

HOLY CROSS GREEK ORTHODOX CHURCH

859 First Street | Macon, Georgia 31201 | 478.621.0744 (office) www.holycrossga.org | Facebook: HolyCrossMaconGA

Sunday, June 9, 2024



Sunday of the Blind Man

St. Cyril of Alexandria

Eothinon/Orthros Gospel: Eighth (John 20:11-18) Mode of the Week: Plagal of the First / Πλ. του Πρώτου <u>QR Codes (scan with smart phone for service texts)</u>



Upcoming Schedule		
Today, June 9	9:15am 10:30am	Orthros Divine Liturgy on the Sunday of the Blind Man Honoring of our High School and College Graduates at the end of the Liturgy Coffee and Fellowship after the Liturgy in the Parish House Greek Dance Practice during Coffee Fellowship
Wednesday, June 12	6:00pm	Orthros Divine Liturgy on the Leave-taking of Pascha Great Vespers for the Ascension of our Lord Jesus Christ Byzantine Chant Class (short recap from previous class)
Thursday, June 13		Orthros Divine Liturgy on the Feast of the Ascension of our Lord Parish Outing at Macon Bacon Baseball Game
Saturday, June 15	5:00pm	Great Vespers
Sunday, June 16	Ū.	Orthros Divine Liturgy on the Sunday of the Holy Fathers Coffee and Fellowship (for Father's Day!) after the Liturgy in the Parish House Bible Study
Tuesday, June 18		Parish Council Meeting Cross Dive Meeting (in the Parish House)
Wednesday, June 19	5:45pm 6:30pm	Vespers Byzantine Chant Class (in the Chapel)
Friday, June 21	4:00pm	Youth Outing to Rigby's (until 6:00pm)
Saturday, June 22	3:30pm	Divine Liturgy and Memorial Service on the Saturday of Souls
Sunday, June 23	9:15am 10:30am 12:00pm	Orthros Divine Liturgy on Holy Pentecost Kneeling Vespers of Pentecost Coffee Fellowship in the Parish House after the Vespers
Monday, June 24	6:00pm	Divine Liturgy on the Monday of the Holy Spirit
Wednesday, June 26	5:45pm 6:30pm	Vespers Byzantine Chant Class (in the Chapel)

Upcoming Epistle Readers: (6/16) George Saratsiotis, Panos Drakopoulos; (6/23) Kostas Iakovidis, James S. **Upcoming PC Member On-Duty:** (6/16) Maria Spicer; (6/23) Sarah D.; (6/30) Melanie Moye; (7/7) Gray Yates **Upcoming Ushers:** (6/12am) Norm+Eleni A.; (6/12pm) David Z. (6/13) Norm+Eleni A.; (6/15) Maria S.;(6/16) Jim L. **Upcoming Video Operators:** (6/12am) Joanna P.; (6/12pm) Cristina L.; (6/13) Joanna P.; (6/16) Cristina L. **Fellowship Hosts:** (6/16) Women of Parish Council; (6/23) Cristina Lekas; (6/30) James Scarborough

Our Parish Hymn of the Holy Cross of Christ:

Save, O Lord, save your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross. Σῶσον Κύριε τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς Βασιλεῦσι κατὰ βαρβάρων δωρούμενος καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

To our Visitors and Guests: We extend a **warm welcome** to all worshiping with us today! While Holy Communion, following ancient practice, is reserved for Orthodox Christians, non-Orthodox may receive the blessed bread (antidoron) offered at the conclusion of the service. **Please join us in the Parish House after the Divine Liturgy for Coffee Fellowship!**

Epistle Reading

Σύ, Κύριε, φυλάζαις ήμᾶς καὶ διατηρήσαις ήμᾶς. Στίχ. Σῶσόν με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος.

Πράζεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα.

