



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

VERY REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

REV. DEACON THOMAS MOSES

"Enter the Church and repent ... for here is the physician, not the judge.

Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

May 17, 2020

The Fifth Sunday After Great and Holy Pascha

The commemoration of the Holy Apostles

Andronicos and Junias

THE SUNDAY OF THE MAN BORN BLIND

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO, MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

Parish Secretary: ROBIN ANDERSON

Cedars Society President: MARYLOU LAZOS

Sunday School Coordinator: MARTHA DAGHER

N.A.M.Y. Advisor: ROBIN ANDERSON

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (5th Tone) Page 55

The Troparion of the Dormition of the Theotokos (1st Tone): Page 16

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the power of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

THE PROKIMENON:

**YOU, O LORD, WILL KEEP US
AND PRESERVE US ALWAYS FROM THIS GENERATION.**

*Save me, O Lord, for there is no longer any holy man,
for truthfulness has vanished from among the children of men.*

Today's Readings: Acts 16: 16-34 and John 9: 1-38

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail again! For your Son is risen from the tomb on the third day!" Shine! Shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Zion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Sunday, (May 17) 10:30 AM:

For the repose of Constance Hamel, by her daughter Adelle Remilard



For the repose of Joseph Maroon (47th), Fred Coriaty (72nd),
Lamia Solomon (35th), John Jadda (62nd), Joseph Nasser Sr. (6th)
and Freda George (29th)



Next Sunday (May 24) 10:30 AM:

For the repose of Brian Trombly, by Claire Moses and Family

For the repose of our former pastor,
Rev. Joseph Dagher, B.S.O., (23rd Anniversary)

For the repose of our former pastor,
Rev. Dominic Ledbetter, B.S.O., (24th Anniversary)

Please remember, in this time when we are not permitted to have public services, the parish's expenses remain the same, and the parish remains dependent on your continued generosity. Many parishioners have set up the church as a payee with their bank, and the bank sends regular checks to the church drawn on the parishioner's account.



TROPARION OF PASCHA

Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!

Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!

Al-Massehu-qama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!

THE LEAVE-TAKING OF PASCHA

On Tuesday evening at 7:00 PM we will say goodbye to the Holy Season of Pascha with the celebration of the Divine Liturgy for the Leave-Taking of Pascha, the Feast of Feasts.

THE ASCENSION OF THE LORD

On Wednesday evening at 7:00 PM we will commemorate the Feast of the Ascension of the Lord Jesus with the celebration of Divine Liturgy. This is one of the great feasts of the Church year.



RE: Holy Communion this week

I will be at the church and available for Confession or to give Holy Communion on Sunday from **1:00 PM to 3:30 PM.** If I am not in the church when you arrive, call me and I will meet you. Please do not exceed the limit of 10 people in church at one time. **-Fr. Tom**

Instructions for watching the livestreamed services:

Go to <https://www.facebook.com/OurLadyoftheCedars/>. If you already have a Facebook account, you can "Like" the page and receive a notification that the live broadcast is beginning. It should begin at the scheduled service time. If you do not want to have a Facebook account, you can view the services by going to <https://www.facebook.com/OurLadyoftheCedars/live/>.

Last Weekend's Donations: \$ 1,650.⁰⁰

Thank you to those who remembered to send donations!

The average Sunday envelope donation: \$66.²⁵

The balance on our mortgage is: \$52,994.²¹

SERVICES FOR THE WEEK

Services are not open to the public, but are livestreamed

Tues., May 19	7:00 PM	Divine Liturgy: Leave-Taking of Pascha
Wed., May 20	7:00 PM	Divine Liturgy: Feast of the Ascension of the Lord
Sat., May 23	4:30 PM	Great Vespers for The Fathers of the First Council of Nicaea
Sun., May 24	9:45 AM	Sunday Orthros
Sun., May 24	10:30 AM	Divine Liturgy: The Fathers of the First Council of Nicaea

The Sunday of the Blind Man

This day commemorates the miracle of Christ healing the man who was blind since birth. The event is recorded in the Gospel of Saint John 9:1-41.

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the Second Exorcism of Saint Basil the Great).

When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born

without eyes. But the Lord answered that this was for the glory of God.

Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam." The blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing.

This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many.

Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?"

The icon of the Sunday of the Blind Man depicts the biblical story of Christ healing the man who was blind since birth. Our Lord is shown placing the clay on the eyes of the man. He is with his disciples who are questioning Christ about the source of the man's affliction. The blind man is shown with his hand outstretched toward Christ expressing his faith and willingness to receive healing and grace from the Son of God. Our Lord has in His hand a scroll, which directs us to His statements, "I am the light of the world," (John 9:5), and "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," (Luke 4:18).



