# Divine Liturgy Variables on Sunday, November 22, 2026
## Tone 8 / Eothinon 3; Twenty-fifth Sunday after Pentecost & Ninth Sunday of Luke
## After-feast of the Entrance of the Theotokos
Apostles Philemon, Apphia, Archippos and Onesimos of the Seventy;
Martyr Cecilia of Rome and those with her; Venerable Iakovos of Evia

| THE FIRST ANTIPHON | الانتيفونا الأولى |
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| 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.<br>**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.<br>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**)<br>Glory… Both now… (**Refrain**) | عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدّاً في مَدِينَةِ إِلَهِنَا عَلَى جَبَلِ قُدْسِهِ. فِيكِ قِيلَتِ المَفَاخِرُ يَا مَدِينَةَ الله.<br>**اللازمة:** بِشَفاعاتِ والِدَةِ الإِلهِ، يا مُخَلِّصُ خَلِّصْنا.<br>اللهُ مَعْرُوفٌ في قُصُورِها بِأَنَّهُ نَصِيرُها. مِثْلَمَا سَمِعْنَا كَذَلِكَ رَأَيْنَا في مَدِينَةِ رَبِّ القُوَّاتِ في مَدِينَةِ إِلَهِنا. **(اللازمة)**<br>ألمجد ... الآنَ ... **(اللازمة)** |
| **THE SECOND ANTIPHON** | **الانتيفونا الثانية** |
| The Most High hath sanctified His tabernacle. Holiness and majesty are in His sanctuary.<br>**Refrain**: Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.<br>This is the gate of the Lord, the righteous shall enter in thereat. (**Refrain**)<br>Holy is Thy temple, and wonderful in righteousness. (**Refrain**)<br>Glory… Both now… O, only begotten Son and Word of God… | العَلِيُّ قَدَّسَ مَسْكَنَهُ، الحَمْدُ وَالبَهَاءُ قُدَّامَهُ، القَدَاسَةُ وَالجَلالُ في مَقْدِسِه.<br>**اللازِمَة:** خَلِّصْنا يا ابْنَ اللهِ، يا مَنْ قامَ مِنْ بَيْنِ الأَمْواتِ، لِنُرَتِّلَ لَكَ: هَلِلويا.<br>هَذَا هُوَ بَابُ الرَّبِّ، وَمِنْهُ يَدْخُلُ الصِّدِّيقُون. **(اللازمة)**<br>مِنْ قَدَاسَةِ هَيْكَلِكَ، أَنْتَ عَجِيبٌ في عَدَالَتِك. **(اللازمة)**<br>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 إِلى المَلِكِ، عَذَارَى مُقَرَّباتٌ مِنْها يُؤتى بِهِنَّ إِلَيْك. |

- *During the little entrance, after the verses of the third antiphon, chant the apolytikion of the **Entrance of the Theotokos**. The eisodikon (entrance hymn) is "Come, let us worship… save us, O Son of God, who art risen from the dead…" as on ordinary Sundays. After the little entrance, chant these hymns in the following order:*

| RESURRECTIONAL APOLYTIKION IN TONE EIGHT | أبوليتيكيون القيامة باللحنِ الثامِن |
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| From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee. | انْحَـدَرْتَ مِنَ العُلوِّ يـا مُتَحَنِّن، وقَبِلْـتَ الـدَّفْنَ ذا الثَّلاثَـةِ الأيـام، لِكَيْ تُعْتِقَنـا مِنَ الآلام، فَيـا حَيـاتَنـا وقِيامَتَنَا، يا رَبُّ المَجْدُ لَك. |
| **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 مُقَدِّمَـةُ مَسَـــرَّةِ الله، وابْتِداءُ الكِرازَةِ بِخَلاصِ البَشَـــر، قَدْ ظَهَرَتْ في هيكَلِ اللهِ عَلانيَة، وسَـبَقَتْ مُبَشِّـرَةً لِلْجميعِ بالمَسـيح. فلنَهتِفْ نَحوها بِصَـوْتٍ عَظيمٍ قائلين: إفرَحي يا كَمالَ تَدْبيرِ الخالِق. |
| • *Now 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 (وزن: يا مَنْ عَلى الصَليبِ)** |
| 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. | اليَومَ الهَيْكَلُ الذي لِلْمُخَلَّصِ، الكُلِّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيل، وهيَ الكَنْزُ الطّاهِرُ لِمَجْدِ الإلـه، إذْ تَـدْخُـلُ بَيْـتَ الرَّبِّ، تُـدخِـلُ نِعْمَـةَ الرّوحِ الإلَهِيِّ مَعَها. فَلْتُسَـــبِّحْها مَلائِكَةُ الله، لأنَّها المِظَلَّةُ السَّماوِيَّة. |
| **THE EPISTLE (For the Twenty-fifth Sunday after Pentecost)** | **الرسالة (للأحَدِ الثانِي والخَمسِين بَعْدَ العَنصرة)** |
| *Make your vows to the Lord our God and perform them.*<br>*God is known in Judah; His Name is great in Israel.*<br>**The reading from the Epistle of St. Paul to the Ephesians. (4:1-7)**<br>Brethren, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another | *صَلُّوا وأَوْفُوا الرَّبَّ إلهَنا.*<br>*اللهُ مَعْروفٌ في أَرْضِ يَهوذا؛ واسْمُهُ عَظيمٌ في إسْرائيل.*<br>**فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى أفَسُس. (٤:١-٧)**<br>يا إخْوَةُ، أطْلُبُ إلَيْكُمْ أنا الأسِيرَ في الرَّبِّ أنْ تَسْلُكُوا كَمَا يَحِقُّ لِلْدَعْوَةِ التي دُعيتُمْ بِهَا. بِكُلِّ تَواضُعٍ ووَداعَةٍ |

