

# ***Sunday Newsletter (#21, 2017) Недільний Листок***

**UKRAINIAN ORTHODOX CHURCH OF ST. MARY, SURREY, BC**

**ПРАВОСЛАВНИЙ ХРАМ УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ, СУРРЕЙ, БК**

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## **MAY 21, 2017 – 6<sup>TH</sup> SUNDAY AFTER PASCHA: THE BLIND MAN.**

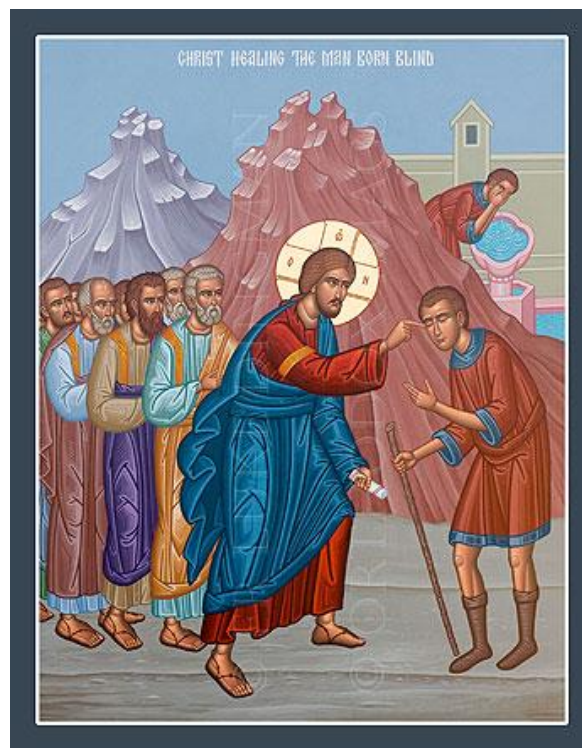
*(Tone 5. Holy Apostle and Evangelist John the Theologian (117); St. Arsenius the Great of Scetis (448); Ven. Arsenius the Lover of Labor (XIV) and Pimen the Ascetic (XII) of the Kyivan Caves; St. Emilia, mother of Sts. Macrina, Basil the Great and Gregory of Nyssa (375).*

*(The Scripture Readings: Epistle: Acts 16:16-34; Gospel: John 9:1-38)*

## **ТРАВЕНЬ 21, 2017 – 6-та НЕДІЛЯ ПІСЛЯ ПАСХИ: ПРО СЛІПОГО.**

*(Голос 5. Апостола і Євангеліста Іоана Богослова (117); Прп. Арсенія Великого (448); Прп. Арсенія працелюбного (XIV) і Пімена постника (XII) Печерських; Прп. Емілії, матері свв. Макрини, Василя Великого та Григорія Нисського (375); (Чит. із Св. Письма: Апостол: Діянь 16:16-34; Євангеліє: Іоана 9:1-38)*

He works a miracle which was no common one, but one which took place then for the first time: ...one born blind. It was He who saw the blind man, not the blind man came to Him... 'What,' someone says, 'did he suffer wrong for the glory of God?' What wrong, tell me? For what if God had never willed to produce him at all? But I assert that he even received



<http://www.orthodoximages.com>

benefit from his blindness: since he recovered the sight of the eyes within.

What were the Jews profited by their eyes? ...Sin alone is an evil, but blindness is not an evil ...He calls faith a 'work' ...He replies, 'This is the work of God, that you believe in Him whom He has sent.'

*(St. John Chrysostom, The Bible and the Holy Fathers, p.100)*

## **THE HOLY GOSPEL**

*(John 9:1-38)*

At that time, as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the 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 saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

Then they said to him, "Where is He?" He said, "I do not know" They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; 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." 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."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from."

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

Jesus heard that they had cast him out; and when He had found him, He 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 it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him. (NKJV)

**LIGHT:** The Bible frequently uses light as a symbol of God and of that which is good, that which overcomes the Darkness of sin and death. Candles are used in the Church to symbolize the light of Christ. Christians are to be lights shining in the world to show the way of Righteousness and Salvation (Mt. 5:14; Jn. 8:12). (*Orthodox Study Bible, 2007, p. 1783*)

**Тропар, Голос 5:**

Співбезпочаткове Слово Отцеві і Духові,/ від Діви народжене на спасіння наше,/ оспівуймо, вірні, і поклонімося,/ бо Він благозволів Тілом зійти на хрест і смерть перетерпіти,/ і воскресити померлих/ славним Воскресінням Своїм.

Слава Отцю і Сину/ і Святому Духові

**Кондак, Голос 4:**

З осліпленими душевними очима до Тебе, Христе,/ приходжу, як сліпий від народження,/ в покаянні взиваючи до Тебе:/ Ти Світло пресвітле для сущих у темряві.

і нині, і повсякчас/ і на віки віків.  
Аміль.

