

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 25, 2025

TONE 5 / EOTHINON 8

**SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN
& THIRD DISCOVERY OF THE FORERUNNER'S HONORABLE HEAD**

MARTYR CELESTINE OF ROME; HIEROMARTYR THERAPON, BISHOP OF CYPRUS

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

الْأَنْتِيفُونَا الْأُولَى

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**)

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ 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

الْأَنْتِيفُونَا الثَّانِيَّة

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...

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا. لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

لِيُبَارِكُنَا اللَّهُ إِلَهِنَا، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)

الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ 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>لِيُقِمَ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبَ 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، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
<p>• After the verses of the Third Antiphon, chant the following:</p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p align="center">إيسوديكون (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 اللهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p>• Now sing these hymns in the following order.</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 وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p align="center">APOLYTIKION OF THE DISCOVERY OF FORERUNNER'S HEAD IN TONE FOUR (**Be quick to anticipate**)</p>	<p align="center">أبوليتيكيون وجود هامة السابق باللحن الرابع</p>
<p>Christ God hath revealed to us thy truly ven'erable head * as a divine treasure that had been concealed in the earth, O Prophet and Forerunner. * Wherefore, as we gather on the feast of its finding, * with our hymns inspired of God, we praise Christ the Savior, * Who by thy mighty prayers saveth us from every kind of harm.</p>	<p>إِنَّ الْمَسِيحَ أَعْلَنَ لَنَا هَامَتَكَ الْمُكْرَمَةَ، أَيُّهَا النَّبِيُّ السَّابِقُ كَذَخِيرَةِ إِلَهِيَّةٍ مُسْتَتْرَةٍ فِي الْأَرْضِ. وَإِذْ قَدْ اجْتَمَعْنَا فِي وَجُودِهَا، نُسَبِّحُ بِالتَّسَابِيحِ الْمُلهَمَةِ مِنَ اللهِ الْمُخْلِصِ الَّذِي خَلَّصَنَا مِنَ الْفَسَادِ بِتَوْسُلَاتِكَ.</p>

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

<p style="text-align: center;">KONTAKION OF PASCHA IN TONE EIGHT</p>	<p style="text-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>وَلَيْئِنْ كُنْتِ نَزَلْتِ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَتَيْتِ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتِ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتِ "أَفْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتِ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.</p>
<p style="text-align: center;">THE EPISTLE (For St. John the Baptist)</p>	<p style="text-align: center;">الرسالة (لوجود هامة السابق)</p>
<p style="text-align: center;"><i>The righteous shall rejoice in the Lord. O God, hear my voice.</i></p> <p style="text-align: center;">The Reading from the Second Epistle of St. Paul to the Corinthians. (4:6-15)</p> <p>Brethren, it is the God Who said, "Let light shine out of darkness," Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. While we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So, death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.</p>	<p>يَفْرَحُ الصِّدِّقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لِصَوْتِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كورنثوس. (٤: ٦-١٥)</p> <p>يَا إِخْوَتَهُ، إِنَّ اللَّهَ الَّذِي أَمَرَ أَنْ يُشْرِقَ مِنْ ظِلْمَةِ نُورٍ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. وَلَنَا هَذَا الْكَزْبُ فِي آنِيَةِ خَرْفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِنَّا. مُتَضَائِقِينَ فِي كُلِّ شَيْءٍ، وَلَكِنْ غَيْرَ مُنْحَصِرِينَ. وَمُتَحَيِّرِينَ، وَلَكِنْ غَيْرَ يَائِسِينَ. وَمُضْطَّهَدِينَ، وَلَكِنْ غَيْرَ مَخْذُولِينَ. وَمَطْرُوحِينَ، وَلَكِنْ غَيْرَ هَالِكِينَ. حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَاتَةَ الرَّبِّ يَسُوعَ، لِتُظْهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي أَجْسَادِنَا. لِأَنَّا نَحْنُ الْأَحْيَاءُ نُسَلِّمُ دَائِماً إِلَى الْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِتُظْهَرَ حَيَاةُ الْمَسِيحِ أَيْضاً فِي أَجْسَادِنَا الْمَائِتَةِ. فَالْمَوْتُ إِذَنْ يُجْرَى فِيْنَا، وَالْحَيَاةُ فِيكُمْ. فإِذْ فِيْنَا رُوحَ الْإِيمَانِ بِعَيْنِهِ، عَلَى حَسَبِ مَا كُتِبَ "إِنِّي آمَنْتُ، وَلِذَلِكَ تَكَلَّمْتُ"، فَنَحْنُ أَيْضاً نُوْمِنُ وَلِذَلِكَ نَتَكَلَّمُ. عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ سَيُقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ فَتَنْتَصِبُ مَعَكُمْ. لِأَنَّ كُلَّ شَيْءٍ هُوَ مِنْ أَجْلِكُمْ، لِكَيْ تَتَكَاثَرَ النِّعْمَةُ بِشُكْرِ الْأَكْثَرِينَ، فَتَزْدَادَ لِمَجْدِ اللَّهِ.</p>

**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 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

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (٩:١-٣٨)
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 لِتُظَهَرَ أَعْمَالُ 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، وَتَفَلَّ
عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَفْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ
عَيْنَيْ 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 ذَاكَ وَقَالَ: إِنْسَانٌ
يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّْ وَقَالَ لِي
"اذْهَبْ إِلَى بَرَكَةِ سِيلَوَامِ وَاغْتَسِلْ". فَمَضَيْتُ
وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ: لَا
أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالَّذِي كَانَ قَبْلًا أَعْمَى إِلَى
الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ
عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ
أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيَّْ طِينًا ثُمَّ
اغْتَسَلْتُ، 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

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 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

عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ آبَاؤُهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وُلِدْنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَتَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَاسْأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ. قَالَ آبَاؤُهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرِجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ آبَاؤُهُ، "هُوَ كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِيٌّ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِيٌّ 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 تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذٌ؟ فَتَسْمَعُوا وَقَالُوا لَهُ: أَنْتَ تَلْمِيزُ ذَلِكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنْ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيْ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ بِابْنِ اللَّهِ. فَأَجَابَ ذَلِكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ

<p>who speaks to you.” He said, “Lord, I believe.” And he worshiped Him.</p>	<p>رَأَيْتُهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبُّ، وَسَجَدَ 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 تَقَوُّوهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَبْضَاءُ أَقْوَلُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إِسْتَتِيرِي اسْتَتِيرِي يَا أُورُشَلِيمُ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صَاهِيُونَ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وُلْدِكَ.</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 Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John—whose memory we celebrate today—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; of Saint N., the patron and protector of this holy community; 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>الكاهن: أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ - الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ - وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ت) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ت) وَحَامِي (ت) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>

<p>Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p>الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p>People: ...bestowing life.</p>	<p>الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.</p>
<ul style="list-style-type: none"> NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14). 	
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i></p> <p>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>	