

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 08, 2026**TONE 6 / EOTHINON 6****SECOND SUNDAY OF GREAT LENT****COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA**

THEOPHYLACT THE CONFESSOR, BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE SEVENTY

**DIVINE LITURGY OF
ST. BASIL THE GREAT****قُداس القديس باسيليوس الكبير**

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "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 SIX****أبوليتيكيون القيامة بالحن السادس**

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، وَمَرِيْمَ وَقَفَّتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

**APOLYTIKION FOR ST. GREGORY
PALAMAS IN TONE EIGHT****أبوليتيكيون للقديس غريغوريوس بالاماس
بالحن الثامن**

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَنَبَاتِ الْكَنِيسَةِ وَمُعَلِّمَهَا،
وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ
بِالْإِلَهِيَّةِ الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ
الْمُعْجَزَاتِ، فَخَرَّ تَسَالُونِيكِيَّةً وَكَارُوزَ النِّعْمَةِ. لَا تَنْفَكْ
مُتَشَفِّعاً فِي خَلَاصِ نَفُوسِنَا.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

**KONTAKION FOR SUNDAYS IN GREAT
LENT (AND AKATHIST SATURDAY)
IN TONE EIGHT****القنطاق لآحاد الصوم الكبير (وسبت المديح)
بالحن الثامن (**أصلية الوزن **)**

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.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لِكَ رِيَاةِ
الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ
مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ *
أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ:
إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

<p style="text-align: center;">THE EPISTLE (For the Second Sunday of Lent)</p> <p style="text-align: center;"><i>O Lord, save Thy people, and bless Thine inheritance.</i> <i>Unto Thee will I cry, O Lord my God.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)</p> <p>Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?</p>	<p style="text-align: center;">الرسالة (للأحد الثاني من الصوم)</p> <p style="text-align: center;">خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (١٠:١-٣:٢)</p> <p>"أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتُ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثَّوْبِ، وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَنْ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرِثُونَ الْخَلَاصَ؟ فَذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِضْغَاءً أَشَدَّ لِنَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطِقَ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُفَلِّتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النَّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ.</p>
<p style="text-align: center;">THE GOSPEL (For the Second Sunday of Lent)</p> <p style="text-align: center;">The Reading from the Holy Gospel according to St. Mark. (2:1-12)</p> <p>At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when</p>	<p style="text-align: center;">الإنجيل (للأحد الثاني من الصوم)</p> <p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ. (١٢:٢-١٢)</p> <p>فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتٍ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعْذُ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسْعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ. فَاتَّوَا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ</p>

they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

حيث كان. وبعد ما نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ مُضْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ 'مَغْفُورَةٌ لَكَ خَطَايَاكَ' أَمْ أَنْ يُقَالَ 'قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ؟' وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. فَقَالَ لِلْمُخْلَعِ "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَاحْمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ."

• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

ST. BASIL LITURGY MEGALYNARION

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

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.

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةٌ نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسُ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةٌ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُحْمَدُكَ.

THE DISMISSAL

الْخَتْمُ

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-

الْكَاهِنُ: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْبِيِّ؛ وَبِطِبَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛

<p>laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, 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 our father among the saints Gregory Palamas, archbishop of Thessalonica, 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>وَأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ غَرِيغُورْيُوسَ بِالْأَمَاسِ رَئِيسِ أَسَاقِفَةِ تِسَالُونِيكِيَّةِ، الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْإِلَهِيُّ، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</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</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>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>	