

<b>DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 24, 2023</b> <b>TONE 4 / 7<sup>TH</sup> EOTHINON (MATIN'S GOSPEL)</b> <b>SUNDAY BEFORE NATIVITY OF CHRIST (GENEALOGY/FAMILY TREE), WHICH FALLS ON PARAMON (EVE) OF NATIVITY OF CHRIST</b>	
<b>RESURRECTIONAL APOLYTIKION IN TONE FOUR</b>	<b>أبوليتيكيون القيامة باللحن الرابع</b>
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>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِّ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<ul style="list-style-type: none"> <li>• <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></li> </ul>	
<b>RESURRECTIONAL APOLYTIKION IN TONE FOUR</b>	<b>أبوليتيكيون القيامة باللحن الرابع</b>
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>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِّ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<b>APOLYTIKION OF SUNDAY BEFORE THE NATIVITY IN TONE TWO</b>	<b>أبوليتيكيون الأحد قبل عيد الميلاد باللحن الثاني</b>
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.	<p>عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ الْفَدَيْسِينَ قَدِ ابْتَهَجُوا فِي يَنْبُوعِ اللَّهَيْبِ كَأَنَّهُمْ عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيَّ دَانِيَالَ ظَهَرَ رَاعِيًا لِلشَّيْبَاعِ كَأَنَّهُمْ غَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ خَلِّصْ نَفُوسَنَا.</p>
<b>APOLYTIKION OF THE PARAMON OF THE NATIVITY IN TONE FOUR</b> <i>(*Joseph was amazed)</i>	<b>أبوليتيكيون بارامون عيد الميلاد باللحن الرابع</b>
As the fruit of David's seed, Mary was registered of old * with the Elder Joseph in the small town of Bethlehem, * when she conceived with a seedless and pure conception. * Behold, the time was come that she should bear her Child, * but no place was found within the inn for them; * yet the cave proved a delightful palace * for the pure Lady and Queen of all. * For Christ is born now to raise the image that had fallen aforesaid.	<p>فِي ذَلِكَ الْوَقْتِ، كُتِبَتْ مَرْيَمٌ مَعَ يُوسُفَ الشَّيْخِ فِي بَيْتِ لَحْمٍ، بِمَا أَنَّهَا مِنْ زَرْعِ دَاوُدَ، وَكَانَتْ حَامِلَةً الْحَمَلِ الَّذِي بَغِيْرَ زَرْعٍ. فَلَمَّا حَانَ وَقْتُ الْوِلَادَةِ وَلَمْ يَكُنْ لَهَا مَكَانٌ فِي الْقَرْيَةِ، ظَهَرَتِ الْمَغَارَةُ لِلْمَلِكَةِ، كَبَلَاطٍ مُطْرَبٍ. الْمَسِيحُ يُوَلَدُ مِنْهُضًا الصُّورَةَ الَّتِي سَقَطَتْ مُنْذُ الْقَدِيمِ.</p>
<b>APOLYTIKION OF ST. GEORGE IN TONE FOUR</b>	
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.	<p>بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمِحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوْرَجِيُوسُ الْبَلْبِسِ الظُّفْرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.</p>

<b>KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE</b> <i>(**The original melody**)</i>	<b>قِنْدَاقُ تَقْدِمةِ المِيلادِ بِاللحنِ الثَّالِثِ</b>
