

**DIVINE LITURGY VARIABLES ON THE 6TH SUNDAY OF PASCHA
SUNDAY OF THE BLIND MAN; SAINTS CONSTANTINE AND HELEN ~
TONE 5 / EOTHINON (MATINS GOSPEL) 8**

- The Priest begins Divine Liturgy with "Blessed is the Kingdom" and then :
Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!
- The Choir then sings this twice, and the Liturgy continues with the Great Litany.

THE FIRST ANTIPHON	الأنتيفونا الأولى
<p><i>Verse 1</i> Make a joyful noise to God, all the Earth! Sing of His name, give glory to His praise! <i>Refrain</i> Through the prayers of the Theotokos, O Savior, save us.</p> <p><i>Verse 2</i> Say to God: How awesome are Thy deeds! So great is Thy power that Thy enemies cringe before Thee! {<i>Refrain</i>}</p> <p><i>Verse 3</i> Let all the earth worship Thee and praise Thee! Let it praise Thy name, O Most High! {<i>Refrain</i>}</p> <p>Glory to the Father...now and ever... then {<i>Refrain</i>}</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِهِتِهِ.</p> <p><i>الصلوات الربوبية:</i> بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p><i>الصلوات الربوبية</i></p> <p>الْمَجْدُ، الْآنَ وَكُلَّ أَوَانٍ <i>الصلوات الربوبية</i></p>
THE SECOND ANTIPHON	الأنتيفونا الثانية
<p><i>Verse 1</i> God be bountiful to us and bless us! Show the light of Thy countenance upon us and have mercy on us! {<i>Refrain</i>} O Son of God who arose from the dead, save us who sing to Thee, Alleluia.</p> <p><i>Verse 2</i> That we may know Thy way upon the earth, and Thy salvation among all nations! {<i>Refrain</i>}</p> <p><i>Verse 3</i> Let the people give thanks to Thee, O God! Let all the people give thanks to Thee! {<i>Refrain</i>}</p> <p>Glory to the Father...now and ever... "Only begotten Son..."</p>	<p>لِنَتَرَفِّفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.</p> <p><i>الصلوات الربوبية:</i> خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيا.</p> <p>لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ، وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. <i>الصلوات الربوبية</i></p> <p>تَعْتَرِفْ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفْ لَكَ. <i>الصلوات الربوبية</i></p> <p>الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...</p>
THE THIRD ANTIPHON	الأنتيفونا الثالثة
<p><i>Verse 1</i> Let God arise, let His enemies be scattered! Let those who hate Him flee from before His face! <i>Refrain:</i> Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p><i>Verse 2</i> As smoke vanishes, so let them vanish, as wax melts before the fire. (<i>Refrain</i>)</p> <p><i>Verse 3</i> So the sinners will perish before the face of God; but let the righteous be glad! (<i>Refrain</i>)</p> <p><i>Verse 4</i> This is the day which the Lord hath made; let us rejoice and be glad in it. (<i>Refrain</i>)</p>	<p>لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرَبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p><i>اللازمة:</i> 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. (<i>اللازمة</i>)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (<i>اللازمة</i>)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحْ وَنَتَهَلَّلَ بِهِ. (<i>اللازمة</i>)</p>