Έν ταῖς ἡμέραις ἐκείναις, ἐγένετο πορευομένων ἡμῶν τῶν ἀποστόλων εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρείχε τοις κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῶ Παύλω καὶ τῶ Σίλα ἔκραζε λέγουσα ούτοι οι άνθρωποι δούλοι του Θεού του ύψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθείς δε ό Παῦλος καὶ ἐπιστρέψας τῶ πνεύματι είπε· παραγγέλλω σοι έν τῶ ὀνόματι Ἰησοῦ Χριστοῦ έξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῆ τῆ ὥρα. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν είλκυσαν είς την άγοραν έπι τους άργοντας, και προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον. οὗτοι οἱ άνθρωποι έκταράσσουσιν ήμῶν τὴν πόλιν Ιουδαῖοι ύπάρχοντες, καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν, πολλάς τε έπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς ὃς παραγγελίαν τοιαύτην εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ήσφαλίσατο είς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν έπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. ἄφνω δὲ σεισμὸς έγένετο μέγας, ώστε σαλευθηναι τὰ θεμέλια τοῦ δεσμωτηρίου, ανεώχθησάν τε παραχρημα αί θύραι πάσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάγαιραν ἔμελλεν έαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. έφώνησε δὲ φωνῃ μεγάλῃ ὁ Παῦλος λέγων μηδὲν πράξης σεαυτῷ κακόν ἄπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλω καὶ τῷ Σίλα, καὶ προαγαγών αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ είπον πίστευσον έπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήση σύ και ὁ οἶκός σου. και ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῆ οἰκία αὐτοῦ. καὶ παραλαβών αύτους έν έκείνη τῆ ὥρα τῆς νυκτός έλουσεν από των πληγων, και έβαπτίσθη αυτός και οί αὐτοῦ πάντες παραχρῆμα, ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῶ Θεῶ.

You shall guard us, O Lord; You shall preserve us. Verse: Save me, O Lord, for the holy man has ceased. (Psalm 11)

> The reading is 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 us 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.

The Holy Gospel Reading according to St. John (9:1-38) Sunday of the Blind Man

Τῶ καιρῶ ἐκείνω παράγων ὁ Ἰησοῦς εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες ῥαββί, τίς ήμαρτεν, ούτος η οί γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ίησοῦς: οὕτε οὗτος ἥμαρτεν οὕτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῶ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ήμέρα ἐστίν ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν έν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ έποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς όφθαλμούς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ. ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἑρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. Οἱ οὖν νείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἕλεγον οὐχ οὖτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἕλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἕλεγεν ὅτι ἐγώ εἰμι. ἕλεγον οὖν αὐτῶ πῶς άνεώχθησάν σου οι ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν. ἄνθρωπος λεγόμενος Ιησοῦς πηλὸν ἐποίησε καὶ ἐπέγρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι ἀπελθών δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν έκεῖνος; λέγει οὐκ οἶδα. Άγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ άνέωξεν αύτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαΐοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς πηλὸν ἐπέθηκέ μου ἐπὶ τούς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές ούτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεĩ. ἄλλοι ἕλεγον πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σγίσμα ἦν ἐν αὐτοῖς. λέγουσι τῶ τυφλῶ πάλιν σύ τί λέγεις περί αὐτοῦ, ὅτι ἤνοιζέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ότι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἔως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες. οὖτός ἐστιν ὁ υἰὸς ύμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; άπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον. οἴδαμεν ὅτι οὗτός έστιν ὁ ὑἰὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, η τίς ήνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν. αὐτὸς ἡλικίαν ἔγει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, άποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν έγει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ήν τυφλός, και είπον αυτώ δὸς δόξαν τῶ Θεῶ ἡμεῖς οἴδαμεν ὅτι ὁ άνθρωπος ούτος άμαρτωλός έστιν. άπεκρίθη ούν έκεινος και είπεν εί άμαρτωλός έστιν οὐκ οἶδα. ἕν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; άπεκρίθη αὐτοῖς: εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε: τί πάλιν θέλετε άκούειν: μή και ύμεις θέλετε αύτοῦ μαθηται γενέσθαι: ἐλοιδόρησαν αὐτὸν καὶ εἶπον σὺ εἶ μαθητὴς ἐκείνου ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ήμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός τοῦτον δὲ οὐκ οίδαμεν πόθεν έστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς ἐν γὰρ τούτω θαυμαστόν έστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, άλλ' ἐάν τις θεοσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποιῆ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἡκούσθη ὅτι ἡνοιξέ τις ὄφθαλμοὺς τυφλοῦ γεγεννημένου. εί μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. άπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ήμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ήκουσεν ὁ Ἰησοῦς ὅτι έξέβαλον αὐτὸν ἕξω, καὶ εύρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω είς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῶ.

