

From the Divine Office for the Sunday of the Man Born Blind

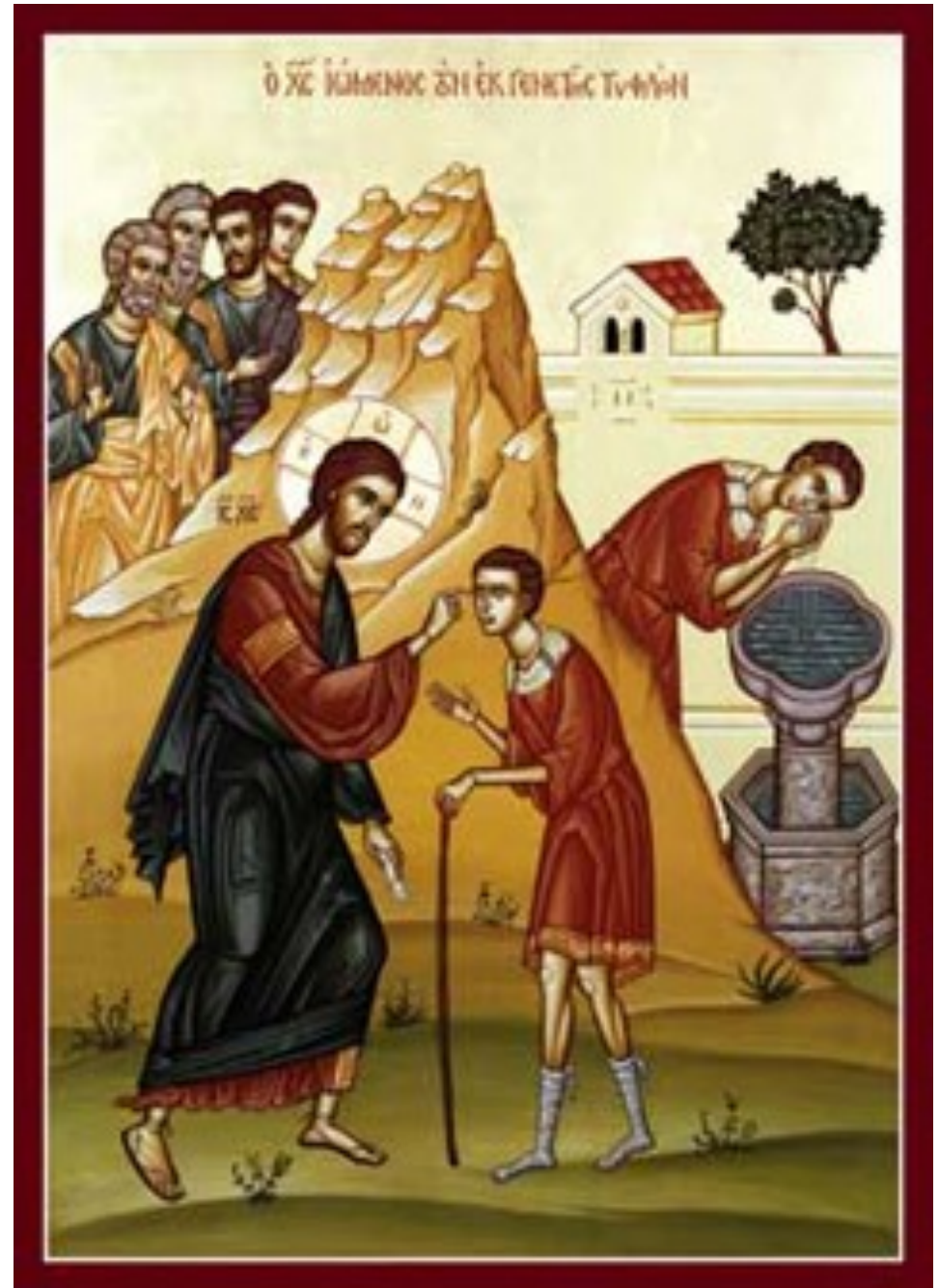
O Sun of Justice, Christ our God, by Your pure touch You filled completely with light the man held in darkness from his mother's womb. Enlighten the eyes of our souls as well, making us children of light and of the day, that we may cry out to You with faith: "Great and wondrous is Your mercy toward us, O Lord, Lover of Mankind: glory to You!" (Vespers)

I have lost the very eyes of my soul, wherefore I come to You, O Christ, as did the man who had been blind from birth, and I cry out to You with repentance: "To those who stumble in darkness, You are a radiant and resplendent light." (Orthros)



SUNDAY OF THE MAN BORN BLIND

MAY 9, 2021



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Divine Liturgy: Sunday 10:00 AM

After Blessed is the Kingdom—Christ is Risen 3 times

Antiphon

1: Shout joyfully to the Lord, all the earth; sing praise to His name.