THE EISODIKON (ENTRANCE HYMN) OF PASCHA	إيصوديكون (ترنيمه الدخول) للفصح
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.	في المَجامعِ بارِكوا الله، الرَّبَّ مِنْ يَنابيعِ إِسْرائيل، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْواتِ، لِتُرْتَلَ لَكَ: هَلَلُويَا.
RESURRECTIONAL APOLYTIKION IN TONE FIVE	أبوليتيكيون القيامة باللحن الخامس
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.	لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلمَةِ، المُساوي لِلآبِ وَالرُّوحِ فِي الْأَزليَّةِ وَعَدَمِ الْابتداءِ، الْمُؤلُودِ مِنَ الْعَذْراءِ لِخِلاصِنا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَعلُوَ عَلى الصَّليبِ، وَيُخْتَمَلَ المَوْتِ، وَيُنْهَضَ المَوْتى بِقيامَتِهِ المَجيديَّةِ.
APOLYTIKION OF CONSTANTINE AND HELEN IN TONE 8	أبوليتيكيون للقديسين قسطنطين وهيلانة باللحن الثامن
Having seen the image of Thy Cross in Heaven, and, like Paul, having received the call not from men, Thine apostle among kings, Constantine, entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Lover of mankind.	يا رَبُّ إِنَّ قِسْطَنْطِينَ الَّذي هُوَ رَسولُكَ فِي المُلُوكِ، لَمَّا شَهِدَ رَسَمَ صَليبِكَ فِي السَّماءِ عَيانًا. وَبِمِثابَةِ بولُسَ قَبيلِ الدَّعوَةِ لَيْسَ مِنَ البَشَرِ، أودَعَ بِيدِكَ المَدِينَةَ المُتَمَلَكَةَ، فَأَنقَذَها بِالسَّلَامَةِ كُلِّ جِينٍ، بِشِفاعاتِ والدَةِ الإِلهِ، يا مُحِبَّ البَشَرِ وَحَدِّكَ.
APOLYTIKION FOR GEORGE THE GREAT MARTYR IN TONE FOUR	
As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.	بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاضد وناصر، وللمرضى طبيب وشاف، وعن المؤمنين مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.
KONTAKION OF PASCHA IN TONE EIGHT	القنداق الفصح باللحن الثامن
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.	ولئن كُنْتَ نَزَلْتَ إلى قَبْرِ يا مَنْ لا يَمُوتُ، إِلَّا أَنَّكَ دَرَسْتَ قُوَّةَ الجَحيمِ، وَقَمْتَ غالِبًا أَيُّها المَسيحُ الإِلهِ، وَللنِسْوَةِ حَامِلاتِ الطيبِ قُلْتَ "أفرحْنَ"، وَوَهَبْتَ رُسُلَكَ السَّلَامِ، يا مانِحِ الواقِعِينَ القِيامِ.
EPISTLE for Ss. Constantine and Helen	الرسالة (للقديسين قسطنطين وهيلانة)
<p><i>Their voice has gone out into all the earth. (Psalm 18:14)</i> <i>The heavens declare the glory of God. (Psalm 18:1)</i> The reading is from the Acts of the Apostles (26:1, 12-20)</p> <p>In those days, King Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense: "I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. And when we had fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you</p>	<p>إلى كلِّ الأرضِ خَرَجَ صَوْتُهُ. السَّماواتُ تُنْذِرُ مَجْدَ اللهِ. عَرَفْتُ لَكَ أَيُّها المَلِكُ أَنِّي سَمِعْتُ صَوْتَكَ يَومَ نَظَرْتُكَ فِي تِلْكَ الْأَيامِ قالَ المَلِكُ أَغْرِيبَا لِبولُسَ: «مأذونٌ لَكَ أَنْ تَتَكَلَّمَ عَن نَفْسِكَ». فَجِئْتُ بِسَطِّ بولُسَ يَدَهُ وَطَفِقَ يَحْتَجُّ. «لَمَّا انطَلَقْتُ وَأنا عَلى ذلِكَ إلى دِمَشقَ، بِسُلطانٍ وَتوكيلٍ مِنْ رُؤَساءِ الكَهَنَةِ، رَأيتُ فِي نِصْفِ النِّهارِ عَلى الطَّرِيقِ</p>

persecute me? It hurts you to kick against the goads.' And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles-to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance."

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: I have exalted one chosen from the people. (Psalm 88:19)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: My arm also shall strengthen him. (Psalm 88:21)

(Refrain) Alleluia, Alleluia, Alleluia.

أَيُّهَا الْمَلِكُ، نُورًا مِنَ السَّمَاءِ يَفُوقُ لَمَعَانَ الشَّمْسِ، قَدْ أَبْرَقَ حَوْلِي وَحَوْلَ السَّائِرِينَ مَعِي. فَسَقَطْنَا جَمِيعًا عَلَى الْأَرْضِ، وَسَمِعْتُ صَوْتًا يُكَلِّمُنِي وَيَقُولُ بِاللُّغَةِ الْعِبْرَانِيَّةِ: شَاوُلُ، شَاوُلُ! لِمَاذَا تَضَطَّهْدُنِي؟ إِنَّهُ لَصَغَبٌ عَلَيْكَ أَنْ تَرُفَسَ الْمَنَاحِسَ. فَقُلْتُ: مَنْ أَنْتَ يَا رَبُّ؟ فَقَالَ: أَنَا يَسُوعُ الَّذِي أَنْتَ تَضَطَّهْدُهُ. وَلَكِنْ فُمْ وَقِفْ عَلَى قَدَمَيْكَ، فَإِنِّي لِهَذَا ظَهَرْتُ لَكَ، لِأَنْتَخِبَكَ خَادِمًا وَشَاهِدًا بِمَا رَأَيْتَ وَمِمَّا سَأْتَرَأَى لَكَ فِيهِ، وَأَنَا أَنْجِيكَ مِنَ الشَّعْبِ وَمِنَ الْأُمَمِ الَّذِينَ أَنَا الْآنَ مُرْسَلُكَ إِلَيْهِمْ، لِتَفْتَحَ عَيْنَهُمْ فَيَرْجِعُوا مِنَ الظُّلْمَةِ إِلَى النُّورِ، وَمِنَ سُلْطَانِ الشَّيْطَانِ إِلَى اللَّهِ، حَتَّى يَتَّأَلُوا مَغْفِرَةَ الْخَطَايَا وَحِطًّا بَيْنَ الْمُقَدَّسِينَ بِالْإِيمَانِ الَّذِي بِي. «فَمِنْ ثَمَّ أَيُّهَا الْمَلِكُ أَعْرَبِيَا مَا عَصَيْتُ الرُّؤْيَا السَّمَاوِيَّةَ، بَلْ بَسَّرْتُ الَّذِينَ فِي دِمَشْقَ أَوَّلًا، وَأُورُشَلِيمَ وَأَرْضَ الْيَهُودِيَّةِ كُلِّهَا، ثُمَّ الْأُمَمَ أَيْضًا، بَأَنْ يَتُوبُوا وَيَرْجِعُوا إِلَى اللَّهِ عَامِلِينَ أَعْمَالًا تَلِيْقُ بِالتَّوْبَةِ.

