

**DIVINE LITURGY VARIABLES ON FIRST SATURDAY IN GREAT LENT  
MIRACLE OF THE KOLYVA BY THEODORE THE SOLDIER ('TYRO')**

(A BOWL OF KOLYVA IS PLACED ON A TABLE BEARING THE ICON OF  
ST. THEODORE THE SOLDIER NEAR THE ICONOSTASIS.)

**\*\*DIVINE LITURGY OF ST. JOHN CHRYSOSTOM\*\***

**NOTE TO CLERGY:** Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

**Deacon:** For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانَ  
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

**THE SECOND ANTIPHON**

**Refrain:** Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

اللازمَة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي  
الْقَدِيسِينَ، لِتُرْتَلَّ لَكَ. هَلْلُويَا.

**THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS**

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا  
ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي الْقَدِيسِينَ، لِتُرْتَلَّ لَكَ.  
هَلْلُويَا.

• After the Little Entrance, sing these hymns in the following order:

**APOLYTIKION FOR ST. THEODORE THE SOLDIER IN TONE TWO**

Great are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for having been made a whole-burnt offering in the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save our souls.

عَظِيمَةٌ هِيَ تَقْوِيَمَاتُ الْإِيْمَانِ، لِأَنَّ الْقَدِيسَ ثِيُوذُورَسَ،  
قَدْ أَبْتَهَجَ فِي يَنْبُوعِ اللَّهِيْبِ كَأَنَّهُ عَلَى مَاءِ الرَّاحَةِ،  
لِأَنَّهُ لَمَّا أُحْرِقَ بِالنَّارِ قُدِّمَ لِلثَّالُوثِ كَخَبْزٍ لَذِيذٍ،  
فَبِتَوْسَلَاتِهِ أَيُّهَا الْمَسِيحُ الْإِلَهَ خَلَّصْ نَفُوسَنَا.

• Now sing the apolytikion of the patron saint or feast of the temple.

**ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيْعَةَ الْمَسِيحِيِّيْنَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيْطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ  
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُوْنَةِ بِمَا أَنْكَ  
صَالِحَةَ، نَحْنُ الصَّارِحِيْنَ إِلَيْكَ بِإِيْمَانٍ: بِأَدْرِئِي إِلَيَّ  
الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ  
دَائِمًا بِمُكْرَمِيكَ.

## THE EPISTLE (For St. Theodore)

*The righteous shall rejoice in the Lord.*

*O God, hear my prayer.*

### The Reading from the Second Epistle of St. Paul to St. Timothy. (2:1-10)

Timothy, my son, be strong in the grace that is in Christ Jesus; and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.

يَفْرَحُ الصَّادِقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لِصَوْتِي.  
فَضْلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرَّسُولِ الثَّانِيَةِ إِلَى  
تِيموثَاوَسِ.

يَا وَادِي تِيموثَاوَسِ، تَقَوَّى فِي النِّعْمَةِ الَّتِي فِي الْمَسِيحِ  
يَسُوعَ. وَمَا سَمِعْتَهُ مِنِّي لَدَى شُهُودٍ كَثِيرِينَ، اسْتَوْدَعْتَهُ  
أَنَاسًا أَمْنَاءَ كُفُوًّا لِأَنَّ يُعَلِّمُوا آخَرِينَ أَيْضًا. احْتَمَلِ  
الْمَشَقَّاتِ كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ. لَيْسَ أَحَدٌ يَتَجَنَّدُ  
فَيَرْتَبِكُ بِهُمُومِ الْحَيَاةِ، وَذَلِكَ لِيُرِضِيَ الَّذِي جَنَّدَهُ.  
وَأَيْضًا، إِنْ كَانَ أَحَدٌ يُجَاهِدُ، فَلَا يَنَالُ الْإِكْلِيلَ مَا لَمْ  
يُجَاهِدْ جِهَادًا شَرْعِيًّا. وَيَجِبُ أَنْ الْحَارِثُ الَّذِي يَتَعَبُ  
أَنْ يَشْتَرِكَ فِي الْأَثْمَارِ أَوَّلًا. إِفْهَمْ مَا أَقُولُ. فَلْيُؤْتِكَ الرَّبُّ  
فَهْمًا فِي كُلِّ شَيْءٍ. أَذْكَرُ أَنَّ يَسُوعَ الْمَسِيحَ، الَّذِي مِنْ  
نَسْلِ دَاوُدَ، قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ عَلَى حَسَبِ إِنْجِيلِي.  
الَّذِي أَحْتَمَلُ فِيهِ الْمَشَقَّاتِ حَتَّى الْفَيْوَدِ كَمُجْرِمٍ، إِلَّا أَنَّ  
كَلِمَةَ اللَّهِ لَا تُقَيَّدُ. فَلِذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ مِنْ  
أَجْلِ الْمُخْتَارِينَ، لِكَيْ يَحْصُلُوا هُمْ أَيْضًا عَلَى الْخَلَاصِ  
الَّذِي فِي الْمَسِيحِ يَسُوعَ، مَعَ الْمَجْدِ الْأَبَدِيِّ.

