

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 22, 2024
TONE 1 / EOTHINON 4; FOREFEAST OF &
SUNDAY BEFORE THE NATIVITY OF CHRIST (THE GENEALOGY)

GREAT-MARTYR ANASTASIA THE DELIVERER FROM POTIONS AND HER TEACHER THE MARTYR CHRYSOGONOS

- 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 the hymns in the following order:

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE ONE</p>	<p align="center">أبوليتيكيون القيامة باللحن الأول</p>
<p>While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.</p>	<p>إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُتِمَتْ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلَّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.</p>
<p align="center">APOLYTIKION OF THE FOREFEAST OF THE NATIVITY IN TONE FOUR (*<i>Joseph was amazed</i>*)</p>	<p align="center">أبوليتيكيون تَقْدِمَةِ عيد الميلاد باللحن الرابع</p>
<p>Be thou ready, Bethlehem, Eden hath opened unto all. * Ephratha, prepare thyself, for now, behold, the Tree of Life * hath blossomed forth in the cave from the holy Virgin. * Her womb hath proved a true spiritual Paradise, * wherein the divine and saving Tree is found, * and as we eat thereof we shall all live, * and shall not die as did Adam. * For Christ is born now to raise the image that had fallen aforetime.</p>	<p>إِسْتَعِدِّي يَا بَيْتَ لَحْمٍ، فَقَدْ فُتِحَتْ عَدْنُ لِلْجَمِيعِ، تَهَيَّأِي يَا أَفْرَاثَا، لِأَنَّ عَوْدَ الْحَيَاةِ قَدْ أَزْهَرَ فِي الْمَغَارَةِ مِنَ الْبَتُولِ. لِأَنَّ بَطْنَهَا قَدْ ظَهَرَ فِرْدَوْساً عَقْلِيًّا، فِيهِ الْغَرْسُ الْإِلَهِيُّ، الَّذِي إِذْ نَأْكُلُ مِنْهُ نَحْيَا وَلَا نَمُوتُ مِثْلَ آدَمَ. الْمَسِيحُ يُوَلَّدُ مِنْهُضاً الصُّورَةَ الَّتِي سَقَطَتْ مِنْذُ الْقَدِيمِ.</p>
<p align="center">APOLYTIKION OF SUNDAY BEFORE THE NATIVITY IN TONE TWO</p>	<p align="center">أبوليتيكيون الأحد الذي قبل عيد الميلاد باللحن الثاني</p>
<p>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>	<p>عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ الْقَدِيسِينَ قَدْ ابْتَهَجُوا فِي يَنْبُوعِ الْلَهْيَبِ كَأَنَّهُمْ عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيُّ دَانِيَالُ ظَهَرَ رَاعِيًا لِلسَّبَاعِ كَأَنَّهُمْ عَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ خَلِّصْ نُفُوسَنَا.</p>
<ul style="list-style-type: none"> • Now sing the apolytikion of the patron saint or feast of the temple. 	

