

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 12, 2025

TONE 4 / EOTHINON 7

SUNDAY AFTER THE THEOPHANY OF CHRIST

MARTYR TATIANA OF ROME AND THOSE WITH HER; MARTYR PETER ABSALOM OF PALESTINE

THE FIRST ANTIPHON	الأنتيفونا الأولى
<p>When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>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)</p> <p>Glory... Both now... (Refrain)</p>	<p>عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ، صَارَ يَهُودًا مَقْدِسًا لَهُ وَإِسْرَائِيلُ سُلْطَنَةً.</p> <p>(اللازمة): بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأُرْدُنُّ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَاكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أُرْدُنُّ حَتَّى رَجَعْتَ إِلَى الْوَرَاءِ؟ (اللازمة)</p> <p>المجدُ ... الآن ... (اللازمة)</p>
THE SECOND ANTIPHON	الأنتيفونا الثانية
<p>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.</p> <p>Refrain: Save us, O Son of God, <u>Who was baptized by John in the Jordan</u>; who sing to Thee. Alleluia.</p> <p>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)</p> <p>Merciful is the Lord, and righteous; and our God hath mercy. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي. إِنَّهُ أَمَالَ أُذُنَهُ إِلَيَّ فَأَنَادِيهِ مَا حَيَّيْتُ.</p> <p>(اللازمة): خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ، لِنُرْتِّلَ لَكَ. هَلُّوِيَا.</p> <p>غَمْرَاتُ الْمَوْتِ اكْتَنَفْتَنِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكْتَنِي. لَقَيْتُ الضِّيقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. (اللازمة)</p> <p>الرَّبُّ رَحِيمٌ وَصَدِيقٌ، إِلَهُنَا رَوْوْفٌ. (اللازمة)</p> <p>المجدُ ... الآن ... يا كلمةَ اللهِ الإِبْنَ الْوَحِيدِ...</p>
THE THIRD ANTIPHON	الأنتيفونا الثالثة
<p>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</p>	<p>إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُو الرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ</p>

confess that He is good; for His mercy endureth forever.	رَحْمَتُهُ.
<ul style="list-style-type: none"> • During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Theophany. 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 align="center">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	<p align="center">أبوليتيكيون القيامة باللحن الرابع</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 الْكَرَزَةِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَحِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE</p>	<p align="center">طُروبَارِيَّةُ الظُّهُورِ الْإِلَهِيِّ بِاللَّحْنِ الْأَوَّلِ</p>
<p>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.</p>	<p>بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتَ الْآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بَهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.</p>
<ul style="list-style-type: none"> • Now sing the apolytikion of the patron saint or feast of the temple. 	
<p align="center">KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR <i>(**The original melody**)</i></p>	<p align="center">قنْدَاقُ الظُّهُورِ الْإِلَهِيِّ بِاللَّحْنِ الرَّابِعِ</p>
<p>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.</p>	<p>قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ التَّسْبِيحَ عَنْ مَعْرِفَةٍ قَائِلِينَ: جِئْتَ وَبِنْتَ يَا نُورًا لَا يُدْنَى مِنْهُ.</p>

<p style="text-align: center;">THE EPISTLE (For the Sunday after Theophany)</p>	<p style="text-align: center;">الرسالة (لالأحد بعد عيد الظهور الإلهي)</p>
<p style="text-align: center;"><i>Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Ephesians. (4:7-13)</p> <p>Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.</p>	<p style="text-align: center;">لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ. فصل من رسالة القديس بولس الرسول إلى أهل أفسس. (١٣-٧:٤)</p> <p>يا إخوة، لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. فذلك يقول "لما صعد إلى العلى سبى سبياً وأعطى الناس عطايا." فكونه صعد، هل هو إلا أنه نزل أولاً إلى أسافل الأرض؟ فذاك الذي نزل، هو الذي صعد أيضاً فوق السموات كلها ليملأ كل شيء. وهو قد أعطى أن يكون البعض رؤساء، والبعض أنبياء، والبعض مبشرين، والبعض رعاة، ومعلمين، لأجل تكميل القديسين، ولعمل الخدمة، وبنيان جسد المسيح إلى أن ننتهي جميعنا إلى وحدة الإيمان ومعرفة ابن الله، إلى إنسان كامل، إلى مقدار قامة ملء المسيح.</p>
<p style="text-align: center;">THE GOSPEL (For the Sunday after Theophany)</p>	<p style="text-align: center;">الإنجيل (لالأحد بعد عيد الظهور الإلهي)</p>
<p style="text-align: center;">The reading from the Holy Gospel according to St. Matthew. (4:12-17)</p> <p>At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."</p>	<p style="text-align: center;">فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (١٧-١٢:٤)</p> <p>في ذلك الزمان، لما سمع يسوع أن يوحنا قد أسلم، انصرف إلى الجليل. وترك الناصرة، وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون ونفتاليم. ليتم ما قيل بأشعيا النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر، عبر الأردن، جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً، والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومندبداً يسوع يكرز ويقول: توبوا، فقد اقترب ملكوت السموات.</p>

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

THE DISMISSAL	الختم
<p>Priest: May He Who deigned to be baptized by John in the Jordan 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 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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ أَقْتَبَلَ أَنْ يَعْتَمِدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ مِنْ أَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمَشْرَفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (سَـة) (فُلَانِ، فُلَانَةِ) شَفِيعِ (سَـة) وَحَامِي (سَـة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ يُوَاكِيمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese 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>	