**Кондак, Голос 8:**

Хоч і до гробу зійшов Ти, безсмертний,/ проте пекельну переміг Ти силу,/ і воскрес єси, як переможець, Христе Боже,/ що жонам-мироносицям сказав: „Радуйтеся!”/ і спокій дарував Своїм Апостолам,/ а помершим післав воскресіння.

**Прокимен, Голос 8:**

Помоліться і хвалу віддайте/ Господеві Богу нашому.

Стих: *Відомий Бог в Юдеї, в Ізраїлі велике ім'я Його.*

**АПОСТОЛ: (Діянь 16:16-34)**

**Читець:** З Діянь святих Апостолів читання.

**Tropar, Tone 5:**

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

Glory to the Father and to the Son/ and to the Holy Spirit,

**Kondak, Tone 4:**

I come to You, my Christ, blind from birth in my spiritual eyes, and call to You in repentance: You are the most radiant light for those in darkness.

both now and ever/ and unto the ages of ages. Amen.

**Kondak, Tone 8:**

You did descend into the tomb, O Immortal One and destroyed the power of Hades. You did arise as victor, O Christ God, proclaiming to the Myrrh-Bearing Women “Rejoice”! You granted peace to Your Apostles and bestowed resurrection upon the fallen.

**Prokeimen, Tone 8:**

Pray and give glory/ to the Lord our God.

*Verse: In Judah God is known; His Name is great in Israel.*

**EPISTLE: (Acts 16:16-34)**

**Reader:** The reading is from the Book of Acts of the Apostles.

Тими днями, сталося ж, як ішли ми на молитву, зустріла нас одна служниця, яка мала духа віщування і яка віщуванням давала великий прибуток своїм господарям. Йдучи за Павлом і за нами, вона кричала, кажучи: «Ці чоловіки - раби Бога Всевишнього, які звіщають нам путь спасіння». Це вона робила багато днів.

Павло, розгнівавшись, обернувся і сказав духові: «Повеліваю тобі ім'ям Ісуса Христа вийти з неї». І дух вийшов відразу. Господарі ж її, побачивши, що втратили надію на їхній прибуток, схопили Павла й Силу і потягли на площу до начальників.

І, привівши їх до воєвод, сказали: «Ці люди, будучи юдеями, збурюють наше місто і проповідують звичаї, яких нам, римлянам, не личить ні приймати, ні виконувати». Народ також піднявся на них, а воєводи, зірвавши з них одяг, звеліли бити їх палицями і, нанісши їм багато ударів, вкинули у в'язницю, наказавши в'язничному сторожеві пильно стерегти їх. Одержавши такий наказ, він вкинув їх у внутрішню в'язницю і ноги їхні забив у колоду.

Близько опівночі Павло і Сила, молячись, прославляли Бога; в'язні ж слухали їх. Раптом стався великий землетрус, так що захиталася основа в'язниці; і враз відчинились усі двері, і кайдани на всіх послабли. В'язничний сторож, прокинувшись і побачивши, що двері в'язниці відчинені, вихопив меч і хотів накласти на себе руки, думаючи, що в'язні втекли. Але Павло вигукнув голосно: «Не роби собі ніякого зла, бо всі ми тут».

Він же, зажадавши світла, вбіг до в'язниці; і припав у тремтінні до Павла і Сили, і, вивівши їх геть, сказав: «Господарі мої, що мені робити, щоб спастися?» Вони ж сказали: «Віруй у Господа Ісуса Христа і спасешся ти і весь дім твій».

І проповідали слово Господнє йому і всім, хто був у домі його. І, взявши їх тієї ж години ночі, він обмив їхні рани і негайно охрестився сам і всі домашні його. І, привівши їх у свій дім, запропонував трапезу і радів з усім домом своїм, що увірував у Бога. (УПФ)

In those days, it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days.

But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities.

And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed *their* stripes. And immediately he and all his *family* were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. (NKJV)

**Алилуя, Голос 8: (Пс. 118:132, 133)**

Зглянься на мене і помилуй мене.

*Стих: Стопи мої спрямуй за словом Твоїм.*

**Задостойник:**

Ангел звістив Благодатній:/ Чистая Діво, радуйся!/ І знову кажу: Радуйся!/ Твій Син воскрес по трьох днях із гробу,/ померших збудивши!/ Люде, веселітеся!

Світися, світися, новий Єрусалиме, бо слава Господня над Тобою зійшла! Радій тепер, і будь веселий, Сіоне! А Ти, чистая, пишайся, Богородице, за Воскресіння Сина Твого

**Причасний:**

Тіло Христове прийміть,/ із джерела безсмертного споживіть.

Хваліть Господа з небес,/ хваліть Його в вишніх. (Алилуя 3)

**Замість:** „Ми бачили Світло правдивеє...” –Христос Воскрес.. (1раз)

**Відпуст:**

**Священник:** Слава Тобі Христе...

**Хор:** Христос Воскрес (3). Господи помилуй (3). Благослови.

**Alleluia Verses, Tone 8:**

Look upon me and have mercy on me.

