

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 18, 2022 TONE 2 / 5TH EOTHINON (MATIN'S GOSPEL) SUNDAY BEFORE THE NATIVITY OF CHRIST (THE GENEALOGY)	
RESURRECTIONAL APOLYTIKION IN TONE TWO	طُورِبَارِيَّةُ الْقِيَامَةِ بِاللَّحْنِ الثَّانِي
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell 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.	عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينِنْدِ أَمَتَّ الْجَحِيمِ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
<ul style="list-style-type: none"> • <i>During the Little Entrance, chant the above 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 the apolytikia in the following order:</i> 	
RESURRECTIONAL APOLYTIKION IN TONE TWO	طُورِبَارِيَّةُ الْقِيَامَةِ بِاللَّحْنِ الثَّانِي
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell 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.	عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينِنْدِ أَمَتَّ الْجَحِيمِ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
APOLYTIKION OF THE SUNDAY BEFORE THE NATIVITY IN TONE 2	طُورِبَارِيَّةُ الْأُحَدِ الَّذِي قَبْلَ عِيدِ الْمِيلَادِ بِاللَّحْنِ الثَّانِي
Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.	عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ الْقَدِيسِينَ قَدِ ابْتَهَجُوا فِي يَنْبُوعِ اللَّهْيَبِ كَأَنَّهُمْ عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيُّ دَانِيَالُ ظَهَرَ رَاعِيًا لِلسَّبَاعِ كَأَنَّهُمْ غَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ خَلِّصْ نَفُوسَنَا.
APOLYTIKION OF ST. GEORGE IN TONE FOUR	
As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.	بِمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورِجِيُوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهَ فِي خَلَاصِ نَفُوسِنَا.
KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE	قِنْدَاقُ تَقْدِمَةِ الْمِيلَادِ بِاللَّحْنِ الثَّلَاثِ
The Virgin cometh today to the cave to give birth, ineffably to bring forth the Word eternal. Therefore, rejoice O earth at the message; with the angels and shepherds give glory to Him who shall appear by His own will as a young child, He who is from eternity God.	الْيَوْمَ الْعَدْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّتِي قَبْلَ الدُّهُورِ، وَوَلَادَةٌ لَا تَفْسَرُ وَلَا يَنْطِقُ بِهَا، فَأَفْرَحِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظْهِرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ الْهُنَا الَّذِي قَبْلَ الدُّهُورِ.
EPISTLE for the Sunday before the Nativity	الرِّسَالَةُ
<i>Blessed are You, O Lord, the God of our Fathers.</i> (Daniel 3:26) <i>For You are just in all You have done.</i> (Daniel 3:27)	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

The Reading is from St. Paul's Letter to the Hebrews (11:9-10; 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated ~ of whom the world was not worthy ~ wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: *O God, we have heard with our ears.* (Psalm 43:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: *The righteous cried and the Lord heard them.*

(Psalm 33:17)

(Refrain) Alleluia, Alleluia, Alleluia.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى

العبرانيين (11:9-10, 32-40)

يا إخوة، بالإيمان نزل إبراهيم في أرض الميعاد نزوله في أرض غريبة، وسكن في خيام مع اسحق ويعقوب الوارثين معه للموعد بعينه. لأنه انتظر المدينة ذات الأسس التي الله صانعها وبارئها. وماذا أقول أيضاً؟ إنه يضيق بي الوقت، إن أحرثت عن جدعون، وباراق، وشمشون، ويفتاح، وداود، وصموئيل، والأنبياء، الذين بالإيمان قهزوا الممالك، وعملوا البر، ونالوا المواعد، وسدوا أفواه الأسود. وأطفأوا جده النار، ونجوا من حد السيف، وتقوا من ضعف، وصاروا أشداء في الحزب، وكسروا معسكرات الأجانب، وأخذت نساء أمواتهن بقيامة. وعذب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة ليحصلوا على قيامة أفضل. وآخرون ذاقوا الهزة، والجد، والقيود أيضاً والسجن. وزجوا، ونشروا، وامتحنوا، وماتوا بحد السيف، وسأخوا في جلود غنم ومعز، وهم مغوزون مضايقون مجهودون — ولم يكن العالم مستحقاً لهم — وكانوا تائبين في البراري، والجبال، والمغاور، وكهوف الأرض. فهؤلاء كلهم مشهوداً لهم بالإيمان، لم ينالوا المواعد، لأن الله سبق فنظر لنا شيئاً أفضل، أن لا يكملوا بدوننا.

GOSPEL for the Sunday before the Nativity: "The Genealogy"

الإنجيل

The reading is from the Holy Gospel according to St. Matthew (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerach by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ

والتلميذ الطاهر (1:1-25)

كتاب ميلاد يسوع المسيح ابن داود ابن إبراهيم. فإبراهيم ولد إسحق، وإسحق ولد يعقوب، ويعقوب ولد يهوذا وإخوته. ويهوذا ولد فارص، وزارح من تمار، وفارص ولد حصرون، وحصرون ولد آرام. وأرام ولد عميناداب، وعميناداب ولد نحشون، ونحشون ولد سلمون. وسلمون ولد بوعر من راحاب، وبوعر ولد عوبيد من راعوث، وعوبيد ولد يسى، ويسى ولد داود الملك. وداود الملك ولد سليمان من التي كانت لأوريا. وسليمان ولد رحبعام، ورحبعام ولد أبيا، وأبيا ولد آسا.

