



# +St. John the Evangelist Orthodox Church

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**SUNDAY, MAY 17, 2026 TONE 5 / EOTHINON 8**

**SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN**

APOSTLES ANDRONIKOS AND JUNIA OF THE SEVENTY; ATHANASIOS THE NEW, BISHOP OF CHRISTIANOPOLIS

**CHRIST IS RISEN / Χριστός Ανέστη / المسيح قام**



On May 17 in the Holy Orthodox Church, we commemorate Apostles Andronikos and Junia of the Seventy; and Athanasios the New, bishop of Christianopolis. On this day, the sixth Sunday of Pascha, we celebrate the miracle wrought by our Lord and God and Savior Jesus Christ upon the man who was blind from his birth. The Savior met this man, born blind and incurable after every human effort, while leaving the Temple on the Sabbath. Saints John Chrysostom, Basil the Great and Irenaeus teach that the man was born without eyeballs. Jesus spat into the dirt, made clay, rubbed it in his eye sockets and told him to wash in the pool of Siloam, a famous water spring in Jerusalem. The Savior did not send him there because his eye sockets were filled with clay, nor did the pool have healing power, but instead to test his faith and obedience. Jesus fashioned the eyes

of the blind man from the dirt as God fashioned man from the dirt. The blind man proclaimed that Jesus healed him, but this confession caused him to be cast out by the enemies of the truth. Even his own parents would not defend him. However, the blind man followed Jesus from that moment forward.

## **THE EPISTLE**

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

*Save me, O Lord, for the godly man is no more.*

### **The Reading from the Acts of the Holy Apostles. (16:16-34)**

In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: "These men are servants of the Most High God, who proclaim to us the way of salvation." And she did this 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 masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: "These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans." The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast 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. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice saying: "Do not harm yourself, for we are all here." And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: "Masters, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and you will be saved, you and your household." And 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 was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

أَنْتَ يَا رَبِّ تَحَفُّظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ

خَلِّصْنِي يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

### فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ. (16:16-34)

فِي تِلْكَ الْأَيَّامِ، فِيمَا نَحْنُ الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلْتُنَا جَارِيَّةٌ بِهَا رُوحُ عَرَافَةٍ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا بِعَرَفَتِهَا، فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عَبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بُولُسُ، وَالتَفَّتْ إِلَى الرُّوحِ وَقَالَتْ: إِنِّي أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسَبِهِمْ، قَبَضُوا عَلَى بُولُسَ وَسَيَلَا وَجَرَّوْهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرِّجُلَيْنِ يُبْلِلَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعِبَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا بِالْعِصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمَقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسَيَلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَخْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَعْثَةً زَلْزَلَةً عَظِيمَةً حَتَّى تَرَعَزَعَتْ أَسُسُ السِّجْنِ. فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا، وَانْفَتَحَتْ قُبُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ السَّيْفَ وَهُمْ أَنْ يَقْتُلَ نَفْسَهُ، لِظَنِّهِ أَنَّ الْمَخْبُوسِينَ قَدْ هَرَبُوا. فَناداهُ بُولُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مُصْبَحًا، وَوَثَبَ إِلَى دَاخِلِ، وَخَرَّ لِبُولُسَ وَسَيَلَا وَهُوَ مُرْتَعِدٌ، ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعَ لَكَ؟ فَقَالَا: آمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخَلَّصَ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعُ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

## THE GOSPEL

### The Reading from the Holy Gospel according to St. John. (9:1-38)

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 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 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.

### فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (1:9-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ، رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِيَتَّظَهَرَ أَعْمَالُ اللَّهِ فِيهِ. يَتَّبَعِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارٌ. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَقْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرْكَةِ سِلْوَامَ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلِ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ يُشَبِّهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ". فَقَالُوا لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَاكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذْهَبْ إِلَى بَرْكَةِ سِلْوَامَ وَاغْتَسِلْ". فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ: لَا أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالَّذِي كَانَ قَبْلًا أَعْمَى إِلَى الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيَّ طِينًا ثُمَّ اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ. آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ

حَتَّى دَعَا أَبَوِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَاسْأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَنْ نَفْسِهِ. قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرِجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَا ثَانِيَةَ الْإِنْسَانِ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانِ خَاطِيٌّ. فَأَجَابَ ذَاكَ وَقَالَ: أَخَاطِيٌّ هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُكُمْ فَلَمْ تَسْمَعُوا، فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذُ؟ فَشَتَمُوهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِزُ ذَاكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَمَا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْكُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنْذُ الدَّهْرِ لَمْ يَسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَقَانْتَ تَعْلَمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ بِابْنِ اللَّهِ. فَأَجَابَ ذَاكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتُهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدَ لَهُ.

## **Holy Oblations**

This week, Holy Oblations are offered by:

- † St. John Parish Family for the good health of **Nick Nicola, Sandy Dudum, George Messih, George Adranly, Fred Addas, Henriette Hilal, Souhad Halaka, George Cawog, Rocky Dudum and Norma Khalil**. Many years!
- † St. John Parish Family in memory of **Daniel McLellan**. May his memory be eternal!
- † St. John Parish Family for the good health of **John Freij**. Many years!
- † St. John Parish Family for the good health of **Laila Adranly**. Many years!
- † St. John Parish Family for the good health of **Bradley Yowakim**. Many years!
- † St. John Parish Family for the good health of **Rocky Dudum**. Many years!
- † St. John Parish Family for the good health of **Jill (Fotini) Norgaard**. Many years!

## **Candles for the altar table and in front of the icons of Christ and the Theotokos offered by:**

- † Ibrahim Fasheh in memory of Hanada Fasheh for one full year. May her memory be eternal!



† Altar Servers:

Nathan Sweis, Clayton Morgan, Elias Freij, Angelo Freij, Andrew Freij, Mazyn Haddadin, James Dudum, John Dudum, David Evans, Evan Kavar, Mason Kavar, Jonathan Juha, Maron Juha and Zaiden Karanikola

## **Coffee Hour**

|                             |                                                               |
|-----------------------------|---------------------------------------------------------------|
| <b>May 17<sup>th</sup></b>  | Fairouz and Family in memory of Angel on her birthday         |
| <b>June 14<sup>th</sup></b> | Mona Thayer for the good health of Thayer and Messih Families |
| <b>June 28<sup>th</sup></b> | Jordis, Jill, Marge, and Wilma                                |

## **Upcoming Events**

|                                                  |                                                                                                                                                                                           |
|--------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>May 17<sup>th</sup></b>                       | Ladies meeting after coffee hour. All welcome to join                                                                                                                                     |
| <b>May 20<sup>th</sup></b>                       | Wednesday 6:00 PM: Vespertal Divine Liturgy to celebrate the feast of the Ascension عيد الصعود                                                                                            |
| <b>1<sup>st</sup> and 3<sup>rd</sup> Sundays</b> | St. Anastasia's Fellowship for those struggling with substance abuse. 1st and 3rd Sundays of the month. 6pm meeting; 7pm Readers Paraklesis at St. John's. Contact Joseph: (310) 227-9848 |

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**St. John Orthodox Church**  
**501 Moraga Way**  
**Orinda, CA 94563**

You could use this QR code for your donation



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## **Announcements**

### **Ladies Meeting**

Ladies meeting is May 17 instead of May 3rd. All are welcome to attend.

### **Coffee Hour Relocation May 17<sup>th</sup>**

Dear Parishioners,

This Sunday May 17th. Coffee hour will be in the foyer due to a renting of the Hall for luncheon. Will conclude the coffee hour at 12:30 we can all hang out in the plaza and the admin building after that.

Thank you for your understanding.

### **Dave & Buster's Promotion**

Dave & Buster's promotion is almost over. Quick way to give back. How it works:

1. Order: Place an order using the link below
2. Support: **50%** of each Dave & Buster's Power Card purchased is donated back to St. John's.
3. Enjoy: Visit any Dave & Buster's location to pick up your Power Card and start playing!

