

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of the Blind Men

Serving the Orthodox Christian Community
of Greater Cleveland



**St. George
Antiochian
Orthodox Church**

**His Eminence Metropolitan SABA,
Archbishop of New York and Metropolitan
of all North America**

**His Grace Bishop Anthony, Auxiliary
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*
Archdeacon Yarid Sahley**

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Sunday June 09, 2024

Tone 5 / Eothinon 8

**Sixth Sunday of Pascha
Sunday of the Blind Man**

Cyril, archbishop of Alexandria; Pelagia
and the three Virgin-martyrs of Chios

WELCOME TO OUR VISITORS

We are glad you are worshiping with us today. There are Service Books in the pews. Orthodox Christians must be prepared for Holy Communion through Confession, Fasting, Prayer and by being at peace with others. Please seek and give forgiveness before receiving Holy Communion. At the conclusion of the Divine Liturgy, please join us for coffee hour in the Parish Hall.

WELCOME

**The mission of St. George
Antiochian Orthodox Church**

Is to serve God and the community by commitment to the Gospel's command to grow in the knowledge of Jesus Christ through faith, hope, and love. It is a parish of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America.

The Orthodox Church follows the faith and practice of the apostles and disciples of Christ handed down by the ancient Christian fathers and twenty centuries of Church tradition. Genuine Christian life nurtures and stimulates our spiritual and moral development. The liturgical life of the Orthodox Church has been developing over the last 2000 years. By taking part in the mysteries of Christ's life, death and resurrection at the liturgical services, the community members are drawn to repentance and the gradual change of their inner selves.

To join the community of St. George or to find out more information, please fill out the Guest Book in the Narthex. We hope this day will be spiritually rewarding for you. Fr John will be happy to answer any questions. Join us in the hall after Liturgy for our Coffee Hour and Fellowship.



Candles are offered for the Health, Safety & Spiritual Welfare of:

All of our parishioners, their family members and their friends.

The sick, shut-ins, homeless and needy

Family & Friends by George Haddad

Ragda her Family and Friends by Ragda Harb

Candles are offered in Beloved Memory of:

All of your beloved ones falling asleep in the Lord.

All Clergy and servants of God.

All the Victims of war and violence and diseases in the whole universe.

Michel Hayek, Michael Simone & Bob Mourad by the Hayek family

Wadia and Mary Ameen by their Family

Edward & Evelyn Haddad by Karen and Ted Ziton

Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour



for the sick, sufferings, shut-ins, needy, homeless, victims of disasters, war and violence in the whole universe.



"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".

John 6:52-54

***"With fear of God, faith And love draw near".
Come to Church, Jesus loves you, we love you***



In 1 Timothy 5, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

UPCOMING DIVINE SERVICES

Sunday June 16 - 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, June 09, 2024
Tone 5 / Eothinon 8, Sixth Sunday of Pascha : Sunday of the Blind Man
 Cyril, archbishop of Alexandria; Pelagia and the three Virgin-martyrs of Chios

Today's Liturgy Inserts	تغييرات في القداس
<p><i>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.</i></p> <p>Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!</p> <p><i>The Choir then sings this twice, and the Liturgy continues with the Great Litany.</i></p>	
<p style="text-align: center;">First Antiphon</p> <p>Shout with joy to God, all the earth. Sing to His name; give glory to His praises.</p> <p>Through the intercessions of the Theotokos, O Saviour save us.</p> <p>Say to God: “How awesome are thy works.” Let all the earth worship Thee, and sing to Thee.</p> <p>Through the intercessions...</p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p> <p>Through the intercessions.....</p>	<p style="text-align: center;">الانتيفونا الأولى</p> <p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي يَا مُخَلِّصُ خَلِّصْنَا.</p>
<p style="text-align: center;">Second Antiphon</p> <p>May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us.</p> <p>Save us, O Son of God, who art risen from the dead, who sing unto thee, Alleluia.</p> <p>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.</p> <p>Save us, O Son of God...</p> <p>May God bless us, and may all the ends of the</p>	<p style="text-align: center;">الانتيفونا الثانية</p> <p>لِيَتَرَأَفَ اللهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءَ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ، هَلِّلُوكُنَا.</p> <p>لِنُعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ.</p> <p>خَلِّصْنَا يَا ابْنَ... </p>

earth fear Him.

Save us, O Son of God...

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

O only-begotten Son and Word of God...

تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللهُ تَعْتَرِفُ لَكَ.

خَلَّصْنَا يَا ابْنَ...
المجدُ للآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى

دهرِ الداهِرِينَ، آمين.

Third Antiphon

Let God arise, and let his enemies be scattered, and let those who hate Him flee from his face.

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

As smoke vanishes, let them vanish; as wax melts before the fire.