<p>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.</p>	<p>اليومَ العَذراءُ تأتي إلى المِغارةِ لِتَلِدَ الكَلِمَةَ الذي قَبْلَ الدُّهورِ، ولِإِذَّةٍ لا تُفسَّرُ ولا يُنطَقُ بِها، فَأَفْرَجِي أَيْنَها المَسكونَةُ إذا سَمِعَتِ، وَمَجِدِي مَعَ الملائِكَةِ والرُّعاةِ، الذي سَيَظْهَرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهاً الذي قَبْلَ الدُّهورِ.</p>
<b>EPISTLE</b> for the Sunday before the Nativity	<b>الرسالة</b> للأحد الذي قبل عيد الميلاد
<p><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) <b>The Reading is from St. Paul's Letter to the Hebrews</b> (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. <b>Priest:</b> Peace be to you reader. <b>Reader:</b> And to your spirit. <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. verse: <i>O God, we have heard with our ears.</i> (Psalm 43:1) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia. verse: <i>The righteous cried and the Lord heard them.</i> (Psalm 33:17) <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبائنا. لأنَّكَ عَدَلٌ في كُلِّ ما صَنَعْتَ بنا. فَصَلِّ مِن رِسالَةِ القَدِيسِ بولسِ الرِّسولِ إلى العِبرانيِّينَ (10-9:11; 40-32) يا إِخوَةُ، بِالِإيمانِ نَزَلَ إِبراهيمُ في أرضِ الميعادِ نَزولُهُ في أرضِ غَربِيةٍ، وَسَكَنَ في خِيامٍ مَعَ اسْحَقَ وَيَعقوبَ الوارِثِينَ مَعَهُ لِلموَعِدِ بَعينِهِ. لأنَّهُ انْتظَرَ المَدِينَةَ ذاتِ الأَسسِ التي اللهُ صانِعُها وبارئُها. وماذا أقولُ أيضاً؟ إِنَّهُ يَضيقُ بِي الوَقْتُ إنَّ أُخْبِرْتُ عَن جِدَعونَ، وباراقَ، وشَمشونَ، وَيَفْتاحَ، وداودَ، وصَموئيلَ، والأَنبياءِ، الذينَ بِالِإيمانِ قَهَرُوا المَمالِكَ، وَعَمَلُوا البِرَّ، ونالوا المواعِدَ، وسَدُّوا أَفواهَ الأَسودِ. وَأَطفاؤُا جِدَّةَ النارِ، وَنَجَّوا مِن حَدِّ السَّيفِ، وَتَقَوَّوا مِن ضَعْفِ، وصاروا أَشِداءَ في الحَرْبِ، وكَسَرُوا مَعسَكَراتِ الأَجانِبِ، وَأَخَذَتْ نِساءٌ أَمواتَهُنَّ بِقيامَةٍ. وَعَذَّبَ آخرونَ بِتَوَتيرِ الأَعضاءِ والضَّرْبِ، ولم يَقبَلوا بِالنَّجاةِ لِيَحْضَلُوا على قيامَةٍ أَفضَلَ. وآخرونَ ذاقوا الهُزَّةَ، والجَلْدَ، والقِيودَ أيضاً والسِّجْنَ. وَرَجِمُوا، ونُشِروا، وامْتَحَنوا، وماتوا بِحَدِّ السَّيفِ، وساحوا في جُلودِ غَتمٍ ومَعزٍ، وَهُم مُعوزونَ مُضايِقونَ مَجْهُودونَ — ولم يَكُنِ العالَمُ مُستَحِقاً لَهُم — وكانوا تائِهينَ في البَراري، والجِبالِ، والمِغاورِ، وكُهوفِ الأرضِ. فَهؤلاءِ كُلُّهُم مَشْهُوداً لَهُم بِالِإيمانِ، لَم يَنالوا المواعِدَ، لأنَّ اللهُ سَبَقَ فَنظَرَ لَنَا شَيْئاً أَفضَلَ، أن لا يَكْمَلُوا بِدوننا.</p>

<p><b>GOSPEL</b> for the Sunday before the Nativity:          “The Genealogy” (Family Tree)</p>	<p>الإنجيل للأحد الذي قبل عيد الميلاد : أحد النسبة</p>
