

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

MAY 11TH/MAY 24TH – SUNDAY OF THE BLIND MAN

Τροπάριον. Ἦχος πλ. α΄.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον
πατήσας καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν
χαρισάμενος.

Troparion. Plagal of 1st Tone.

Christ is risen from the dead, by death hath He
trampled down death, and on those in the graves
hath He bestowed life.

Τὸ Ἀναστάσιμον. Ἦχος πλ. α΄.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι,
τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν,
ἀναμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν. Ὅτι
ἠυδόκησε σαρκί, ἀνελεῖν ἐν τῷ Σταυρῷ, καὶ
θάνατον ὑπομεῖναι, καὶ ἐγειρῆναι τοὺς τεθνεῶτας
ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

For the Resurrection. Plagal of 1st Tone.

To the Son co-eternal with the Father and the
Holy Ghost, Who was born of the Virgin for our
salvation, Let us the faithful sing praise and
worship: For He will in the flesh to be lifted on
the Cross and to suffer death, And with His
glorious resurrection to raise the dead.

Της Ἁγίας τοῦ Ναοῦ. Ἦχος πλ. α΄. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανοῖς
θαλάμοις νῦν συνηρίθμησαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλὴν ἀπετιμήθης πάρ αὐτοῦ, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθεῖσαι,
πηγὴ θαυμάτων ἀφθονος δείκνυσαι.

For the Saint of this Temple. Plagal of 1st Tone. Let Us Worship the Word

Thy virginity thou didst preserve most incorrupt
and now thou has been numbered among those
who dwell in the mansions of heaven. Thou didst
reject thy father's advances for which he severed
thy breasts and head O Markella; the glory of
Chios! And now crowned as a martyr thou wellest
forth abundant miracles.

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πράξεις Αποστόλων τὸ Ἀνάγνωσμα (16:16-34)

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκινη τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντήσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλῳ ἐκραξε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαῖοις οὖσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρρηξάντες αὐτῶν τὰ ἱμάτια ἐκπέφυγεν αὐτοὺς δεσμώσις, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγεῖλιον τοιαύτην εἰληφώς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεῴχθησάν τε παρακρῆμα αἱ θύραι πάσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνον δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνασπόμενος τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαραν ἐμέλλεν ἑαυτὸν ἀναίρειν, νομίζων ἐκπέφυγεν αὐτοὺς δεσμώσις. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέειπε τῷ Παύλῳ καὶ τῷ Σίλῳ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκος σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλυσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρακρῆμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικί πεπιστευκὸς τῷ Θεῷ.

Κυριακὴ τοῦ Τυφλοῦ

Ἐκ τοῦ Κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου (9:1-38)

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥάββι, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμε δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἶπον ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλοάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ εἶπὸν ὅτι οἱμοῖος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλοάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστίν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθηεντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἄποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδᾳ, ὅτι τυφλὸς ὦν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἠνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμεν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἁμαρτωλὸν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστίν, Κύριε, ἵνα πιστεύω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακα αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

EPISTLE AND GOSPEL READINGS

Lesson 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.

Sunday of the Blind Man

Gospel According to St. John (9:1-38)

At that time, as Jesus passed by, 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. We 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 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 man?" 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.

ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ

Το ευαγγέλιο της Κυριακής του Τυφλού, αποτελεί μια αδιάψευστη απόδειξη ότι ο Χριστός δεν ήταν μόνο τέλειος άνθρωπος αλλά και τέλειος Θεός.

