

**DIVINE LITURGY VARIABLES FOR SUNDAY, NOVEMBER 16, 2025****TONE 6 / EOTHINON 1****THE HOLY APOSTLE AND EVANGELIST MATTHEW**

MARTYR EPHYGENIA OF ETHIOPIA, DISCIPLE OF ST. MATTHEW; FULVIAN, PRINCE OF ETHIOPIA

- 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:

<b>RESURRECTIONAL APOLYTIKION IN TONE SIX</b>	<b>أبوليتيكيون القيامة بالحن السادس</b>
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.	إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَزِيمَ وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.
<b>APOLYTIKION OF ST. MATTHEW THE EVANGELIST IN TONE THREE</b>	<b>أبوليتيكيون القديس متى الإنجيلي بالحن الثالث</b>
O holy Apostle and Evangelist Matthew, intercede with the merciful God, to grant our souls forgiveness of sins.	أَيُّهَا الرَّسُولُ الْقَدِيسُ مَتَّى الْإِنْجِيلِي، تَشْفَعْ إِلَى إِلَهِ الرَّحِيمِ، أَنْ يُنْعِمَ بِغُفْرَانِ الزَّلَّاتِ لِنَفُوسِنَا.
Now sing the apolytikion of the patron saint or feast of the temple.	
<b>KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR (**Thou Who wast raised up**)</b>	<b>قِنْدَاقِ عِيدِ دُخُولِ السَّيِّدَةِ بِالْحَنِ الرَّابِعِ (وزن: يا مَنْ عَلَى الصَّليبِ)</b>
The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.	الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِذْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ الْإِلَهِ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسَبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّةَ.
<b>THE EPISTLE (For St. Matthew)</b>	<b>الرسالة (للقديس متى الإنجيلي)</b>
<i>His sound hath gone forth into all the earth. The heavens show forth the glory of God.</i> <b>The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16)</b> Brethren, I think that God has exhibited us Apostles as last of all, like men sentenced to	فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ. السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ. فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (١٦-٩:٤)

<p>death; because we have become a spectacle to the world, 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 held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the scourge of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. Though you have countless guides in Christ, you do not have many fathers. I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.</p>	<p>يا إِخْوَةُ، إِنَّ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِي النَّاسِ، كَأَنَّا مَجْعُولُونَ لِلْمَوْتِ. لَأَنَّا قَدْ صِرْنَا مَشْهَدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضِعْفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ، نَحْنُ نَجُوعٌ وَنَعْطَشُ وَنَعْرَى وَنُلْطَمُ وَلَا قَرَارَ لَنَا. وَنَتَعَبُ عَامِلِينَ. نُسْتَمُّ فَنُبَارِكُ، نُضْطَهُدُ فَنَحْتَمِلُ. يُشْنَعُ عَلَيْنَا فَنَنْصَرِعُ. قَدْ صِرْنَا كَأَفْذَارِ الْعَالَمِ وَكَأَوْسَاخٍ يَسْتَخْبِثُهَا الْجَمِيعُ إِلَى الْآنِ. وَلَسْتُ لِأَخْجَلِكُمْ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظُكُمْ كَأَوْلَادِي الْأَحِبَّاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رَبُّوَةٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَاطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُقْتَدِينَ بِي.</p>
<p><b>THE GOSPEL (For St. Matthew)</b></p>	<p><b>الإنجيل (لِلْقَدِيسِ مَتَّى الْإِنْجِيلِي)</b></p>
<p><b>The Reading from the Holy Gospel according to St. Matthew. (9:9-13)</b></p> <p>At that time, as Jesus passed on from there, He saw a man called Matthew sitting at the tax office; and He said to him, "Follow Me." And he rose and followed Him. And as He sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and His disciples. And when the Pharisees saw this, they said to His disciples, "Why does your teacher eat with tax collectors and sinners?" But when Jesus heard it, He said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners to repentance."</p>	<p><b>فصلٌ من بشارَةِ القديسِ مَتَّى الْإِنْجِيلِيّ البشيرِ والتلميذِ الطاهر. (٩:٩-١٣)</b></p> <p>فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ رَأَى إِنْسَانًا جَالِسًا عَلَى مَائِدَةِ الْجَبَايَةِ اسْمُهُ مَتَّى، فَقَالَ لَهُ: "اتَّبِعْنِي". فَقَامَ وَتَبِعَهُ. وَفِيمَا كَانَ مَتَّكِنًا فِي الْبَيْتِ إِذَا بَعْشَارِينَ كَثِيرِينَ وَخَطَاةٍ جَائُوا وَاتَّكَأُوا مَعَ يَسُوعَ وَتَلَامِيذِهِ. فَلَمَّا نَظَرَ الْفَرِيسِيُّونَ قَالُوا لِتَلَامِيذِهِ: "لِمَاذَا مَعْلَمُكُمْ يَأْكُلُ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ؟" فَلَمَّا سَمِعَ يَسُوعُ قَالَ: "لَا يَحْتَاجُ الْأَصِحَّاءُ إِلَى طَبِيبٍ لَكِنْ ذَوُو الْأَسْقَامِ. فَادْهَبُوا وَعَلِّمُوا مَا هُوَ إِنِّي أُرِيدُ رَحْمَةً لَا ذَبِيحَةً. لِأَنِّي لَمْ آتِ لِأَدْعُو صِدِّيقِينَ بَلْ خَطَاةً إِلَى التَّوْبَةِ."</p>
<p>• The Divine Liturgy of St. John Chrysostom continues as usual. The remaining variable is the koinonikon.</p>	
<p><b>KOINONIKON (COMMUNION HYMN) FOR ST. MATTHEW IN TONE EIGHT</b></p>	<p><b>كِينُونِيكُون لِلْقَدِيسِ مَتَّى الْإِنْجِيلِي بِاللَّحْنِ الثَّامِنِ</b></p>
<p>His sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.</p>	<p>فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ، وَإِلَى أَقَاصِي الْمَسْكُونَةِ كَلَامُهُ. هَلْلُويَا.</p>