The Ascension of the Lord

The Feast of the Ascension of our Lord God and Savior Jesus Christ is celebrated each year on the fortieth day after the Great and Holy Pascha, always a Thursday. Since the date of Pascha changes each year, the date of the Feast of the Ascension also changes.

The story of the Ascension of our Lord, one of the Twelve Great Feasts of the Church, is found in the book of the Acts of the Apostles 1:3-11. It is also mentioned in the Gospels of Mark (16:19) and Luke (24:50-53).

Christ made His last appearance on earth, forty days after His Resurrection from the dead. The Acts of the Apostles states that Jesus appeared before His disciples and commanded them not to depart from Jerusalem, but to wait for the "Promise of the Father". He stated, "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5).

After Jesus gave these instructions, He led the disciples to the Mount of Olives. Here, He commissioned them to be His witnesses "in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). It is also at this time that the disciples were directed by Christ to "go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:19). Jesus also told them that He would be with them always, "even to the end of the world" (Matthew 28:20).

The moment of the Ascension is told in one sentence: "He was lifted up before their eyes in a cloud which took Him from their sight" (Acts 1:9). As the disciples watched, Jesus lifted up His hands, blessed them, and then was taken up out of their sight (Luke 24:51; Acts 1:9). Two angels appeared to them and asked them why they were gazing into heaven. Then one of the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him going into heaven" (Acts 1:11).

"We who seemed unworthy of the earth, are now raised to heaven," says St. John Chrysostom. "We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King's throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord."

By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise "transferred man" to the high places. "He honored them He loved by putting them close to the Father." God quickened and raised us together with Christ, as St Paul says, "and made us sit together in heavenly places in Christ Jesus" (Ephes. 2:6). Heaven received the inhabitants of the earth. "The First fruits of them that slept" sits now on high, and in Him all creation is summed up and bound together. "The earth rejoices in mystery, and the heavens are filled with joy."



WHO IS THE BLIND MAN?

In Christian lore he is given the name Celidonius, but he is not named in the Gospel account. Several groups are mentioned in the passage: the disciples, the neighbors of the blind man, his parents and the Pharisees. The passage reveals something about each of them.

The Disciples

Christ's followers are depicted asking a theological question on seeing the man born blind: "*Rabbi, who sinned, this man or his parents, that he was born blind?*" (v. 2) The assumption behind their question was commonly shared by people in the ancient world: if you experienced good fortune, you were pleasing to God but if you experienced evil, it was a result of your sinfulness.

This was considered true for individuals and the entire people as well. When Jerusalem fell to the Romans in the first century AD, Jewish thinkers attributed it to the sins of the nation: Israel had offended God and were punished by God withdrawing His protection from them. When Christian Jerusalem fell to the Persians in the year 614 and then to the Arabs in 638, its leaders said the same thing: Jerusalem had fallen because its Church had sinned.

While this connection might be directly or indirectly true in some cases, it is not so here. Neither the man nor his parents had sinned. The man's condition was according to the providence of God: "*that the works of God should be revealed in him*" (v. 3).

Today most people are likely to say that our good or bad fortune is not caused by direct divine intervention, but because of purely natural causes. However, it is still important to say that our choices for good or evil can and do have consequences. Societies have fallen because they embraced an immoral culture (based on violence, slavery or perversion). Abortion is sinful; it also lowers birthrates and condemns societies to extinction. Divorce has consequences for the couple's children and grandchildren. Our sinful choices have effects beyond us.

While the disciples' reaction is not recorded, we find Christians today connecting their earthly fortune to God's blessing or punishment in an automatic way. The modern Protestant movement called "the prosperity gospel," promoted by preachers such as Joel Osteen and Creflo Dollar, teaches that God wants all His people to be physically healthy and financially successful. If a person is sick or not prosperous, they claim, it is because they are not "right with God."

The Neighbors

Those who knew the blind man were amazed that he could now see. Some could not conceive the possibility and asked: "*Is not this he who sat and begged?*" Some said, '*This is he.*' Others said, '*He is like him*'" (v.9). Church Fathers such as St Irenaeus, St Basil the Great and St John Chrysostom explained their confusion in this way: if the man's sight had been restored, they



could accept it. This man, however, was blind from birth. He has no eyes at all. Jesus filled his eye sockets with clay, “adding [eyes] where before they were not” (Chrysostom) and gave them sight.

