

**DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 23, 2025**

**TONE 6 / EOTHINON 6**

**THIRD SUNDAY OF GREAT LENT**

**VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS**

VENERABLE-MARTYR NIKON OF SICILY AND WITH HIM 199 DISCIPLES

الأحد الثالث من الصوم الكبير (السجود للصليب الكريم المحيي)

<b>**DIVINE LITURGY OF ST. BASIL THE GREAT**</b>	<b>قُداس بَاسِيلْيُوسَ الكَبِير</b>
<b>THE FIRST ANTIPHON</b>	<b>الأنْتيفونا الأولى</b>
The light of Thy countenance is marked upon us. Thou hast given a sign to them that fear Thee, so that they may flee from the bow. <b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us. Thou hast ascended on high, Thou hast led captivity captive. Thou hast given an inheritance to those that fear Thy Name, O Lord. <b>(Refrain)</b> <i>Glory... Both now... (Refrain)</i>	قَدِ ارْتَسَمَ عَلَيْنَا نُورَ وَجْهِكَ يَا رَبُّ. أَعْطَيْتَ الَّذِينَ يَرْهَبُونَ اسْمَكَ مِيرَاثًا، لِيَهْرُبُوا مِنَ الْقَوْسِ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يَا مُخَلِّصُ خَلِّصْنَا. صَعِدْتَ إِلَى الْعَلَاءِ وَسَبَّيْتَ سَبْيًا وَأَعْطَيْتَ مَوَاهِبَ لِلَّذِينَ يَخَافُونَ اسْمَكَ يَا رَبُّ. (اللازمة) المَجْدُ ... الآنَ وَكُلَّ ... (اللازمة)
<b>THE SECOND ANTIPHON</b>	<b>الأنْتيفونا الثانية</b>
All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet stood. <b>Refrain:</b> Save us, O Son of God, <u>Who art risen from the dead</u> ; who sing to Thee. Alleluia. God is our King before the ages; He hath wrought salvation in the midst of the earth. <b>(Refrain)</b> I will be exalted among the heathen; I will be exalted in the earth. <b>(Refrain)</b> <i>Glory... Both now... O, only begotten Son and Word of God...</i>	فِي كُلِّ الأَرْضِ رَأَيْنَا خَلَاصَ إِلهِنَا، اسْجُدُوا عِنْدَ مَوْطِي قَدَمَيْهِ. اللازمة: خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِئُرْتَلَّ لَكَ. هَلْلُويَا. اللهُ هُوَ مَلِكُنَا مُنْذُ القَدَمِ. صَنَعَ الخَلَاصَ فِي وَسْطِ الأَرْضِ. (اللازمة) وَاعْلَمُوا أَنِّي أَنَا هُوَ اللهُ. أَرْتَفِعُ فِي الأَمَمِ وَأَتَعَالَى فِي الأَرْضِ. (اللازمة) المَجْدُ ... الآنَ وَكُلَّ ... يَا كَلِمَةَ اللهُ الإِبْنَ الوَحِيدِ ...
<b>THE THIRD ANTIPHON</b>	<b>الأنْتيفونا الثالثة</b>
Exalt ye the Lord our God, and worship at His footstool. O Lord, save Thy people and bless Thine inheritance. Feed them, and lift them up forever.	إِرْفَعُوا الرَّبَّ إِلهَنَا وَاسْجُدُوا عِنْدَ مَوْطِي قَدَمَيْهِ. يَا رَبُّ، خَلِّصْ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَارْعَهُمْ وَارْفَعْهُمْ إِلَى الأَبَدِ.

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **Holy Cross**. The Eisodikon (Entrance Hymn) is “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:

<p><b>RESURRECTIONAL APOLYTIKION IN TONE SIX</b></p>	<p><b>أبوليتيكيون القيامة بالحن السادس</b></p>
<p>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.</p>	<p>إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p><b>APOLYTIKION FOR THE HOLY CROSS IN TONE ONE</b></p>	<p><b>أبوليتيكيون الصليب المقدس بالحن الأول</b></p>
<p>O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p><b>KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT</b></p>	<p><b>القنطاق لأحاد الصوم الكبير (وسبت المديح) بالحن الثامن</b></p>
<p>To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.</p>	<p>إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَدَةٍ مِنْ الشَّدَائِدِ * لَكِنْ بِمَا أَنْ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْنِقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.</p>
<p><b>THE ANTI-TRISAGION HYMN</b></p>	<p><b>بَدَلاً مِنْ قُدُوسِ اللَّهِ</b></p>
<p>Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify. (thrice) <i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i> And we glorify Thy Holy Resurrection. Dynamis! Before Thy Cross we bow down in worship,</p>	<p>لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. (ثلاثاً) الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَالْإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. قُوَّةً!</p>

