

Antiochian Orthodox Christian Church of the Annunciation

كنيسة البشارة الانطاكية الارثوذكسية

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DIVINE LITURGY VARIABLES ON SUNDAY, MAY 09, 2010

TONE 5 / EOTHINON 8; SIXTH SUNDAY OF PASCHA

COMMEMORATION OF THE BLIND MAN

PROPHET ISAIAH; MARTYR CHRISTOPHER OF LYCIA; VENERABLE-MARTYR NICHOLAS; TRANSLATION TO BARI OF THE RELICS OF NICHOLAS THE WONDERWORKER, ARCHBISHOP OF MYRA IN LYCIA

- *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 Table.*

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 Ektenia.*

REFRAINS OF THE FIRST ANTIPHON

Verse: 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.

Verse: Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. (*Refrain*)

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

REFRAINS OF THE SECOND ANTIPHON

Verse: 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.

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

Verse: 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...

REFRAINS OF THE THIRD ANTIPHON

Verse: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

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

Verse: As smoke vanishes, so let them vanish, as wax melts before the fire. (*Refrain*)

Verse: So let sinners perish before the face of God, and let the righteous be glad. (*Refrain*)

Verse: This is the day which the Lord hath made; let us rejoice and be glad in it. (*Refrain*)

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the congregations 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.

- *Now sing these apolytikia in the following order.*

RESURRECTIONAL APOLYTIKION IN TONE FIVE

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.

طروبارية القيامة باللحن الخامس
لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ. الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ. الْمَوْلُودِ مِنْ
الْعَذْرَاءِ لِخَلَاصِنَا. لِأَنَّهُ سُرَّ أَنْ يَعْطُونَ بِالْجَسَدِ عَلَى الصَّلِيبِ. وَيَحْتَمِلَ الْمَوْتَ. وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR

Today is the beginning of our salvation and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos, Rejoice, and O full of grace! The Lord is with thee.

طروبارية البشارة باللحن الرابع
الْيَوْمَ رَأْسُ خَلَاصِنَا. وَإِعْلَانُ السَّرِّ الَّذِي مُنْذُ الدُّهُورِ. فَإِنَّ ابْنَ اللَّهِ يَصِيرُ ابْنَ الْبَتُولِ. وَجِبْرَائِيلُ بِالنَّعْمَةِ يُبَشِّرُ. لِذَلِكَ نَحْنُ مَعَهُ
فَلْنَهْتَفِ نَحْوَ وَالِدَةِ الْإِلَهِ. افْرَحِي أَيَّتُهَا الْمُمْتَلَنَةُ نِعْمَةَ الرَّبِّ مَعَكَ.

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

قَنَدَاقُ الْفَصْحِ بِاللْحَنِ الثَّامِنِ

وَلِئِنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُتِمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهِ. وَلِلنَّسُوءِ
حَامِلَاتِ الطَّيِّبِ قُلْتَ افْرَحْنَ، وَلِرَسَلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

THE EPISTLE

Thou, O Lord, shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

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

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did 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 owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put 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. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

الرسالة:

أنتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا فِي هَذَا الْجِيلِ

خَلَّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ قَنِي

فصل من أعمال الرسل القديسين الأظهر

في تلك الأيام، فيما نحن الرسل منطلقون إلى الصلاة، استقبلتنا جارية بها روح عرافة، وكانت تُكسب مواليتها كسباً جزيلاً بعرافتها. فطفقت تمشي في إثر بولس وإثرنا وتصيح قائلة: هؤلاء الرجال هم عبيد الله العلي، وهم يبشرونكم بطريق الخلاص. وصنعت ذلك أياماً كثيرة. فتضجر بولس والتفت إلى الروح وقال: إني أمرُك باسم يسوع المسيح أن تخرج منها، فخرج في تلك الساعة. فلما رأى مواليتها أنه قد خرج رجاءً مكسبهم قبضوا على بولس وسيلا وجروهما إلى السوق عند الحكام، وقدموهما إلى الولاة قائلين: إن هذين الرجلين