The Gospel says that Christ “*spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay*” (v. 6). The Fathers directly connect this making of clay with the creation story in Genesis. St John Chrysostom noted, “When He said, ‘that the glory of God might be manifested’, He spoke of Himself, ... To have said, I am He who took the dust of the earth, and made man, would have seemed a hard thing to His hearers; but this no longer stood in their way when shown by actual working. By taking earth, and mixing it with spittle, He showed forth His hidden glory; for no small glory was it that He should be deemed the Architect of creation” (*St John Chrysostom, Homily 56 on John*).

St Irenaeus said that this action “manifested the hand of God to those who could understand by what [hand] man was formed out of the dust” adding: “That which the artificer, the Word, had omitted to form in the womb, [viz., the blind man’s eyes], He then supplied in public, that the works of God might be manifested in him” (*Against Heresies V, 15, 2*).

The Parents

The man’s parents affirmed his identity: “*We know that this is our son, and that he was born blind*” (v. 20) but they evaded expressing their opinion on the miracle: “... *but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself*” (v. 21). John explains their reticence in this way: to affirm the miracle would be to avow that Jesus was the Messiah. “*His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, ‘He is of age; ask him’*” (vv. 22, 23).

It may have to be explained to us, but Jews would assume that only the Messiah empowered by God could engage in a creative act. It would be easier to claim ignorance than to affirm that God was at work in Jesus and risk the consequences. This might be wisdom in the world, but it would be blindness in the spiritual realm.

The Pharisees

In the previous chapter, John 8, Jesus condemns the Pharisees for not seeing God at work in Him, calling them sons of the devil (see Jn 8:44). In chapter 10, the leaders of the Jews again confront Jesus, demanding to know whether He was the Messiah. Jesus replies, “*I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. But you do not believe, because you are not of My sheep*” (Jn 10:25, 26).

Jesus’ healing of the man born blind concludes with another encounter with the Pharisees (Jn 9:39-41). He reproaches them indirectly, saying “*For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.*”

But the Pharisees challenge Him further. “*Then some of the Pharisees who were with Him heard these words, and said to Him, ‘Are we blind also?’ ‘Jesus said to them, ‘If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore, your sin remains.’*”

The blind man had no sight through no fault of his own. The Pharisees claimed to see, without realizing that their pretension made them worse than blind. Self-righteousness in religion can render us as blind as they. Relying on the Gospel as preached in the Church can free us from the blindness that results from being one’s own guide.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela Wise, and Marilyn Whitmore.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled **“Welcome to this Holy House,”** located on the table in the back of the church.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
www.joesthere.com

Providing Insurance and Financial Services
Call us for a free quote

**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



Chuck Stephen
814 Elm Street, Suite 503
Manchester, NH 03101
Tel # 603.606.3391
Toll Free 866.491.9675
chuck@glenwoodinvestment.com
www.glenwoodinvestment.com

Glenwood Investment Group
“Grow and protect your hard-earned wealth”

**THE
STEPHEN
GROUP**

814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
PLC**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

Check out
www.melkite.org
-new educational
material is posted
regularly!

**Your message
here-
\$300/year**



**Your Ad Here
\$300 per Year**

Sunday's Readings:

A reading from the Acts of the Apostles (16: 16-34)

In those days it came to pass that as we the disciples were going to pray, we were met by a girl who had a spirit of divination and brought her masters much profit by her soothsaying. Now, she was following Paul and us, and kept crying out loudly, "These men are servants of the most high God, and they announce to you a way of salvation!" This she did for many days. But Paul could not stand it, so he turned and said to the spirit, "I order you in the name of Jesus Christ: get out of her!" And it went out of her that very moment.

But seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them to the market-place before the authorities; and bringing them to the magistrates, they said, "These men are disturbing our city. They are Jews, and they advocate practices it is not permitted for us to adopt or observe, since we are Romans." And the crowd opposed them too, and the magistrates tore off their cloaks and ordered them to be beaten with rods. And after inflicting many blows on them, they threw them in jail, ordering the jailer to keep them under safe guard. And he, receiving this command, consigned them to the inner jail and fastened their feet in the stocks.

But at midnight, while Paul and Silas were singing hymns to God, the prisoners listened to them. And suddenly, there was such a violent earthquake that the foundations of the jail were shaken, and at once all the doors flew open and everyone's chains came loose. But when the jailer woke up and saw all the doors of the jail open, he drew his sword and was about to kill himself, thinking the prisoners had escaped. But Paul cried out in a loud voice, saying, "Do not hurt yourself, for we are all here!" Then calling for a light, he ran in, and trembling with fear, fell at the feet of Paul and Silas. And he let them out and asked, "Sirs, what must I do to be saved?" And they replied, "Believe in the Lord Jesus and you shall be saved together with your household."

