



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. ROGER BOUCHER - Weekend Ministry

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 26, 2019 - The Fifth Sunday After Great and Holy Pascha

The Commemoration of the Holy Apostle Carpus,

Numbered Among the Seventy

THE SUNDAY OF THE MAN BORN BLIND



Parish Advisory & Finance Council:

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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 25) 4:30 PM:

For the repose of Ernest Elias (16th), Richard Thomas (2nd), Gertrude Beadle (6th), Ned Kfoury (59th), Eassa Maloley (36th), and Michael Baroodly (58th)

Sunday, (May 26) 10:30 AM:

For the repose of the members of the American military
who lost their lives in service to our country

For the repose of our former pastor,
Fr. Joseph Dagher, B.S.O., (22nd Anniversary)

Next Saturday, (June 1) 4:30 PM:

For the repose of Matilda Ashooh (55th), Minnie Solomon (47th),
Alexander Azzi (45th), John Ganem (31st) and Fifi Nassif (36th)

Next Sunday (June 2) 10:30 AM:

For the repose of our former pastor,
Fr. Dominic Ledbetter (23rd Anniversary)





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-gama 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.



Mahrajan 2019 News!

It is time to begin food preparation for Mahrajan 2019! We need help in the kitchen for food preparation on the evenings that follow. **This week – Beef Kabobs - cutting the beef at 3:00 PM, skewering the beef at 6:00 PM.**

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 9 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.

May 28	Beef Kabobs		June 18	Ghrybe & Nut Maamoul
June 4	Lamb Kabobs		July 9	Grape Leaves
June 11	Chicken Kabobs			

Attendance Last Sat. 4:30 PM: 18 Sun. 10:30 AM: 124

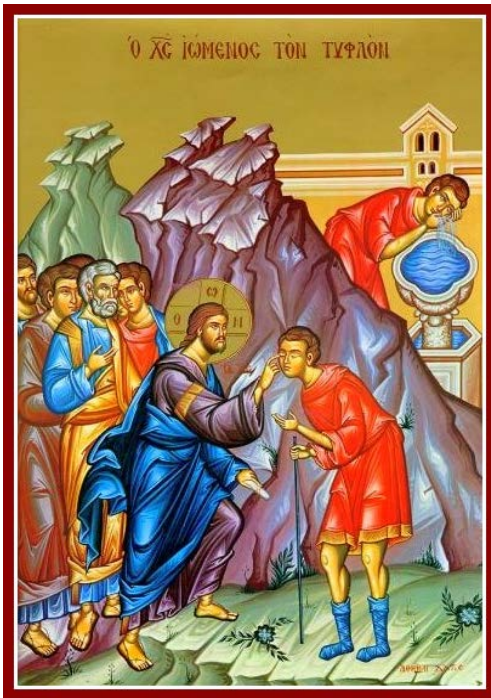
Last Weekend's Collection: \$1,542.⁰⁰

The average Sunday envelope donation: \$44.⁰⁶

The balance on our mortgage is: \$65,580.¹⁴

SERVICES FOR THE WEEK

Tues., May 28	7:00 PM	Divine Liturgy: The Leave-Taking of Pascha
Wed. May 29	7:00 PM	Divine Liturgy: The Feast of the Ascension of the Lord
Sat., June 1	4:30 PM	Divine Liturgy: The Fathers of the First Council of Nicaea
Sun., June 2	9:45 AM	Sunday Orthros
Sun., June 2	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).

Ascended and Enthroned

“HE HAS SPOKEN BLASPHEMY! ... What do you think?” the high priest asked the assembled Sanhedrin. And they answered, “He is deserving of death.” Thus the Lord Jesus was condemned (see Matthew 26:59-67). But in what had He supposedly blasphemed?

The Gospel records it this way, “*The high priest answered and said to [Jesus], ‘I put You under oath by the living God: Tell us if You are the Christ, the Son of God!’ Jesus said to him, ‘It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven’*” (Mt 26:62-64).

That Christ is exalted “at the right hand” of the Father was part of the earliest preaching of the apostles. When Peter was summoned to the same Sanhedrin that has condemned Jesus, he proclaimed, “*The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins*” (Acts 5:30-31). This was the same witness which condemned the Protomartyr Stephen to death for saying, “*Look! I see the heavens opened and the Son of Man standing at the right hand of God!*” (Acts 7:55) Little wonder, then, that this image found its way into the fundamental creeds of the Church, repeated by Christians the world over each day.

The apostles and others who spoke of God’s “right hand” knew they were using a metaphor, an anthropomorphism (giving a human feature, in this case a “right hand,” to God). To sit at the right hand of an earthly king was the place of power and honor. The one who held that place acted in the name of the king and was entitled to the same respect as the king. To say that Jesus sits at the “right hand” of the Father clearly places Him as equal in glory to the Father Himself.

Ascension and Enthronement

The Great Feast of Christ’s Holy Ascension on the fortieth day after Pascha is actually a two-fold observance. First of all it commemorates His ascension proper, as observed by the apostles and recorded in the Scriptures: “*And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven*” (Lk 24:50-51).

The feast also observes what was unseen: Christ enthroned at the Father’s right hand. The two aspects of the mystery are invariably paired in the hymns of the feast: “You were taken up in glory from the Mount of Olives, Christ our God, in the presence of Your disciples, and took Your seat at the Father’s right hand, filling the universe with Your Godhead...” (apostikhon at vespers). Our celebration further distinguishes another aspect of the mystery. On the one hand the eternal Word of God has always been at the Father’s right hand with the Holy Spirit in the Godhead. And so we fittingly pray: “Jesus the Giver of life, taking those He loved, ascended the Mount of Olives and blessed them and, riding on a cloud, He came to the Father’s bosom, which He had never left” (from the canon at orthros).



