

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 24, 2025
TONE 2 / EOTHINON 11; ELEVENTH SUNDAY AFTER PENTECOST
& ELEVENTH SUNDAY OF MATTHEW

MARTYR EUTYCHES, DISCIPLE OF JOHN THE THEOLOGIAN; NEW HIEROMARTYR COSMAS AITOLOS, EQUAL-TO-THE-
 APOSTLES AND EVANGELIZER OF SOUTHERN ALBANIA

- 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, sing these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE TWO	أبوليتيكيون القيامة باللحن الثاني
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتِ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
Now sing the apolytikion of the patron saint or feast of the temple.	
KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR	القنذاق لميلاد والدّة الإله باللحن 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.	إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعَقْرِ أَطْلَقَا، وَآدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِخًا نَحْوَكُ: الْعَاقِرُ تَلِدُ الْوَالِدَةَ الْإِلَهَ الْمُغَذِّيَّةَ حَيَاتِنَا.
THE EPISTLE (For the Eleventh Sunday after Pentecost)	الرسالة (لالأحد الحادي عشر بعد العنصرة)
<p><i>The Lord is my strength and my song. With chastisement hath the Lord chastened me.</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)</p> <p>Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his</p>	<p>قُوَّتِي وَتَسَبَّحْتِي الرَّبُّ. أَدَبًا أَتَّبَنِي الرَّبُّ.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (٩:٢-١٢)</p> <p>يَا إِخْوَةُ، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ. وَهَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِامْرَأَةٍ أُخْتٍ كَسَائِرِ الرُّسُلِ، وَإِخْوَةِ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبَرْنَابَا وَحَدْنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَشْتَغِلَ؟ مَنْ يَتَجَبَّدُ قَطُّ وَالنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ</p>

own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

يَغْرِسُ كَرْمًا وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَرْعَى قَطِيعًا وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكُمُّ ثَوْرًا دَارِسًا." أَلَعَلَّ اللَّهُ تَهْمُهُ الثَّيْرَانِ؟ أَمْ قَالَ ذَلِكَ مِنْ أَجْلِنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجْلِنَا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَخْرُثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيمًا أَنْ نَحْصُدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَغْمِلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لئَلَّا نُسَبِّبَ تَعْوِيقًا مَا لِبَشَارَةِ الْمَسِيحِ.

THE GOSPEL
(For the Eleventh Sunday of Matthew)

الإنجيل (لالأحد الحادي عشر من متى)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي
الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ. (١٨: ٢٣-٣٥)**

قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِدًا عَلَيْهِ عَشْرَةُ آلَافٍ وَزَنَةِ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَرَّقَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدَّيْنَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى يُوفِيَ الدَّيْنَ. فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَزِنُوا جَدًّا وَجَاءُوا فَأَعْلَمُوا

<p>were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”</p>	<p>سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضاً رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعَذِّبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرُكُوا مِنْ قُلُوبِكُمْ كُلَّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.</p>
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- 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; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyr Eutyches, disciple of John the Theologian, 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 أُمِّكَ الْكَلِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطُلُوبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانٍ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُنَا، وَالْقَدِيسِ الشَّهِيدِ أَفْتِيخْيُوسَ تَلْمِيزِ يُوْحَنَّا اللاهوتي، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ 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، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>

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

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