And he spoke to him the word of the Lord, and also to all his household. And he took them at that same hour of the night, and washed their wounds; and he himself was baptized, and all those of his household immediately after. And taking them into his house, he set a table before them, and rejoiced with all his household over his faith in God.

أعمال الرسل (16 : 16 - 34)

في تلك الايام، فيما نحنُ الرُّسُلُ ذاهِبونَ الى الصَّلَاةِ، اسْتَقْبَلَتْنَا جَارِيَةٌ بِهَا رُوحٌ عِرَافَةٌ، وَكَانَتْ تُكْسِبُ مَوَالِيَهَا كَسْبًا جَزِيلاً بعِزَافَتِهَا. فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولَسَ وَإِثْرِنَا وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمُ عِبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَفَعَلَتْ ذَلِكَ أَيَّامًا كَثِيرَةً. وَإِذْ ضَجَرَ بُولَسُ، اَلْتَفَتَتْ وَقَالَ لِلرُّوحِ: إِنِّي أَمُرُّكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيَهَا أَنَّهُ قَدْ ذَهَبَ رَجَاءً مَكْسِبِهِمْ، قَبِضُوا عَلَى بُولَسَ وَسَيِلَا، وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا

لِلوَلَاةِ قَائِلِينَ: إِنَّ هَذِينَ الرَّجُلَيْنِ يُبْلِلَانِ مَدِينَتَنَا. وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ. وَمَزَّقَ الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا بِالْعَصِي. وَلَمَّا أَتَخْنُوهُمَا بِالْجِرَاحِ، أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصَاوُ السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَإِذْ أُوصِيَ السَّجَّانُ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ، وَعِنْدَ نَصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسِيلا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا. فَحَدَّثَتْ بَعْتَهُ زَلْزَلَةٌ شَدِيدَةٌ حَتَّى تَرَعَزَتْ أَسْسُ السِّجْنِ، فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابِ كُلِّهَا، وَأَنْفَكَتْ قُيُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ وَرَأَى أَبْوَابَ السِّجْنِ مَفْتُوحَةً، اسْتَلَّ السِّيفَ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لَظَنَّهُ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَنَادَاهُ بُولُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَفْعَلْ بِنَفْسِكَ سُوءًا، فَإِنَا جَمِيعًا هَهُنَا. فَاسْتَدْعَى بِمِصْبَاحٍ وَوَتَّبَعَ إِلَى دَاخِلِ، وَحَرَّ لِبُولَسَ وَسِيلا وَهُوَ مُرْتَعِدٌ. ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدِي، مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعَ لِأَخْلَصَ؟ فَقَالَا: آمَنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخَلَّصْ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوْوُهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ، وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

هللوييا

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

At that time as Jesus was passing by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither has this man sinned nor have his parents, but the works of God were to be made manifest in him. I must do the works of the one who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the Light of the world."

When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over the man's eyes, and said to him, "Go, wash in the pool of Siloam (which is interpreted 'sent')." So he went away, and washed, and returned seeing.

The neighbors therefore and those who had seen earlier that he was blind began saying, "Is not this the man who used to sit and beg?" Some said, "It is." But others said, "He only looks like him." Yet, the man declared, "I am the one." They therefore asked him, "How were your eyes opened?" He answered and said, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloam and wash.' And I went and washed, and I see." And they asked him, "Where is he?" He said, "I do not know."

They took the man who had been blind to the Pharisees. Now, it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him: how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see." Therefore 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 work these signs?" And there was a division among them.

Again therefore they said to the blind man, “What do you say of the one who opened your eyes?” But he said, “He is a prophet.” he Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, and questioned them, saying, “Is this your son, of whom you say he was born blind? How then does he now see?” His parents answered them and said, “We know this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself.” These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogues. This is why his parents said, “He is of age; question him.”

They therefore called a second time the man who had been blind, and said to him, “Give glory to God! We ourselves know this man is a sinner.” He therefore said, “Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see.” They therefore asked him again, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, but you did not listen. Why would you hear a second time? Would you also become his disciples?” They heaped abuse on him therefore and said, “You are his disciple, but we are disciples of Moses. We know God spoke to Moses; but as for this man, we do not know where he is from.” In answer the man said to them, “Why herein is the marvel, that you do not know where he is from, and yet he opened my eyes. Now we know God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. Not from the beginning of the world 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 and said to him, “You were altogether born in sins, and do you teach us?” And they turned him out.

Jesus heard they had turned him out, and when he had found him, said to him, “Do you believe in the Son of God?” He answered and said, “Who is he, Lord, that I may believe in him?” And Jesus said to him, “You have both seen him, and he it is who speaks with you.” And he said, “I believe, Lord.” And falling down, he worshipped him.

