



Statue of St. Michael the Archangel that stands above Kyiv's Independence Square. St. Michael is patron saint of the Ukrainian capital.

ST. MICHAEL THE ARCHANGEL

Defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine.
Amen.

~ 5 May 2024 ~
~ НЕДІЛЯ СЛІПОНАРОДЖЕНОГО ~
~ SUNDAY OF THE MAN BORN BLIND ~
~ 802ND DAY OF WAR IN UKRAINE ~



There are many things in life that we will not accept unless we see them with our own eyes. And there are some things that we have to learn how to see because they are not obvious to the untrained eye. The man born blind is given not only his physical sight, but true spiritual insight. He sees for the first time, but what he sees came not from his physical eyes but from the eyes of his heart and soul. For he sees light for the first time and immediately recognizes Christ, the light of the world. He was born blind. He had lived all his life without ever seeing anything around him. And the first thing that he saw was the face of God incarnate and the eyes of the divine Mercy and Love looking into his eyes. What an experience!

У житті є багато речей, з якими ми не погодимося, якщо не побачимо їх на власні очі. І є деякі речі, які ми повинні навчитися бачити, тому що вони неочевидні для недосвідченого ока. Сліпонароджений чоловік отримує не лише фізичний зір, але й справжній духовний досвід. Він бачить вперше, але те, що він бачить, він бачить не фізичними очима, а очима його серця і душі. Він вперше бачить світло і відразу пізнає Христа, світло світу. Він народився сліпим. Він прожив все своє життя, нічого не бачивши навколо себе. І перше, що він побачив, це обличчя втіленого Бога і очі Божого Милосердя і Любові, що дивляться в його очі. Який досвід!

SUNDAY HYMNS ~ НЕДІЛЬНІ ПІСНІ

OPENING HYMN	Христос Воскрес! Під небозвід ~ The Lord Is Risen from the Dead (pg. 198-199)
COMMUNION HYMN	Согласно заспіваймо ~ Let Us Sing and Chant Our Praise. (pg.190-192)
CLOSING HYMN	Христос Воскрес! Ликуйте Нині ~ Rejoice! Rejoice! For Christ is Risen (pg. 196-197)

SUNDAY & DAILY SCHEDULE ~ РОЗКЛАД БОГОСЛУЖІНЬ

SUNDAY, May 5	Divine Liturgy ~ Божественна Літургія	10:00 AM
TUESDAY, May 7	Divine Liturgy ~ Божественна Літургія	9:00 AM
WEDNESDAY, May 8	Divine Liturgy ~ Божественна Літургія	9:00 AM
	Moleben to the Mother of God ~ Молебень до Богородиці	6:30 PM
THURSDAY, May 9	Divine Liturgy ~ Божественна Літургія	9:00 AM
FRIDAY, May 10	Божественна Літургія українською мовою	9:00 AM
SUNDAY, May 12	Divine Liturgy ~ Божественна Літургія	10:00 AM

NOTE: to request a Divine Liturgy, please speak with Fr. Yuriy

E-TRANSFER ~ st.nicholas.victoria@gmail.com

APRIL 28 DONATIONS

Coffee: \$50.55; Vigil lights: \$12.45;
Loose collection: \$123.60;
Envelope donations: \$325.00;
Pre-authorized donations and e-transfers April 22-28: \$315.00
TOTAL: \$826.60

May God bless and reward you abundantly for your generosity!

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~ Priest ~

Fr. Yuriy Vyshnevskyy

DONATE FOR UKRAINE

ПОЖЕРТВУЙ НА УКРАЇНУ

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Victoria, BC Canada

DONATE TO HELP UKRAINIANS ARRIVING ON SOUTH VANCOUVER ISLAND - Make cheques payable to 'St. Nicholas church' with memo 'Help arriving Ukrainians'. You can also donate cash or via e-transfer to st.nicholas.victoria@gmail.com. Click DONATE button on the parish website www.stnicholasparish.org to donate via CanadaHelps. Tax receipts will be issued.

BEQUESTS & WILLS - Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to [St. Nicholas the Wonderworker Ukrainian Catholic Parish](#) - 1112 Caledonia Avenue, Victoria BC, V8T 1G1, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and its pastoral activities."

PRAYER FOR THE AFFLICTED PEOPLE OF UKRAINE IN TIME OF WAR



O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen courageous

defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy. O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace. O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. Amen.