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| in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. | وبطولِ أناةٍ، مُحْتَمِلينَ بَعْضُكُمْ بَعْضاً بالمَحَبَّةِ. ومُجْتَهِدينَ في حِفْظِ وِحْدَةِ الرُّوحِ بِرِباطِ السَّلام. فإِنَّكُمْ جَسَدٌ واحِدٌ وروحٌ واحِدٌ، كما دُعيتُمْ إلى رَجاءِ دَعْوَتِكُمُ الواحِد، رَبٌّ واحِدٌ، وإيمانٌ واحدٌ، ومعموديَّةٌ واحدةٌ، وإلهٌ أَبٌ لِلْجَميعِ واحدٌ، هُوَ فَوْقَ الجَميعِ وبالجَميعِ وفي جَميعِكُم. ولِكُلِّ واحِدٍ مِنّا أُعْطِيَتِ النِعْمَةُ على مِقْدارِ مَوْهَبَةِ المَسيح. |
| **THE GOSPEL**<br>**(For the Ninth Sunday of Luke)** | **الإنجيل (للأحَدِ التاسِعِ من لوقا)** |
| **The reading from the holy Gospel according to St. Luke. (12:16-21)**<br>The Lord spoke this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As He said this, Jesus called out, "He who has ears to hear, let him hear." | **فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيِّ البَشيرِ والتلْميذِ الطاهِر. (١٢: ١٦-٢١)**<br>قالَ الرَّبُّ هَذا المَثَل: إنْسانٌ غَنِيٌّ أَخْصَبَتْ أَرْضُهُ. فَفَكَّرَ في نَفْسِهِ قائِلاً "ماذا أَصْنَعُ؟ فإِنَّهُ لَيْسَ لي مَوْضِعٌ أَخْزُنُ فيهِ أَثْماري." ثُمَّ قالَ، "أَصْنَعُ هَذا: أَهْدِمُ أَهْرائي وأَبْني أَكْبَرَ مِنْها، وأَجْمَعُ هُناكَ كُلَّ غَلَّاتي وخَيْراتي. وأقولُ لِنَفسي، يا نَفْسُ إِنَّ لَكِ خَيْراتٍ كَثيرَةً فَاسْتَريحي وَكُلي واشْرَبي وافْرَحي." فَقالَ لهُ اللهُ: "يا جَاهِلُ! في هَذِهِ الليلَةِ تُطْلَبُ نَفْسُكَ مِنْكَ. فَهَذِهِ التي أَعْدَدْتَها لِمَنْ تكون؟" فَهَكَذا مَنْ يَدَّخِرُ لِنَفْسِهِ ولا يَسْتَغْني باللهِ. ولَمَّا قالَ هذا نادَى: مَنْ لَهُ أُذُنانِ لِلْسَمْعِ، فَلْيَسْمَع. |
| • *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—whose Entrance into the Holy of Holies we now 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- | **الكاهن:** أيُّها المَسيحُ إلهُنا الحَقيقي، يامن قامَ مِن بينِ الأمواتِ، بِشَفاعاتِ أُمِّكَ القِدّيسةِ الكُلِّيَّةِ الطهارةِ والبَريئةِ مِنْ كُلِّ عيبٍ — الّتي نُعَيِّدُ الآنَ لِدُخولِها إلى قُدْسِ الأقداس—وبقُدْرةِ الصليبِ الكَريمِ المُحْيي؛ وبطَلَباتِ القُوّاتِ السماويّةِ المُكَرَّمةِ العادِمةِ الأجْسادِ؛ والنبيِّ الكَريمِ السابقِ المَجيدِ يوحَنّا المَعمْدان؛ والقديسّينَ المُشَرَّفينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا |

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| 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. | الجَلِيلِ فِي الْقِدِّيْسِينَ يُوْحَنَّا الْذَهَبِيّ الْفَمْ، رَئيسِ أَسَاقِفَةِ الْقسطنطينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَرِيفَة؛ والقديسِّينَ المَجيدينَ الشُّهَداءِ المُتَأَلِّقينَ بالظَفَرِ؛ وآبائِنا الأبْرارِ المُتَوَشِّحينَ بالله؛ والقدّيسِ (ةِ) (فُلان، فُلانة) شَفِيْعِ(شفيعَةِ) هَذِهِ الكَنيسةِ المُقَدَّسَة؛ والقِدّيسَيْنِ الصدِّيقَيْنَ 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، أَيُّها الرَّبُّ يَسوعُ المَسيحُ إِلهُنا ارحَمْنا وخَلِّصْنا. |
| **Choir:** Amen. | **الجوق:** آمين. |

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

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