

**DIVINE LITURGY VARIABLES FOR SUNDAY, DECEMBER 28, 2025**

**TONE 4 / EOTHINON 7**

**AFTER-FAST OF & SUNDAY AFTER THE NATIVITY OF CHRIST**

COMMEMORATION OF JOSEPH THE BETROTHED, DAVID THE PROPHET AND KING, AND JAMES THE BROTHER OF GOD

<b>THE FIRST ANTIPHON</b>	<b>الأنتيفونا الأولى</b>
<p>I will confess Thee, O Lord, with my whole heart; I will tell of all Thy wonders. In the council of the upright, and in the congregation, great are the works of the Lord.</p> <p><b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>They are sought out in all the things that He hath willed. Confession and majesty are His work, and His righteousness abideth unto ages of ages. <b>(Refrain)</b></p> <p>Glory... Both now... <b>(Refrain)</b></p>	<p>أَعْتَرِفُ لَكَ يَا رَبُّ مِنْ كُلِّ قَلْبِي، وَأَحَدْتُ بِجَمِيعِ عَجَائِبِكَ. فِي مَجْلِسِ الْمُسْتَقِيمِينَ وَفِي مَجْمَعِهِمْ، عَظِيمَةٌ هِيَ أَعْمَالُ الرَّبِّ.</p> <p><b>(اللازمة):</b> بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلْصِنَا. مُدَبَّرَةٌ طَبَقًا لِكُلِّ مُرَادِهِ بِهَا. صُنْعُهُ الْإِعْتِرَافُ وَعِظْمُ الْجَلَالِ، وَعَدْلُهُ يَدُومُ إِلَى دَهْرِ الدَّاهِرِينَ.</p> <p><b>(اللازمة)</b></p> <p>المجد ... الآن ... <b>(اللازمة)</b></p>
<b>THE SECOND ANTIPHON</b>	<b>الأنتيفونا الثانية</b>
<p>Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. His seed shall be mighty upon the earth. The generation of the upright shall be blessed.</p> <p><b>Refrain:</b> Save us, O Son of God, <u>Who was born of a Virgin</u>, who sing to Thee: Alleluia.</p> <p>Glory and riches shall be in his house, and His righteousness abideth unto ages of ages. <b>(Refrain)</b></p> <p>There hath risen up in darkness a light for the upright; he is merciful and compassionate and righteous. <b>(Refrain)</b></p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>طُوبَى لِلرَّجُلِ الَّذِي يَتَّقِي الرَّبَّ وَيَهْوَى وَصَايَاهُ جَدًّا. تَكُونُ ذُرِّيَّتُهُ فِي الْأَرْضِ مُقْتَدِرَةً.</p> <p><b>(اللازمة):</b> خَلْصِنَا يَا ابْنَ اللَّهِ، يَا مَنْ وُلِدَ مِنَ الْبَتُولِ، لِنُرْتَلَّ لَكَ: هَلِّلُويَا.</p> <p>المجد والغنى في بيته، وعدله يدوم الى دهر الداهرين. <b>(اللازمة)</b></p> <p>أَشْرَقَ النُّورُ فِي الظُّلْمَةِ لِلْمُسْتَقِيمِينَ، النُّورُ يُشْرِقُ فِي الظُّلَامِ لِلْأَبْرَارِ، لِأَنَّهُ الرَّؤُوفُ وَالرَّحِيمُ وَالصَّيِّقُ. <b>(اللازمة)</b></p> <p>المجد ... الآن ... يا كلمة الله الإبن الوحيد...</p>
<b>THE THIRD ANTIPHON</b>	<b>الأنتيفونا الثالثة</b>
<p>The Lord said unto my Lord: sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send Thee a rod of strength out of Zion. With Thee is dominion in the day of Thy power, in the beauties of Thy saints.</p>	<p>قَالَ الرَّبُّ لِرَبِّي: اجْلِسْ عَنْ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ. عَصَا قُوَّةٍ يُرْسِلُ لَكَ الرَّبُّ مِنْ صِهْيُونَ. مَعَكَ الرِّئَاسَةُ فِي يَوْمِ قُوَّتِكَ، فِي بَهَاءِ قَدِّيسِيكَ.</p>

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Nativity of Christ. 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:

<p><b>RESURRECTIONAL APOLYTIKION IN TONE FOUR</b></p>	<p><b>أبوليتيكيون القيامة باللحن الرابع</b></p>
<p>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.</p>	<p>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّيَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p><b>APOLYTIKION OF THE NATIVITY OF CHRIST IN TONE FOUR</b></p>	<p><b>أبوليتيكيون ميلاد المسيح باللحن الرابع</b></p>
<p>Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn therefrom to worship Thee, O Sun of Justice, and to know that from the east of the Highest Thou didst come. O Lord, glory to Thee.</p>	<p>مِثْلُكَ أَيُّهَا الْمَسِيحُ إِلَهُنَا قَدْ أَطْلَعَ نَوْرَ الْمَعْرِفَةِ فِي الْعَالَمِ، لِأَنَّ السَّاجِدِينَ لِلْكَوَاكِبِ، بِهِ تَعَلَّمُوا مِنْ الْكَوَكِبِ السُّجُودَ لَكَ يَا شَمْسَ الْعَدْلِ، وَأَنْ يَعْرِفُوا أَنَّكَ مِنْ مَشَارِقِ الْعُلُوقِ أَنْتَيْتَ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p><b>APOLYTIKION OF SUNDAY AFTER THE NATIVITY IN TONE TWO</b></p>	<p><b>أبوليتيكيون الأحد بعد عيد الميلاد باللحن الثاني</b></p>
<p>Proclaim, O Joseph, to David, the grandparent of God, the amazing wonders; for thou hast seen a Virgin great with child; for with the shepherds thou didst give glory, with the Magi thou didst worship, and by the angel it was revealed to thee. Wherefore, plead thou with Christ God to save our souls.</p>	<p>يَا يَوْسُفَ، بَشِّرْ دَاوُدَ جَدَّ الْإِلَهِ بِالْعَجَائِبِ الْبَاهِرَةِ، لِأَنَّكَ رَأَيْتَ بَتُولًا حَامِلًا. فَمَعَ الرُّعَاةِ مَجْدَتَ، وَمَعَ الْمَجُوسِ سَجَدَتَ، وَبِالْمَلَائِكَةِ أُوحِيَ إِلَيْكَ. فَابْتَهِلْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p><b>KONTAKION OF THE NATIVITY OF CHRIST IN TONE THREE</b> (*<i>The original melody</i>*)</p>	<p><b>قنطاق لعيد ميلاد المسيح باللحن الثالث</b> (*<i>أصلية الوزن</i>*)</p>
<p>On this day the Virgin beareth the Transcendent in Essence; * to the Unapproachable, * the earth doth offer a small cave; * Angels join in choir with shepherds * in giving glory; * with a star the Magi travel upon their journey; * for our sakes is born a young Child, * He Who existed * before the ages as God.</p>	<p>الْيَوْمَ الْبَتُولُ تَلِدُ الْفَائِقَ الْجَوْهَرَ، وَالْأَرْضُ تُقَرِّبُ الْمَغَارَةَ لِمَنْ هُوَ غَيْرُ مُقْتَرَبٍ إِلَيْهِ. الْمَلَائِكَةُ مَعَ الرُّعَاةِ يُمَجِّدُونَ، وَالْمَجُوسُ مَعَ الْكَوَكِبِ فِي الطَّرِيقِ يَسِيرُونَ، لِأَنَّهُ قَدْ وُلِدَ مِنْ أَجْلِنَا صَبِيٌّ جَدِيدٌ، الْإِلَهُ الَّذِي قَبْلَ الدُّهُورِ.</p>

<p style="text-align: center;"><b>THE EPISTLE</b> (For the Sunday after the Nativity of Christ)</p>	<p style="text-align: center;">الرسالة (للأحد بعد عيد الميلاد)</p>
<p style="text-align: center;"><i>God is wondrous in His saints. In the churches, bless ye God.</i></p> <p style="text-align: center;"><b>The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)</b></p> <p>Brethren, I would have you know that the Gospel, which was preached by me, is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.</p>	<p style="text-align: center;">عَجِيبٌ هُوَ اللهُ فِي قَتَيْسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللَّهَ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةَ. (١٩-١١:١)</p> <p>يَا إِخْوَةَ، أُعَلِّمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ، لِأَنِّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ، أَنِّي كُنْتُ أَضْطَهُدُ كَنِيْسَةَ اللَّهِ بِإِفْرَاطٍ وَأَمْرٍهَا. وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي جِنْسِي، بِكَوْنِي أَوْفَرَ مِنْهُمْ غَيْرَةً عَلَى تَقْلِيدَاتِ آبَائِي. فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفْرَزَنِي مِنْ جَوْفِ أُمِّي وَدَعَانِي بِنِعْمَتِهِ، أَنْ يُعَلِّنَ ابْنَهُ فِيَّ لِابْتِشَارِهِ بَيْنَ الْأُمَمِ، لِسَاعَتِي، لَمْ أَصْغِ إِلَى لَحْمٍ وَدَمٍ، وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى الرَّسُلِ الَّذِينَ قَبْلِي، بَلْ انْطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى دِمَشْقَ. ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعَدْتُ إِلَى أُورُشَلِيمَ لِأَزُورَ بَطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا. وَلَمْ أَرِ غَيْرَهُ مِنْ الرَّسُلِ سِوَى يَعْقُوبَ أَخِي الرَّبِّ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> (For the Sunday after the Nativity of Christ)</p>	<p style="text-align: center;">الإنجيل (للأحد بعد عيد الميلاد)</p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Matthew. (2:13-23)</b></p> <p>When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the Child, to destroy Him." And he rose and took the Child and His mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (٢٣-١٣:٢)</p> <p>لَمَّا انْصَرَفَ الْمَجُوسُ، إِذَا بِمَلَاكِ الرَّبِّ ظَهَرَ لِيُوسُفَ فِي الْحُلْمِ، قَائِلًا: قُمْ فَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ، وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. فَإِنَّ هِيرُودُسَ مُزْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ. فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلًا، وَانْصَرَفَ إِلَى مِصْرَ. وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ، لِيَتِمَّ الْمَقُولُ مِنْ</p>