Christ is risen...

So let the sinners perish before God, but let the righteous rejoice.

Christ is risen....

This is the day which the Lord has made; let us rejoice and be glad in it.

Christ is risen...

الانتيفونا الثالثة

لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ وَيَهْرَبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَقَطَعَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
كذالك تَهْلِكُ الخِطَاةُ مِنْ أَمَامِ وَجْهِ اللهُ وَالصَّادِقُونَ يَفْرَحُونَ

وَيَتَهَلَّلُونَ أَمَامَ اللهُ وَيَتَنَعَّمُونَ بِالسُّرُورِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
هذا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...



Entrance Hymn

الايصودنية

في المَجَامِعِ بَارِكُوا اللهُ الرَّبَّ، يَا مَنْ أَنْتُمْ مِنْ يَنَابِيعِ إِسْرَائِيلِ.

خَلَّصْنَا يَا ابْنَ اللهُ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِ لَكَ هَلْلُويَا.

In the gathering places, bless ye God the Lord from the springs of Israel.

Save us, O Son of God, Who art risen from the dead, who sing unto thee. Alleluia.

طروبارية القيامة (باللحن الخامس)

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسَجِدُ لِلْكَلِمَةِ. الْمَسَاوِي لِلآبِ وَالرُّوحِ فِي الْإِزْلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ.

الْمَوْلُودِ مِنَ الْعِذْرَاءِ لِخَلَاصِنَا. لِأَنَّهُ سُرَّ وَارْتَضَى بِالْجَسَدِ أَنْ يعلَوْ عَلَى الصَّلِيبِ.

وَيَحْتَمِلُ الْمَوْتَ وَيَنْهَضُ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.



Troparion of the Resurrection (Tone 5)

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



Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس اللايس الظفر (باللحن الرابع)

بما أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرَضَى طَبِيبٌ وَشَافٍ
وعن المؤمنين مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورجِيُوسُ اللَّائِسُ الظَّفَرُ تَشْفَعُ إِلَى
المسيحِ الإلهِ فِي خِلاصِ نَفُوسِنَا.

Troparion of St. George the Great Martyr (Tone 4)

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.

الفتداق (باللحن الثامن)

وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتِ غَالِبًا أَيُّهَا الْمَسِيحُ الإلهِ، وَلِلنِّسْوَةِ حَامِلَاتِ
الطَّيْبِ قُلْتَ افْرَحْنَ، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَنَاحِ الْوَاقِعِينَ الْقِيَامِ.

Kontakion of Pascha (Tone 8)

Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as
Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying,
Rejoice! Thou didst bestow peace upon Thy Disciples, and resurrection upon those that are fallen.

THE TRISAGION

الرسالة لأحد الأعمى

Epistle of the Sunday of the Blindman

How magnified are Thy works, O LORD! In 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

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتَرُنَا مِنْ هَذَا الْجِيلِ،

سَتِيخُنْ: خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ. (16:16-34)

فِي تِلْكَ الْأَيَّامِ، فِيمَا نَحْنُ الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلَتْنَا
جَارِيَةٌ بِهَا رُوحٌ عِرَاقَةٌ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا
بِعِرَاقَتِهَا، فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً،
هَؤُلَاءِ الرِّجَالُ هُمْ عِبِيدُ اللَّهِ الْعَلِيِّ وَهُمْ يَنْبَشِّرُونَكُمْ بِطَرِيقِ الْخِلاصِ.
وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بُولُسُ، وَانْتَعَتَ إِلَى الرُّوحِ
وَقَالَ: إِنِّي أَمْرُكُ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي
تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسِبِهِمْ، قَبَضُوا
عَلَى بُولُسَ وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا
إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يَبْلَبِلَانِ مَدِينَتَنَا وَهُمَا
يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يُجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ
نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا،
وَأَمَرُوا أَنْ يُضْرَبَا بِالْعَصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْفُوهُمَا فِي

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.

السِّجْنِ وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْفَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسِيلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَعْتَهُ زَلْزَلَةٌ عَظِيمَةٌ حَتَّى تَرَعَزَّتْ أَسُسُ السِّجْنِ. فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا وَانْفَكَّتْ قُبُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ السِّيفَ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لِظَنِّهِ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَنَادَاهُ بُولُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مِصْبَاخًا وَوَثَبَ إِلَى دَاخِلِ وَحَرَّ لِبُولُسَ وَسِيلَا وَهُوَ مُرْتَعِدٌ ثُمَّ خَرَجَ بِهِمَا وَقَالَ، يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعُ لِكِي أَخْلَصَ فَقَالَا: آمِنِ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

