

DIVINE LITURGY VARIABLES FOR SUNDAY, NOVEMBER 30, 2025**TONE 8 / EOTHINON 3****THE HOLY APOSTLE ANDREW THE FIRST-CALLED**

FRUMENTIOS, ARCHBISHOP AND ENLIGHTENER OF ETHIOPIA; ALEXANDER, BISHOP OF METHYMNA

- *During the Little Entrance, chant the Resurrectional Apolytikion. 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:*

RESURRECTIONAL APOLYTIKION IN TONE EIGHT	أبوليتيكيون القيامة باللحن الثامن
From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.	انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتَقِنَا مِنَ الْآلَامِ، فَيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.
APOLYTIKION OF ST. ANDREW THE APOSTLE IN TONE FOUR	أبوليتيكيون القديس أندراوس باللحن الرابع
As the first called of the Apostles, and brother of their leader, O Andrew, entreat the Master of all that peace be granted unto the world and great mercy to our souls.	بَمَا أَنْكَ فِي الرُّسُلِ مَدْعُوٌّ أَوَّلًا، وَلِلْهَامَةِ أَخًا، ابْتَهِلْ يَا أَنْدَرَاوُسُ إِلَى سَيِّدِ الْكُلِّ، أَنْ يَمْنَحَ الْمَسْكُونَةَ السَّلَامَ وَنَفُوسَنَا الرَّحْمَةَ الْعَظْمَى.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE (**The original melody**)	قِنْدَاقُ تَقْدِمَةِ الْمِيلَادِ بِاللْحَنِ الثَّالِثِ
On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.	الْيَوْمَ الْعِذْرَاءُ، تَأْتِي إِلَى الْمَغَارَةِ، لِتَلِدَ الْكَلِمَةَ الَّذِي قَبْلَ الدُّهُورِ، وَلَادَةً لَا تُقَسَّرُ وَلَا يُنْطَقُ بِهَا، فَأَفْرَجِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجِّدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيَظْهَرُ بِمَشِيئَتِهِ طِفْلًا جَدِيدًا وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.
THE EPISTLE (For St. Andrew)	الرسالة (للقديس أندراوس)
<i>His sound hath gone forth into all the earth. The heavens show forth the glory of God.</i> The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16) Brethren, I think that God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are	فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ. السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (١٦-٩:٤) يَا إِخْوَةُ، إِنَّ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِي النَّاسِ، كَأَنَّنَا مَجْعُولُونَ لِلْمَوْتِ. لِأَنَّا قَدْ صِرْنَا مَشْهُدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا

weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the scourge of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. Though you have countless guides in Christ, you do not have many fathers. I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.	أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضُعَفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ، نَحْنُ جُوعٌ وَنَعْطَشُ وَنَعْرَى وَنُلْطَمُ وَلَا قَرَارَ لَنَا. وَنَتَعَبُ عَامِلِينَ. نُسْتَمُّ فَنُبَارِكُ، نُضْطَهُدُ فَنَحْتَمِلُ. يُشْنَعُ عَلَيْنَا فَنَنْصَرِّعُ. قَدْ صِرْنَا كَأَفْذَارِ الْعَالَمِ وَكَأَوْسَاخٍ يَسْتَحْبِثُهَا الْجَمِيعُ إِلَى الْآنِ. وَلَسْتُ لِأُخْجِلَكُمْ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظَمُكُمْ كَأَوْلَادِي الْأَحِبَّاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رَبُّوَّةٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُفْتَدِينَ بِي.
THE GOSPEL (For St. Andrew)	الإنجيل (للقدّيس أندراوس)
The Reading from the Holy Gospel according to St. John. (1:35-51) At that time John was standing with two of his disciples; and he looked at Jesus as He walked, and said, “Behold, the Lamb of God!” The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, “What do you seek?” And they said to Him, “Rabbi” (which means Teacher), “where art Thou staying?” He said to them, “Come and see.” They came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first found his brother Simon, and said to him, “We have found the Messiah” (which means Christ). He brought him to Jesus. Jesus looked at him, and said, “So you are Simon the son of Jonah? You shall be called Cephas” (which means Peter). The next day, Jesus decided to go to Galilee. And He found Philip and said to him, “Follow Me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel, and said to him, “We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of	فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يوحنا الإنجيليّ البشير والتلميذ الطاهر. (١: ٣٥-٥١) فِي ذَلِكَ الزَّمَانِ، كَانَ يوحنا واقفاً هوَ واثنانِ مِنْ تَلَامِيذِهِ، فَنَظَرَ إِلَى يَسُوعَ مَاشِياً فَقَالَ: هُوَذَا حَمَلُ اللَّهِ، فَسَمِعَ التَّلَامِيذَانِ كَلَامَهُ فَتَبِعَا يَسُوعَ، فَالْتَفَتَ يَسُوعُ فَأَبْصَرَ هُمَا يَتْبَعَانِهِ، فَقَالَ لَهُمَا: مَاذَا تَطْلُبَانِ؟ فَقَالَا لَهُ: رَابِي (الَّذِي تَفْسِيرُهُ يَا مَعْلَم) أَيْنَ تَمْكُثُ؟ فَقَالَ لَهُمَا: تَعَالِيَا وَانْظُرَا. فَأَتِيَا وَنَظَرَا أَيْنَ كَانَ يَمْكُثُ، وَمَكَّثَا عِنْدَهُ ذَلِكَ الْيَوْمَ، وَكَانَ نَحْوَ السَّاعَةِ الْعَاشِرَةِ، وَكَانَ أَنْدَرَاوُسُ أَخُو سِمْعَانَ بَطْرُسَ وَاحِداً مِنَ الْاِثْنَيْنِ اللَّذَيْنِ سَمِعَا يوحنا وَتَبِعَا يَسُوعَ. فَهَذَا وَجَدَ أَوَّلًا سِمْعَانَ أَخَاهُ فَقَالَ لَهُ: قَدْ وَجَدْنَا مَسِيحًا الَّذِي تَفْسِيرُهُ الْمَسِيحُ، وَجَاءَ بِهِ إِلَى يَسُوعَ. فَنَظَرَ إِلَيْهِ يَسُوعُ وَقَالَ: أَنْتَ سَمْعَانُ بْنُ يُونَا، أَنْتَ تُدْعَى صَفَا الَّذِي تَفْسِيرُهُ بَطْرُسَ. وَفِي الْغَدِ أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِبَّسَ فَقَالَ لَهُ: اتَّبِعْنِي، وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوُسَ وَبَطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَتَّائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ وَهُوَ يَسُوعُ

Nazareth, the son of Joseph.” Nathaniel said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom is no guile!” Nathaniel said to Him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathaniel answered Him, “Rabbi, Thou art the Son of God! Thou art the King of Israel!” Jesus answered him, “Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.” And He said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”	بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ، فَقَالَ لَهُ نَثَانِيَلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانْظُرْ. فَرَأَى يَسُوعُ نَثَانِيَلَ مُقْبِلًا إِلَيْهِ فَقَالَ عَنْهُ: هَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشٍّ فِيهِ. فَقَالَ لَهُ نَثَانِيَلُ: مَنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوَكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التِّينَةِ رَأَيْتُكَ. أَجَابَ نَثَانِيَلُ وَقَالَ: يَا مَعْلَمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: أَلَا أَنْتَنِي قُلْتَ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التِّينَةِ آمَنْتَ؟ إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.
• The Divine Liturgy of St. John Chrysostom continues as usual. The remaining variable is the koinonikon.	
KOINONIKON (COMMUNION HYMN) FOR ST. ANDREW IN TONE EIGHT	كِينُونِيكُون لِلْقَدِّيسِ أُنْدَرَاوَسٍ بِالْحَنِ الثَّامِنِ
His sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.	فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ، وَإِلَى أَقَاصِي الْمَسْكُونَةِ كَلَامُهُ. هَلِّلُوِيَا.
THE DISMISSAL	الخَتْم
Priest: May He Who 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 Fathers, <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle Andrew the	الكَاهَنُ: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطُلُبَاتِ الْقُوَّاتِ السَّمَاءِيَّةِ الْمُكَرَّمَةِ الْعَايِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرِفَيْنِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسَيْنِ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) (وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَسَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ جَدِّي الْمَسِيحِ الْإِلَهِ

First-Called, 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.	يواكيمَ وَحَنَّةَ؛ والقديسِ الرسولِ المَجدِ الكَلِّي المَديحِ أندرَوسَ المَدْعُوَّ أَوَّلًا، الَّذي نُقِيمُ تَنكَارَهُ اليَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.	الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.
Choir: Amen.	الجوق: آمين.
<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>, <i>The Triodion-Holy Week</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.	
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