

**DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 08, 2026**  
**TONE 2 / EOTHINON 2**  
**SUNDAY OF THE PRODIGAL SON &**  
**AFTER-FEAST OF THE PRESENTATION (MEETING) OF CHRIST**

<b>THE FIRST ANTIphon</b>	<b>الأنتيفونا الأولى</b>
<p>My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.</p> <p><b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Grace is poured into thy lips: therefore, God hath blessed thee forever. <b>(Refrain)</b></p> <p>Glory... Both now... <b>(Refrain)</b></p>	<p>فَاضَ قَلْبِي كَلِمَةً صَالِحةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ.      لِسَانِي قَلْمَنْ كَاتِبٌ سَرِيعُ الْكِتَابَةِ.</p> <p>اللَّازِمَةُ: بِشَفَاعَاتِ وَالِدَّةِ إِلَهِ، يَا مُخْلِصُ خَلْصَنَا.      انْسَكَبَتِ التَّعْمَةُ عَلَى شَفَقَتِكَ، لِذَلِكَ بَارَكَ اللَّهُ إِلَيْهِ      الْأَبَدُ. <b>(اللَّازِمَةُ)</b></p> <p>الْمَجْدُ ... الْآنَ وَكُلَّ ... <b>(اللَّازِمَةُ)</b></p>
<b>THE SECOND ANTIphon</b>	<b>الأنتيفونا الثانية</b>
<p>Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.</p> <p><b>Refrain:</b> Save us, O Son of God, <u>Who wast borne in the arms of righteous Simeon</u>, who sing to Thee: Alleluia.</p> <p>Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. <b>(Refrain)</b></p> <p>A scepter of uprightness is the scepter of Thy kingdom. <b>(Refrain)</b></p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>تَقَلَّذْ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ      وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلُكْ.</p> <p>اللَّازِمَةُ: خَلْصَنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى      ذِرَاعِي سَمَاعَ الصَّدِيقِ، لِرُتْبَتِكَ: هَلْلُوِيَا.</p> <p>بِنَبَالِكَ مَسْنُونَةً، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ      الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْقُطُونَ. <b>(اللَّازِمَةُ)</b></p> <p>عَصَا مُلْكِكَ عَصَا اسْتِقَامَةً. <b>(اللَّازِمَةُ)</b></p> <p>الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْأَبْنَى الْوَحِيدِ ...</p>
<b>THE THIRD ANTIphon</b>	<b>الأنتيفونا الثالثة</b>
<p>Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.</p>	<p>إِسْمَاعِي يَا بِنْتُ وَانْظُرِي وَأَمْبِلِي أَذْنِكَ، وَانْسِي      شَعْبَكِ وَبَيْتَ أَبِيكَ. لِوَجْهِكِ يُصَلِّي أَغْنِيَاءُ الشَّغَبِ.</p> <p>سَأَذْكُرُ اسْمَكِ فِي كُلِّ جِيلٍ وَجِيلٍ.</p>

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation 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:

RESURRECTIONAL APOLYTIKION IN TONE TWO	أبوليتيكيون القيامة باللحن الثاني
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	عندما احذرت إلى الموت، أيها الحياة الذي لا يموت، حينئذ أمت الجحيم ببرق لاهوتك. وعندما أقمت الأموات من تحت الثرى، صرخ تحوك جميع القوّات السماوين: أيها المسيح الإله، معطي الحياة المجد لك.
APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE	أبوليتيكيون دخول السيد إلى الهيكل باللحن الأول
Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.	إفرح يا والدة الإله العذراء، المعمّلة نعمّة، لأنّ منك أشراق شمس العدل المسيح إلهنا، مُنيراً للذين في الظلام. سرّ وابتهج أنت أيها الشّيخ الصديق، حاملاً على ذراعيك المُعتق نُفوسنا، والمانح لنا القيامة.
<ul style="list-style-type: none"> <li>Now sing the apolytikion of the patron saint or feast of the temple.</li> </ul>	
KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE	قدّاق دخول السيد إلى الهيكل باللحن الأول
Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.	أيتها المسيح الإله، يا من بِمَوْلِدهِ قدَّسَ المستوَدَعَ الْبَتْوَلِيَّ، وبارك يَدَيْ سِمْعَانَ كَمَا لَاقَ، وأدْرَكَنَا الْآنَ وَخَلَصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيَّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتُهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌ لِلْبَشَرِ.
THE EPISTLE (For the Sunday of the Prodigal Son)	الرسالة (لِلْإِبْنِ الشَّاطِرِ)
<p><i>The Lord is my strength and my song. The Lord has chastened me severely.</i></p> <p><b>The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)</b></p>	<p>قوّتي وتسبحّتي الرّبّ. أَدَبًا أَدَبَنِي الرّبّ.</p> <p>فصلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأَوَّلِ إِلَى أَهْلِ كُورِنْثُوسَ. (٢٠ - ١٢: ٦)</p>
Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for	<p>يَا إِخْوَةً، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكُنْ لَيْسَ كُلُّ شَيْءٍ يُوَافِقُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكُنْ لَا يَسْلَطُ عَلَيْ شَيْءٌ. إِنَّ الْأَطْعَمَةَ لِلْجَوْفِ وَالْجَوْفَ لِلْأَطْعَمَةِ، وَسَيُبَيِّدُ اللَّهُ هَذِهِ وَذَاكَ. أَمَّا الْجَسَدُ فَلَيْسَ لِلِّزِّنَى بَلْ</p>