МОЛИТВА ЗА МНОГОСТРАЖДАЛЬНИЙ УКРАЇНСЬКИЙ НАРОД У ЧАС ВІЙНИ

Господи Ісусе Христе Боже наш, благаємо Тебе, вислухай щирю молитву Твоїї улюбленої Церкви Київської Русі за важко страждаючих дітей українського краю. Споглянь милостивим оком на їх лихоліття та ласкаво поспіши на допомогу. Звільни свій беззахисний народ від несправедливих загарбників, напестя агресорів та терору війни. Зміцни силою Твоею усіх доблесних і відважних захисників для добросердечної боротьби, щоб вони радше керувалися любов'ю до беззахисних, аніж ненавистю до ворогів. О Премилосердний Господи, захорони переселенців, зціли поранених, борони сиріт, підтримай вдів, потіш скорботних та ласкаво приймай до Твого Царства всіх, хто благородно віддав своє життя в обороні Батьківщини від нападів ворогів. Поспіши зупинити кровопролиття як друга, так і недруга та запали серця багатьох до мужньої боротьби за істинну справедливість, що є джерелом тривалого миру. О добросердий Господи, Ти – наш мир, пом'якши зачерствілі серця, наверни тих, хто сприяє воєнним діям, до примирення, щоб Твій улюблений український народ втішався миром, справедливістю та свободою – ознаками Твого Царства, в якому Ти царюєш з Предвічним Твоїм Отцем, і Всесвятим, Благим і Животворним Твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.

ANNOUNCEMENTS ~ ОГОЛОШЕННЯ

✓ **EPARCHIAL JUBILEE CELEBRATION** - Join us as we celebrate a remarkable dual milestone at Sts. Peter & Paul Ukrainian Catholic Parish! We are commemorating not only our Parish Centennial but also the inauguration of our Eparchy's 50th anniversary celebration. **June 28-29 at Sts. Peter & Paul parish in Grindrod.** We invite you and your family to join us for an unforgettable celebration filled with joy, gratitude, and unity. Let us honour our past, celebrate our present, and look forward to a future filled with hope and promise. This special event is a time for us to come together, reflect on our rich heritage, and celebrate the countless blessings that have shaped our parish over the past century. We are looking forward to praying and celebrating together with you! Please let Fr. Yuriy know if you plan to attend this event.

✓ **CAMP ST. VOLODYMYR** ~ Dates: **Aug 18–23 @ Camp Tulahead** in Princeton, BC. Ages: 7-15 as of December 2024. We are excited to announce that we are planning for an alternative location to host this year's Eparchial Camp as Camp OAC rebuilds. If you are interested in volunteering as counsellor email csv.nweparchy@gmail.com for an application. For more information, contact Jennifer Caldwell at csv.nweparchy@gmail.com or 604.220.0584.

✓ **KNEELING DURING EASTER SEASON // КЛЯКАННЯ ПРОТЯГОМ ПАСХАЛЬНОГО ЧАСУ** ~ traditionally during the Paschal season we do not kneel during Liturgical services as a sign of our redemption, and we offer our prayers to God while standing. Протягом Пасхального часу на знак нашого відкуплення, ми не схиляємо коліна під час Богослужінь, а підносимо наші молитви до Бога стоячи.

✓ **СПОВІДЬ // SACRAMENT OF CONFESSION** ~ before and after daily (9AM) & Sunday (10AM) Liturgies / **СПОВІДЬ** - перед і після щоденної Літургії о 9 год і недільної о 10 год.

DIVINE LITURGY PROPER S ~ УСТАВ ЛІТУРГІЇ

*The Divine Liturgy of our Father among the Saints John Chrysostom.
Scripture readings from the New Testament are taken from the
New Revised Standard Version Catholic Edition.
Українською - у перекладі Івана Хоменка.*

After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.

Paschal Troparion

Christ is risen from the dead, trampling death by death,* and to those in the tombs* giving life.*

Troparion, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

Glory: Kontakion, Tone 4: Blinded in the eyes of my soul,* I come to You, O Christ, like the man who was blind from birth,* and I cry in repentance:* You are the brilliant light of those in darkness.

Now: Kontakion, Tone 8: Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades;* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your Apostles:* You, who grant Resurrection to the fallen.

Prokeimenon, Tone 8: Pray and give thanks to the Lord our God. *Verse:* In Judea God is known; His name is great in Israel. (*Psalm 76:12,2*)

Epistle - Acts 16:16-34 - A reading from the Acts of the Apostles. *In those days,* as we, Paul and Luke, were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order 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 making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

Alleluia, Tone 8: *Verse:* Look upon me and have mercy. *Verse:* Direct my steps according to Your word. (*Psalm 118:131-132*)

Gospel - John 9:1-38 - At that time, as Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him 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 this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then 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 mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." 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 we do not know how it is that now he sees, 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 were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would 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 they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do 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 also want to become his disciples?" Then they reviled him, saying, "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, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him.