Όπως διαβάζουμε στο Κατά Ιωάννη Ευαγγέλιο (κεφ. 9, 1-38), ο Χριστός, περνώντας μέσα από την Ιερουσαλήμ, συναντάει έναν εκ γενετής τυφλό. Ο Κύριος, έκανε πυλό, αφού έφτυσε στο χώμα, του άλειψε τα μάτια και τον έστειλε στην κολυμβήθρα του Σιλωάμ. Ο τρόπος αυτός θεραπείας, μας υπενθυμίζει τον τρόπο που ο Θεός δημιούργησε τον άνθρωπο, πλάθοντάς τον. Ο Θεός στην Παλαιά Διαθήκη, πλάθει τον άνθρωπο από χώμα, τώρα ο Χριστός, πλάθει τα μάτια του εκ γενετής τυφλού πάλι από χώμα. Ο ίδιος Θεός! Δοκιμάζει την πίστη του τυφλού και τον στέλνει στην κολυμβήθρα του Σιλωάμ. Σέβεται την ελευθερία του ανθρώπου, και ζητάει τη δική του εκούσια και ελεύθερη συμμετοχή του στο θαύμα. Ο τυφλός όμως με πίστη, υπακούει στην εντολή του Θεού, πηγαίνει και πλένεται και επιστρέφει βλέποντας.

Όμως, η ζωή του θεραπευμένου τυφλού, δε έγινε ευκολότερη. Γίνεται στόχος της κακίας και του μίσους των Φαρισαίων, των ανθρώπων εκείνων που με ζήλο πίστευαν στο Θεό και στην τήρηση του Νόμου Του. Ανακρίνουν τον τυφλό κι αντί να πιστέψουν κι εκείνοι βλέποντας ζωντανό το θαύμα μπροστά τους, κλείνουν τα μάτια της ψυχής τους. Ο θρησκευτικός φανατισμός τους, όχι μόνο τους κλείνει τα μάτια της ψυχής και εξαφανίζει από την ψυχή τους τη διάκριση αλλά τους απομακρύνει τελικά και από το Θεό.

Οι γονείς του τυφλού, φοβούνται να ομολογήσουν το θαύμα που έγινε στο παιδί τους που γεννήθηκε τυφλό, για να μην γίνουν αποσυνάγωγοι. Τόση ήταν η πίστη τους και η χαρά τους που απέκρυσαν αποφεύγοντας με μαεστρία να ομολογήσουν ένα αληθινό γεγονός. «Έχει ηλικία αυτόν να ρωτήσετε!» Ίσως ο Χριστός να τους χάλασε τα σχέδια, αφού ο εκ γενετής τυφλός γιος τους ζητιάνευε. Ίσως τους χάλασε την ησυχία τους αφού έπρεπε να παρουσιαστούν στη συναγωγή και να ανακριθούν με τον κίνδυνο να γίνουν αποσυνάγωγοι. Κι εμείς οι χριστιανοί που ευεργετούμαστε καθημερινά από το Θεό, ντρεπόμαστε ή φοβόμαστε να ομολογήσουμε το Θεό από την ολιγοπιστία μας. Βάζουμε τα συμφέροντά μας πάνω από το Θεό, πιστεύοντας ενδόμυχα πως Εκείνος θα μας καταλάβει! Εκείνος θα μας καταλάβει αλλά θα δει και την πίστη μας και τις προτεραιότητες που έχουμε βάλει στη ζωή μας. Θα δει ποιους θεούς έχουμε βάλει στη θέση Του και με το δικό του τρόπο δε θα πάψει να μας υπενθυμίζει πως Εκείνος είναι το φως του κόσμου.

Ο τυφλός, τελικά δε θεράπευσε μόνο τα μάτια του σώματός του αλλά και της ψυχής του. Αναγνωρίζει και προσκυνεί τη θεότητα του Ιησού και δε διστάζει να το ομολογήσει στους θρησκευτικούς άρχοντες με θάρρος που θα το ζήλευαν πολλοί από μας. Δεν αρκεί μόνο η πίστη, χρειάζεται και η ομολογία πίστεως για να γίνουμε γνήσια παιδιά του Ιησού. Όταν ομολογήσουμε το Χριστό μπροστά στους ανθρώπους, θα μας ομολογήσει και Εκείνος μπροστά στον Πατέρα Του, μας έχει υποσχεθεί ο Κύριος.



SUNDAY OF THE BLIND MAN

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."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay—not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, 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?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.



