"STABILITY" ON THE SHORE

The Gospels tell us that after His Resurrection, Christ was seen on numerous occasions by His followers. One of the most interesting of these appearances is described in the writings of the Evangelist John as the *". . . third time Jesus showed Himself to His disciples after He was raised from the dead."* (John 21:14) Peter and several of the other Apostles had been fishing all night on the Sea of Galilee with nothing to show for it. In the morning, Jesus called out to the Apostles from the shore, instructing them to *". . . cast the net on the right side of the boat."* Their catch was overwhelming – 153 large fish were caught and dragged to shore by them! After joining them for breakfast, Christ has the famous exchange with Peter, where the Lord asks him three times if he loved Him, giving him the opportunity to make amends for denying Him three times. It was also during this Post-Resurrection visitation that Jesus prophesied concerning Peter's impending martyrdom (you will stretch out your hands and another will gird you and carry you where you do not wish) as well as foretelling the lengthy life of His beloved disciple John.

There is also a subtle but powerful symbolism to this appearance that we should not overlook. The Apostles were in the midst of the waters, which could be quite turbulent. Christ was standing firmly on "solid ground" on the shore of the Sea of Galilee, where there was "peace." When the Apostles eventually joined their Master on land, they, too, found themselves in a much more stable environment. So it is for us as well. Our journey on the "sea of life" is not always "smooth sailing." We are often faced with "waves" of confusion. Only when we cast aside the cares and temptations of this world can we ever hope to find Christ and the spiritual contentment He offers.

The Orthodox Weekly Bulletin . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.

Psalm 73:25

Whom have I in heaven but You? And there is none upon earth that I desire besides You.



This appearance of our Risen Lord
and the miraculous catch of fish
by His disciples
symbolizes their great commission
to become
"FISHERS OF MEN"

METROPOLIS OF PITTSBURGH

Holy Trinity Greek Orthodox Church

May 25, 2025

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Office Hours
Monday - Friday
8:00 AM - 4:00 PM
(Closed noon-1pm for lunch)

Sunday Services
Orthros 8:30 AM
Divine Liturgy 9:30 AM

Orthros Liturgy

Epistle
II Corinthians
4:6-15

Gospel
John
9:1-38

Attendance
5/18/25
166

Upcoming Memorials

June 1
1-Yr. Memorial & Coffee Hour - Betty Yaghooti

June 15
Memorials & Coffee Hour - Mickey Kalaitsides (3 Yrs) and Spyro Kalaitsides (13 Yrs)

June 22
1-Yr. Memorial & Coffee Hour - Athena Pergins

June 29
40-Day Memorial & Coffee Hour - Dimitra Kefalas



The Kefalas family extends a sincere thank you to all for their prayers and support for the loss of Dimitra.

We also thank the ladies of the Koraes Ladies Society for their generosity of time for the Makaria, and friends and family who also contributed to this.

May her memory be eternal!

MEMORIAL DAY SERVICE AT FOREST HILL CEMETERY

MONDAY, MAY 26 at 9:00 AM

Join Father Nick at Forest Hill Cemetery for his annual Memorial Day service. All are welcome!



TICKETS ON SALE TODAY FOLLOWING LITURGY AND IN THE CHURCH OFFICE DURING THE WEEK FROM 8AM & 4PM (CLOSED BETWEEN NOON & 1PM).

Holy Trinity Greek Orthodox Church
4705 Fairhaven Ave NW Canton, OH 44709

108th Name Day/Ecclesiastical Awards Banquet
Sunday, June 8, 2025
Following the Divine Liturgy

No. 01

$25 per person $10 Children (12 & Under)



2025 Ecclesiastical Award Recipients!

Woman of the Year — *Annamarie Spondyl*

Congratulations!

Man of the Year — *Peter Pergins*

Annamarie and Peter, along with our high school and college graduates, will be honored on June 8th at our Name Day Banquet.

The Seniors Picnic Lunch will be held on **Tuesday, June 10 at 12:00 PM**. We will eat indoors! Fried Chicken from KFC is provided.



All are asked to bring a covered dish: **A-L** bring a casserole, vegetable, rice, or baked beans and **M-Z** bring any salad choice. **All Seniors planning to attend must make your reservation by calling Karen Kotanides at 330-412-5504 before Monday, June 2nd!** *Leave your name when calling!*

GRAPE LEAVES PICKING TIME

Dolmathes - The Grape leaves are beginning to bloom. Please help in the collection of leaves for this year's festival. We know each of you have a special location for leaf picking. Leaves should be the size of your outstretched palm. Pick, wash and blanche them. Place in freezer bags and put in freezer at home or bring them to the church until the date we will make them. We need at least 7000 leaves! There are vines on the Church property to the right of our dumpster which may be a picking source, but watch the poison ivy. As always, thank you for all you do for our church!