<p>Master, and Thy Holy Resurrection we glorify.</p>	<p>لِصَلِيْبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.</p>
<p><b>THE EPISTLE</b> (For the Third Sunday of Lent)</p>	<p><b>الرسالة</b> (لِلْأَحَدِ الثَّالِثِ مِنَ الصَّوْمِ)</p>
<p><i>O Lord, save Thy people and bless Thine inheritance.</i> <i>Unto Thee, O Lord, will I cry, O my God!</i> <b>The Reading from the Epistle of St. Paul to the Hebrews. (4:14-5:6)</b> Brethren, since we have a great High Priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest Who is unable to sympathize with our infirmities, but one Who has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help in time of need. For every high priest, being taken from among the people, is appointed on behalf of the people in things pertaining to God, that he may offer up both gifts and sacrifices for sins; who can have compassion on the ignorant and on those who are erring, since he himself also is encompassed with infirmity. Because of this he is bound, as for the people so also for himself, to offer up for sins. And no one takes the honor upon himself, but as being called by God, as was Aaron. So Christ also did not glorify Himself to become a High Priest, but it was by the One saying to Him, "Thou art My Son, today I have begotten Thee." As He says also in another place, "Thou art a Priest forever, according to the order of Melchizedek."</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثِكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي. فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (٤:١٤-٥:٦) يَا إِخْوَتِي، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلَنَتَمَسَّكَ بِالْإِعْتِرَافِ. لِأَنَّ لَيْسَ لَنَا رَئِيسُ كَهَنَةٍ غَيْرُ قَادِرٍ أَنْ يَرْتِي لِأَوْهَانِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلَنُثْقِلْ إِذْنُ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَنَالَ رَحْمَةً وَنَجِدَ ثِقَةً لِلْإِغَاثَةِ فِي أَوَانِهَا. فَإِنَّ كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِيمَا هُوَ لِلَّهِ، لِيُقَرَّبَ تَقَادِمًا وَذَبَائِحَ عَنِ الْخَطَايَا، فِي إِمْكَانِهِ أَنْ يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكُونِهِ هُوَ أَيْضًا مُتَلَبِّسًا بِالضُّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ. وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكِرَامَةَ، بَلْ مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَارُونَ. كَذَلِكَ الْمَسِيحُ لَمْ يَمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ "أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَالذَّنْكَ." كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِيصَادَقَ."</p>
<p><b>THE GOSPEL</b> (For the Third Sunday of Lent)</p>	<p><b>الإنجيل</b> (لِلْأَحَدِ الثَّالِثِ مِنَ الصَّوْمِ)</p>
<p><b>The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)</b> The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْفَسِ الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّمْيِذِ الطَّاهِرِ. (٨:٣٤-٩:١) قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبَعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ</p>

<p>will lose it; and whoever loses his life for My sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And Jesus said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."</p>	<p>صَـايِبُهُ وَيَتَّبِعُنِي، لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ. يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ فَذَ اتَى بِقُوَّةٍ.</p>
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• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

<p><b>ST. BASIL LITURGY MEGALYNARION</b></p>	<p><b>تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ</b></p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرِهِا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلِ الْمَلَائِكَةِ، وَأَجْنَاسِ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.</p>

<p><b>KOINONIKON (COMMUNION HYMN) FOR THIRD SUNDAY OF GREAT LENT</b></p>	<p><b>كِينُونِيكُون (تَرْنِيمَةُ الْمُنَاوَلَةِ) لِلأحد الثالث من الصوم الكبير</b></p>
<p>The light of Thy countenance is shown upon us, O Lord. Alleluia.</p>	<p>لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُويا.</p>

• *Post-Communion Hymn: Instead of "We have seen the true light", sing the Apolytikion of the Holy Cross.*

<p align="center"><b>PROCESSION OF THE HOLY CROSS AS DONE ON THE THIRD SUNDAY OF GREAT LENT</b> (See the separate file, which is based on the Liturgikon, fourth edition, P. 423-424)</p>	
<ul style="list-style-type: none"> <li>• <i>If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).</i></li> <li>• <i>If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.</i></li> </ul>	

<p><b>THE DISMISSAL</b></p>	<p><b>الختم</b></p>
<p><b>Priest:</b> May He Who rose from the dead, Christ our true God, through the intercessions of His</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ</p>

<p>all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross—which we venerate today—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; <b>of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated;</b> 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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>بَيْنَ الْأَمْوَاتِ، بِشَفَاعَاتِ أَمَلِكِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ  مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي —  الَّذِي نُكْرِمُهُ الْيَوْمَ — وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ  الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ  الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ  الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ  بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا  كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ  الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ  بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ  الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي  الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا 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>الكَاهِنُ:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ  الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الْجُوقُ:</b> آمِينَ.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i>  Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	