Please pass link to friends and family. Use this link:

[https://www.groupraise.com/oc/59958?utm\\_campaign=ocmp\\_copy\\_url&utm\\_medium=social&utm\\_source=offers\\_promo&fbclid=IwDGRjcARDIzIjbGNrBEOXNWV4dG4DYWVtAjExAHNydGMGYXBwX2IkDDM1MDY4NTUzMTcyOAABHhm1OoePvkG\\_0fm8xawxQJ43Le3RvnyPqfiFnV5Zkdm5K4TwtTfLnYRofAfG\\_aem\\_Yb1xQra0Y8JUGO4-9Ra67w](https://www.groupraise.com/oc/59958?utm_campaign=ocmp_copy_url&utm_medium=social&utm_source=offers_promo&fbclid=IwDGRjcARDIzIjbGNrBEOXNWV4dG4DYWVtAjExAHNydGMGYXBwX2IkDDM1MDY4NTUzMTcyOAABHhm1OoePvkG_0fm8xawxQJ43Le3RvnyPqfiFnV5Zkdm5K4TwtTfLnYRofAfG_aem_Yb1xQra0Y8JUGO4-9Ra67w)

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### **Dave & Buster's Outing**

Thank you to everyone who was able to join us for our Dave & Buster's outing! We're grateful for your support and fellowship. Together, we raised \$470, bringing our total to \$1,370. We still have 30 days left before the promotion expires—let's keep the momentum going!



# **“Love your Neighbor”**

## **A Ministry of St John the Evangelist Orthodox Church**

Proposed monthly collection calendar for 2026 is shown below and is subject to change.

### **May – Project Mexico/ St Innocent Orphanage**

Project Mexico is a 501(c)3 non-profit organization that performs works of mercy in the name of Jesus Christ, building homes for the poor in Mexico and by providing education and shelter for orphaned boys through St. Innocent Orphanage.

### **June - Fellowship of Orthodox Christians United to Serve - FOCUS North America**

The Fellowship of Orthodox Christians United to Serve exists to support the growth of Orthodox Christian service efforts by providing engagement opportunities that reveal Christ in our neighbor and serve community needs within our five ministry areas of Food, Occupation, Clothing, Understanding, and Shelter.

### **July - Holy Assumption Monastery in Calistoga, CA**

An Orthodox Christian Monastery for Women, with its home on the banks of the Napa River in Calistoga, California, Holy Assumption Monastery welcomes faithful pilgrims and visitors of all backgrounds. Mother Melania, the Abbess of the Monastery has given talks at our church and many other groups.

### **August – Orthodox Christian Missions Center – OCMC**

As the official missions agency of the Assembly of Canonical Orthodox Bishops of the United States it is OCMC's mission to make disciples of all nations by bringing people to Christ and His Church.

### **September – Archdiocese collection for Seminarian Fund**

Each year in the Fall, the Archdiocese asks parishes to take a collection to help support the Antiochian Orthodox students studying at the seminaries in our country, including St Vladimir's, St Tikhon's and Holy Cross Seminary.

### **October – (Youth Month) SOYO Special Olympics**

This ministry is sponsored by the North American Council of Teen SOYO and is the second longest running program of Special Olympics Pennsylvania, serving over 340 Special Olympics athletes, coaches, and staff each season. It is the premier SOYO outreach program, now in its 38th year of service. Each year SOYO teens raise the funds on Special Olympics Awareness Day.

### **November – International Orthodox Christian Charities – IOCC**

IOCC, in the spirit of Christ's love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to so respond. We envision that, by God's grace, IOCC will enable those suffering and in need to continue to improve their own lives and communities and to have means to live with dignity, respect, and hope.

### **December – Food Bank of Contra Costa and Solano**

Leading the fight to end hunger, in partnership with our community and in service of our neighbors in need. We distribute food directly to low-income people at community sites and make food available for other nonprofit organizations serving the ill, needy and infants.



