

**Sunday of the
Blind Man;
Fathers of the
Second
Ecumenical
Council**

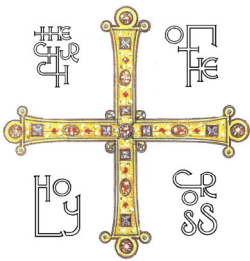
June 9, 2024

Morning Matins

Mode: Plagal

One

Eothinon: Eight



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The Divine Liturgy of Saint John Chrysostom

Apolytikion for the Resurrection (Plagal One)

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Apolytikion for the Fathers of the Second Ecumenical Council (Tone One)

O one hundred and fifty divine blessed hierarchs, interpreters and counselors to the Second Ecumenical Council, who in wisdom preached the power of the Divine Spirit, deliver from harm and pain of heresy all who chant, "Glory to Him by whom you became wondrous. Glory to Him by whom you were magnified. Glory to Him through whom you, confirmed the minds of the faithful.

Apolytikion of the Holy Cross (Tone One)

Lord, save Your people and bless Your inheritance, granting our rulers to prevail over adversaries, and protecting Your commonwealth by Your Cross.

Soson Kyrie ton laon su, ke evlogison teen klironomiansu, nikas tis vasilevsi kata varvaran doroomenos, ke to son feelaton, dia tu Stavru su, politevma.

Kontakion for Pascha (Plagal Four)

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.

The Epistle is from Acts 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 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.

The Gospel is from John 9:1-38

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 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 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, 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 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.

Saint of the Day: Cyril of Alexandria



On this day we commemorate Saint Cyril's falling asleep. On January 18 we commemorate the occasion of the Saint's restoration to his see in Alexandria after he had suffered a brief exile because of the machinations of the Nestorians. Shortly thereafter the Third Ecumenical Council was convoked in Ephesus and the blasphemous doctrine of Nestorius was condemned. See January 18 for Saint Cyril's life and works.

Saint of the Week: Revelation of the Hymn Axion Estin to a monk on Mount Athos by Archangel Gabriel

The Synaxis of the Icon of the Most Holy Theotokos is celebrated today for the following reason: In 980, during the reign of Emperor Basil II, when Nicholas Chrysoberges was Ecumenical Patriarch, the holy Archangel Gabriel appeared in the guise of a monk to the disciple of a certain elder living in a hermitage belonging to the Monastery of Pantocrator on the Holy Mountain. During Matins, after the monk had chanted the customary hymn, "More honorable than the Cherubim...", composed by Saint Cosmas the Hymnographer, the Angel chanted the same hymn, but with the following prelude: "It is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God." Marveling at the hymn's beauty, the monk asked his visitor - who appeared also to be a monk - to record this new text in writing, which the Angel did by miraculously inscribing the words on a piece of slate, using only his finger, and straightway he vanished from sight. This slate was brought to the Church of the Protaton, and from thence to Constantinople, to the imperial court and the Ecumenical Patriarchate, as evidence of the miracle. Henceforth, this version of the hymn to the Most Holy Theotokos began to be chanted in the Divine Liturgy in all the churches. The place where the miracle took place is now called Adein, from the Greek word which means "to sing." The icon itself, before which this hymn was first chanted, is called "the icon of the Axion estin" ("It is truly meet") and it is kept in the sanctuary of the Church of the Protaton on the Holy Mountain.



Memorial prayers

... are offered for the repose of the soul of Jim Stephanos, marking one year since his passing. May our good and loving God grant him a place in His Kingdom.