



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"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 6, 2018

The Sixth Sunday of Great and Holy Pascha

The Commemoration of Job the Just, The Long-Suffering One



THE SUNDAY OF THE MAN BORN BLIND



Parish Advisory & Finance Council:

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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

Saturday, (May 5) 4:30 PM:

For the repose of Najeeb Ashooh (70th), Zihree Burkush (50th), \
Rose Stephen (50th), Habib Nassoura (19th), Zakia Kalil (38th),
Joan Case (16th), John Stephen (75th), Gaby Stephen (47th),
Robert Baroody (14th), Arlene Lanoie (28th) and Frederick Kalil (6th)

Sunday, (May 6) 10:30 AM

For the health and salvation of all of our loved ones
and all members of the parish

Next Saturday (May 12) 4:30 PM:

No Liturgy next Saturday!!

Next Sunday (May 13) 10:30 AM

For the health repose of Julie Cullen (4th Anniversary),
by the Cullen Family





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!

Mahrajan 2018: We're really cooking now!

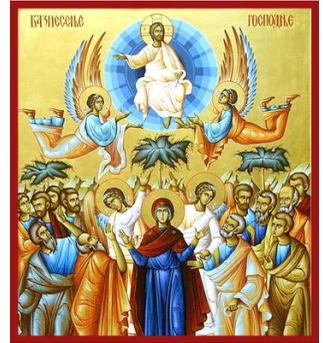
On Tuesday, May 8, we are making baklava - and we really need your help!
-6:00 PM - church hall - Hope to see you there! Next Tuesday: Kibbee!

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.



There will not be Sunday School next Sunday.



Yummy News!

After the Sunday Divine Liturgy, the parish youth group will be serving up kafta and fries! The cost is only \$5, so stay and enjoy lunch with your church family!

There will not be a 4:30 PM Saturday Liturgy on Saturday May 12

Attendance - Last Sat. 4:30 PM: 16 Last Sun. 10:30 AM: 141

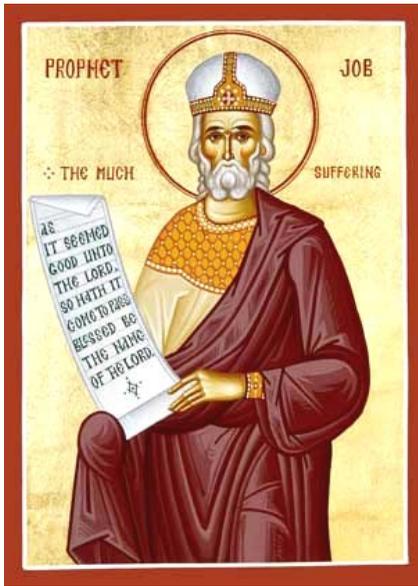
Last Weekend's Collection: \$ \$1, 228.⁰⁰ Mortgage \$730.⁰⁰

The average Sunday envelope donation: \$33.⁶⁵

The balance remaining on our mortgage is: \$75,448.¹⁹

SERVICES FOR GREAT AND HOLY WEEK

Tues., May 8	7:00 PM	Divine Liturgy: the Leave-Taking of Pascha
Wed., May 9	7:00 PM	Divine Liturgy: The Feast of the Ascension
Sat., May 12	4:30 PM	***No Liturgy on Saturday this week***
Sun., May 13	9:45 AM	Sunday Orthros
Sun., May 13	10:30 AM	Divine Liturgy: The Fathers of the First Council of Nicaea



The Commemoration of Job the Just, The Long-Suffering One

The righteous Job (whose name means "persecuted"), God's faithful servant, was the perfect image of every virtue. The son of Zarah and Bossorha (Job 42), Job was a fifth-generation descendent of Abraham. He was a truthful, righteous, patient and pious man who abstained from every evil thing. Job was very rich and blessed by God in all things, as was no other son of Ausis (his country, which lay between Idoumea and Arabia). However, divine condescension permitted him to be tested.

Job lost his children, his wealth, his glory, and every consolation all at once. His entire body became a terrible wound covered with boils. Yet he remained steadfast and patient in the face of his misfortune for seven years, always giving thanks to God.

Later, God restored his former prosperity, and he had twice as much as before. Job lived for 170 years after his misfortune, completing his earthly life in 1350 B.C. at the age of 240. Some authorities say that Job's afflictions lasted only one year, and that afterwards he lived for 140 years, reaching the age of 210.

Job's explanations are among the most poetic writings in the Old Testament book which bears his name. It is one of the most edifying portions of Holy Scripture. Job teaches us that we must endure life's adversities patiently and with trust in God. As St Anthony the Great says, without temptations, it is impossible for the faithful to be saved.

The Book of Job, the first of the seven wisdom books of the Old Testament, is read during the services of Holy Week, drawing a parallel between Job and Christ as righteous men who suffered through no fault of their own. God allowed Satan to afflict Job so that his faithfulness would be proven. Christ, the only sinless one, suffered voluntarily for our sins.