The Word of God, incarnate in the Virgin's womb, was at the same time with the Father in His divinity. This is also expressed in this familiar troparion from the Divine Liturgy: "Being God You were present in the tomb by Your body and yet in Hades by Your soul, in Paradise with the thief, and on the throne, O Christ, with the Father and the Holy Spirit, filling all things but encompassed by none."

With the incarnation, Christ is now the God-become-man who brings His deified human nature to the glory of the Father. He does not return to the Father as the pre-incarnate Word but with the human nature which He had assumed, now risen and transformed:

"Christ, the Giver of life, who rose in His two natures with glory to heaven and is now seated with the Father, you priests praise, you people highly exalt to all the ages" (from the canon at orthros).

"Our nature, which of old had fallen, has been raised above the Angels and beyond understanding established on God's throne. Come, let us keep festival and let us cry out, 'You His works, praise the Lord, and highly exalt Him to all the ages' (from the canon at orthros).

Humanity Glorified

The Word of God, truly incarnate in Jesus the Son of Mary, is inseparably joined to our humanity. As such He has enthroned our human nature at the Father's right hand. This new and unique reality is expressed in the icon of the feast. The throne of the eternal Trinity is often depicted as three concentric circles. In the midst of them, upborne by angels, is Christ in His humanity. It is this detail from the ascension icon which we find in the dome of our churches as the Pantokrator, the Almighty One, the Head of His Body which is the Church.

The feast of Christ's Ascension, then, is also the glorification of our human nature and the seal of Christ's ministry on earth. As the Fathers expressed it, the Son of God became human that humans might become divine.

We Are Ascended Also

In Christ, our humanity is now seated at the Father's right, but in a real sense He is not alone. His humanity in the heavens is but the first of many who will be glorified with Him. St Paul describes this in an agricultural image: Christ is the first of the crop; we are meant to be the rest of the crop! "*Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep... For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those who are Christ's at His coming*" (1 Cor 15:20-23).

Thus, St John Chrysostom, when speaking of the ascended Christ, uses the plural: "we have ascended." If the "first-fruits" has ascended, the rest of the crop has as well. "We who seemed unworthy of the earth, are now raised to heaven. "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, did not stop until it ascended to the throne of the Lord.

"He ascended, and with Him our body ascended also. ... Amazing! Look again, how He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on that throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for if there were a separation, then the one would no longer be a body, nor would the other any longer be a Head."

May 25: The Third Finding of the Head of St. John the Baptist

The Gospel account of John's death and burial is found in *Mt* 14:3-12. There we are told that John was beheaded, that his head was given by Salome to her mother, and that "*Then his disciples came and took away the body and buried it, and went and told Jesus*" (v. 12). What became of John's head was not mentioned.

According to a very early local tradition, John's disciples took his body to Samaria, outside Herod's jurisdiction, and buried it in Sebastiya, near the tomb of the Prophet Elisha. The adornment of the holy places and the spread of monasticism in the fourth century saw the rise of interest in the Holy Land and the establishment of monasteries on the holy sites. Monastics, who revered John as a kind of proto-monk, settled in Sebastiya at the site of John's tomb.

According to Rufinus of Aquileia, who lived in Jerusalem at the time, pagans, during the reign of Emperor Julian the Apostate (361-363), desecrated the tombs of both John and Elisha and burned their bones. Some of the remains were rescued by monks who brought them to their monastery in Jerusalem.

After Julian's brief reign the shrine was restored and at least some of the relics presumably returned. In 512 St John of Maiuma in Gaza visited Sebastiya, describing what he saw: "This site, in fact, was a particular chapel of the church, enclosed within gates because it contains two urns covered in gold and silver, in front of which burn perennial lamps: one is John the Baptist's, the other is Prophet Elisha's." The church was destroyed by an earthquake in the ninth century.

After having been hidden and lost on two prior occasions, the Fore-runner's head was recovered and brought to Constantinople where it remained until the iconoclast period (730-842). The head was then secretly taken and hidden in Comana (Abkhazia today) for safekeeping.

When the veneration of icons was restored, Patriarch Ignatius (847-857) saw in a vision the place where the head of Saint John the Forerunner was hidden. The patriarch communicated this to the emperor, who sent a delegation to Komana. There the head was found a third time around the year 850. The head was solemnly returned to Constantinople where major portions were enshrined at the Studion Monastery and the Monastery of the Forerunner. The upper portion remained in Constantinople until the disastrous sack of the city during the Fourth Crusade in 1204. Crusaders took the relic to Amiens in northern France where it was enshrined in the new cathedral.

Modern examination of the facial part, called the head of St. John the Baptist from Amiens, revealed that it is a very ancient object dated at between 500 BC and 1000 AD. The man's age could not be determined precisely due to the absence of teeth. Based upon the fact that the alveolar [tooth] sockets are fully developed and are slightly worn at the edges, it can be supposed that the man was an adult (between 25 and 40 years old). The facial type is Caucasian, and measurements of the bone revealed that it belonged to a racial type called "Mediterranean" (a type to which modern Bedouins belong). A portion of the head also is at Mt. Athos.



Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy 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.



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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 اعمل 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. 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.