Instead of "It is truly..." we sing: The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice! Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn: Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens; praise Him in the highest.* Alleluia, alleluia,* alleluia. (*Psalms 148:1*)

Instead of "Blessed is He" we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

Instead of "We have seen the true light" we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

Instead of "Let our mouths be filled" we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Instead of "Blessed be the name of the Lord" we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

At the end of the Liturgy we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x). And to us he has granted life eternal;* we bow down before his resurrection on the third day.



Тропар, глас 5: Рівнобезначальне з Отцем і Духом Слово,* що від Діви народилося на спасіння наше,* прославмо, вірні, і поклонімся,* бо Воно благозволило тілом зійти на хрест* і смерть перетерпіти, і воскресити померлих* славним воскресінням Своім.

Слава: Кондак, глас 4: На душевних очах осліплений, до тебе, Христе, приходжу, як сліпий від народження; в покаянні кличу до тебе: Ти в темряві світло пресвітає.

І нині: Кондак, глас 8: Хоч і у гріб зійшов ти, Безсмертний,* та адову зруйнував ти силу,* і воскрес еси як переможець, Христе Боже,* жінкам-мироносицям звістивши: Радуйтеся,* і твоїм апостолам мир даруєш,* падшим подаєш воскресіння.

Прокімен, глас 8: Помоліться і воздайте Господові,* Богу нашому. *Стих:* Відомий у Юдеї Бог, в Ізраїлі велике ім'я його.

Апостол - Дія. 16:16-34 - 3 книги Діянь Святих Апостолів читання: *Тими днями,* як апостоли йшли на молитву, зустріла нас одна служниця, що мала духа віщуня, і віщунням справляла панам своїм великий заробіток. Ідучи слідом за Павлом і за нами, вона кричала: “Ці люди – слуги Всевишнього Бога, які звіщають вам путь спасіння!” Чимало днів вона так робила. Набридало це Павлові й, повернувшись, він сказав до духа: “Велю тобі ім'ям Ісуса Христа вийти з неї!” І в ту ж мить він вийшов. Побачивши її пани, що їхня надія на заробіток пропала, схопили Павла й Силу і потягли на майдан до влади. Привівши ж їх до в'язниці, сказали: “Ці люди колотять наше місто; це юдеї. Вони навчають звичаїв, яких нам, римлянам, не дозволено ані приймати, ані виконувати.” І натовп кинувся на них спільно, а в'язниці, здерши з них одягу, звеліли їх сікти різками; завдавши їм чимало ран, кинули у в'язницю, наказавши тюремникові пильно стерегти їх. Він же, прийнявши такий наказ, вкинув їх у в'язницю до самої середини й забив їх ноги у колоди. Павло та Сила опівночі молилися і співали Богу, а в'язні слухали їх. Раптом зчинився землетрус великий, так що підвалини в'язниці затряслися: зненацька відчинилися всі двері, і кайдани на всіх розв'язалися. Якже прокинувся тюремник і побачив відчинені темничні двері, витяг меч і хотів себе вбити, гадаючи що в'язні повтікали. Аж тут Павло скрикнув голосом великим, кажучи: “Не завдавай собі ніякого лиха, всі бо ми тут!” І, попросивши світла, тюремник ускочив до в'язниці й, тремтячи, кинувся у ноги Павлові та Силі; а вивівши їх звідти, мовив: “Панове, що мені слід робити, щоб спастися?” Ті відповіли: “Віруй у Господа Ісуса, і спасешся ти і твій дім.” І вони йому звіщали слово Господнє і всім, що були в його домі. А він, узявши їх тієї години вночі, обмив їхні рани й охристився з усіма своїми. Як же запровадив їх до себе в господу, то накрив стіл і веселився з усім домом, який увірував в Бога.

Алилуя, глас 8: *Стих:* Споглянь на мене і помилуй мене. *Стих:* Возлюбив ти правду і возненавидів ти беззаконня.