GOSPEL for the 6th Sunday of Pascha

الإِنْجِيل (لِأَحَدِ الْأَعْمَى)

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,

فصلٌ شريفٌ من بشارَةِ القديسِ يوحنا الإنجيليِّ

البشير والتلميذ الطاهر (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا أَعْمَى مِنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِتُظْهَرَ أَعْمَالُ اللَّهِ فِيهِ. يَتَنَبَّغِي 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، وَنَقَلَ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَقْلَبِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ سِلْوَامَ (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؟

'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 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."

أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذهَبْ إِلَى بَرَكَةِ سِلْوَامَ وَاغْتَسِلْ". "فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَلِكَ؟ 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 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 عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَوْا أَبَوَيْ 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 عَنْ 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 ذَلِكَ وَقَالَ: أَخَاطِئُ 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؟ فَشَتَمُوهُ 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: إِنَّ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مِنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْ

<p>They answered him, “<i>You were born in utter sin, and would you teach us?</i>” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “<i>Do you believe in the Son of God?</i>” He answered, “<i>And who is He, Sir, that I may believe in Him?</i>” Jesus said to him, “<i>You have seen Him, and it is He who speaks to you.</i>” He said, “<i>Lord, I believe.</i>” And he worshiped Him.</p>	<p>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 يَا بَنِي اللَّهِ. فَأَجَابَ ذَلِكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبُّ، وَسَجَدَ لَهُ.</p>
MEGALYNARION FOR PASCHA	
<p><i>Verse:</i> The angel cried to the Lady full of grace: Rejoice, rejoice O Pure Virgin! Again, I say rejoice! Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice O ye people. <i>Hymn:</i> Shine! Shine! Shine, O new Jerusalem! The glory of the Lord has shone on you. Exult now, exult and be glad, O Zion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of your Son.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ. إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَدَيْكَ.</p>
KOINONIKON (COMMUNION HYMN) OF PASCHA	كينونيكون (ترنيمه المناولة) للفصح باللحن الثامن
<p><i>(Refrain)</i> Receive the Body of Christ, taste the fountain of immortality. <i>(Verse)</i> Great is the mystery of Thy resurrection, O Christ. <i>(Refrain)</i> <i>(Verse)</i> From the supper, the Immortal One willingly cometh to the passion. <i>(Refrain)</i> <i>(Verse)</i> Then was Hades, who accounted and demanded of souls, embittered at the encounter. <i>(Refrain)</i> <i>(Verse)</i> Then was Mary, who anointed and worshipped God before the tomb, made glad. <i>(Refrain)</i> <i>(Verse)</i> Tell Peter and the other apostles that the Immortal One hath risen from the dead. <i>(Refrain)</i> Alleluia, Alleluia, Alleluia.</p>	<p>جسد المسيح خذوا والينبوع الذي لا يموت ذوقوا. هلولوا.</p>
<p>• <i>Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</i></p>	
After THE GREAT DISMISSAL	
<p>Priest: Christ is risen! (THRICE) People: Indeed He is risen! (THRICE) Priest: Glory to His Holy Third-day Resurrection! People: We adore His Holy Third-day Resurrection! People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!</p>	<p>الكاهن: المسيح قام (ثلاثاً) الشعب: حقاً قام (ثلاثاً) الكاهن: المجد لقيامتك ذات الثلاثة الأيام الشعب: نسجد لقيامته ذات الثلاثة الأيام الشعب: المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور.</p>