father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

وَأَسَا وَوَلَدَ يَوْشَافَاطَ، وَيَوْشَافَاطُ وَوَلَدَ يُورَامَ، وَيُورَامُ وَوَلَدَ
عُزِّيَا. وَعُزِّيَا وَوَلَدَ يُوثَامَ، وَيُوثَامُ وَوَلَدَ أَحَازَ، وَأَحَازُ وَوَلَدَ
حَزَقِيَّا. وَحَزَقِيَّا وَوَلَدَ مَنَّسَى، وَمَنَّسَى وَوَلَدَ أَمُونَ، وَأَمُونَ
وَوَلَدَ يَوْشِيَّا. وَيَوْشِيَّا وَوَلَدَ يَكُنْيَا وَإِخْوَتَهُ فِي جَلَاءِ بَابِلَ.
وَمِنْ بَعْدِ جَلَاءِ بَابِلَ، يَكُنْيَا وَوَلَدَ شَالْتِيئِيلَ، وَشَالْتِيئِيلُ وَوَلَدَ
زَرُبَابَيْلَ. وَزَرُبَابَيْلُ وَوَلَدَ أَبِيهَوْدَ، وَأَبِيهَوْدُ وَوَلَدَ أَلْيَاقِيمَ،
وَأَلْيَاقِيمُ وَوَلَدَ عَازُورَ. وَعَازُورُ وَوَلَدَ صَادُوقَ، وَصَادُوقُ
وَوَلَدَ أُخِيمَ، وَأُخِيمُ وَوَلَدَ أَلْيَهَوْدَ. وَأَلْيَهَوْدُ وَوَلَدَ أَلْعَازَارَ،
وَأَلْعَازَارُ وَوَلَدَ مَتَّانَ، وَمَتَّانُ وَوَلَدَ يَعْقُوبَ. وَيَعْقُوبُ وَوَلَدَ
يُوسُفَ رَجُلٍ مَرِيَمَ الَّتِي وَوَلَدَ مِنْهَا يَسُوعَ، الَّذِي يُدْعَى
الْمَسِيحَ. فَكُلُّ الْأَجْيَالِ مِنْ إِبْرَاهِيمَ إِلَى دَاوُدَ أَرْبَعَةَ عَشَرَ
جِيلًا، وَمِنْ دَاوُدَ إِلَى جَلَاءِ بَابِلَ أَرْبَعَةَ عَشَرَ جِيلًا،
وَمِنْ جَلَاءِ بَابِلَ إِلَى الْمَسِيحِ أَرْبَعَةَ عَشَرَ جِيلًا. أَمَّا
مَوْلِدُ يَسُوعَ الْمَسِيحِ فَكَانَ هَكَذَا. لَمَّا خُطِبَتْ مَرِيَمُ أُمُّهُ
لِيُوسُفَ، وَوُجِدَتْ مِنْ قَبْلِ أَنْ يَجْتَمِعَا حُبْلَى مِنَ الرُّوحِ
الْقُدُّوسِ. وَإِذْ كَانَ يُوسُفُ رَجُلًا صِدِّيقًا، وَلَمْ يَرِدْ أَنْ
يُشْهِرَهَا، هَمَّ بِتَخْلِيئِهَا سِرًّا. وَفِيمَا هُوَ مُتَّفَكِّرٌ فِي ذَلِكَ،
إِذَا بِمَلَائِكَةِ الرَّبِّ ظَهَرَ لَهُ فِي الْخَلْمِ، قَائِلًا: يَا يُوسُفُ
ابْنَ دَاوُدَ، لَا تَخَفْ أَنْ تَأْخُذَ امْرَأَتَكَ مَرِيَمَ. فَإِنَّ الْمَوْلُودَ
فِيهَا إِنَّمَا هُوَ مِنَ الرُّوحِ الْقُدُّوسِ. وَسَتَلِدُ ابْنًا فَتُسَمِّيهِ
يَسُوعَ، فَإِنَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ. وَكَانَ هَذَا
كُلَّهُ لِيَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: هَا إِنَّ الْعَذْرَاءَ
تَحْبَلُ، وَتَلِدُ ابْنًا، وَيُدْعَى عِمَّاثُويِّلَ (الَّذِي تَفْسِيرُهُ اللَّهُ
مَعَنَا). فَلَمَّا نَهَضَ يُوسُفُ مِنَ النَّوْمِ، صَنَعَ كَمَا أَمَرَهُ
مَلَائِكَةُ الرَّبِّ. فَأَخَذَ امْرَأَتَهُ. وَلَمْ يَعْرِفْهَا حَتَّى وَوَلَدَتْ ابْنَهَا
الْبِكْرَ، وَسَمَّاهُ يَسُوعَ.

KOINONIKON (COMMUNION HYMN) FOR THE LORD'S DAY	كينونيكون للعيد
<p>(Refrain) Praise the Lord from the heavens. Praise Him in the highest. (Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain) (Verse) Praise Him, sun and moon; praise Him, all you shining stars! (Refrain) (Verse) Praise Him, you highest heavens, and you waters above the heavens! (Refrain) Alleluia, Alleluia, Alleluia.</p>	<p>سبحوا الرب من السماوات, سبحوه في الاعالي. سبحوه يا جميع ملائكته, سبحوه يا كل جنوده. سبحيه أيتها الشمس والقمر, سبحيه يا جميع كواكب النور. سبحيه يا سماء السماوات, ويا أيتها المياه التي فوق السماوات. هللوا, هللوا, هللوا.</p>
<p>• The Divine Liturgy of St. John Chrysostom continues as usual.</p>	