The 2025 Festival Committee

FESTIVAL BAKING SCHEDULE

Bakers and packers are needed for each of these dates. Please mark your calendars and join us to make a successful festival again this year!



Saturday, May 31 – Koulourakia

Saturday, June 14 – Baklava

Thursday, June 19 – Fengarakia (Date Change)

Saturday, June 28 – Tsoureki

Watch the Weekly Bulletins for updates!

Thank you! The Festival Baking Committee

Calendar for the Week

All Services are streaming online @ *www.htgoc.net/live*

Sunday, May 25
AHEPA Recognition & Coffee Hour 11:30 AM
Dance Troupe 6:30 PM

Monday, May 26
Memorial Day - OFFICE CLOSED
Memorial Day Service 9:00 AM
At Forest Hill Cemetery



Tuesday, May 27
Ladies Exercise 6:00 PM

Wednesday, May 28
Leave-Taking of Pascha
Orthros 8:30 AM
Liturgy 9:30 AM
Bible Study 11:00 AM
9th Hour & Great Vespers of Ascension 6:00 PM

Thursday, May 29
Holy Ascension
Orthros 8:30 AM
Liturgy 9:30 AM
Young Adult Basketball 7:30 PM

Friday, May 30
National Oratorical Festival - Pittsburgh
Catered Event 5:00 PM

Saturday, May 31
National Oratorical Festival - Pittsburgh
Baking - Koulourakia 9:00 AM

Sunday, June 1
1-Yr. Memorial & Coffee Hour - Betty Yaghooti
Food Pantry Coffee Hour
Dance Troupe 6:30 PM

NO CASH?
NO PROBLEM!
Scan code with smart phone to make a payment!

SCAN ME

Resurrectional Apolytikion.
Mode pl. 1. *Automelon.*

As the Father and Spirit are unoriginate, * so the Word, who was born from the Virgin for us. * Let us praise Him, O believers, and let us worship Him. * For our salvation He was pleased * to be crucified in the flesh, * and to undergo death, * and to resurrect the dead, by His glorious resurrection.

For the Forerunner.
Mode 4. *Come quickly.*

Now Christ has revealed to us your sacred head once again, * a most holy treasure hidden underground for so long, * O Prophet and Forerunner. * Therefore we have assembled for the feast of its Finding, * singing our God-inspired hymns in praise of the Savior, * who saves us from destruction, by your earnest prayers to Him.

Apolytikion of Our Church.
Mode pl. 4.

Blessed are You, O Christ our God; Who did show forth the fishermen to be all-wise, by sending down upon them the Holy Spirit. And through them You drew the world into Your net, O Friend of man, glory to You!

Kontakion of Pascha.
Mode pl. 4.

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ God; and You called out to the Myrrh-bearing women “Rejoice”, and gave peace to Your Apostles, the One Who to the fallen grants resurrection.

St. Paul's Second Letter to the Corinthians 4:6-15

Prokeimenon. Grave Mode

Psalm 63.11,1
The righteous shall rejoice in the Lord.
Verse: Oh God, hear my cry.

The reading is from St. Paul's Second Letter to the Corinthians 4:6-15

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The Gospel According to 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.

Ἀπολυτίκιον Ἀναστάσιμον.
Ἦχος πλ. α΄. *Αὐτόμελον.*

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ηὐδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.

Τοῦ Προδρόμου.
Ἦχος δ΄. *Ταχὺ προκατάλαβε.*

Ὡς θεῖον θησαύρισμα, ἐγκεκρυμμένον τῇ γῇ, Χριστὸς ἀπεκάλυψε τὴν κεφαλήν σου ἡμῖν, Προφῆτα καὶ Πρόδρομε. Πάντες οὖν συνελθόντες, ἐν τῇ ταύτης εὐρέσει, ᾄσμασι θεηγόροις, τὸν Σωτῆρα ὑμνοῦμεν, τὸν σώζοντα ἡμᾶς ἐκ φθορᾶς ταῖς ἱκεσίαις σου.

Τοῦ Ναοῦ.
Ἦχος πλ. δ΄.

Εὐλογητὸς εἶ Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἁλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ Ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας, Φιλάνθρωπε, δόξα σοι.

Κοντάκιον τοῦ Πάσχα.
Ἦχος πλ. δ΄.

Εἰ καὶ ἐν τάφῳ κατῆλθες Ἀθάνατε, ἀλλὰ τοῦ ᾅδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Πρὸς Κορινθίους β' 4:6-15

Προκείμενον. Ἦχος βαρύς

ΨΑΛΜΟΙ 63.11,1
Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ.
Στίχ. Εἰσάκουσον, ὁ Θεός, τῆς φωνῆς μου.

Πρὸς Κορινθίους β' 4:6-15 τὸ ἀνάγνωσμα

Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

Ἐκ τοῦ Κατὰ Ἰωάννην 9:1-38 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἑρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς. οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.