The Septuagint text of Job 42:17 says that Job "will rise again with those whom the Lord raises up." This passage is read on Great and Holy Friday, when the Gospel at Vespers speaks of the tombs being opened at the moment the Savior died on the Cross, and the bodies of the saints were raised, and they appeared to many after Christ's Resurrection (Mt.27:52)

Job is mentioned in the Book of Ezekiel (14:14,20), along with Noah and Daniel, as among the most righteous men. The Book of Job is referred to in the Epistle to Hebrews 12:5, and in the First Epistle to the Corinthians 3:19.

If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 10 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.



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 Celidonium, 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.

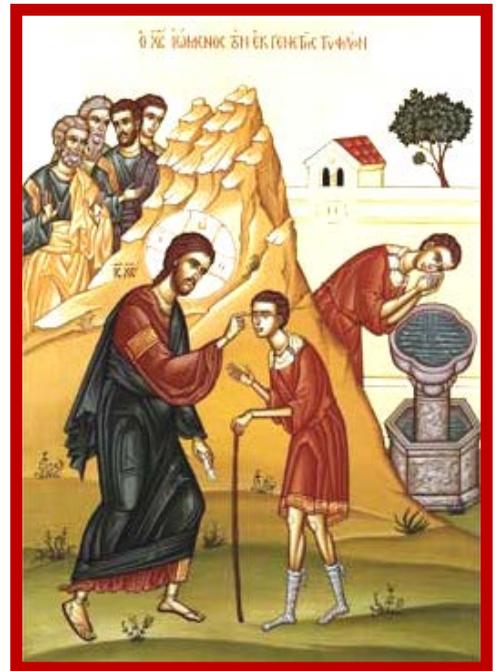
While this connection might be directly or indirectly true in some cases, it is not so here. Neither the man nor his parents had sinned. The man's condition was according to the providence of God: "*that the works of God should be revealed in him*" (v. 3).

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, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

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.





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Today's Readings:

A reading from the Acts of the Apostles (26: 1; 12-20)

In those days, when Agrippa Said to Paul, “You are permitted to speak for yourself,” Paul stretched out his hand and began his defense. “While I was traveling on this business to Damascus with authority and permission from the chief priests, at midday, O King, I saw on the way a light from heaven brighter than the sunshine around me and my companions. We all fell to the ground, and I heard a voice saying to me Hebrew, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goad.’ And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus you are persecuting. But rise and stand upon your feet: for I have appeared to you for this purpose, to appoint you to be a minister and a witness to what you have seen, and of the visions you shall have of me; delivering you from the people and from the nations, to whom I am now sending you, to open their eyes that they may turn from darkness to light, and from the dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me.’

“Therefore, King Agrippa, I was not disobedient to the heavenly vision; but first to the people of Damascus and Jerusalem, and then all over Judea and the Gentiles, I set about declaring that they should repent and turn to God, doing work befitting their repentance.”

الرسالة (اعمال الرسل 26 : 1 و 12 - 20)

في تلك الايام قال الملك اغريبيا لبولس: مأذون لك ان تُدافع عن نفسك. حينئذ بسط بولس يده وطفق يحتج: بينما انا منطلق الى دمشق، وانا على ذلك بسطان وتوكيل من رؤساء الكهنة، رأيتُ في نصف النهار على الطريق، ايها الملك، نوراً من السماء يفوق لمعان الشمس، قد ابرق حولي وحول السائرين معي. فسقطنا جميعنا على الطريق. وسمعت صوتاً يكلمني ويقول باللغة العبرانية: شاول لم تضطهذي؟ انه لصعب عليك ان ترفس المناخس. فقلت: من انت يا رب؟ فقال: أنا يسوع الذي أنت تضطهده. ولكن قم وقف على قدميك، فاني لهذا تراءيتُ لك لانتخبك خادماً وشاهداً بما رأيتُ وبما سأترأى لك فيه. وأنا أنجيك من الشعب ومن الأمم الذين انا مرسلك الآن اليهم، لتفتح عيونهم فيرجعوا من الظلمة الى النور، ومن سلطان الشيطان الى الله، حتى ينالوا مغفرة الخطايا وحظاً بين المقدسين، بالأيمان الذي بي. فمن ثم ايها الملك اغريبيا، لم أصر معاصياً للرؤيا السماوية، بل جعلتُ اكرز للذين في دمشق واورشليم اولاً، حتى بقعة اليهودية كلها، ثم للأمم، بان يتوبوا ويرجعوا الى الله عاملين اعمالاً تليق بالتوبة

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.” The 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 synagogue. 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 تفلته طيناً وطلّى بالطين عيني الأعمى. وقال له: اذهب واغتسل في بركة سلوام - ومعنى الكلمة: المرسل - فمضى واغتسل وعاد بصيراً. فالحيران 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 وطلّى عيني. وقال لي اذهب 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 سبت. 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 تلميذُ 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 أحدٌ 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 أنهم طردوه خارجاً، فوجده وقال له: أتؤمنُ أنت بأبن الله؟ فأجاب ذلك وقال: ومن هو يا سيدُ لأؤمنَ به؟ قال يسوع: قد رأيته وهو الذي يكلمك فقال له أنا أومنُ يارب، وسجد له.