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

Entrance Hymn

Priest: In Your assemblies bless the Lord our God, from the springs of Israel.

All: O Son of God, Who are risen from the dead, save us who sing to You,. Alleluia!

Troparion (Tone 5, Pg. 40)

Let us, O faithful, praise and worship the word, coeternal with the Father and the Spirit, born of the Virgin for our Salvation, for He was pleased to be lifted in the flesh upon the cross, and to endure death, and to raise the dead by His glorious resurrection.

Troparion of the Dormition (Tone 1, Pg. 15)

In giving birth, you have preserved your virginity and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life, being the Mother of Life. Through your intercessions, save our souls from death.

Kontakion of the Pascha (Tone 2)

Though You went down in the tomb, O Immortal One, You overthrew the power of hades, and rose victorious, O Christ God, Your greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to Your Apostles, and to those who had fallen resurrection.

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him...” (Is 11:1, 2).

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever” (Is 9:6, 7).

“And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious” (Is 11:10).

“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make straight in the desert a highway for our God’” (Is 40:3).

“The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound...” (Is 61:1).

The Suffering Servant

Perhaps the first prophecies of Isaiah to resonate among the followers of Jesus were the following which Jewish texts like the Babylonian Talmud attributed to a Messiah who conquered through suffering: *“I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting” (Is 50:6).*

“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’” (Matthew 26:62-64).*

That Christ is 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 “at the right hand” of the Father was part of the earliest preaching of the apostles. When Peter 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.

HAPPY MOTHERS DAY TO ALL OUR MOTHERS!

DIVINE LITURGY INTENTIONS

Today +Joseph and Naphie (1 yr.) Samara. Requested by Paul, Doreen, Haley, & Paige Samara

To all our mothers, living and deceased

May 16 +Aileen Abraham (1 yr.). Requested by Ron Abraham.

May 23 +Stanley & Michalina Tencza. Requested by Zenon & Marilyn Tencza

Last Week's Collection

Regular	\$ 985
Candles	\$ 12
Donations	\$1,000
Total	\$1,997

Upcoming Liturgical Schedule

Wed May 12, 6PM - Vespers for the Feast of the Ascension

Thu May 13, 6PM - Divine Liturgy for the Feast of the Ascension

Sat May 22, 10AM - Divine Liturgy-Saturday of the Dead

Sun May 23, 10AM - Sunday of Pentecost

FINANCIALS

April 2021

Income - \$8,652
Expenses - \$7,479
Net **\$1,173**

YTD (10.1.2020-4.30.2021)

Income - \$49,917
Expenses - \$55,280
Net **\$(5,363)**

We had a small surplus for April, thanks to your generosity. We are running a deficit for the year. It is smaller than last year. Our deficit was **(\$7,049)** for the period 10.1.2019-.30.2020. As I mentioned in a past bulletin, we will start sprucing up the rectory and office this summer. It is primarily cosmetic work, so I think we can do some of it ourselves. Several of you have already volunteered to help. If you have not volunteered and would like to do so, please reach out to me. Thanks for all you financially and/or otherwise to help the parish!

Fr. Bryan

Christ is the Way to the Light, the Truth and the Life

Blessed Augustine of Hippo (+430 A.D.)

The Lord tells us, "I am the Light of the world; he who follows Me will not walk in darkness, but will have the Light of Life." In these few words, He gives a command and makes a promise. Let us do what He commands so that we may not blush to covet what He promises and to hear Him say on the day of Judgment, "I laid down certain conditions for obtaining My promises. Have you fulfilled them?" If you say, "What did you command, Lord our God?" He will tell you, "I commanded you to follow Me. You asked for advice on how to enter into Life. What life, if not the life about which it is written, 'With You is the Fountain of Life?'"

Let us do now what He commands. Let us follow in the footsteps of the Lord. Let us throw off the chains that prevent us from following Him. Who can throw off these shackles without the aid of the One addressed in these words, "You have broken my chains"? Another Psalm says of Him, "The Lord frees those in chains, the Lord raises up the downcast."

Those who have been freed and raised up follow the light. The light they follow speaks to them, "I am the Light of the world; he who follows Me will not walk in darkness." The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam's stock, blind from our birth; we need Him to give us light. He mixed saliva with earth, and so it was prophesied, "Truth has sprung up from the earth." He Himself has said, "I am the Way, the Truth and the Life."

We shall be in possession of the truth when we see face to face. This is His promise to us. Who would dare to hope for something that God in His goodness did not choose to promise or bestow?

We shall see face to face. The Apostle says, "Now I know in part, now obscurely through a mirror, but then face to face." St. John the Evangelist says in one of his letters, "Dearly beloved, we are now children of God, and it has not yet been revealed what we shall be. We know that when He is revealed we shall be like Him, for we shall see Him as He is." This is a great promise."

