

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 11, 2026
TONE 6 / EOTHINON 9
SUNDAY AFTER THE THEOPHANY OF CHRIST
THEODOSIOS THE GREAT, HEAD OF MONASTERIES (CENOBIARCH)

THE FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

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***)

Glory... Both now... (***Refrain***)

THE SECOND ANTIPHON

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.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan, who sing to Thee: Alleluia.

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***)

Merciful is the Lord, and righteous; and our God hath mercy. (***Refrain***)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

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 confess that He is good; for His mercy endureth forever.

- *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...” as on ordinary Sundays. After the Little Entrance, sing these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE (CHANT) (CHORAL)

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

form of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

APOLYTIKION OF ST. THEODOSIOS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theodosios, intercede with Christ God to save our souls.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

*(**The original melody**)*

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.

THE EPISTLE

(For St. Theodosios the Cenobiarch)

Precious in the sight of the Lord is the death of His saint.

What shall we render to the Lord for all that He hath rendered unto us?

The Reading from the Epistle of St. Paul to the Hebrews. (13:7-16)

Brethren, remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we seek the city, which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

THE GOSPEL

(For the Sunday after Theophany)

The reading from the Holy Gospel according to St. Matthew. (4:12-17)

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 Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun 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."

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

THE DISMISSAL

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; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of our Righteous Father Theodosios the Great, the head of monasteries (Cenobiarch) in Palestine, 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.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Pronunciation Guide

Cenobiarch: keh-NOH-bee-ark

Philotheou: fee-loh-THEY-ooH

Agapios: ah-GAH-pee-ohs

Apamea: ah-pah-MAY-uh

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