Євангеліє - Івана 9:1-38 - У той час, переходивши, побачив Ісус чоловіка, зроду сліпого. Запитали його, отже, учні його: “Учителю, хто згрішив? Він – чи батьки його, що сліпим він уродився?” “Ані він не згрішив, ані батьки його, – відказав Ісус, – але щоб ділам Божим

виявитись на ньому! Поки дня, маємо виконувати діла того, хто послав мене, – бо ніч надходить, за якої ніхто не зможе діяти. І поки я у світі – я світло світу.” Сказавши те, сплюнув на землю, споготовив слиною глей і помастив глеєм очі сліпому. До нього ж сказав: “Іди, вмийся в купелі Силоамській”, – що у перекладі означає: “Зісланий”. Отож подався той, умився – і повернувся зрячим! Сусіди ж і ті, що бачили його раніше сліпим, заговорили: “Чи то ж не той, який ото все сидів – жебрачив?” Одні казали: То він, – інші: Ні, лиш подібний до нього. Він же каже: “Це я!” Тож питались його: “Як воно так, що прозріли твої очі?” А він: “Чоловік, що Ісусом звать його, споготовив глей, очі мені помастив та й мовив: Підди до Силоаму, вмийся. Я пішов, умився – і прозрів.” Вони його тоді питають: “Де він?” – “Не знаю”, каже той. Тож ведуть того, хто сліпий був, до фарисеїв. Було ж у суботу, коли то Ісус споготовив глею і відкрив йому очі. То й фарисеї спитали його, як він прозрів. А він їм: “Глею поклав мені на очі, я вмився, й ось бачу.” Деякі з фарисеїв твердили: “Не від Бога цей чоловік, бо суботи не дотримує.” Інші мовили: “Чи може ж грішний чоловік отакі чудеса чинити?” Отож суперечка була серед них. І знову сліпому кажуть: “А ти що про нього кажеш – про те, що очі тобі відкрив?” Одрікає: “Пророк він.” Проте юдеї щодо нього не вірили, що був він сліпий і прозрів, – аж поки не закликали батьків отого прозрілого. Спитали їх: “Чи то ваш син, про котрого кажете, що сліпим він уродився? А тепер як же він бачить?” Батьки його і відказали, мовивши: “Знаємо, що то наш син, і що сліпим він був уродився. А як він тепер бачить – не знаємо, і хто відкрив йому очі – не відаємо. Спитайте самого: він дорослий, сам про себе скаже.” Так батьки його казали, бо юдеїв страхалися: юдеї бо вже були домовилися, щоб виключити кожного з синагоги, хто Христом його визнаватиме. Тим то батьки його й казали: Дорослий він, – самого спитайте. Отож удруге закликали чоловіка, що сліпим був, та й кажуть йому: “Богові славу воздай! Ми знаємо, що той чоловік – грішник.” “Чи грішник він, – озвався він, – я не знаю. Знаю одне: був я сліпим, а тепер бачу.” Вони ж йому на те знов: “Що він таке тобі сподіє? Як він очі тобі відкрив?” Той їм відказує: “Я вже вам оповів, та ви не слухали. Навіщо іще чути хочете? Чи, може, і ви його учнями бажаєте стати?” Ті з лайкою накинулись на нього, і сказали: “Ти його учень! Ми – Мойсєєві учні! Ми знаємо: до Мойсєя промовляв Бог. А цього не знаємо, звідкіля він.” У відповідь чоловік сказав їм: “Ось воно, власне, і дивно, що ви не знаєте, звідкіля він, а він мені очі відкрив. Ми знаємо, що Бог не вислухує грішників, коли ж хтось побожний і його волю чинить – ось того він вислухує! Нечувано одвіку, щоб хтонебудь відкрив очі сліповродженому. Був би він не від Бога – нічого не спроможен би був зробити!” Озвались і сказали йому: “Ти ввесь у гріхах уродився, а нас навчаш?” І прогнали його геть. Довідався Ісус, що вони геть його прогнали, отож, зустрівши його, промовив до нього: “Віруєш у Чоловічого Сина?” А той: “А хто він, Господи, щоб я вірував у нього?” Ісус же йому: “Ти бачив його; він – той, хто говорить з тобою.” Тоді той і сказав: “Вірую, Господи!” – і поклонився йому.

Замість “Достойно” співаємо: Ангел сповіщав Благодатній: Чистая Діво, радуйся. І знову кажу: Радуйся. Твій Син воскрес триденний із гробу, і мертвих воздвигнув він; люди, веселіться. Світися, світися, новий Єрусалиме, слава бо Господня на тобі возсіяла. Радій нині і веселися, Сіоне. А ти, Чистая, красуйся, Богородице, востанням рождення твого.

Причасний: Тіло Христове прийміть,* джерела безсмертного споживіть. Хваліте Господа з небес,* хваліте Його на висотах. Алілуя, алілуя, алілуя!

Замість “Благословен, хто йде в ім’я Господнє” співаємо: Христос воскрес із мертвих, смертю смертю подолав, і тим, що в гробах, життя дарував (1х).

Замість “Ми бачили світло істинне” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (1х).