If you love Me, follow Me. "I do love You, " you protest, "but how do I follow You?" If the Lord your God says to you, "I am the Truth and the Life, " in your desire for Truth, in your love for Life, you would certainly ask Him to show you the way to reach them. You would say to yourself, "Truth is a great reality, Life is a great reality; if only it were possible for my soul to find them!"

Celebrating Isaiah (May 9)

Of all the Old Testament prophets quoted in the New Testament, the most frequently cited is Isaiah, who is remembered on our Church's calendar on May 9. Isaiah's prophecies are referenced 66 times in the New Testament; only the Psalms are more frequently quoted.

Isaiah lived in the eighth century bc, a time of great political upheaval in the Holy Land. The Assyrian Empire was poised to engulf the northern kingdom, Israel, (which it would succeed in) and threatened the southern kingdom, Judah, as well. While the rulers' response was to seek military alliances with neighboring pagan kingdoms, Isaiah's response was decidedly apolitical: only faithfulness to God and His way would save His people.

Isaiah insisted that the Jews reject the idolatry of their pagan neighbors rather than flirt with it for political ends. He preached the need for rediscovering justice and charity as the distinctive signs of God's people at a time when the godly way of life was being forgotten. Otherwise God would use His people's enemies to chastise them for their infidelities.

While some modern scholars suggest otherwise, ancient authors claim that Isaiah prophesied for over sixty years and died in the reign of Manasseh. *The Martyrdom of Isaiah*, a first-century ad Jewish work, reflects the tradition that Isaiah was killed by order of Manasseh. Manasseh would later repent and author the prayer which bears his name.

The Call of Isaiah

Isaiah describes the religious experience which launched his prophetic activity: *"In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.*

Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!' And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

"So I said: 'Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the of hosts.'

"Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: 'Behold, this has touched your lips; your iniquity is taken away, and your sin purged'" (Is 6:1-7).

Isaiah's vision has become an icon of our liturgical experience of the glory of God. We depict the six-winged seraphim hovering over the throne of God on the ripidia which are poised over our churches' holy tables. We quote their description (*"with two he covered..."*) in our Liturgy of St. Basil. In every Liturgy of East and West the angels' cry (*"Holy, holy, holy..."*) introduces the anaphora, its central prayer. Finally, the live coal from the altar has become an image of the Eucharist which touches our lips, takes away our iniquities and purges our sins.

Isaiah's Messianic Prophecies

Isaiah foretold the coming of a Messiah who would deliver God's people from their oppressors. In Isaiah 45 this Anointed/ Messiah is identified as Cyrus the Great, the Persian monarch who defeated the Babylonians in the sixth century bc and allowed the Jews to return to the Holy Land and rebuild Jerusalem. *"Thus says the Lord to His Anointed, to Cyrus, whose right hand I have held... 'I have raised him up in righteousness, and I will direct all his ways; he shall build My city And let My exiles go free, not for price nor reward,' says the Lord of hosts"* (Isaiah 45:13).

Nevertheless, Jewish scholars came to see that this prophecy would reach its ultimate fulfillment in Another who was to come in the future. The first Christians recognized that Jesus was the long-awaited One who fulfilled these prophecies:

"Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Is 7:14).

"The land of Zebulun and the land of Naphtali... the way of the sea, beyond the Jordan, in Galilee of the Gentiles: the people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined" (Is 9:1, 2).

Trisagion

All of you who have been baptized into Christ, have put on Christ. Alleluia.

Prokimenon

Reader: You, O Lord, will keep us and preserve us always from this generation.

People: You, O Lord, will keep us and preserve us always from this generation.

Verse: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

People: You, O Lord, will keep us and preserve us always from this generation.

Reader: You, O Lord, will keep us

People: And preserve us always from this generation.

Epistle: Acts 16:16-34

Alleluia Verses

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim

Your faithfulness.

Verse: For You have said, "My kindness is established forever." In heaven You have confirmed Your faithfulness.

Gospel: Jn. 9:1-38, Sunday of the Man Born Blind

Hirmos of Pascha (Tone 1)

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 had shone upon you. Rejoice and be glad, O Sion; and you, O pure one, O Mother of God, exult in the resurrection of your Son!

Kinonikon

Receive the body, the body of Christ, and drink from the Fountain of immortality: Alleluia.

After Communion - Christ is Risen...(once)

In place of "Blessed be the name of the Lord"- Christ is Risen (three times)

At the end of the Divine Liturgy

Priest: Christ is Risen!

All: He is truly Risen! (three times)

Priest: Glory to His Resurrection on the third day!

All: We adore his holy Resurrection on the third day!