

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 26, 2023**TONE 8 / EOTHINON 8****FOURTH SUNDAY OF GREAT LENT****THE SYNAXIS OF THE ARCHANGEL GABRIEL**

STEPHEN THE CONFESSOR, ABBOT OF TRIGLIA

الأحد الرابع من الصوم الكبير

عيد جامع لرئيس الملائكة جبرائيل، وتذكّار أبينا ستيفن المُعترف رئيس دير تريجليا

****DIVINE LITURGY OF
ST. BASIL THE GREAT******فُداس باسيلُوس 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 EIGHT****أبوليتيكيون القيامة باللحن الثامن**

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ
الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا
رَبُّ الْمَجْدُ لَكَ.

**APOLYTIKION OF THE ARCHANGEL
GABRIEL IN TONE FOUR
(*Thou Who wast raised up*)****أبوليتيكيون لرئيس الملائكة جبرائيل
باللحن الرابع**

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.

أَيُّهَا الْمُتَقَدِّمُ عَلَى الْجُنْدِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكَ نَحْنُ
غَيْرِ الْمُسْتَحِقِّينَ، حَتَّى إِنَّكَ بِطِلْبَاتِكَ تَكْتَنِفُنَا بِظِلِّ
أَجْنَحَةِ مَجْدِكَ اللاهِيُولي، حَافِظًا إِيَّانَا نَحْنُ الْجَائِثِينَ
وَالصَّارِخِينَ بِغَيْرِ قُتُورٍ: أَنْقِذْنَا مِنَ الشَّدَائِدِ، بِمَا أَنَّكَ
رُئِيسُ مَرَاتِبِ الْقُوَّاتِ الْعُلَوِّيَّةِ.

- 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 (*The original melody*)****قنْدَاق آحادات الصَّوم الكبير باللحن الثامن**

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 لَكَ رَايَاتِ
الْغَلَبَةِ، * يَا جُنْدِيَّةَ مُحَامِيَّةَ، * وَأُقَدِّمُ لَكَ الشُّكْرَ
كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ، * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي
لَا تُحَارَبُ، * أَعْتِقْنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى
أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

<p style="text-align: center;">THE EPISTLE (For the Fourth Sunday of Lent)</p>	<p style="text-align: center;">الرسالة (لالأحد الرابع من الصوم)</p>
<p style="text-align: center;"><i>The Lord will give strength to His people. Bring unto the Lord, ye sons of God, bring unto the Lord glory and honor.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Hebrews. (6:13-20)</p> <p>Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”</p>	<p style="text-align: center;">الرَّبُّ يُعْطِي قُوَّةً لِّشَعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً. فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.</p> <p>يَا إِخْوَةُ، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمْكِنْ أَنْ يُقْسِمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكَنَّكَ بَرَكَاتٍ وَأَكْثَرَنَّكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأَنَّى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَتَقَضَى كُلُّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحَوُّلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمْكِنُ أَنْ يُخْلَفَ اللَّهُ فِيهِمَا عَلَى تَعَزُّيَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقٍ لَنَا وَقَدْ صَارَ عَلَى رُتَبَةِ مَلَكِيصَادَقَ، رَئِيسِ كَهَنَةٍ إِلَى الْأَبَدِ.</p>
<p style="text-align: center;">THE GOSPEL (For the Fourth Sunday of Lent)</p>	<p style="text-align: center;">الإنجيل (لالأحد الرابع من الصوم)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Mark. (9:17-31)</p> <p>At that time, a man came to Jesus, kneeling down and saying unto him, “Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able.” And Jesus answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me.” And they brought the boy to Him; and when the spirit saw</p>	<p style="text-align: center;">فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ وَسَجَدَ لَهُ قَائِلًا: "يَا مُعَلِّمُ، قَدْ أَتَيْتُكَ بِابْنِي، بِهِ رُوحٌ أَبْكَمٌ. وَحَيْثُمَا أَخَذَهُ يَصْرَعُهُ، فَيَزِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْسُ، وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا." فَأَجَابَهُ قَائِلًا: "أَيُّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ؟ حَتَّى مَتَى أَخْتَمِلُكُمْ؟ هَلُمَّ بِهِ</p>

Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

إِلَيَّ. فَأَتَوْهُ بِهِ. فَلَمَّا رَأَاهُ لِلْوَقْتِ صَرَعهُ الرُّوحُ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّعُ وَيُزِيدُ. فَسَأَلَ أَبَاهُ: "مُنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟" فَقَالَ: "مُنْذُ صِبَاهُ. وَكَثِيرًا مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ. لَكِنْ إِنْ اسْتَطَعْتَ شَيْئًا، فَتَحَنَّنْ عَلَيْنَا وَاعْثْنَا." فَقَالَ لَهُ يَسُوعُ: "إِنْ اسْتَطَعْتَ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ." فَصَاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: "إِنِّي أَوْمِنُ يَا سَيِّدُ، فَأَغِثْ عَدَمَ إِيمَانِي." فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَبَادَرُونَ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَجِسَ قَائِلًا لَهُ: "أَيُّهَا الرُّوحُ الْأَبْكُمُ الْأَصَمُّ، أَنَا أَمْرُكَ أَنْ أَخْرُجَ مِنْهُ وَلَا تَعُدْ تَدْخُلُ فِيهِ." فَصَرَخَ وَخَبَطَهُ كَثِيرًا وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيِّتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتًا، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ: "إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ." وَلَمَّا خَرَجُوا مِنْ هُنَاكَ، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يَرِدْ أَنْ يَدْرِيَ أَحَدٌ. فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ "إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ، فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يُقْتَلَ، يَقُومُ فِي الْيَوْمِ الثَّالِثِ."

• The Divine Liturgy of St. Basil the Great continues as usual.

ST. BASIL LITURGY MEGALYNARION

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.

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسَ

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسُ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخَرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.

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—whose Annunciation we now celebrate—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven—especially Gabriel, whose synaxis we now celebrate—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, 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; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna; of our righteous father Stephen the Confessor, abbot of Triglia, 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، يَامَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ - وَخَاصَّةً رَئِيسَ الْمَلَائِكَةِ جِبْرَائِيلَ الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ - وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَنْبَرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسَيْنِ الصَّدِيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُ، وَأَبِينَا سَتِيفَنَ الْمُعْتَرِفِ رَئِيسِ دِيرِ تَرِيْجْلِيَا؛ الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّشَرِ.</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>الجوق: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. 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>	
<p style="text-align: center;"><u>END NOTE</u></p> <p>When the leave-taking of the Annunciation (March 26) falls on the Fourth Sunday of Great Lent, our Typikon prescribes that we suppress the commemoration of St. John Climacus. In Orthros, the Praises (Ainoi) for the Annunciation mark the moment of the leave-taking. We keep hymnography for this Lenten Sunday reflecting the ascetical practice of the season and the ancient preparation for catechumens to enter the Church through baptism on Pascha. Thus, we keep the doxasticon in Orthros and the readings in the Divine Liturgy from the Triodion.</p>	