

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 17, 2026

TONE 5 / EOTHINON 8

SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN

APOSTLES ANDRONIKOS AND JUNIA OF THE SEVENTY; ATHANASIOS THE NEW, BISHOP OF CHRISTIANOPOLIS

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the altar.*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (**Refrain**)

Glory... Both now... (**Refrain**)

الْأَنْتِيفُونَا الْأُولَى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

اللازمة: بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصَ خَلِّصْنَا. قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة) الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

الْأَنْتِيفُونَا الثَّانِيَّةُ

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُوبِيَا.

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

لِيُبَارِكُنَا اللَّهُ الْهَيْئَةَ، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقْصَى الْأَرْضِ. (اللازمة)

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ ...

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنثيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p>(اللازمة)</p>
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p align="center">إيصوديكون (ترنيمه الدخول) للفصح</p>
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	<p align="center">أبوليتيكيون القيامة باللحن الخامس</p>
<p>Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلْأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَدْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION OF PASCHA IN TONE EIGHT</p>	<p align="center">القنطاق الفصح باللحن الثامن</p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>

THE EPISTLE (For Sunday of the Blind Man)

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man is no more.*

**The Reading from the Acts of the Holy
Apostles. (16:16-34)**

In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: "These men are servants of the Most High God, who proclaim to us the way of salvation." And she did this for many days. But Paul was annoyed, and turned and said to the spirit: "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: "These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans." The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast them into the inner prison, and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had

الرسالة (لأحد الأعمى)

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْحَيْلِ.
خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ.

(١٦:١٦-٣٤)

فِي تِلْكَ الْأَيَّامِ، فِيمَا نَحْنُ الرُّسُلَ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلَتْنَا جَارِيَةٌ بِهَا رُوحُ عَرَافَةٍ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا بِعَرَاغَتِهَا، فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عَبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بُولُسُ، وَالتَقَتْ إِلَى الرُّوحِ وَقَالَ: إِنِّي أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسِبِهِمْ، قَبَضُوا عَلَى بُولُسَ وَسَيْلَا وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يُبْلِبَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَزَقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا بِالْعِصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمَقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسَيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَخْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَعْتَهُ زَلْزَلَةٌ عَظِيمَةٌ حَتَّى تَزَعَزَعَتْ أُسُسُ السِّجْنِ. فَاِنْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا، وَانْفَكَّتْ قَيْودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ السَّيْفَ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لِظَنِّهِ أَنَّ الْمَحْبُوسِينَ قَدْ

escaped. But Paul cried out with a loud voice saying: "Do not harm yourself, for we are all here." And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: "Masters, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and you will be saved, you and your household." And they spoke the word of the Lord to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

هَرَبُوا. فَنَادَاهُ بُولُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ
بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مِصْبَاحًا،
وَوَثَبَ إِلَى دَاخِلٍ، وَخَرَّ لِبُولُسَ وَسَيْلَا وَهُوَ مُرْتَعِدٌ،
ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ
أَصْنَعَ لِكِي أَخْلُصَ؟ فَقَالَا: آمِنْ بِالرَّبِّ يَسُوعَ
الْمَسِيحِ، فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعَ
مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ
مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ
وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا
مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ
بِاللَّهِ.

THE GOSPEL (For Sunday of the Blind Man)

الإنجيل (لأحد الأعمى)

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam," which means "Sent." So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he;" others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (١:٩-٣٨)
فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ، رَأَى إِنْسَانًا
أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ
أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا
هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِنِظْهَرِ أَعْمَالِ اللَّهِ فِيهِ.
يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ
نَهَارٌ. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا
دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ
عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَفْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ
عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ
سِيلَوَامِ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ
بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلُ أَنَّهُ كَانَ
أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ
وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ
يُشَبِّهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ". فَقَالُوا
لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ
يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي

wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as

"أَذْهَبَ إِلَى بَرَكَةِ سَلْوَامٍ وَاعْتَسَلَ. " فَمَضَيْتُ
وَاعْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ: لَا
أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالذِّي كَانَ قَبْلًا أَعْمَى إِلَى
الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ
عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ
أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيَّ طِينًا ثُمَّ
اعْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ:
هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ.
آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ
مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا
لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ
عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ
كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَوْا أَبَوِي الَّذِي أَبْصَرَ
وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ
وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا:
نَحْنُ نَعْلَمُ أَنَّ هَذَا وَوَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ
أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا
نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَاسْأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ.
قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ
الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ
الْمَسِيحُ، يُخْرَجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ
كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَوْا ثَانِيَةً الْإِنْسَانَ الَّذِي
كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ
هَذَا الْإِنْسَانَ خَاطِئٌ. فَأَجَابَ ذَاكَ وَقَالَ: أَخَاطِئٌ هُوَ
لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى،
وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟
كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُكُمْ فَلَمْ تَسْمَعُوا،
فَمَاذَا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذُ؟ فَشْتَمَوْهُ وَقَالُوا لَهُ:
أَنْتَ تَلْمِيزُ ذَاكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ

<p>for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “Do you believe in the Son of God?” He answered, “And who is He, Sir, that I may believe in Him?” Jesus said to him, “You have seen Him, and it is He who speaks to you.” He said, “Lord, I believe.” And he worshiped Him.</p>	<p>نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْكُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تَعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ بِابْنِ اللَّهِ. فَأَجَابَ ذَاكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدْتُ لَهُ.</p>
<p>MEGALYNARION FOR PASCHA IN TONE ONE</p>	<p>تعظيمه عيد الفصح بالحن الأول</p>
<p><i>The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.</i></p> <p>Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّوْهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيَّتُهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.</p> <p>إِسْتَنِيْرِي اسْتَنِيْرِي يَا أُورُشَلِيمُ الْجَدِيْدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، أَفْرَحِي الْآنَ وَتَهَلَّلِي يَا صَاهِيُونَ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَادِّكَ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p>كينونيكون (ترنيمه المناولة) للفصح بالحن الثامن</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<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; by the might of the Precious and Life-giving Cross; by the protection of the honorable</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛</p>

<p>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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>وَبَطْلِبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرَّسُلِ الْجَدِيْرِيْنَ بِكُلِّ مَدِيْحٍ؛ وَأَبِيْنَا الْجَلِيْلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَبِّيْسِ أَسَاقِفَةِ الْقُسْطَنْطِيْنِيَّةِ، كَاتِبِ هَذِهِ الْخَدْمَةِ الشَّرِيْفَةِ، وَالْقَدِيسِيْنَ الْمَجِيْدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيْعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمَقْدَسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِّيْقِيْنَ جَدِّي الْمَسِيْحِ الْإِلَهِ، يُوَاكِيْمِ وَحَنَّةً، وَجَمِيْعِ قَدِيسِيْكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.</p>
<p>Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p>الكَاهِنُ: الْمَسِيْحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p>People: ...bestowing life!</p>	<p>الْجَوْقَةُ: ... لِلَّذِيْنَ فِي الْقُبُورِ.</p>
<p>NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14).</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 The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy, 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>	