الإنجيل لأحد الأعمى

Gospel of the Sunday of the Blindman

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

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ

الطاهر (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. * فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ، يَا رَبِّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ * أَجَابَ يَسُوعُ، لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِنَظْهَرِ أَعْمَالِ اللَّهِ فِيهِ، يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارٌ، يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. * مَا ذُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. * قَالَ هَذَا، وَثَقَلَ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَفْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيِ الْأَعْمَى، * وَقَالَ لَهُ اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ سِيلَوَامَ (الَّذِي تَسْمِيئُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. * فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلِ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، * وَآخَرُونَ قَالُوا إِنَّهُ يُشَبِّهُهُ. وَأَمَّا هُوَ فَكَانَ يَقُولُ إِنِّي أَنَا هُوَ. * فَقَالُوا لَهُ كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ * أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي، اذْهَبْ إِلَى بَرَكَةِ

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." 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.

سلواً واغتسل. فَمَضَيْتُ واغْتَسَلْتُ فَأَبْصَرْتُ. * فقالوا له أين ذاك؟ فقال، لا أعلم. * فأثروا به، أي بالذي كان قبلاً أعمى إلى الفريسيين. * وكان حين صنع يسوع الطين وفتح عينيه يوم سبب. * فسأله الفريسيون أيضاً كيف أبصر، فقال لهم، جعل على عيني طيناً ثم اغتسلت فأنا الآن أبصر. * فقال قوم من الفريسيين، هذا الإنسان ليس من الله، لأنه لا يحفظ السبت، آخرون قالوا، كيف يقدر إنسان خاطئ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاق. * فقالوا أيضاً للأعمى: ماذا تقول أنت عنه من حيث إنه 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؟ * أجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا، وأنه ولد أعمى، * وأما 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 اعترفت أحد بأنه المسيح، يخرج من المجمع. * فلذلك قال أبواه، هو كامل السن فاسألوه. * فدعوا ثانيه الإنسان الذي كان أعمى وقالوا له: أعط مجداً لله، فإننا نعلم أن هذا الإنسان خاطئ. * فأجاب ذلك وقال: أخاطئ هو لا أعلم، إنما أعلم شيئاً واحداً، أي كنت أعمى، والآن أنا أبصر. * فقالوا له أيضاً: ماذا صنع بك؟ كيف فتح عينيك؟ * أجابهم: قد أخبرتكم فلم تسمعوا، فماذا تريدون أن تسمعوا أيضاً؟ أعلتكم أنتم أيضاً تريدون أن تصيروا له تلاميذ؟ * فشنموا وقالوا له: أنت تلميذ ذلك، فأما نحن فإننا تلاميذ موسى، * ونحن نعلم أن الله قد كلم موسى، فأما هذا، فلا نعلم من أين هو. * أجاب الرجل وقال لهم: إن في هذا عجباً أنكم ما تعلمون من أين هو وقد فتح عيني، * ونحن نعلم أن الله لا يسمع للخطاة، ولكن إذا أخذ اتقى الله وعمل مشيئته، فله يستجيب. * منذ الدهر لم يسمع أن أحداً فتح عيني مولود أعمى. * فلو لم يكن هذا من الله، لم يقدر أن يفعل شيئاً. * أجابوه وقالوا له: إنك في الخطايا قد ولدت بجملتك،

أَفَأَنْتِ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. * وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ
خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَنْتِ يَا ابْنَ اللَّهِ. * فَأَجَابَ ذَلِكَ
وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُوْمِنَ بِهِ؟ * فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ
وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. * فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدَ لَهُ.

التعظيم لوالدة الإله (باللحن الأول)

إِنَّ الْمَلَكَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعِذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَقُولُ أَيْضاً افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي
الْيَوْمِ الثَّالِثِ. اسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، افْرَحِي الْآنَ وَتَهَلَّلِي يَا
صِهْيُونِ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، اِطْرَبِي بِقِيَامَةِ وَلَدِكَ.

Megalynarion for Pascha (Tone 1)

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.

الكينونيكون

جسد المسيح خذوا والينبوع الذي لا يموت ذوقوا. هلوليا.

Koinonikon (Communion Hymn)

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

Instead of the usual “We have seen the true light...,” “Christ is Risen...” is chanted (Once)

THE GREAT DISMISSAL

Priest: May He Who is risen 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 George., 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.

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

People: ...bestowing life!

لا صيام من الفصح إلى عيد الصعود

حتى أيام الأربعاء والجمعة.

During the forty days after Pascha, the Church does not expect you to fast until after the **Feast of the Ascension even on Wednesdays and Fridays.**

The Sundays of the Paschal Season

Christ is Risen! Truly He is Risen!