the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

لِلرَّبِّ وَالرَّبُّ لِلْجَسَدِ، وَاللَّهُ الَّذِي أَقَامَ الرَّبَّ سَيِّقِيمُنَا نَحْنُ أَيْضًا بِقُوَّتِهِ. أَمَا تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْضَاءُ الْمَسِيحِ؟ أَفَأَخْذُ أَعْضَاءَ الْمَسِيحِ وَأَجْعَلُ مِنْهَا أَعْضَاءَ زِنِي؟ حَاشَى. أَمَا تَعْلَمُونَ أَنَّ مَنْ اقْتَرَنَ بِزِنَيَّةٍ صَارَ وَإِيَّاهَا جَسَدًا وَاحِدًا؟ لِأَنَّهُ قَدْ قِيلَ: "يَصِيرُ كَلَاهُمَا جَسَدًا وَاحِدًا". أَمَّا الَّذِي يَقْتَرَنُ بِالرَّبِّ فَيَكُونُ مَعَهُ رُوحًا وَاحِدًا. أَهْرُبُوا مِنَ الزِّنِي. فَإِنَّ كُلَّ خَطِيَّةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ فِي خَارِجِ الْجَسَدِ، أَمَّا الزَّانِي فَإِنَّهُ يَخْطُأُ إِلَى جَسَدِهِ. أَمَّا تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ الرُّوحِ الْقُدُّسِ الَّذِي فِيهِمُ الَّذِي نَلَمُوهُ مِنَ اللَّهِ وَأَنَّكُمْ لَسْتُمْ لِأَنفُسِكُمْ؟ لِأَنَّكُمْ قَدْ اشْتُرَيْتُمْ بِثَمَنٍ فَمَحِدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمُ الَّتِي هِيَ لِهِ.

### THE GOSPEL (For Sunday of the Prodigal Son)

#### The reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I

### الإنجيل (للبني الشاطر)

#### فصلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ لُوقَى الْإِنْجِيلِيِّ الْبَشِيرِ، التَّلْمِيذِ الظَّاهِرِ. (١٥: ١١-٣٢)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: "إِنْسَانٌ كَانَ لَهُ ابْنَانٌ، فَقَالَ أَصْغَرُهُمَا لِأَبِيهِ: يَا أَبَتِ، أَعْطِنِي النَّصِيبَ الَّذِي يَحْصُنِي مِنَ الْمَالِ. فَقَسَمَ بَيْنَهُمَا مَعِيشَتَهُ. وَبَعْدَ أَيَّامٍ غَيْرِ كَثِيرَةٍ، جَمَعَ الابْنُ الْأَصْغَرُ كُلَّ شَيْءٍ لَهُ، وَسَافَرَ إِلَى بَلَدٍ بَعِيدٍ، وَبَدَرَ مَالُهُ هُنَاكَ عَائِشًا فِي الْخَلَاعَةِ. فَلَمَّا أَنْفَقَ كُلَّ شَيْءٍ لَهُ، حَدَثَ فِي ذَلِكَ الْبَلَدِ مَجَاعَةٌ شَدِيدَةٌ، فَأَخَذَ فِي الْعَوْزِ. فَذَهَبَ وَانْصَوَى إِلَى وَاحِدٍ مِنْ أَهْلِ ذَلِكَ الْبَلَدِ، فَأَرْسَلَهُ إِلَى حُقُولِهِ يَرْعِي حَنَازِيرَ. وَكَانَ يَشْتَهِي أَنْ يَمْلأَ بَطْنَهُ مِنَ الْخَرْنُوبِ الَّذِي كَانَتِ الْخَنَازِيرُ تَأْكُلُهُ، فَلَمْ يُعْطِهِ أَحَدٌ. فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ: "كَمْ لِأَبِي مِنْ أَجْرَاءٍ يَفْضُلُ عَنْهُمُ الْخُبْزُ، وَأَنَا أَهْلُكُ جَوَاعًا. أَقْوَمُ وَأَمْضِي إِلَى أَبِي وَأَقُولُ لَهُ: يَا أَبَتِ، قَدْ أَخْطَأْتُ

am no longer worthy to be called your son; treat me as one of your hired servants.”” And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.’ And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