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 eves?" 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, saving, "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 eves. 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 eves 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.

HOLY CROSS GREEK ORTHODOX CHURCH

Rev. Fr. Theodore Ehmer Προϊστάμενος/Presiding Priest E-mail: frtheodore@holycrossga.org Cell: 77

E-mail: frtheodore@holycrossga.org Cell: 770.256.0290 Office Days: Tuesday through Friday: call or email Fr. for appointment Holy Confession: call or email Fr. to schedule

Bulletin for the week of June 9, 2024

Ushers on Duty: Cleo Bennette, Charles Glotzbach Video: Natalia Saratsiotis Altar Servers: All Adult/Youth Servers Epistle Readers: Aleca Hortman (Greek); Isabelle Saratsiotis (English) Fellowship Host (Thank You!): Patsy Zoumberis PC Member On-Duty: Sarah Drakopoulos/Maria Spicer

Today our Holy Orthodox Church commemorates:

+ 6th Sunday of Pascha–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 Savior 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.

+ Our Father among the Saints Cyril, Archbishop of Alexandria (+444)

Saint Cyril reposed in peace on this day. He is also commemorated along with Saint Athanasios on January 18 (the day of his restoration to his archbishopric in Alexandria after an unjust exile.)

Through the intercessions of Your Saints, O God, have mercy on us and save us. Amen.



<u>Variable Hymns of the Day in the Divine</u> <u>Liturgy of St. John Chrysostom (pg. 8 in</u> <u>the Small Book/pg. 37 in the Hymnal):</u>

Hymn of the Resurrection (Χριστός ανέστη, Plagal 1st Mode):

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

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

Special Entrance Hymn (Εν εκκλησίαις, 2nd Mode):

Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, risen from the dead. We sing to You, Alleluia.

Weekly Resurrectional Hymn (Τον συνάναρχον Λόγον, Plagal 1st Mode):

As the Father and Spirit are unoriginate, * so the Word, who was born from the Virgin for us. * Let us praise Him, O believers, and let us worship Him. * For our salvation He was pleased * to be crucified in the flesh, * and to undergo death, * and to resurrect the dead, by His glorious resurrection. (*Greek text found in large hymnal on pg. 114*)

Hymn of the Holy Cross (Σώσον Κύριε, 1st Mode):

Save, O Lord, save your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross. *(sung in Greek and English)*

The Kontakion of Pascha (Ει και εν τάφω, Plagal 4th Mode):

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection. (Greek text found in large hymnal on pg. 274)

Guidance, Prayer Requests, and Announcements

<u>This Week's Daily</u>

Scripture Readings and Fasting Guidance: Sunday, June 9: Sunday of the Blind Man—No Fasting: John 20:11-18; Acts 16:16-34; John 9:1-38 Monday, June 10—No Fasting: Acts 17:1-9; John 11:47-54 Tuesday, June 11: St. Bartholomew—No Fasting: Luke 10:16-21; I Corinthians 4:9-16; Matthew 5:14-19 Wednesday, June 12: Leave-taking of Pascha—

Fish+Wine+Oil: Acts 18:22-28; John 12:36-47

Thursday, June 13: Ascension—No Fasting: Mark 16:9-20; Acts 1:1-12; Luke 24:36-53

Friday, June 14–Wine+Oil: Acts 19:1-8; John 14:1-11 Saturday, June 15–No Fasting: Acts 20:7-12;

John 14:10-21

Prayer Requests:

Fr. Symeon (mission priest supported by our parish), Panteleimon, Michael, Kassiani, Dimitrios, Georgia, Pavlos, Maria, Betty, Irene, Valerie, Dianna, Keith, Jeannie, Dawn, Kenneth, Hermione, Mary, Kay, Helen, Nikki, Mena, Austin, Kiley, Garrett, Carolina, Maria, Laurie, Lindsey, Randy, Marina, Effie, Christina, Ashley, Foster, Peggy, Lynn, Stelianos, Brian, Bessie, Katerina, Link, Bill, Virginia, Karl, Colin, Mitch, Rinne, Michael, Christian, Paul

Prayers for those recently reposed:

Mary (+May 3), Edward (+May 23), Vassilios (+May 29)

<u>Prayers for expecting mothers:</u> Julie G., Bobbie I., Muryah S.