Until the Feast of the Ascension, the Church lives in what is called the “Paschal Season.” Themes of the resurrection abound in our liturgical life during this time. The most obvious example is the singing of “Christ is risen” at every service. Until the Feast of All Saints, one week after Pentecost, the Church relies upon the liturgical book called the *Pentekostarion* (the liturgical book which has been in use since the Resurrection service).

Sunday of St. Thomas (John 20:19-31)

In this event, Thomas who did not see the Risen Christ immediately after the Resurrection because he was not with the disciples those days, meets the Lord face to face. Thomas, when he sees and almost touches the Lord, provides an “independent verification” of the resurrection. Thomas represents anyone, in other words ourselves, who was “not with the disciples” in those first days, and reminds us that we too can witness the Risen Lord. The words of Christ, “Blessed are those who have not seen and yet believe” are directed at us as much as they are St. Thomas.

Sunday of the Myrrh-bearers (Mark: 15-43-47; 16:1-8)

This story repeats the events of the Resurrection of the Lord. In the first century AD, women were not considered credible persons; they could not give testimony in any legal proceeding. However, the story raises the status of women, because it is their experience of the Risen Christ and the empty tomb that is the basis of the Good News. Their powerful question when they approach the tomb, “Who will roll away the stone for us?” is answered by the Lord himself through the resurrection, which has pushed the stone away.

Sunday of the Paralytic (John 5:1-15)

This story, happening in the ministry of Christ, shows that Christ offers healing, far more powerfully than a pool of water. The Paschal season was associated with the mystagogical education of the newly baptized (they had been baptized at the Paschal vigil). Mystagogy refers to the educational process of explaining what took place in the mystery of the sacrament. Thus, the story of the Paralytic and all the weeks of the Paschal season become a reflection on the mystery of baptism.

Sunday Samaritan Woman (John 4:5-42)

Tradition identifies the Samaritan woman at the well as Photeine (notice how the name refers to enlightenment). Again we see the connection to baptism – enlightenment taking place at the pool of water. Also, because she is a Samaritan, we see the universality of the Gospel; through baptism anyone can become a follower of Christ and member of the Church.

Sunday of the Blind Man (John 9:1-38)

The blind man washes in the pool of Siloam, is given sight, and sees the Lord. This miracle also becomes a baptismal image, showing that through the waters of baptism one’s blindness is removed permitting the newly baptized to see the Lord.

Ascension always takes place on a Thursday, forty days after the Resurrection.

Sunday of the Holy Fathers of the First Ecumenical Council (John 17:1-13)

On this Sunday we remember the historic event of the First Ecumenical Council, held in Nicaea in 325 AD. This council clarified the teaching about Christ, which we recite in the Creed, that Christ is *homoousios* with the Father. This reminds us that what we call “apostolic succession” is greater than a linear genealogy of bishops, but that the bishops of the Church down to us today preserve the apostolic message of the resurrection of Christ, that He is the Son of God.

Pentecost (John 7:37-52).

On this Sunday, the Epistle reading recalls the events of the Pentecost, when the Holy Spirit filled the Apostles, who began to preach the message that Jesus of Nazareth is the Son of God and that He rose from the dead. Because upon hearing this message, 3000 people asked to be baptized and become followers of Christ, we say the Church is born. Pentecost is the fiftieth day after the Resurrection.

All Saints (Matthew 10:32-33, 37-38, 19:27-30)

The Pentekostarion closes with the Feast of All Saints, the day that celebrates all known and unknown saints of the Church. Everyone can celebrate his or her Name Day today! And for anyone who does not know when their Name Day is celebrated or does not know if they are even named after a saint, today is their day to celebrate. This day also teaches that all who call themselves Christians and belong to the Church are, through the power of the Holy Spirit, capable of leading Christ-like lives

Anton C. Vrame, Ph.D. Greek Orthodox Archdiocese of America

Too often individuals get sidetracked in their journey to the Kingdom of God. Too often individuals become complacent or tired or lazy and yield to a lessening of fervor for Christ.

Christ suffered and died for us. Zeal for Christ should exist from the time we are convinced of His death for us until such time as our death. We can never repay Christ for what He did and continues to do for us.

At most we can be appreciative to Christ and show this appreciation by living responsibly as Christians.

The world is full of material distractions and temptations. The world is full of immorality and diversions. The fervor of baptism or conversion or following Holy Confession can easily be undone if the believer is undisciplined.

It is interesting the way individuals follow the orders of physician or having their children follow the rules established by athletic coaches but when it comes to adhering to the rules of the Church, they are ignored.

Athletic coaches or entertainment instructors can require lengthy practice sessions and vigorous physical exercise, possible even adhering to certain diets.

When a priest suggests attendance at a weekday service or observing the rules of fasting, the words more often than not land on deaf ears.

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.