إِلَى السَّمَاءِ وَأَمَامَكَ، وَلَسْتُ مُسْتَحْقًا بَعْدَ أَنْ أَذْعَى لَكَ ابْنًا، فَاجْعَلْنِي كَاحِدًا جَرَائِكَ.” قَفَّامَ وَجَاءَ إِلَى أَبِيهِ. وَفِيمَا هُوَ بَعْدُ غَيْرُ بَعِيدٍ، رَأَهُ أَبُوهُ، فَتَحَنَّ عَلَيْهِ وَأَسْرَعَ وَالْقَى بِنَفْسِهِ عَلَى عَنْقِهِ وَقَبَّلَهُ. قَالَ لَهُ الابْنُ: “يَا أَبِتِ، قَدْ أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ وَلَسْتُ مُسْتَحْقًا بَعْدَ أَنْ أَذْعَى لَكَ ابْنًا.” قَالَ الْأَبُ لِعَبْدِهِ: “هَاتُوا الْحُلَّةَ الْأُولَى وَالْبُسُودُ، وَاجْعَلُوا خَاتَمًا فِي يَدِهِ، وَحِدَاءً فِي رِجْلِهِ، وَأَتُوا بِالْعِجْلِ الْمُسْمَنِ وَأَذْبَحُوهُ، فَنَأْكُلُ وَنَفَرَحُ، لِأَنَّ ابْنِي هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجَدَ.” فَطَفِقُوا يَفْرَحُونَ. وَكَانَ ابْنُهُ الْأَكْبَرُ فِي الْحَقْلِ. فَلَمَّا أَتَى وَقْرَبَ مِنَ الْبَيْتِ، سَمِعَ أَصْوَاتَ الْغِنَاءِ وَالرَّقْصِ. فَدَعَا أَحَدَ الْغِلْمَانِ وَسَأَلَهُ مَا هَذَا. قَالَ لَهُ: “قَدْ قَدَمَ أَخْوَكَ، فَذَبَحَ أَبُوكَ الْعِجْلَ الْمُسْمَنَ لِأَنَّهُ لَقِيَهُ سَالِمًا.” فَغَضِيبَ وَلَمْ يُرِدْ أَنْ يَدْخُلَ. فَخَرَجَ أَبُوهُ وَطَفِقَ يَتَوَسَّلُ إِلَيْهِ، فَأَجَابَ وَقَالَ لِأَبِيهِ: “كَمْ لِي مِنِ السِّنِينِ أَخْدِمُكَ، وَلَمْ أَتَعَدَّ لَكَ وَصِيَّةً قَطُّ، وَأَنْتَ لَمْ تُعْطِنِي قَطُّ جَذِيَاً لِأَفْرَحَ مَعَ أَصْدِقَائِي. وَلَمَّا جَاءَ ابْنُكَ هَذَا الَّذِي أَكَلَ مَعِيشَتَكَ مَعَ الرَّوَانِي، ذَبَحْتَ لَهُ الْعِجْلَ الْمُسْمَنَ.” قَالَ لَهُ: “يَا ابْنِي، أَنْتَ مَعِي فِي كُلِّ حِينٍ، وَكُلُّ مَا هُوَ لِي فَهُوَ لَكَ. وَلَكِنْ كَانَ يَنْبَغِي أَنْ نَفَرَحَ وَنُسَرَّ، لِأَنَّ أَخَاهُ هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجَدَ.”

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

THE DISMISSAL	الختم
<b>Priest:</b> May He Who deigned to be carried in the arms of Simeon the Righteous 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	الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصَّدِيقِ مِنْ أَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ

<p>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., the patron and protector of this holy community; 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>الصلِّيْبُ الْكَرِيمُ الْمُخْيِّيْ؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيُّ الْكَرِيمُ الْسَّابِقُ الْمَجِيدُ يَوْحَنَّا الْمَعْمَدَانُ؛ وَالقَدِيسِيْنِ الْمُشَرَّفِينَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيْحَةٍ؛ وَأَبِيْنَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُؤْخَذُ الْذَّهَبِيُّ الْفَمُ رَئِيْسِ أَسَاقِفَةِ الْقُسْطَنْطِنْيَّةِ، كَاتِبِ هَذِهِ الْخَدْمَةِ الشَّرِيقَةِ، وَالقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأْلِقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالقَدِيسِ (لَهُ فُلَانُ، فُلَانَةِ) شَفِيعِ(لَهُ وَحَامِيِ(لَهُ هَذِهِ الرَّعِيَّةِ الْمَقَدَّسَةِ؛ وَالقَدِيسِيْنَ الصَّدِيقِيْنَ جَدِيُّ الْمَسِيحِ الْإِلَهِ، يُوَاكيْمَ وَحْنَةَ؛ وَجَمِيعِ قَدِيسِيْكَ، ارْحَمْنَا وَخَلَصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌ 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلَصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: آمين.</p>

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

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