<u>Prayers for Military Personnel and Their</u> <u>Families:</u> Aubriana Butchko, Kyle Glotzbach, Robert Ice, Aaron Vrahiotes, Aleksander Zajac

<u>Prayers for our Catechumens and Inquirers</u> <u>into the Orthodox Church:</u>

Bobbie, Jessica, Nate, Schyler, Susan and pray for those who are seeking Christ and His Church!

Weekly Wisdom of the Fathers:

St. Leo the Great on our Lord's Ascension, celebrated this coming week: "Accordingly, dearly-beloved, throughout this time which elapsed between the Lord's Resurrection and Ascension, God's Providence had this in view, to teach and impress upon both the eyes and hearts of His own people that the Lord Jesus Christ might be acknowledged to have as truly risen, as He was truly born, suffered, and died. And hence the most blessed Apostles and all the disciples, who had been both bewildered at His death on the cross and backward in believing His Resurrection, were so strengthened by the clearness of the truth that when the Lord entered the heights of heaven, not only were they affected with no sadness, but were even filled with great joy."

Upcoming Celebrations This Week

Name Days—Chronia Polla, Many Years! June 11: Ecumenical Patriarch Bartholomew

> Birthdays—Happy Birthday! June 9: James Bennette

June 11: Sophia McDowell June 12: Matthew Deskins

Anniversaries—Congratulations! June 9: Erzebet and John Santon

June 11: Jennifer and Adam Kangas June 12: Elizabeth and Tony Zoumberis

(If you have a celebration that did not make it into the bulletin, please e-mail Fr. Theodore!)

Announcements:

* As a reminder, there is no kneeling in the Church from the period of Pascha to Pentecost according to the ancient canons.

* **Bookstore:** The Bookstore is open on Sundays after the Divine Liturgy or by appointment only. If you are interested in making an appointment, please contact Cristina at 478-952-0202.

* **GREEK DANCE**: practice has begun and will be every other Sunday for the time being as we look ahead to the Festival. Bring comfortable shoes if needed. Opa!

* **YOUTH:** We will honor our high school and college GRADS today. **Congratulations to all of our graduates!** The next youth outing is at Rigby's in Warner Robins from 4:00-6:00pm on Friday, June 21. The start of Sunday School for 2024/2025 is Sunday, August 25th!

* The next meeting of the **Catechumen Class** will take place on Saturday, June 22 from 3:30 to 4:45pm in the Library/on Zoom. The subject matter for the summer session is "Orthodoxy 201," which is focused on day to day living as an Orthodox Christian. This is for both those who are learning about the Orthodox Church and those who are already Orthodox who would like to learn more! Contact Fr. Theodore for more information.

* **Byzantine Chant Class** will take place this coming Wednesday after the Great Vespers for the Ascension. This will be a recap of the first lesson from the introductory class. Typically, this class will take place on Wednesday evenings from 6:30 to approximately 7:45pm after the evening service. We will be utilizing the textbook "Byzantine Ecclesiastical Music" and studying Byzantine notation from step one. Please contact Fr. Theodore if you are interested.

*Family Fellowship Night with the Macon Bacon, Thursday, June 13th at 7pm. Next Parish Fellowship Night will be Saturday, July 27—save the date!

* **Cross Dive Meeting** will be taking place on Tuesday, June 18 at 7:00pm in the Parish House. If you are interested in serving on the committee for the Third Annual Pan-Orthodox Cross Dive, please plan on attending!

* **Bible Study** continues next Sunday from 12:45 to 1:45pm - current topic is the latter half of Romans, chapter 8.

CHRIST IS RISEN! ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!