

Paschal Season 2009

All Saints Orthodox Church
Raleigh, North Carolina

6th Sunday of Pascha (Commemoration of the Blind Man)

May 24, 2009

Paschal Greeting in Various Languages

In our parish we have many ethnic groups who have come together to form a truly American Orthodox community. During the Easter season, we especially want to thank God for the preservation of the Christian Faith within our various ethnic homelands. To do this we have a custom of speaking the paschal greeting in several of the more common languages represented within our parish. To help you respond in the correct language, we have very imperfectly attempted to phonetically present the greetings and responses in the languages we will be using today.

English

Greeting: **Christ is Risen!**

Response: **Truly, He is Risen!**

Greek

Greeting: **Krees-tós a-nés-ti**

Response: **A-lay-thós a-nés-ti**

Romanian

Greeting: **Krees-tós ah an-vee-áht**

Response: **Ah-de-vah-ráht an-vee-áht**

Slavonic

Greeting: **Krees-tós voz-krés-see**

Response: **Vi-yeé-shin-ya voz-krés-see**

Arabic

Greeting: **El meh-seé-hah kam**

Response: **Hák-kan kam**

Tigrinya

Greeting: **Krís-tos Ten-sái**

Response: **Krís-tos Ten-sái**

Armenian

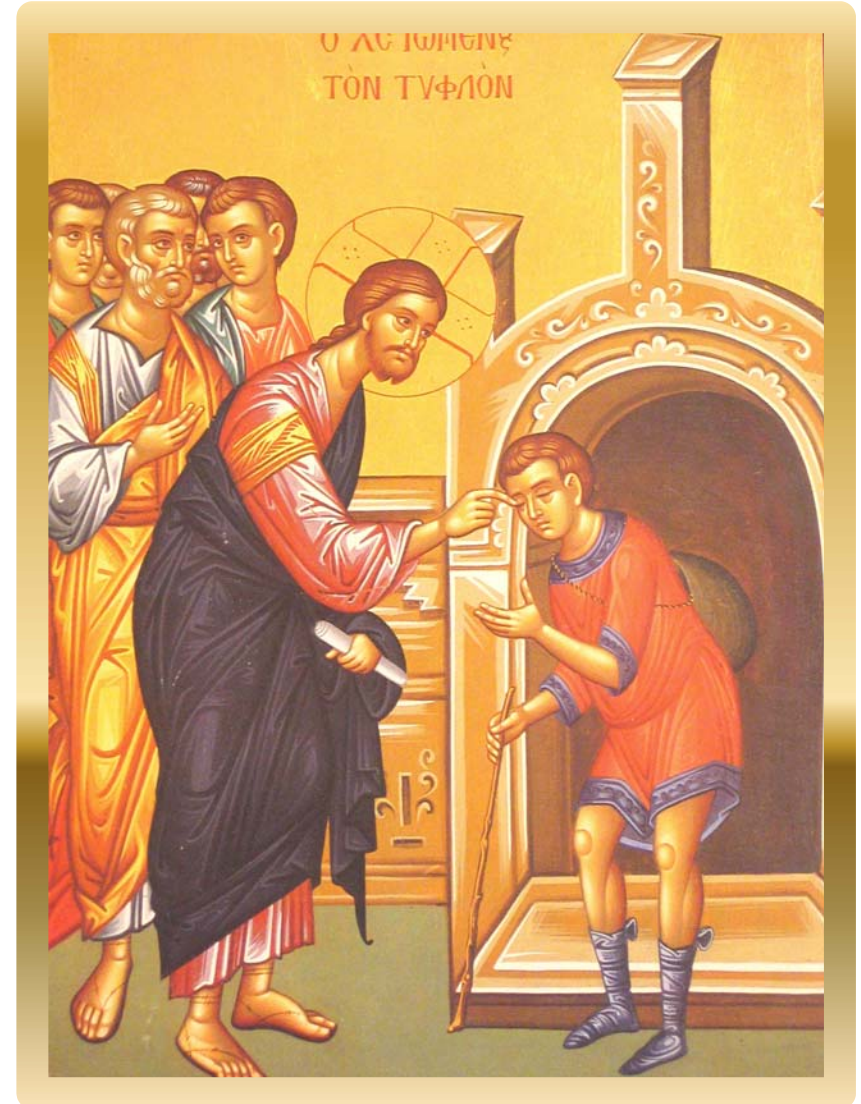
Greeting: **Krees-tós har-yáv ee mer-ra-lótz**