THE DISMISSAL	الختم
<p><b>Priest:</b> 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; <b>of the holy, glorious, and all-laudable Apostle and Evangelist Matthew</b>, 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><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطُلُبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرِفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ يُوَاكِمَ وَحَنَّةً؛ وَالرَّسُولِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي، الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، أَرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</p>
SPECIAL NOTE ON THE NATIVITY FAST	ملاحظات فيما يتعلق بصوم الميلاد
<p>On November 15, we began, with God's help, the forty-day Nativity Fast in preparation for the great feast of the Nativity of Christ on December 25. Throughout this period, we abstain from meat, poultry, eggs and dairy. According to the Patriarchate of Antioch, it is not necessary to fast from oil, but people may choose to do so. Please consult your spiritual father for guidance.</p>	<p>في ١٥ تشرين الثاني، بدأنا بعون الله، صيام الميلاد الأربعيني استعداداً لعيد الميلاد المجيد في ٢٥ كانون الأول. خلال هذه الفترة، ننتقل عن اللحم والدجاج والبيض والبيضاض. وفق توجيهات بطريركية أنطاكية، ليس من الضروري الإنقطاع عن الزيت ولكن يستطيع من يريد ذلك أن يفعله بعد استشارة الأب الروحي في هذا الخصوص.</p>
<p>From November 15-December 11, fish, wine and oil are allowed every day, except Wednesdays and Fridays. But fish, wine and oil are allowed on November 21, the Entrance of the Theotokos,</p>	<p>من ١٥ تشرين الثاني ولغاية ١١ كانون الأول، يُسمح بتناول السمك والخمر والزيت كل أيام الأسبوع ما عدا يومي الأربعاء والجمعة. ولكن يُسمح بتناول</p>

regardless on which day of the week it falls. From December 12-24, we observe a strict fast with katalysis (relaxation) for wine and oil on Saturdays and Sundays, on commemorations of vigil-rank and intermediate-rank saints such as Nicholas and Ignatius, and for church patronal saints.

السّمك والخمر والزيت في عيد دخول سيدتنا والدة الإله إلى الهيكل في ٢١ تشرين الثاني، في أي يوم من أيام الأسبوع وقع هذا العيد. من ١٢ كانون الأول ولغاية ٢٤ منه نتّبع صوماً صارماً مع السماح بالخمر والزيت في أيام السبوت والآحاد، كما في أعياد القديسين الممتازين كالقديس نيقولاوس والقديس أغناطيوس وفي عيد شفيع الكنيسة.

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

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