلى تَواضُعَ أَمَتِه.* **فَصْلٌ مِنْ رسالةِ القديسِ بولس الرسول إلى العبرانيين. (٩:١-٧)**
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	**القارئ:** يا إخوةُ، إنَّ العهْدَ الأولَ كانَتْ لَهُ أيضاً فَرائِضُ العِبادَةِ والقُدْسُ العالَمِيُّ. لأَنَّهُ نُصِبَ المَسْكَنُ الأَوَّلُ الذي يُقالُ لَهُ القُدْسُ، وكانَتْ فيه المَنارَةُ والمائِدَةُ وخُبْزُ التَّقْدِمَة. وكانَ وَراءَ الحِجابِ الثاني، المَسْكَنُ الذي يُقالُ لَهُ قدْسُ الأقْداس. وفيهِ مُسْتَوْقَدُ البَخورِ مِنَ الذَّهبِ وتابوتُ العَهْدِ المُغَشَّى بالذَّهَبِ مِنْ كُلِّ جِهَةٍ، فيهِ قِسْطُ المَنِّ مِنَ الذَّهَبِ، وعَصا هارونَ التي أَفْرَخَتْ ولَوْحا العَهْدِ. ومِنْ فَوْقِهِ كاروبا

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.	المَجْدِ المُظَلِّلانِ الغِطاءَ. وليسَ هُنا مَقامُ الكَلامِ في ذلكَ تَفْصيلاً. وحيثُ كانَ ذلِكَ مُهَيَّأً هَكَذا، فالْكَهَنَةُ يَدْخُلونَ إلى المَسْكَنِ الأوَّلِ كُلَّ حَينٍ فَيُتِمُّونَ الخِدْمَة. وأمّا الثاني، فإنَّما يَدْخُلُهُ رئيسُ الكَهَنَةِ وَحْدَهُ مَرَّةً في السَّنَةِ، ليسَ بِلا دَمٍ يُقَرِّبُهُ عَنْ نَفْسِهِ وعَنْ جَهالاتِ الشَّعْب.
THE GOSPEL	**الإنجيل**
The reading from the holy Gospel according to St. Luke. (10:38-42; 11:27-28) At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"	**فصْلٌ شريفٌ مِنْ بِشارَةِ القِديسِ لوقا الإنجيليِّ البَشيرِ والتلميذِ الطاهر.** **(١٠:٣٨-٤٢؛ ١١:٢٧-٢٨)** في ذلكَ الزمانِ دَخَلَ يسوعُ قَرْيَةً، فَقَبِلَتْهُ امْرَأَةٌ اسْمُها مَرْتا في بَيْتِها، وكانَتْ لِهَذِهِ أُخْتٌ تُسَمَّى مَرْيَم. فَجَلَسَتْ هَذِهِ عِنْدَ قَدَمَيْ يَسوعَ تَسْمَعُ كلامَه. وكانَتْ مَرْتا مُرْتَبِكَةً في خِدْمَةٍ كثيرةٍ، فَوَقَفَتْ وقالَت: يا ربُّ، أما يَعْنيكَ أنَّ أُخْتي قَدْ تَرَكَتْني أَخْدُمُ وَحْدي؟ فَقُلْ لَها أنْ تُساعِدَني. فأجابَ يسوعُ وقالَ لها: مَرْتا، مَرْتا، إنَّكِ مُهْتَمَّةٌ ومُضْطَرِبَةٌ في أُمورٍ كثيرةٍ، وإنَّما الحاجةُ إلى واحدٍ. فَاخْتارَتْ مريمُ النَصيبَ الصالِحَ الذي لا يُنْزَعُ مِنْها. وفيما هُوَ يَتَكَلَّمُ بِهَذا، رَفَعَتِ امْرَأَةٌ مِنَ الجَمْعِ صَوْتَها وقالَتْ لهُ: طوبى لِلْبَطْنِ الذي حَمَلَكَ والثَّدْيَيْنِ اللذَيْنِ رَضِعْتَهُما. فقالَ لها: بَلْ طوبى للَّذينَ يَسْمَعونَ كَلِمَةَ اللهِ ويَحْفَظونَها.
MEGALYNARION OF THE ENTRANCE IN TONE FOUR	**تعظيمة عيدِ دُخولِ السيّدة باللحنِ الرابِع**
Beholding the Entry of the all-pure one, the angels' hosts were sore amazed, how the Virgin entered into the Holy of Holies. Let the hand of the uninitiated in no wise touch the living ark of God; and let the lips of the faithful chant unceasingly to the Theotokos with the voice of the Angel; and let them shout in gladness: Truly thou art more exalted than all things, O pure Virgin.	*إنَّ المَلائِكَةَ لمّا شاهدوا دُخولَ الكُلِّيَّةِ النَّقاوَةِ انْدَهَشوا، كيفَ البَتولُ دَخَلَتْ إلى قُدْسِ الأقْداس.* يا والِدَةَ الإله، بِما أنَّكِ تابوتٌ حَيٌّ لله، فَلا تَلْمُسْكِ يَدٌ مُدَنَّسَةٌ. أمّا شِفاهُ المؤمِنينَ فَلْتَمْدَحْكِ بِغَيرِ فُتورٍ، هاتِفَةً نَحْوَكِ بِصَوْتِ المَلاكِ بابْتِهاجٍ قائلة: أيَّتُها البَتولُ النَّقِيَّةُ، إنَّكِ بالحَقيقةِ أَسْمى رِفْعَةً مِنْ جَميعِ المَخْلوقات.