<p style="text-align: center;">KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE <i>(**The original melody**)</i></p>	<p style="text-align: center;">قِنْدَاقُ تَقْدِمَةِ المِيلَادِ بِاللَحْنِ الثَّالِثِ</p>
<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 العَدْرَاءُ تَأْتِي إِلَى المَغَارَةِ لِتَلِدَ الكَلِمَةَ الذي قَبْلَ الدُّهُورِ، وَوِلَادَةٌ لَا تُفَسَّرُ وَلَا يُنطَقُ بِهَا، فَافْرَحِي أَيُّهَا المَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجِّدِي مَعَ المَلَائِكَةِ والرُّعَاةِ، الذي سَيَطَهَّرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهُنا الذي قَبْلَ الدُّهُورِ.</p>
<p style="text-align: center;">THE EPISTLE (For the Sunday before the Nativity)</p>	<p style="text-align: center;">الرسالة (للأحد الذي قبل عيد الميلاد)</p>
<p style="text-align: center;"><i>Blessed art Thou, O Lord, the God of our Fathers.</i> <i>For Thou art just in all that Thou hast done for us.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Hebrews. (11:9-10; 32-40)</p> <p>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, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so 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 killed with the sword;</p>	<p style="text-align: center;">مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.</p> <p style="text-align: center;">فَصَلِّ مِنْ رِسَالَةِ القَدِيسِ بولُسَ الرِّسُولِ إِلَى العِبْرَانِيِّينَ. (11 : 9-10؛ 32-40)</p> <p>يَا إِخْوَةَ، بِالِإِيمَانِ نَزَلَ إِبْرَاهِيمُ فِي أَرْضِ المِيعَادِ نَزُولَهُ فِي أَرْضٍ غَرِيبَةٍ، وَسَكَنَ فِي خِيَامٍ مَعَ اسْحَاقَ وَيَعْقُوبَ الوَارِثِينَ مَعَهُ لِلْمَوْعِدِ بَعَيْنِهِ. لِأَنَّهُ انْتَهَرَ المَدِينَةَ ذَاتَ الأَسْوَاسِ الَّتِي اللهُ صَانِعُهَا وَبَارِئُهَا. وَمَاذَا أَقُولُ أَيْضاً؟ إِنَّهُ يَضِيقُ بِي الوَقْتُ إِنْ أُخْبِرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ، وَشَمْشُونَ، وَبِقَتَّاحَ، وَدَاوُدَ، وَصَمُوئِيلَ، وَالأَنْبِيَاءِ، الَّذِينَ بِالِإِيمَانِ قَهَرُوا المَمَالِكَ، وَعَمَلُوا البِرَّ، وَنَالُوا المَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الأَسْوَدِ. وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الحَرْبِ، وَكَسَرُوا مُعْسَكَرَاتِ الأَجَانِبِ، وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةِ. وَعُذِّبَ آخَرُونَ بِتَوْتِيرِ الأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةٍ أَفْضَلَ. وَآخَرُونَ ذَاقُوا الهُزْنَ، وَالجَلْدَ، وَالقَيْوُودَ أَيْضاً وَالسَّجْنَ.</p>

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.

وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَدِّ السَّيْفِ،
وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعِيزٍ، وَهُمْ مُعَوِّزُونَ
مُضَائِقُونَ مَجْهُودُونَ — وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ
— وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ، وَالْجِبَالِ، وَالْمَغَاوِرِ،
وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ
بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوَاعِدَ، لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ لَنَا
شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بَدُونِنَا.

**THE GOSPEL (For the Sunday before the
Nativity: “The Genealogy”)**

الإنجيل (للأحد الذي قبل عيد الميلاد: أحد النسبة)

**The Reading 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 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

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (1:1-25)**

كِتَابِ مِيلَادِ يَسُوعَ الْمَسِيحِ ابْنِ دَاوُدَ ابْنِ إِبْرَاهِيمِ.
فَإِبْرَاهِيمُ وَوَلَدَ إِسْحَاقَ، وَإِسْحَاقُ وَوَلَدَ يَعْقُوبَ، وَيَعْقُوبُ
وَوَلَدَ يَهُوذَا وَإِخْوَتَهُ. وَيَهُوذَا وَوَلَدَ فَارَصَ، وَفَارَصُ مِنْ
تَامَارَ، وَفَارَصُ وَوَلَدَ حَصْرُونَ، وَحَصْرُونَ وَوَلَدَ أَرَامَ.
وَأَرَامُ وَوَلَدَ عَمِينَادَابَ، وَعَمِينَادَابُ وَوَلَدَ نَحْشُونَ،
وَنَحْشُونَ وَوَلَدَ سَلْمُونَ. وَسَلْمُونَ وَوَلَدَ بُوعَزَ مِنْ
رَاحَابَ، وَبُوعَزُ وَوَلَدَ عُوبِيدَ مِنْ رَاعُوثَ، وَعُوبِيدُ وَوَلَدَ
يَسَّى، وَيَسَّى وَوَلَدَ دَاوُدَ الْمَلِكِ. وَدَاوُدُ الْمَلِكُ وَوَلَدَ
سُلَيْمَانَ مِنَ التِّي كَانَتْ لِأُورِيَا. وَسُلَيْمَانُ وَوَلَدَ
رَحْبَعَامَ، وَرَحْبَعَامُ وَوَلَدَ أَبِيَا، وَأَبِيَا وَوَلَدَ آسَا. وَآسَا وَوَلَدَ
يُوشَافَاطَ، وَيُوشَافَاطُ وَوَلَدَ يُورَامَ، وَيُورَامُ وَوَلَدَ عُزِّيَا.
وَعُزِّيَا وَوَلَدَ يُوثَامَ، وَيُوثَامُ وَوَلَدَ آحَازَ، وَآحَازُ وَوَلَدَ
حِزْقِيَا. وَحِزْقِيَا وَوَلَدَ مَنَسَّى، وَمَنَسَّى وَوَلَدَ أَمُونَ،
وَأَمُونَ وَوَلَدَ يُوْشِيَا. وَيُوْشِيَا وَوَلَدَ يَكُنْيَا وَإِخْوَتَهُ فِي
جَلَاءِ بَابِلَ. وَمِنْ بَعْدِ جَلَاءِ بَابِلَ، يَكُنْيَا وَوَلَدَ

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.