SAINTS OF THE WEEK

Monday, May 25th

St. Epiphanius Bishop of Cyprus (403)
St. Germanus Patriarch of Constantinople (740)

Tuesday, May 26th

Virgin-martyr Glyceria at Heraclea and with her Martyr Laodicius her jailer (141)

Wednesday, May 27th

Martyr Isidore of Chios (251)
St. Leontius Patriarch of Jerusalem (1175)

Thursday, May 28th

Ascension of our Lord Jesus Christ

Friday, May 29th

St. Theodore the Sanctified (368)
St. Brendan the Voyager Abbot of Clonfert (577)

Saturday, May 30th

Apostle Andronicus of the Seventy and his fellow laborer Junia (1st c.)
St. Euphrosyne (Princess Eudocia) of Moscow (1407)
St. Stephen Archbishop of Constantinople (893)



A SERMON ON THE GOSPEL FOR THE SUNDAY OF THE BLIND MAN

By Archbishop Andrei Rymarenko of Rockland, New York (Novo-Diveevo)

Last Sunday, the Sunday of the Samaritan woman, the Holy Church told us how Christ raises a person from an earthly, carnal state of mind to the state in which a human being thirsts to worship God and pray to Him. You see, the Samaritan woman came to the well for physical water which satisfies only earthly thirst. But when Christ revealed her sins to her, and she ran to Him in repentance, then in her awakened spiritual thirst, the thirst for Living Water springing up into everlasting life, the thirst for communion with God, her first question was about prayer: where one should worship God, how to pray. Now today's Gospel gives us a model for prayer.

"As Jesus passed by, He saw a man which was blind from his birth" (Jn. 9:1). Being blind from birth he had never seen anyone. He could not imagine to himself the form of a man. He had never even seen Christ. He only knew that Christ was passing close by, that He was a miracle-worker and could give him sight. And he began to cry out, to call to Christ: "Jesus, Thou Son of David, have mercy on me!" (Mk. 10:47; Lk. 18:38). The people tried to quiet him; he was interfering with their listening to Christ's preaching, he was disturbing the peace. Christ was walking, surrounded by His disciples, and they asked: "Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.... When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam" (Jn. 9:2-3, 6-8).

Let us imagine to ourselves the mental state of this blind from birth. He cried out, called. They pushed him, maybe even forced him to be silent, but he still cried out, begged. Speaking in our terms, he was praying. Finally, that Miracle-Worker Who was invisible to him approached. But He did not perform an immediate miracle. On the contrary. He did something which according to human understanding might appear humiliating, unpleasant. He spat and made clay from the saliva and earth, and smeared the eyes of the blind man. But this wasn't enough; He sent him with this clay on his eyes to go wash in the pool of Siloam (which means "sent")- But the blind man didn't object, he went feeling his way, stumbling, exposed to the mockery of the passersby. Finally he reached the pool and washed. And here, fulfilling all this, enduring all this, he finally recovered his sight and returned seeing.

This is a model of prayer for you and me. After all, we too are spiritually blind and cannot see the Lord. But we know that He exists. Let us call to Him, cry out to Him, begging for help. And let us not despond if this help is not immediately given to us. Maybe we still have to go a long way, not an easy way, like the way for the blind man to the pool of Siloam. On this path we might meet unpleasant things, humiliations, like the clay for the blind man. Let us endure everything. Let us be obedient. Let us do what He orders us to do; let us go the way He showed us, like the blind man's way to the pool of Siloam. And here, when we have fulfilled all this, then the Lord will answer our prayer, and if it pleases Him, will fulfill it. And the same will happen to us that happened to the blind man. When, through the circumstances of our life, the Lord asks us, "Dost Thou believe on the Son of God?" (Jn. 9:35), we will answer: We believe Lord! and we will worship Him.

Only let us avoid all images during the time of prayer. We must not imagine anything to ourselves; but like the blind man, let us just know that the Lord is near and that He can do anything. And if things seem to turn out opposite to our prayers, let us not despond. But let us hope, hope against hope. And He will do what is beneficial for us. Let us keep the state of mind of the blind man — this is the best form of prayer.

ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change.



ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

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|--|----------|
| <input type="checkbox"/> Column | \$10,000 |
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| <input type="checkbox"/> Other Donation | _____ |

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