الانجيل احد الاعمى (الاحد السادس بعد الفصح)

في ذلك الزمان، فيما يسوع مجتازاً رأى إنساناً أعمى منذ مولده. فسأله تلاميذه قائلين: يا معلم من أخطأ. أهذا أم أبواه حتى يولد أعمى؟ أجاب يسوع: لا هذا أخطأ ولا أبواه، لكن لتظهر أعمال الله فيه. ينبغي لي أن اعلم أعمال من أرسلني ما دام النهار. سيأتي الليل الذي لا يستطيع أحد فيه عملاً. ما دمت في العالم فأنا نور العالم. قال هذا وتقل على الأرض وصنع من ثقلته طيناً وطلّى بالطين عيني الأعمى. وقال له: اذهب واغتسل في بركة سلوام - ومعنى الكلمة: المرسل - فمضى واغتسل وعاد بصيراً. فالجيران والذين كانوا يرونه قبلاً أعمى قالوا: أليس هذا هو الذي كان يجلس ويتوسل؟ فقال بعضهم: أنه هو. وقال آخرون إنه يشبهه. واما هو فكان يقول: انا هو. فقالوا له:

كيف انفتحت عيناك؟ أجاب ذاك وقال: هذا الرجل الذي يقال له يسوع، صنع طيناً وطفى عيني. وقال لي إذهب الى بركة سلوام واغتسل. فمضيت واغتسلت فأبصرت. فقالوا له: أين ذاك؟ فقال: لا أعلم. فأتوا بالذي كان قبلاً أعمى إلى الفريسيين. وكان حين صنع يسوع الطين وفتح عينية يوم السبت. فسأله الفريسيون أيضاً كيف أبصر. فقال لهم: جعل على عيني طينا واغتسلت فأبصرت. فقال قوم من الفريسيين: هذا الرجل ليس من الله. لأنه لا يحفظ السبت. وآخرون قالوا: كيف يقدر رجل خاطئ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاق. فقالوا أيضاً للأعمى: أنت ماذا تقول عنه بما انه فتح عينيك؟ فقال إنه نبي. ولم يصدق اليهود عنه أنه كان أعمى فأبصر حتى دعوا أبوي الذي أبصر، وسألوهما قائلين: أهذا هو ابنكما الذي تقولان إنه ولد أعمى؟ فكيف أبصر الآن؟ فأجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا، وانه ولد أعمى. وأما كيف أبصر الآن فلا نعلم. أو من فتح عينيه فلا نعرف، وهو كامل السن فأسألوه، فهو يتكلم عن نفسه. قال أبواه هذا لأنهما كانا يخافان من اليهود. لأن اليهود كانوا قد تعاهدوا على أنه إن اعترف أحد بأنه المسيح يخرج من المجمع. فلذلك قال أبواه إنه كامل السن فأسألوه. فدعوا الرجل الذي كان أعمى مرة ثانية وقالوا له: أعط مجداً لله، فإننا نعلم أن هذا الرجل خاطئ. فأجاب ذاك وقال: إن كان خاطئاً فلا أعلم إنما أعلم شيئاً واحداً هو أنني كنت أعمى والآن أبصر. فقالوا له من جديد: ماذا صنع بك، كيف فتح عينيك؟ أجابهم قد أخبرتكم قبلاً فلم تسمعوا فماذا تريدون أن تسمعوا أيضاً، ألعلمكم تريدون أنتم أيضاً أن تصيروا له تلاميذ؟ فاشتموه وقالوا: أنت تلميذ ذاك. فأما نحن فإننا تلاميذ موسى. ونحن نعلم ان الله كلم موسى. فإما هذا فلم نعلم من أين هو. أجاب الرجل وقال لهم: إن في هذا لعجباً، أنكم لا تعرفون من أين هو وقد فتح عيني. ونحن نعلم ان الله لا يسمع للخطاة، ولكن إذا أحد أتقى الله وعمل مشيئته فله يستجيب. ولم يسمع منذ الدهر أن أحداً فتح عيني من ولد أعمى. فلو لم يكن هذا من الله لما أستطاع أن يفعل شيئاً. أجابوا وقالوا له: إنك بجملتك قد ولدت في الخطايا وأنت تعلمنا؟ فطردوه خارجاً. وسمع يسوع انهم طردوه خارجاً، فوجده وقال له: أتؤمن أنت بأبن الله؟ فأجاب ذاك وقال: ومن هو يا سيد لأومن به؟ قال يسوع: قد رأيتته وهو الذي يكلمك فقال له أنا أومنُ يارب، وسجد له.