شَأَلْتَيْلَ، وشَأَلْتَيْلُ وُلَدَ زَرْبَابِيلَ. وَزَرْبَابِيلُ وُلَدَ أَبِيهَوْدَ، وَأَبِيهَوْدُ وُلَدَ أَلْيَاقِيمَ، وَأَلْيَاقِيمُ وُلَدَ عَازورَ. وَعَازورُ وُلَدَ صَادوقَ، وَصَادوقُ وُلَدَ أَخِيمَ، وَأَخِيمُ وُلَدَ أَلْيَهوْدَ. وَأَلْيَهوْدُ وُلَدَ أَلْعَازَرَ، وَأَلْعَازَرُ وُلَدَ مَتَّانَ، وَمَتَّانُ وُلَدَ يَعْقوبَ. وَيَعْقوبُ وُلَدَ يوسُفَ رَجُلَ مَرِيَمَ التي وُلِدَ مِنْهَا يسوعُ، الذي يُدعى المَسيحَ. فَكُلُّ الأجيالِ مِنْ إبراهيمَ إلى داوُدَ أَرْبَعَةَ عَشَرَ جِيلاً، وَمِنْ داوُدَ إلى جِلاءِ بابلَ أَرْبَعَةَ عَشَرَ جِيلاً، وَمِنْ جِلاءِ بابلَ إلى المَسيحِ أَرْبَعَةَ عَشَرَ جِيلاً. أَمَّا مَوْلِدُ يسوعَ المَسيحِ فَكانَ هَكَذا. لَمَّا خُطِبَتِ مَرِيَمُ أُمُّه لِيوسُفَ، وَوُجِدَتِ مِنْ قَبْلِ أَنْ يَجْتَمِعَا حُبْلَى مِنَ الرُوحِ القُدسِ. وَإِذْ كانَ يوسُفُ رَجُلًا صِدِّيقًا، وَلَمْ يُرِدْ أَنْ يُشَهِّرَها، هَمَّ بِتَخْلِيَتِها سِرًّا. وَفِيما هُوَ مُتَفَكِّرٌ فِي ذلِكَ، إِذا بِمَلَكِ الرَّبِّ ظَهَرَ لَهُ فِي الحُلْمِ، قَائِلًا: يا يوسُفُ ابنَ داوُدَ، لا تَخَفْ أَنْ تَأخُذَ امْرَأَتَكَ مَرِيَمَ. فَإِنَّ المولودَ فِيها إِنَّمَا هُوَ مِنَ الرُوحِ القُدسِ. وَسَنَلِدُ ابناً فَتُسَمِّيهِ يسوعَ، فَإِنَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ. وَكانَ هَذا كُلُّهُ لِيَتِمَّ ما قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ القائِلِ: ها إِنَّ العَذراءَ تَحْبِلُ، وَتَلِدُ ابناً، وَيُدعى عِمَّانُوئِيلَ (الذي تَفْسِيرُهُ اللهُ مَعنا). فَلَمَّا نَهَضَ يوسُفُ مِنَ النومِ، صَنَعَ كما أَمَرَهُ مَلَكُ الرَّبِّ. فَأَخَذَ امْرَأَتَهُ. وَلَمْ يَعْرِفْها حَتَّى وُلِدَتِ ابْنُها البِكْرَ، وَسَمَّاهُ يسوعَ.

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

THE DISMISSAL	الختم
<p>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 all those who of old have been well-pleasing to God, from Adam down to Joseph the Betrothed, of the prophets and prophetesses, especially of Daniel the prophet and the three holy youths, 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَتِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِيمَ وَحَنَّةَ؛ وَجَمِيعِ الَّذِينَ أَرْضَوْا اللَّهَ مِنْ آدَمَ حَتَّى يُوْسُفَ خَطِيبِ مَرْيَمَ؛ وَالْأَنْبِيَاءِ وَالنَّبِيَّاتِ، وَخَاصَّةً دَانِيَالَ النَّبِيِّ، وَالْفِتْيَةِ الثَّلَاثَةِ الْقَدِيسِينَ، الَّذِينَ نَقِيمُ تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا أَرْحَمْنَا وَخَلَّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><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, 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>	
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