يبيلان مدينتنا وهما يهوديان، ويناديان بعبادات لا يجوز لنا قبولها ولا العمل بها إذ نحن رومانيون. فقام عليهما الجمع معاً، ومزق الولاء ثيابهما، وأمروا أن يُضربا بالعصي. ولما أثنوهما بالجراح ألقوهما في السجن وأوصوا السجان بأن يحرسهما بضبط. وهو، إذ أوصي بمثل تلك الوصيّة، ألقاهما في السجن الداخلي وضبط أرجلهما في المقطرة. وعند نصف الليل كان بولس وسيلا يصليان ويسبحان الله والمحبوسون يسمعونهما، فحدث بغيّة زلزلة عظيمة حتى تزعزعت أسس السجن، فانفتحت في الحال الأبواب كلها وانفكت قيود الجميع. فلما استيقظ السجان ورأى أبواب السجن أنها مفتوحة، استلّ السيف وهمّ أن يقتل نفسه لظنه أن المحبوسين قد هربوا. فناداه بولس بصوت عال قائلاً: لا تعمل بنفسك سوءاً، فإننا جميعنا ههنا. فطلب مصباحاً ووثب إلى داخل وخزّ لبولس وسيلا وهو مرتعد، ثم خرج بهما وقال: يا سيدي، ماذا ينبغي لي أن أصنع لكي أخلص؟ فقالا: آمن بالرب يسوع المسيح فتخلص أنت وأهل بيتك. وكلماه هو وجميع من في بيته بكلمة الرب. فأخذهما في تلك الساعة من الليل وغسل جراحهما، واعتمد من وقته هو وذويه أجمعون. ثم أصددهما إلى بيته وقدم لهما مائدة وابتهج مع جميع أهل بيته إذ كان قد آمن بالله.

THE GOSPEL

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 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 any one 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 who speaks to you." He said, "Lord, I believe"; and he worshiped Him.

الإنجيل:

فصلُ شريفٍ من بشارة القديس يوحنا البشير

في ذلك الزمان، فيما يسوع مجتازاً رأى إنساناً أعمى منذ مولده، فسأله تلاميذه قائلين: يا رب، من أخطأ هذا أم أبواه حتى وُلد أعمى؟ أجاب يسوع: لا هذا أخطأ ولا أبواه، لكن لتظهر أعمالُ الله فيه. ينبغي لي أن أعمل أعمالَ الذي أرسلني ما دام نهار، يأتي ليلاً حين لا يستطيع أحدٌ أن يعمل. ما دمتُ في العالم فأنا نورُ العالم. قال هذا وتقل على الأرض وصنع من تفلته طيناً وطلّى بالطين عيني الأعمى وقال له: إذهب واغتسل في بركة سلوام (الذي تفسيره المرسل)، فمضى واغتسل وعاد بصيراً. فالجيرانُ والذين كانوا يرونه من قبل أنه أعمى قالوا: أليس هذا هو الذي كان يجلس ويستعطي؟ فقال بعضهم: هذا هو. وآخرون قالوا: إنه يشبهه. وأمّا هو فكان يقول: إني أنا هو. فقالوا له: كيف انفتحت عيناك؟ أجاب ذلك وقال: إنسانٌ يُقال له يسوع صنع طيناً وطلّى عيني وقال لي إذهب إلى بركة سلوام واغتسل، فمضيت واغتسلت فأبصرت. فقالوا له: أين ذلك؟ فقال لهم: لا أعلم. فأتوا به، أي بالذي كان قبلاً أعمى، إلى الفريسيين. وكان حين صنع يسوع الطينَ وفتح عينيه يوم سبت. فسأله الفريسيون أيضاً كيف أبصر، فقال لهم: جعل على عيني طيناً ثم اغتسلتُ فأنا الآن أبصر. فقال قومٌ من الفريسيين: هذا الإنسانُ ليس من الله لأنه لا يحفظ السبت. آخرون قالوا: كيف يقدر إنسانٌ خاطيءٌ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاقٌ. فقالوا أيضاً للأعمى: ماذا تقول أنتَ عنه من حيث إنه فتح عينيك؟ فقال: إنه نبي. ولم يصدق اليهودُ عنه أنه كان أعمى فأبصر حتى دعواً أبوي الذي أبصر وسألوهما قائلين: أهذا هو ابناكُمَا الذي تقولان إنه وُلد أعمى، فكيف أبصر الآن؟ أجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا وأنه وُلد أعمى، وأمّا كيف أبصر الآن فلا نعلم، أو من فتح عينيه فنحن لا نعلم، هو كامل السن فاسألوه فهو يتكلم عن نفسه. قال أبواه هذا لأنهما كانا يخافان من اليهود لأن اليهود كانوا قد تعاهدوا أنه إن اعترف أحدٌ بأنه المسيح يُخرج من المجمع. فلذلك قال أبواه هو كامل السن فاسألوه. فدعوا ثانية الإنسان الذي كان أعمى وقالوا له: أعطِ مجداً لله، فإنا نعلم أن هذا الإنسانَ خاطيءٌ. فأجاب ذلك وقال: أخاطيءٌ هو لا أعلم، إنما أعلم شيئاً واحداً، أنني كنتُ أعمى والآن أنا أبصر. فقالوا له أيضاً: ماذا صنع بك؟ كيف فتح عينيك؟ أجابهم: قد أخبرتكم فلم تسمعوا، فماذا تريدون أن تسمعوا أيضاً؟ ألكم أنتم أيضاً تريدون أن تصيروا له تلاميذ؟ فشتموه وقالوا له: أنت تلميذُ ذلك. وأمّا نحن فإنا تلاميذُ موسى. ونحن نعلم أن الله قد كلم موسى. فأما هذا فلا نعلم من أين هو. أجاب الرجلُ وقال لهم: إن في هذا عجباً أنكم ما تعلمون من أين هو وقد فتح عيني، ونحن نعلم أن الله لا يسمع للخطاة، ولكن إذا أحدٌ اتقى الله وعمل مشيئته فله يستجيب. منذ الدهر لم يسمع أن أحدًا فتح عيني مولودٍ أعمى. فلو لم يكن هذا من الله لم يقدر أن يفعل شيئاً. أجابوه وقالوا له: إنك في الخطايا قد وُلدتَ بجملتك، أفأنت تعلمنا؟