called My Son.” Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region, who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: “A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.” But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Rise, take the Child and His mother, and go to the land of Israel, for those who sought the Child’s life are dead.” And he rose and took the Child and His mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, “He shall be called a Nazarene.”

الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: مِنْ مِصْرَ دَعَوْتُ ابْنِي. حِينِئِذٍ، لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخَرُوا بِهِ، غَضِبَ جَدًّا، وَأَرْسَلَ فَقَتَلَ كُلَّ صِبْيَانٍ بَيْتَ لَحْمٍ وَجَمِيعِ تُخُومِهَا، مِنْ ابْنِ سَنَتَيْنِ فَمَا دُونَ، عَلَى حَسَبِ الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ. حِينِئِذٍ، تَمَّ مَا قَالَهُ إِرْمِيَاءُ النَّبِيُّ الْقَائِلُ: صَوْتُ سَمِعَ فِي الرَّامَةِ، نَوْحٌ وَبُكَاءٌ وَعَوِيلٌ كَثِيرٌ، رَاحِلُ تَبْكِي عَلَى أَوْلَادِهَا، وَقَدْ أَبْتَأَنَّ أَنْ تَتَعَزَّى لِأَنَّهُمْ لَيْسُوا بِمَوْجُودِينَ. فَلَمَّا مَاتَ هِيرُودُسُ، إِذَا بِمَلَاكِ الرَّبِّ ظَهَرَ لِيُوسُفَ فِي الْحُلْمِ فِي مِصْرَ، قَائِلًا: قُمْ فَخُذِ الصَّبِيَّ وَأُمَّهُ وَادْهَبْ إِلَى أَرْضِ إِسْرَائِيلَ، فَقَدْ مَاتَ طَالِبُو نَفْسِ الصَّبِيِّ. فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ وَجَاءَ إِلَى أَرْضِ إِسْرَائِيلَ. وَلَمَّا سَمِعَ أَنَّ أَرْخِيلاؤُسَ قَدْ مَلَكَ عَلَى الْيَهُودِيَّةِ مَكَانَ هِيرُودُسَ أَبِيهِ، خَافَ أَنْ يَذْهَبَ إِلَى هُنَاكَ، وَأُوحِيَ إِلَيْهِ فِي الْحُلْمِ، فَانصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ. وَأَتَى وَسَكَنَ فِي مَدِينَةٍ تُدْعَى نَاصِرَةَ، لِيَتِمَّ الْمَقُولُ بِالْأَنْبِيَاءِ: إِنَّهُ يُدْعَى نَاصِرِيًّا.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

### THE DISMISSAL

**Priest:** May He Who was born in a cave and lay in a manger for our salvation, and 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

### الختم

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ وُلِدَ مِنَ الْبَتُولِ فِي مَغَارَةٍ وَاتَّكَأَ فِي مَدْوَدٍ مِنْ أَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخَدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ

<p>Fathers; of <i>Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, <b>of the holy and righteous Joseph the Betrothed, David the Prophet and King, and James the Brother of God</b>, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقِدِّيسِ (فُلَان) صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقِدِّيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِي؛ وَالْقِدِّيسِينَ يَوْسُفَ الْخَطِيبِ، وَدَاوُدَ الْمَلِكِ، وَيَعْقُوبَ أَخِي الرَّبِّ؛ الَّذِينَ نَقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعَ قَدِّيسِيكَ، ارْحَمْنَا وَحَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقِدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَحَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: 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, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	