## THE GOSPEL (For the First Saturday of Great Lent)

### The Reading from the Holy Gospel according to St. Mark. (2:23-3:5)

At that time, Jesus was going through the grain-fields; and as they made their way His disciples began to pluck heads of grain. And the Pharisees said to Him, "Look, why are they doing what is not lawful on the Sabbath?" And He said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" And He said to them, "The Sabbath was made for man,

فَضْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ  
الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، وَاجْتَاَزَ فِي السَّبْتِ بَيْنَ الزُّرُوعِ، فَابْتَدَأَ  
تَلَامِيذُهُ يَقْطِفُونَ السَّنَابِلَ وَهُمْ سَائِرُونَ. فَقَالَ لَهُ  
الْفَرِيسِيُّونَ: «انظُرْ! لِمَاذَا يَفْعَلُونَ فِي السَّبْتِ مَا لَا  
يَحِلُّ؟» فَقَالَ لَهُمْ: «أَمَا قَرَأْتُمْ قَطُّ مَا فَعَلَهُ دَاوُدُ حِينَ  
احْتِيَاجَ وَجَاعٍ هُوَ وَالَّذِينَ مَعَهُ؟ كَيْفَ دَخَلَ بَيْتَ اللَّهِ فِي  
أَيَّامِ أَبِيآثَارَ رَئِيسِ الْكَهَنَةِ، وَأَكَلَ خُبْزَ التَّقْدِمَةِ الَّتِي لَا  
يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ، وَأَعْطَى الَّذِينَ كَانُوا مَعَهُ أَيْضًا.»  
ثُمَّ قَالَ لَهُمْ: «السَّبْتُ إِنَّمَا جُعِلَ لِأَجْلِ الْإِنْسَانِ، لَا

not man for the Sabbath; so the Son of Man is Lord even of the Sabbath.” Again Jesus entered the synagogue, and a man was there who had a withered hand. And they watched Him, to see whether He would heal him on the Sabbath, so that they might accuse Him. And He said to the man who had the withered hand, “Come here.” And He said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. And He looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch it out,” and his hand was restored.

الْإِنْسَانُ لِأَجْلِ السَّبْتِ. إِذَا ابْنُ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضًا». ثُمَّ دَخَلَ أَيْضًا إِلَى الْمَجْمَعِ، وَكَانَ هُنَاكَ رَجُلٌ يَدُهُ يَابِسَةٌ. فَصَارُوا يُرَاقِبُونَهُ: هَلْ يَشْفِيهِ فِي السَّبْتِ؟ لَكِي يَشْتَكُوا عَلَيْهِ. فَقَالَ لِلرَّجُلِ الَّذِي لَهُ الْيَدُ الْيَابِسَةُ: «قُمْ فِي الْوَسْطِ!» ثُمَّ قَالَ لَهُمْ: «هَلْ يَحِلُّ فِي السَّبْتِ فِعْلُ الْخَيْرِ أَوْ فِعْلُ الشَّرِّ؟ تَخْلِيصُ نَفْسٍ أَوْ قَتْلٌ؟» فَسَكَتُوا. فَنَظَرَ حَوْلَهُ إِلَيْهِمْ بِغَضَبٍ، حَزِينًا عَلَى غِلَظَةِ قُلُوبِهِمْ، وَقَالَ لِلرَّجُلِ: «مُدَّ يَدَكَ». فَمَدَّهَا، فَعَادَتْ يَدُهُ صَاحِحَةً كَالْأُخْرَى.

- *The Divine Liturgy of St. John Chrysostom continues with the following variables.*

### KOINONIKON (COMMUNION HYMN) FOR SATURDAYS IN TONE EIGHT

Rejoice in the Lord, O ye righteous; praise befits the just. Alleluia.

إِبْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ. لِلْمُسْتَقِيمِينَ يَبْتَغِي التَّسْبِيحُ. هَلِّلُويَا.

- *Following “Blessed be the Name of the Lord,” the clergy gather around the table that holds the kolyva (boiled wheat) and the icon of St. Theodore the Soldier.*

### THE PRAYER OF THE KOLYVA

**Deacon:** Let us pray to the Lord.

الشماس: إلى الربِّ نطلب.

**Choir:** Lord, have mercy.

المرتل: يا ربِّ ارحم.