فأخرجوه خارجاً. وسمع يسوع أنهم أخرجوه خارجاً، فوجده وقال: أتؤمن أنتَ بإبن الله؟ فأجاب ذلك وقال: فَمَنْ هو يا سيِّدُ لأؤمن به؟ فقال له يسوع: قد رأيته، والذي يتكلم معكَ هو هو. فقال: قد آمنتُ يا ربُّ، وسجد له.

MEGALYNARION FOR PASCHA IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality. Alleluia.

- *Instead of “We have seen the true light,” sing “Christ is Risen” once.*

THE DISMISSAL

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; 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; of the holy and glorious Prophet Isaiah; Martyr Christopher of Lycia; and Venerable-martyr Nicholas, whose memory we celebrate today; of our father among the saints Nicholas the wonderworker, archbishop of Myra in Lycia, as we celebrate the translation of his relics to Bari on this day, whose memory we celebrate today, and of all the saints: have mercy on us and save us, for as much as He is good and loveth mankind.

Priest: Christ is risen! (THRICE)

People: Truly, He is risen! (THRICE)

Priest: Glory to His holy, third-day Resurrection!

People: We adore His holy, third-day Resurrection!

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...

People: ...bestowing life!

الروح

في هذا العالم الذي نعيش، نرى سيطرة كبيرة للمادة على أنواعها، خاصة المال، والذي يصبح هدفاً لا مجرد وسيلة لعيش كريم ولعطاء مبرور. أصبح معظم الناس لا يؤمنون بوجود الروح، ويقولون لك القول المأثور: "هنا الجنة وهنا النار"، بمعنى أننا نعيش في هذا العالم وليس هناك من حياة تنتظرنا بعد الموت. فالذي يستطيع أن يعيش بسعادة هو الذي يستطيع أن يجمع من ماديّات العالم الشيء الكثير: مالاً، مقتنيات، عقارات، أراضي. ويظن أمثال هؤلاء الناس أن هذه هي السعادة، لذلك، يغرفون من اللذة الشيء الكثير. في نظرهم أن الذين يؤمنون بوجود الروح وبالحياة الأبدية هم موهومون يعزّون أنفسهم على قلة المال في حياتهم.

إليكم ما حدث مرة: وُجِدَ أحد الآباء الرهبان في مدينة كبيرة، وفكّر أنّ له قريباً بالجسد فطلب أن يزوره. أثناء الزيارة كان قريب الراهب يستقبل ضيوفاً، منهم أحد الأطباء المشهورين، وهو كان لا يؤمن بوجود الروح. تبيّح هذا الطبيب في الصالة وأخذ يتكلم على عدم وجود الروح. وسأل الراهب كيف لي أن أؤمن بوجود الروح؟ هل تُرى؟ هل تُحسّ؟ وما إلى ذلك من الأسئلة. وختم قائلاً: أعطني جواباً حتى أؤمن. رسم الراهب إشارة الصليب وجاب قائلاً هل تؤمن أيها الطبيب بوجود الألم؟

أجاب: لا شك بذلك. قال الراهب: هل ترى الألم؟ هل نذوق الألم؟ هل نُحسّ الألم؟ أجب الطبيب: لا. إذن، لا وجود للألم حسب رأيك، أجب الراهب. وكما أنّ الألم موجود هكذا الروح هي موجودة، أيضاً، ولكن ليس بالحواس الجسدية.

هذا جواب مقنع أيها الأحبة لأنّ الروح موجودة وهي خالدة بسبب محبة الله للإنسان. لذلك، فلنسع لننشط أرواحنا بممارسة حياة الصلاة والتوبة في الكنيسة المقدّسة، لأنّه مهما عشنا فسيأتي يوم يذهب فيه جسدنا وحواسه إلى التراب، أمّا الروح فتذهب إلى ربها. فلو كان الإنسان جسداً فقط لما كان للخلق معنى.

إذن، يا إخوتي الأحباء، نحن موعودون بحياة أبدية مع الله، وهذه الحياة لا تقارن بالحياة المادية التي نعيش فيها مهما اقتنينا من ماديّات هذا العالم.

فلنجعل من كلّ شيء مادّي وسيلة وليس غاية لنصل إلى الله.