Замість “Нехай сповняться” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

Замість “Будь ім'я Господнє” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

Наприкінці Літургії співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х). І нам дарував життя вічне, поклоняємось Його тридневному воскресенню.

ГОСПОДНЄ ВОЗНЕСЕННЯ ~ May 9 ~ ASCENSION OF OUR LORD



Празник Господнього Вознесення завжди припадає у четвер на сороковий день після Христового Воскресення. Празник звеличує подію Христового Вознесення на небо та підкреслює її значення для Христа і для нас. Святий Йоан Золотоустий у своїй проповіді на Вознесення каже: *“Сьогодні людський рід совершенно примирений з Богом. Зникла давня боротьба й ворожнеча. Ми, що були недостойні жити й на землі, вознесені на небо. Сьогодні стаємо наслідниками небесного царства, ми, що не вартуємо й земного, виходимо на небо й унасліджуємо престол Царя і Господа. А людська природа, перед якою херувим боронив рай, піднесена тепер понад усякого херувима”.*

“Господь вознісся на небо, — співаємо в першій стихирі на великій вечірні Вознесення, — щоб зіслати Утішителя світові. Небо приготувало престол його, а хмари — вознесення Його.

Ангели дивуються, бачачи чоловіка понад собою. Отець чекає на Того, що Його від віків держить у своєму лоні. А Святий Дух каже всім ангелам Його: *“Візьміть, князі, ворота ваші; всі народи плескайте руками, бо вийшов Христос там, де був перед тим”.*

The Feast of the Ascension of Our Lord God and Savior Jesus Christ is celebrated on the fortieth day after Easter. The Ascension was the final Resurrection appearance to the Disciples and Mary, the Mother of God, and it marked a new beginning in all their lives. The Feast is a celebration of the return of our Redeemer to Heaven. It is a day of victory for our Lord, a day of triumph that He fully merited.

Christ left the throne of His Father, humbled Himself in the womb of the Virgin, lay in Bethlehem in a rough stable, fled from His own people into Egypt and spent years in Nazareth as a common labourer. Tirelessly He searched for the lost sheep of the house of Israel. His own people repaid Him with nothing but unkindness and misunderstanding. Then, beginning on the Mount of

Olives and ending on Golgotha, He patiently paid the price of our redemption. All this He did because He loved us, because He sought to free us from Satan's power. This work is now complete. He returns to heaven as a conqueror. The Son stands before the Father by whom He was sent and whose will He so perfectly performed.

OUR RADIANT LIGHT *(John 9:1-38)*



Very early in the Church's life baptism came to be called Holy Illumination. The term is used by St Justin and St Clement to say that when we come to know God, then we are able to see clearly. Like the man once blind, we are delivered from darkness and, most particularly, we are able to see the divine plan. Our "spiritual eye becomes full of light" and we can recognize the hand of God at work among us.

At a baptism our radiant new nature is represented by the shining white garments the newly baptized puts on while we sing, *"Give me a robe of light, O You who clothe Yourself with light as with a garment, O most merciful Christ our God."*

For the same reason the Church describes the Feast of the Theophany, the remembrance of Christ's baptism, as the Feast of Light. As we say in Kondakion for the feast:

Today you have appeared to the inhabited world, and your light, O Lord, has been signed upon us, who, with knowledge, sing your praise, *'You have come, You have appeared, the unapproachable Light.'*

The Gospels say that, at Christ's baptism, the heavens were opened, which the Fathers assumed to mean that the mystery of the Trinity was revealed. Christ is the Light who enables us to see by revealing the mystery of God and His plan for our regeneration to the world.

Clement also speaks of this light as being "*signed*" upon us. He describes this sign as a "*seal*," a mark of belonging – in this case, to Christ. At our chrismation, the completion of our baptism, we receive this "*seal of the gift of the Holy Spirit*" who affirms that we belong to the Lord. We are His, and He is ours, as a pledge of the life that awaits us in glory.

Who Is the Blind Man?

Who is the blind man? This question is not about the name of the man the Lord Jesus heals of blindness in Jn 9 (in Christian lore he is given the name Celidonius). He is not named in the Gospel account because his name is irrelevant to the meaning of the passage.

Rather the question is: Of all the people described in this Gospel passage, which one is the blind man?

Several groups are mentioned in the passage: the disciples, the neighbours 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?*" 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: The people of 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*".

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).

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*."

While the inquiring disciples in Jn 9 were not "*blind*," we may wonder about those today who embrace either of these extremes: by living as if their choices affect only themselves or by following the prosperity gospel.

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'". 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*" (St John 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*". 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 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*” 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*”. 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’*”.

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.