# *Rocco's Ristorante Pizzeria*

DINE AND DONATE  
THURSDAY MAY 28th

20% Give back, Dine in or take-out  
ALL DAY LONG

Mention ST. JOHN & show flyer  
2909 Ygnacio Valley Rd, Walnut Creek  
CA 94598



# FAMILY FIELD TRIP



OAKLAND ZOO

Sunday June 14th  
Right after liturgy  
\*No Sunday school

Pack a lunch

Everyone is Welcome

## Admission

Everyone purchases  
their own tickets



# 61608 St. John The Evangelist Orthodox Church color layout - updated 4.21.26

## THANK YOU

*to the generous donors who made this Fellowship Hall possible.  
We are especially grateful for the dedication and contributions of the St John's Ladies,  
the Men's Fellowship, and the Festival Committee over the years.*

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another."  
John 13:34

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George and Susan Adams  
George and Susan Adams

## **Guidance on Reading**

*By His Eminence Metropolitan Saba (Isper)*

Many people do not properly understand what they read. Reading has its own principles and disciplines, and unless the reader observes them, he may lose his way in understanding the text before him.

One of the simplest of these principles is to read calmly and attentively. Hasty reading leaves little room for proper comprehension, for grasping the content, reflecting upon it, analyzing it, and arriving at the understanding intended by the author.

Likewise, neglecting punctuation marks—such as periods, commas, quotation marks, and the like—and failing to pause where necessary can lead the reader to conclusions never intended by the writer. Meanings become confused and intermixed. Such reading often produces mistaken results and may even end up contradicting what the author actually wished to say. Consequently, the reader burdens the text with meanings it does not contain and attributes to the writer thoughts that never crossed his mind—sometimes even the exact opposite of his point of view.

Avoid reading from a preconceived position, as when you prepare yourself to attack what you assume to be the author's stance because it differs from your own. In such a case, you read merely to argue and dispute, without paying attention to what the text itself is saying. You project onto it your own prior ideas and convictions, understanding the text according to your own preferences, or in a partial or distorted manner. This kind of reading is deeply flawed because it prevents you from seeking the truth.

Your prior attitude toward the author also plays a negative and often unconscious role in your understanding of the text. You reject or classify it beforehand simply because it comes from a certain person whom you dislike, disagree with, or oppose.

Such an attitude cuts you off from truly understanding the other person as he presents and defines himself. You remain enclosed within your own fortress,

hurling accusations at those whom you reject personally or reject because of their ideas and positions. In this way, you harden within your intellectual shell, die in your isolation, and contribute nothing positive to society.

Sound reading is based on trying to understand the text as it truly is, without imposing upon it what you merely imagine to be there—when in reality those assumptions reside within yourself, whether because of bias, intention, or closed-mindedness. Once you understand the author's perspective, you are then free to critique, reject, discuss, respond to, or debate it.

A story is not read in the same way as poetry. Likewise, a scientific book is not read in the same manner as a religious one. Every field has its own literary style and terminology, whose meanings differ from one discipline to another. It is both useful and necessary to know the characteristics of different literary forms, and this is acquired through the practice of reading itself. The reading of any text—and especially a religious text—also requires a purified intellectual approach; that is, you approach reading with a spirit that seeks truth, not with a spirit of criticism and attack. You first read in order to understand what the text wishes to say, and only afterward may you evaluate it intellectually according to your own position and the ideology you embrace.

Do not focus only on certain paragraphs while neglecting others. Read the entire text, and mark the sentences that draw your attention so that you may preserve or remember them. Selective reading of any text leads to false and distorted understandings.

Reading is a purifying act, because it obliges you to listen to what you read or hear, to become acquainted with the views of others, and to enter their world.

Reading helps you accept the other as he is and enter an understanding of him, even though you are not required to adopt his views. It also enriches you, through engagement with the ideas of others, by allowing you to benefit from what they have attained.

Reading is an inexhaustible mine of knowledge, and the path of reading leads to continual maturity.

Remember the words of the Apostle Paul to his disciple Timothy (first epistle), and you will find great benefit in them:

“Devote yourself to reading (4:13)... Avoid profane and old wives’ tales (4:7)... Avoid the obsession with arguments and quarrels, from which come envy, strife, insults, evil suspicions, and constant friction among people whose minds are corrupted and who have been deprived of the truth, imagining that godliness is a means of gain (6:4-5).”