Divine Liturgy Variables on Sunday, September 06, 2026
Tone 5 / Eothinon 3; Fourteenth Sunday after Pentecost & Fourteenth Sunday of Matthew
The miracle of the Archangel Michael in Colossae
Archippos of Hierapolis; Martyrs Eudoxios, Zeno, Romulus and Makarios at Melitene in Armenia

- *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 these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE FIVE	**أبوليتيكيون القيامة باللحنِ الخامِس**
(***The original melody***)	(**أصليةُ الوزن**)
Let us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co-beginningless God, * Who was born of a pure Virgin that we all be saved; * for he was pleased to mount the Cross * in the flesh that He assumed, accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.	لِنُسبِّحْ نَحْنُ المُؤْمِنينَ ونَسْجُدْ لِلْكَلِمَةِ، المُساوِي لِلآبِ والروحِ في الأَزَليَّةِ وعَدَمِ الابْتِداء، المَوْلودِ مِنَ العَذْراءِ لِخَلاصِنا، لأنَهُ سُرَّ بالجَسَدِ أنْ يَعْلوَ على الصليبِ، ويَحْتَمِلَ الموتَ، ويُنْهِضَ المَوْتى بِقِيامَتِهِ المَجيدة.
APOLYTIKION OF ARCHANGEL MICHAEL IN TONE FOUR (***Thou Who wast raised up***)	**أبوليتيكيون لرئيسِ المَلائكة ميخائيل باللحنِ الرابِع (**يا مَنْ رُفِعْتَ**)**
Supreme Commander of the Hosts of the Heavens, * we, the unworthy, importune and beseech thee * that by thy supplications thou encircle us * in the shelter of the wings * of thine immaterial glory, * guarding us who now fall down * and cry to thee with fervor: * Deliver us from dangers of all kinds, * as the great Marshal of the heavenly hosts on high.	أيُّها المُتَقَدِّمُ على الجُنْدِ السَّماويّين، نَتَوَسَّلُ إليكَ نَحْنُ غيرَ المُسْتَحِقّين، حَتَّى إنَّكَ بِطَلِباتِكَ تَكْتَنِفَنا بِظِلِّ أَجْنِحَةِ مَجْدِكَ اللاهَيولي، حافِظاً إيّانا نَحْنُ الجاثينَ والصارِخينَ بِغَيْرِ فُتور: أنْقِذْنا مِنَ الشَّدائِد، بِما أنَّكَ رئيسُ مَراتِبِ القُوّاتِ العُلْوِيَّة.
• *Now sing the apolytikion of the patron saint or feast of the temple.*	
KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR	**قنداق ميلاد وَالِدَة الإلَه باللحنِ الرابع**
By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.	إنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ العُقْرِ أُطْلِقَا، وَآدَمَ وَحَوَّاءَ مِنْ فَسَادِ المَوْت، بِمَوْلِدِكِ المُقَدَّسِ يَا طَاهِرَةُ أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبُكِ، وقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّات، صَارِخًا نَحْوَكِ: العَاقِرُ تَلِدُ وَالِدَةَ الإِلَهِ المُغَذِّيَةَ حَيَاتَنَا.

THE EPISTLE (For the Fourteenth Sunday after Pentecost)	الرسالة (للأحد الرابع عشَر بعد العنصرة)
Thou, O Lord, wilt keep and preserve us. Save me, O Lord, for the godly man hath disappeared. **The Reading from the Second Epistle of St. Paul to the Corinthians. (1:21-2:4)** Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.	*أنتَ يا رَبُّ تَحفَظُنا وَتَستُرُنا مِنْ هَذا الجيل.* *خَلِّصْني يا رَبُّ، فَإِنَّ البارَّ قَد فَني.* **فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَسولِ الثانية إلى أهل كورنثوس. (٢١:١-٢:٤)** يا إخْوَةُ، إن الذي يُثَبِّتُنا معَكُم في المسيحِ، وقدْ مَسَحَنا، هُوَ الله، الذي خَتَمَنا أيضاً وأَعطى عُرْبونَ الروحِ في قُلوبِنَا. وإنّي أَسْتَشْهِدُ اللهَ على نَفْسي، أنّي لإِشْفاقي عَلَيْكُم، لَمْ آتِ أيضاً إلى كورِنْثوس. لا لِأَنَّا نَسودُ على إيمانِكُمْ، بَلْ نَحْنُ أَعْوانُ سُرورِكُمْ، لأَنَّكُمْ ثابِتونَ على الإيمانِ، وقدْ جَزَمْتُ بِهَذا في نَفْسي أَنْ لا آتِيَكُمْ أَيْضاً في غَمٍّ. لأَنّي إنْ كُنْتُ أُغَمُكُمْ، فَمَنِ الذي يَسُرُّني غيرُ مَنْ أُسَبِّبُ لَهُ الْغَمّ؟ وإنَّمَا كَتَبْتُ إليْكُمْ هذا بعيْنِهِ لِئَلّا يَنالَني عِنْدَ قدومي غَمٌّ مِمَّنْ كانَ يَنْبَغِي أَنْ أَفْرَحَ بِهِم، وإنّي لَواثِقٌ بِجميعِكُمْ أَنَّ فَرَحي هُوَ فَرَحُ جميعِكُم. فإنّي مِنْ شِدَّةِ كآبَةٍ وكَرْبِ قَلْبٍ، كَتَبْتُ إليكُمْ بِدُموعٍ كَثيرَةٍ، لا لِتَغْتَمُّوا، بَلْ لِتَعْرِفُوا ما عِنْدي مِنَ المَحَبَّةِ بالأَكْثَرِ لَكُم.
THE GOSPEL **(For the Fourteenth Sunday of Matthew)**	**الإنجيل (للأحد الرابع عشر من متى)**
The Reading from the Holy Gospel according to St. Matthew. (22:2-14) The Lord spoke this parable: "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest	**فَصْلٌ شريفٌ مِنْ بشارةِ القدّيس متى الإنْجيلِيّ البَشيرِ والتلميذِ الطاهِر. (٢٢:٢-١٤)** قالَ الرَّبُّ هذا المَثل: يُشْبِهُ مَلَكوتُ السماواتِ إنْساناً مَلِكاً صَنَعَ عُرْساً لإبنِهِ. فأرسَلَ عبيدَهُ لِيَدعوا المَدْعُوّينَ إلى العُرْسِ، فَلَمْ يُريدوا أنْ يأتوا. فأرسَلَ أيضاً عبيداً آخرينَ وقالَ: قولوا لِلمَدْعُوّينَ: هُوَذا غَدائي قَدْ أَعْدَدْتُهُ، ثيراني ومُسَمَّناتي قَدْ ذُبِحَتْ، وكُلُّ شَيْءٍ مُهَيَّأٌ فَهَلُمُّوا إلى العُرْس. ولَكِنَّهُمْ تَهاوَنُوا. فَذَهبَ بَعْضُهُمْ إلى حَقْلِهِ، وبَعْضُهُم إلى تِجارَتِهِ

seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."	والباقونَ قَبَضُوا على عبيدِهِ وشَتَموهُمْ وقَتَلوهُمْ. فَلَمَّا سَمِعَ المَلِكُ، غَضِبَ وأَرْسَلَ جُنودَهُ، فَأَهْلَكَ أولَئِكَ القَتَلَةَ وأَحرَقَ مدينَتَهُمْ. حينئذٍ قالَ لِعَبيدِهِ: أَمَّا العُرْسُ فَمُعَدٌّ، وأَمَّا المَدْعُوّونَ فَلَمْ يَكونوا مُسْتَحِقّين. فَاذْهَبوا إلى مفارِقِ الطُّرُقِ، وكُلُّ مَنْ وَجَدْتُموهُ، فَادْعُوهُ إلى العُرْس. فَخَرَجَ أولئكَ العَبيدُ إلى الطُّرُقِ، فَجَمَعُوا كُلَّ مَنْ وَجَدُوا مِنْ أَشْرارٍ وصالِحينَ، فَحَفَلَ العُرْسُ بالمُتَّكِئين. فَلَمّا دخَلَ الملِكُ لِيَنْظُرَ المُتَّكِئينَ، رَأى هُناكَ إنْساناً لَمْ يَكُنْ لابِساً لِباسَ العُرْسِ. فَقالَ لَهُ: يا صاحُ، كَيفَ دَخَلْتَ إلى هَهُنا ولَيْسَ عَلَيْكَ لِباسَ العُرْس؟ فَصَمَتَ حينَئِذٍ قالَ المَلِكُ لِلْخُدّام: أَوْثِقوا يَدَيْهِ ورِجْلَيْهِ، وخُذوهُ واطْرَحوهُ في الظُّلْمَةِ البَرّانِيَّة. هُناكَ يَكونُ البُكاءُ وصَريفُ الأسنان. لأنَّ المَدْعوّينَ كَثيرونَ، والمُخْتارينَ قَليلون.
• *The Divine Liturgy of St. John Chrysostom continues as usual.*	
THE DISMISSAL	**الخَتم**
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—especially the archangel Michael, whose miracle at Colossae we commemorate today—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. (*patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints,	**الكاهن:** أيُها المَسيحُ إلهُنا الحَقيقي، يا مَنْ قامَ مِن بينِ الأمواتِ، بِشَفاعاتِ أُمِّكَ الكُلِّيَّةِ الطَهارَةِ والبَريئَةِ مِنْ كُلِّ عَيْبٍ؛ وبقُدْرةِ الصَليبِ الكَريمِ المُحْيي؛ وبِطِلْباتِ القُوّاتِ السَماوِيَّةِ المُكَرَّمَةِ العادِمَةِ الأجْسادِ – وخاصَّةً رَئيسِ المَلائِكَةِ ميخائيل الذي نُقيمُ اليومَ تَذكارَ العَجيبَةِ الّتي أتَمَّها في كولوسّي – والنَبِيِّ الكَريمِ السابِقِ المَجيدِ يوحَنّا المَعْمَدان؛ والقديسّينَ المُشَرَّفينَ الرُسُلِ الجَديرينَ بِكُلِّ مَديح؛ وأَبينَا الجَليلِ فِي الْقِدّيسِينَ يُوحَنَّا الْذَهَبِيِّ الْفَمِ رَئيسِ أساقِفَةِ الْقسطنطينِيَّة، كاتِبِ هَذِهِ الخِدْمَةِ الشَريفَة، والقِدّيسينَ المَجيدينَ الشُهَداءِ المُتَأَلِّقينَ بالظَفَرِ؛ وآبائِنا الأبْرارِ المُتَوَشِّحينَ بالله؛ *والقدّيس (ـة) (فُلان، فُلانة) شَفيعِ(ـة) وَحامي(ـة) هَذِهِ الرَّعيَّةِ المُقَدَّسة؛* والقِدّيسَيْنِ الصِدّيقَيْنِ جَدَّي المَسيحِ الإلهِ،

have mercy on us and save us, forasmuch as he is good and loveth mankind.	يُواكيمَ وحنَّة، وجَميعِ قِدّيسـيكَ، ارْحَمنا وخَلِّصْـنا بِما أنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	**الكاهن:** بِصَلَواتِ آبائِنا القِدّيسين، أيُّها الرَّبُّ يَسوعُ المَسيحُ إلهُنا، ارْحَمْنا وخَلِّصْنا.
Choir: Amen.	**الجوقة:** آمين.

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