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT	كينونيكون (تَرنِيمَة المناولَة) للعيد باللحنِ الثَّامِن
I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.	كَأسَ الخَلاصِ أَقْبَلُ، وباسْمِ الرَّبِّ أَدْعو. هَلِلويا.
• *Post-Communion Hymn: "We have seen the true light."*	
THE DISMISSAL	**الختم**
Priest: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother—whose Entrance into the Holy of Holies we celebrate—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. (patron saint of the church); 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:** أيُّها المَسيحُ إلهُنا الحَقيقي، بِشَفاعاتِ أُمِّكَ القِدّيسةِ الكُلِّيَّةِ الطهارةِ والبَريئةِ مِنْ كُلِّ عيبٍ — الّتي نُعَيِّدُ الآنَ لِدُخولِها إلى قُدْسِ الأقداسِ — وبقُدْرةِ الصليبِ الكَريمِ المُحْيي؛ وبطَلَباتِ القُوّاتِ السماويّةِ المُكَرَّمةِ العادِمةِ الأجْسادِ؛ والنبيِّ الكَريمِ السابقِ المَجيدِ يوحَنّا المَعمْدان؛ والقديسِّينَ المُشَرَّفينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأَبِينَا الجَلِيلِ فِي الْقِدِّيسِينَ يُوْحَنَّا الْذَهَبِيِّ الْفَمْ، رَئيسِ أَساقِفَةِ الْقسطنطينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَريفَة؛ والقديسِّينَ المَجيدينَ الشُّهَداءِ المُتَأَلِّقينَ بالظَفَرِ؛ وآبائِنا الأبْرارِ المُتَوَشِّحينَ بالله؛ والقدّيسِ (ةِ) (فُلان، فُلانة) شَفِيْعِ(شفيعَةِ) هَذِهِ الكَنيسةِ المُقَدَّسَة؛ والقِدّيسَيْنِ الصدّيقَيْنَ يواكيمَ وحنَّةَ جَدَّيْ المَسيحِ الإله، وجَميعِ قِدّيسيكَ، ارْحَمنا وخَلِّصْنا بِما أَنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر.
Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.	**الكاهن:** بِصَلَواتِ آبائِنا القِدّيسينَ، أيُّها الرَّبُّ يَسوعُ المَسيحُ إلهُنا ارحَمْنا وخَلِّصْنا.
Choir: Amen.	**الجوق:** آمين.

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

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