Response: **Orn-yál eh har-root-yún Krees-tos-seé**

Danish

Greeting: **Krís-tus er Óp-stan-den**

Response: **San-dé-lig er han Óp-stan-den**



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All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. Philip Pelikan, Priest
The Rev. David Keim, Deacon

May 24, 2009

The Saints Whom We Remember Today

Venerable Stylites Simeon the Younger of the Mountain of Wonders and Nikitas of Pereyaslavl-Zalesski; Martyr Meletios the General of Galatia; Vincent of Lerins

This Week's Schedule

Today: 9:00a Orthros; 10:00a Divine Liturgy (Note: Church School in recess for the summer)
Monday: Church Office Closed
Wednesday: 9:15a Third Hour Prayers; 6:30p Eve. Div. Liturgy for Ascension
Saturday: 1:00p Baptism; 5:30p Great Vespers
Sunday: 9:00a Orthros; 10:00a Divine Liturgy (Graduates Honored)

Third Antiphon

Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.
(Refrain)

Verse: So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.
(Refrain)

Entrance Hymn

In the gathering places bless ye God the Lord from the springs of Israel. O Son of

God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

Troparion

for the Resurrection—Tone 5

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

Troparion

Of All Saints—Tone 4

As with fine porphyry and royal purple Thy Church has been adorned with Thy martyr's blood shed throughout all the world. She cries to Thee, O Christ God, send down Thy bounties on Thy people, grant peace to Thy habitation and great mercy to our souls.

Kontakion

for Pascha—Tone 8

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

The Trisagion

Holy God, Holy Mighty, Holy Immortal . . .

Scripture

for today and next Sunday

Today: (See insert)

Next Sunday:

Epistle: Acts 20:16–18, 28–36

Gospel: John 17:1–13

Alegalynarion

Tone 1

For Pascha:

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Communion Hymn

Tone 4

Receive ye the body of Christ . . . Alleluia.

Post-Communion Hymn

Christ is Risen from the dead, . . . (Sung 1x)

Parish Notes

Altar Servers Today

Nicholas Christopoulos, Christian Christopoulos, William Christopoulos, Christopher Wingenbach, Ilya Moundous, Gabriel Pope.

Special Attention

- **Bring in Your Food for the Hungry Collection Boxes.** You may leave your collection boxes on the Narthex table or give them to one of the greeters or ushers.
- **Special Pascha Offering.** The Pascha offering this year will be used to begin a special fund for the Pantocrator Icon that will be *written* in the dome of our new nave.
- **Searching for Graduates.** We are gathering the names of our college and high school graduates so that we might honor them on Sunday the 31st of this month. Please submit all names to Khr. Barbara as soon as possible.
- **Used Freezer.** The St Thekla women will soon be replacing their current upright freezer. The old freezer will be taken away when the new one is delivered. If you have a need for the old freezer and can pick it up from the church, please see Amber Gorski immediately.
- **Women's Summer Bible Study. Attention all Ladies -** We will have a Bible Study and Brunch on Saturday, June 20, 9-11 am, in the Parish Hall. Please bring your Bible and a dish to share. We'll take some time for fellowship, as well. Please let Kh. Barbara know if you plan to attend.

Epistle and Gospel Readings

Prokeimention:

Thou, O Lord, shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

†Epistle: Acts 16:16–34 (RSV)

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 you 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.

†Gospel: John 9:1–38 (RSV)

At that time, when Jesus was passing, 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. I 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

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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 eyes?” 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 any one 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, 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, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. 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 eyes 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 God?” 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.

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A Word from Our Fathers

“The insensitive man is . . . a scholar who contradicts himself, a blind man teaching sight to others. He talks about healing a wound and does not stop making it worse. He complains about what has happened and does not stop eating what is harmful. . . . And the wretched man is in no way shamed by his own words.

‘I’m doing wrong,’ he cries, and zealously continues to do so. . . . He talks profoundly about death and acts as if he will never die. . . .

He has plenty to say about self-control and fights for a gourmet life. . . . He recites what he has learnt about keeping vigil, and at once drops off to sleep. Prayer he extols, and runs from it as if from a plague. Blessings he showers on obedience, and is the first to disobey. . . . He gorges himself, and is sorry, and a little later is at it again. He blesses silence and cannot stop talking about it. He teaches meekness and frequently gets angry while he is teaching it. . . . In front of others he criticizes himself for being vainglorious, and in making the admission is looking for glory.”

(St. John Climacus)

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