<p><b>The reading is from the Holy Gospel according to St. Luke (6:31-36)</b></p> <p>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 Zerah 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 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, “<i>Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit;</i></p>	<p>فصل شريف من بشارة القديس لوقا الإنجيلي          التبشير والتلميذ الطاهر (6:31-36)</p> <p>كتاب ميلاد يسوع المسيح ابن داود ابن إبراهيم. فأبراهيم ولد إسحق، وإسحق ولد يعقوب، ويعقوب ولد يهوذا وإخوته. ويهوذا ولد فارص، وزارح من تamar، وفارص ولد حضرون، وحضرون ولد أرام. 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 زحبعام، وزحبعام ولد أبيا، وأبيا ولد آسا. وآسا ولد يوشافاط، ويوشافاط ولد يورام، ويورام ولد عزيا. وعزيا ولد يوشام، ويوشام ولد آحاز، وآحاز ولد حزقيا. وحزقيا ولد منسى، ومنسى ولد آمون، وأمون ولد يوشيا. ويوشيا ولد يكنيا وإخوته في جلاء بابل. ومن بعد جلاء بابل، يكنيا ولد شالتيل، وشالتيل ولد زربابل. وزربابل ولد أبيهود، وأبيهود ولد ألياقيم، وألياقيم ولد عازور. وعازور ولد صادق، وسادوق ولد أخيم، وأخيم ولد أليهود. وأليهود ولد ألعازار، وألعازار ولد متان، ومتان ولد يعقوب. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع، الذي يدعى المسيح. فكل الأجيال من إبراهيم إلى داود أربعة عشر جيلا، ومن داود إلى جلاء بابل أربعة عشر جيلا، ومن جلاء بابل إلى المسيح أربعة عشر جيلا. أمّا مولد يسوع المسيح فكان هكذا. لما خطبت مريم أمه ليوسف، ووجدت من قبل أن يجتمعا حبلى من الروح القدس. وإذ كان يوسف رجلها صديقا، ولم يرد أن يشهرها، هم بتخليتها سرا. وفيما هو متفكر في ذلك، إذا بملاك الرب ظهر له في الحلم، قائلا: يا يوسف ابن داود، لا تخف أن تأخذ امرأتك مريم. فإن المولود فيها إنما هو من الروح القدس. وستلد ابنا فتسميه يسوع،</p>

<p><i>she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins.”</i>  All this took place to fulfill what the Lord had spoken by the prophet: “<i>Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel</i>” (which means, <b>God with us</b>).  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.</p>	<p>فَاتَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ. وَكَانَ هَذَا كُلُّهُ لِيَتَمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: هَا إِنَّ الْعَذْرَاءَ تَحْبَلُ، وَتَلِدُ ابْنًا، وَيُدْعَى عِمَّاْنُوئِيلَ (الَّذِي تَفْسِيرُهُ اللَّهُ مَعَنَا). فَلَمَّا نَهَضَ يَوْسُفُ مِنَ النَّوْمِ، صَنَعَ كَمَا أَمَرَهُ مَلَاكُ الرَّبِّ. فَأَخَذَ امْرَأَتَهُ. وَلَمْ يَعْرِفْهَا حَتَّى وُلِدَتْ ابْنَهَا الْبِكْرَ، وَسَمَّاهُ يَسُوعَ.</p>
<p><b>KOINONIKON (COMMUNION HYMN) FOR THE LORD’S DAY</b></p>	<p><b>كينونيكون للعيد</b></p>
<p><i>(Refrain)</i> Praise the Lord from the heavens. Praise Him in the highest.  <i>(Verse)</i> Praise Him, all His angels; praise Him, all His hosts! <i>(Refrain)</i>  <i>(Verse)</i> Praise Him, sun and moon; praise Him, all you shining stars! <i>(Refrain)</i>  <i>(Verse)</i> Praise Him, you highest heavens, and you waters above the heavens!  <i>(Refrain)</i>  Alleluia, Alleluia, Alleluia.</p>	<p>سبحوا الرب من السماوات، سبحوه في الأعالي.  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.  هللويا، هللويا، هللويا.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>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>, 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.</p>	