*Verse: Direct my steps according to Your Word.*

**In place of “It is Truly Worthy...”**

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin. Again I say: Rejoice. Your Son is risen on the third day from the tomb, and He has raised up all the dead: Rejoice, all you people.

Shine forth, Shine forth, O New Jerusalem, for the Glory of the Lord has shone upon you. Exult now and be glad O Zion, and rejoice, O pure Theotokos, in Rising of the One born of you.

**Communion Hymn:**

Receive the Body of Christ; taste the Fountain of Immortality.

Praise the Lord from the heavens, praise Him in the highest. (Alleluia 3)

**Dismissal:**

**Priest:** Glory to You, O Christ, our God...

**Choir:** Christ is Risen... (3). Lord have mercy (3). Bless.

**COMMENTARY:**

(John 9:1-38). Of all the miracle stories in the Bible, this is the only one in which the person was blind from birth. This man is symbolic of all humanity: all need illumination by Christ, the Light of the world. This passage is also a picture of baptism, which is also called “holy illumination.” This healing is the sixth sign of Jesus in John’s Gospel. In the ancient Church this passage, along with chapters 3 and 5, was read on Saturday night of Easter, when Christian catechumens were baptized. It reiterates the paschal themes of washing, illumination, healing, faith, conversion, and salvation.

(9:3) The Savior rejects the assumption (common in the ancient world) that trouble and malady are necessarily a consequence of personal sin (see Ex. 20:5; Ezech. 18:20). Rather, this man’s blindness provides the occasion for God’s mighty works to be revealed. However, it is true that suffering and death entered the world as a result of sin (Rom. 5:12), and some sinful acts bring about sickness and death (1Cor. 11:30). There would be no sickness in the world if there were no sin, but by no means is all sickness the result of a specific person’s sin. (*Orthodox Study Bible, 1997, p. 237*)

## ВДЯЧНІСТЬ БОГОВІ

### **ХРИСТОС:**

1. Моя дитино, усе було створено Мною, і ніщо не може існувати без Мене. Я – Центр всього існування і джерело усієї правди. В своєму щоденному житті ти повинен любити правду. Я задоволений чесною людиною, людиною, яка своє життя провадить згідно з правдою. Дивись в лице фактам і визнавай їх у своїх думках, словах і вчинках.

2. Правдою є те, що ти – творіння Моїх рук, ти залежний від Мене кожної миті свого існування, ти залежний в усьому від Мене у щоденному житті. Ця правда вимагає, аби ти був вдячний Мені. Я не можу дозволити тобі діяти так, ніби ти заслуговуєш на таланти, можливості та добрі речі у своєму щоденному житті. Таке ставлення було б брехнею. Я не винен тобі нічого, а ти винен Мені все, абсолютно: кожне добро, яке маєш чи яким насолоджуєшся.

3. В кожному подиху, ударі серця, в кожній думці, слові та доброму вчинкові отримуєш Мою поміч. Отже, в багатьох випадках саме Я служу тобі швидше, ніж ти – Мені. Незважаючи на твою негідність, Моя великодушність ніколи не зникає, Моя доброта ніколи не відвертається від тебе. Моя любов турбується про твої потреби щомиті дня і ночі.

4. Я дав тобі розум, щоб зрозуміти цю правду, і вільну волю, щоб визнавати її в твоєму житті. Будь вірним цьому розумові і правильно використай цю волю, часто виявляючи Мені вдячність. Твоя вдячність буде недосконалою, якщо вона буде лиш на словах. Мусиш удосконалити її вчинком. Будь покірним у ставленні до інших.

**РОЗВАЖ:** Будь терпеливим з тими, хто не може жити згідно з твоїми сподіваннями. Будь добрим і великодушним з тими, хто потребує твоєї допомоги. Твій добрий приклад допоможе іншим задовольняти Мене більше у їхньому власному житті. Це твій щоденний доказ щирої вдячності мені.

*(Антоній Паун, Хліб Мій Щоденний, Львів, 2007, ст. 325-327)*

### ~ ANNOUNCEMENTS ~

**OUR DEEPEST CONDOLENCES** go to Marvin Steffin on the loss of his father Michael. May his memory be eternal!

**WE WILL BE** making cabbage rolls on Wednesday May 24<sup>th</sup> in preparation for Perohy Supper. Please come and help if you can.

**THANK YOU** to Volodymyr Yaschuk for trimming hedges and pruning tree at the Manse back yard.

**BIRTHDAY GREETINGS** are extended to Luba Krochmolny (1), Mary Greckol (3), Jason Grecica (5), Maksym Dovhusa (7), Michael Sommers (14), Catherine Arychuk (15), Eugene Yemchuk (24) who celebrate Birthdays in May. May God grant them strong faith, good health, salvation and preserve them for Many Years!

### SCHEDULE OF THE DIVINE SERVICES

Thursday, May 25 – Divine Liturgy (Ascension of Christ) at 10:00 am

Saturday, May 27 – Vespers at 5:00 pm

Sunday, May 28 – Divine Liturgy at 10:00 am