**Priest:** O Lord, Who hast brought all things to perfection through Thy Word and hast commanded the earth to bring forth all manner of fruits for our enjoyment and food, Who through grain and vegetables hast made the Three Holy Children and Daniel fairer than the Babylonians who lived in luxury: Do Thou Thyself, O all-good King, bless this grain and fruit, and sanctify those who shall partake of them, for they have been offered by Thy servants to Thy glory, in honor and memory of the Great-Martyr Theodore, and for a memorial to those who have fallen asleep in the true Orthodox faith. Grant, O good One, to those who have prepared this offering and who keep this memorial, all their petitions that are for their salvation, and count them worth to rejoice in Thine eternal blessings, through the

الكاهن: أَيُّهَا الرَّبُّ إِلَهَنَا. يَا مَنْ خَلَقْتَ كُلَّ الْكَائِنَاتِ إِلَى حُدُودِ الْكَمَالِ وَأَمَرْتَ الْأَرْضَ بِاسْتِخْرَاجِ الْحُبُوبِ وَالخَضِرَاتِ لِلتَّمَتُّعِ بِكُلِّ أَنْوَاعِهَا، وَالَّذِي مِنْ خِلَالِ الْحُبُوبِ وَالخَضِرَاتِ جَعَلْتَ الْأَطْفَالَ الثَّلَاثَةَ الْقَدِيسِينَ وَدَانِيَالَ أَكْثَرَ عَدْلٍ مِنَ الْبَابِلِيِّينَ الَّذِينَ عَاشُوا فِي التَّرَفِّ، أَنْتَ نَفْسَكَ أَيُّهَا الْمَلِكُ الصَّالِحُ، بَارِكْ هَذِهِ الْحُبُوبَ وَالْفَاكِهِةَ، وَبَارِكْ كُلَّ مَنْ اشْتَرَكَ فِيهَا، بَارِكْ عِبِيدَكَ الَّذِينَ قَدَّمُوا لِمَجْدِكَ وَتَكَرِيمًا لَذِكْرِ الشَّهِيدِ الْعَظِيمِ تِيوَدُورِسَ، وَارْحَمْ الَّذِينَ قُدِّمَتْ هَذِهِ الْقَرَابِينَ مِنْ أَجْلِ رَاحَةِ نَفُوسِهِمْ الَّذِينَ تَوَفَّوْا عَلَى الْإِيمَانِ الْأَرْتُوذُكْسِيِّ. وَامْنَحْ أَيُّهَا الصَّالِحُ أَوْلِيَاكَ الَّذِينَ قَدَّمُوا جَمِيعَ طَلِبَاتِهِمْ وَخَلَصَهُمْ وَاحْصَهُمْ مَعَ الَّذِينَ

<p>intercessions of our all-immaculate Lady Theotokos and Ever-virgin Mary, of the holy, glorious and right-victorious Great-Martyr Theodore the Soldier, whose memory we celebrate today, and of all Thy saints. For Thou it is Who dost bless and sanctify all things, O Christ our God, and unto Thee we ascribe glory, together with Thine unoriginate Father and Thine all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.</p>	<p>يستحقون بركاتك الإلهية بشفاعة والدة الإله الدائمة البتولية مريم، والجندي العظيم في الشهداء ثيودورس المنصّر نقيم تذكاره اليوم مع جميع قديسيك لأنك هو وحدك الذي يبارك ويقّس كل شيء، أيها المسيح إلهنا اياك نمجد مع أبيك الذي لا بدء له وروحك الكلي قدسه، الصالح والمحّي. الآن وكل أوان وإلى دهر الدهرين.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</p>
<p>• <i>The clergy return to the sanctuary, and the priest offers the Dismissal.</i></p>	
<p><b>THE DISMISSAL</b></p>	
<p><b>Priest:</b> May 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; <b>of our father among the saints, John Chrysostom, archbishop of Constantinople,</b> 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 right-victorious Great-martyr Theodore the Soldier ('Tyro'), whose miracle of the kolyva (boiled wheat) we celebrate today,</b> 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> أيها المسيح إلهنا الحقيقي، بشفاعات أمك الكليّة الطهارة والبريّة من كلّ عيب؛ وبقدرة الصليب الكريم المحّي؛ وبطلبات القوّات السماويّة المكرّمة العادمة الأجساد؛ والنبيّ الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المشرفين الرّسل الجديرين بكلّ مديح؛ وأبينا الجليل في القديسين يوحنا الذهبيّ الفمّ رئيس أساقفة القسطنطينيّة؛ والقديسين المجيدين الشهداء المتألّقين بالظفر؛ وآبائنا الأبرار المتوسّحين بالله؛ والقديس (فلان) شفيع وحمي هذه الرعيّة المقدّسة؛ والقديسين الصديقين يواكيم وحنّة جدّي المسيح الإله؛ والقديس العظيم في الشهداء ثيودورس المجدّد (التيروني)، ومعجزة الكوليفا (القمح المسلوق)؛ الذين نقيم تذكّارهم اليوم، وجميع قديسيك: ارحمنا وخلصنا بما أنك صالح ومحبّ للبشر.</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> بصلوات آباينا القديسين، أيها الرّب يسوع المسيح إلهنا، ارحمنا وخلصنا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</p>

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

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