

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 17, 2025
TONE 1 / EOTHINON 10; TENTH SUNDAY AFTER PENTECOST
& TENTH SUNDAY OF MATTHEW

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

HIEROMARTYR MYRON OF KYZIKOS; THE RIGHTEOUS SIBLINGS EUTYCHIOS, EUTYCHIAN, AND KASSIANE OF CRETE

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ.</p> <p>اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>فِي مَدِينَةِ رَبِّ الْقَوَاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ. (اللازمة)</p> <p>الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.</p> <p>Refrain: Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p> <p>God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (Refrain)</p> <p>The most-high hath hallowed His tabernacle. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ. لَقَدْ حَدَّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُويَا.</p> <p>اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ شَعْبِكَ. (اللازمة)</p> <p>وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. (اللازمة)</p> <p>الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.</p>	<p>مُسْتَعِدٌّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفِيُ الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسَ الْخَلَاصِ أَتَنَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon, chant the apolytikion of the Dormition. 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, chant these hymns in the following order:</i></p>	
RESURRECTIONAL APOLYTIKION	أبوليتيكيون القيامة بالحن الأول

<p align="center">IN TONE ONE</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، فُمِتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِنَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.</p>
<p align="center">APOLYTIKION OF THE DORMITION IN TONE ONE</p>	<p align="center">أبوليتيكيون رُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الْأَوَّلِ</p>
<p>In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.</p>	<p>فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِيهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ، لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَتَيْتَ أُمَّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION OF THE DORMITION IN TONE TWO</p>	<p align="center">القنடاق لِرُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الثَّانِي</p>
<p>Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.</p>	<p>أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحِمَايَةِ، لَمْ تُضْبَطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَنَّ الْحَيَاةَ نَقَلَهَا إِلَى الْحَيَاةِ ابْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةِ.</p>
<p align="center">THE EPISTLE (For the Tenth Sunday after Pentecost)</p>	<p align="center">الرسالة (للأحد العاشر بعد العنصرة)</p>
<p><i>Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.</i></p> <p align="center">The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16)</p> <p>Brethren, God has revealed us, the apostles, last of all, as those appointed to death; for we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored. Even to this present hour, we both hunger and thirst, we are naked, and are buffeted, and are restless; and we labor, working with our own</p>	<p>لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. إِبْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ. فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس. (٤ : ٩ - ١٦) يَا إِخْوَةَ، إِنَّ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِي النَّاسِ، كَأَنَّنا مَجْعُولُونَ لِمَوْتٍ. لِأَنَّنا قَدْ صِرْنَا مَشْهُدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَّالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضِعْفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ نَحْنُ نَجُوعُ وَنَعَطَشُ وَنَعْرَى وَنُلْطَمُ وَلَا قَرَارَ</p>

hands. While reviled, we bless; while persecuted, we endure; while blasphemed, we exhort; we have become the filth of the world and the off-scouring of all things, even until now. I do not write these things to make you ashamed, but to admonish you as my beloved children; for though you have a myriad of tutors in Christ, yet you do not have many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be imitators of me.

لَنَا. وَتَتَعَبُ عَامِلِينَ. نُشْتَمُّ، فَنُبَارِكُ. نُضْطَهَدُ، فَنَحْتَمِلُ. يُشْنَعُ عَلَيْنَا، فَنَنْصَرِعُ. قَدْ صِرْنَا كَأَقْدَارِ الْعَالَمِ وَكَأَوْسَاحِ يَسْتَحْبِثُهَا الْجَمِيعُ إِلَى الْآنِ. وَلَسْتُ لِأُخْلِجَكُمُ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظَمُكُمْ كَأَوْلَادِي الْأَحِبَّاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رَبُّوَةٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَاطْلُبْ إِلَيْكُمْ أَنْ تَكُونُوا مُفْتَدِينَ بِي.

THE GOSPEL
(For the Tenth Sunday of Matthew)

الإنجيل (للأحد العاشر من متى)

The Reading from the Holy Gospel according to St. Matthew. (17:14-23)

**فصل شريف من بشارة القديس متى الإنجيلي
البشير والتلميذ الطاهر. (١٧ : ١٤ - ٢٣)**

At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

فِي ذَلِكَ الزَّمَانِ، نَنَا إِلَى يَسُوعَ إِنْسَانٌ، فَجَأًا لَهُ وَقَالَ: "يَا رَبُّ، ارْحَمِ ابْنِي، فَإِنَّهُ يُعَذَّبُ فِي رُؤُوسِ الْأَهْلَةِ وَيَتَأَلَّمُ شَدِيدًا، لِأَنَّهُ يَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ. وَقَدْ قَدَّمْتُهُ لِتَلَامِيذِكَ، فَلَمْ يَسْتَطِيعُوا أَنْ يَشْفُوهُ. فَأَجَابَ يَسُوعُ وَقَالَ: "أَيُّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ الْأَعْوَجُ، إِلَى مَتَى أَكُونُ مَعَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ إِلَى هَهُنَا. وَانْتَهَرَهُ يَسُوعُ، فَخَرَجَ مِنْهُ الشَّيْطَانُ، وَشَفِيَ الْغُلَامُ مِنْ تِلْكَ السَّاعَةِ. حِينئِذٍ، نَنَا التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ وَقَالُوا: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ يَسُوعُ: "لِعَدَمِ إِيمَانِكُمْ. فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلَ حَبَّةِ الْخَرْدَلِ، لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ "انْتَقِلْ مِنْ هَهُنَا إِلَى هُنَاكَ، فَيَنْتَقِلُ" وَلَا يَتَعَذَّرُ عَلَيْكُمْ شَيْءٌ. وَهَذَا الْجِنْسُ لَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ." وَإِذْ كَانُوا يَتَرَدَّدُونَ فِي الْجَلِيلِ، قَالَ لَهُمْ يَسُوعُ: "إِنَّ ابْنَ الْبَشَرِ مُزْمَعٌ أَنْ يُسَلَّمَ إِلَى أَيْدِي النَّاسِ. فَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ."

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

THE DISMISSAL

الختم

Priest: May He Who rose from the dead, Christ

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ

our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose **Dormition and translation into the heavens we now celebrate**—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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

بَيْنَ الْأَمْوَاتِ، بِشَفَاعَاتِ أَمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ
مِنْ كُلِّ عَيْبٍ - الَّتِي نَقِيمُ تَذَكَارَ رُقَادِهَا وَانْتِقَالِهَا
إِلَى السَّمَاءِ الْيَوْمَ - وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛
وَبِطِبَابَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ
الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا
الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ، وَسَائِرِ
الرُّسُلِ الْمُشْرَفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ
فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ
الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ،
وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظُّفْرِ؛
وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة)
(فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ
الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ،
يُوَاكِيمَ وَحَنَّةَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا
أَنْتَكَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.

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

الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ
الْمَسِيحُ إِلَهُنَا، إِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

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

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