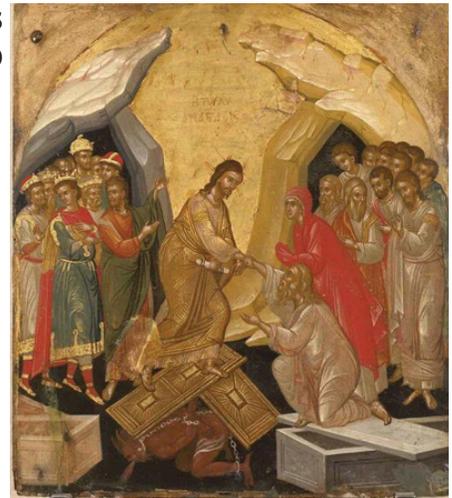


HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 25 April 2020

Father Paul has limited access to the internet.



Readings for the Second Sunday after the Pasch

AntiPascha—when the Gospel concerning Thomas is read. (Antipascha—the Eighth Day—is the very ancient final day celebrating the Resurrection Pasch. Today we do it differently.)

READING FROM THE ACTS OF THE APOSTLES:

IN THOSE DAYS:^{5,12} Many signs and wonders were done among the people at the hands of the apostles. And by common consent they all used to meet in Solomon's Portico. [=the synagogue adjunct the temple in Jerusalem—Ed.]¹³ No one from outside their number dared to join them, yet people spoke well of them.¹⁴ More and more, believers in the Lord were added, a large number of men and women.¹⁵ Thus they even carried out the sick into the streets, and laid them on cots and mats, so that when Peter came by, at least his shadow might fall on some of them.¹⁶ A great number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

¹⁷ Then the high priest took action and all who were with him—that is, the party of the Sadducees; they were filled with jealousy.¹⁸ They laid hands upon the apostles and put them in the public jail.¹⁹ But during the night, the angel of the Lord opened the prison doors, led them out, and said,²⁰ "Go, stand in the temple, and tell the people all about this Life."

PROKIMENON, Tone III

Great is our Lord and abundant in power; * his understanding is beyond measure.

PSALM 146

NOTE: This psalm sings the praises of God as the restorer of exiled Israel who sustains the needy.

How good to sing to our God! How pleasant to praise the glorious one!

²The Lord rebuilds Jerusalem. He gathers together the exiles of Israel;³ he heals their broken hearts and binds their wounds.

⁴He assigns a number to the stars: to each of them he gives a name.⁵ **Great is our Lord and abundant in power; his understanding is beyond measure.**

⁶The Lord reassures the humble; he consigns the wicked to the world beneath.

⁷Sing to the Lord in gratitude.... make music to our God,⁸ for he makes the sky overcast with clouds; he prepares rain for the earth;

He makes the mountains sprout grass and provides plants for man's use;⁹ he gives cattle their grain and the young ravens what they cry for;

¹⁰He does not delight in the strength of horses nor value the fleetness of men.¹¹ But the Lord values those who revere him, those who rely on his lovingkindness.

Reader: Great is our Lord and abundant in power. People: His understanding is beyond measure.

READING FROM PETER'S FIRST CATHOLIC EPISTLE

(Remember that this epistle is a baptismal homily turned into a missive)

BELOVED:^{1,17} If you call «Father» [this is a reference to the Lord's Prayer which was revealed to the newly baptized only *after* their baptism, during their first-time participation in the Holy Eucharist—Ed.] him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning,¹⁸ realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold

¹⁹but with the precious blood of Christ as of a spotless unblemished lamb. ²⁰He was known before the foundation of the world but revealed in this last period of time for your sake. ²¹Through him you have come to believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

²²Since you have purified yourselves by obedience to the truth through the Spirit for sincere mutual love, love one another earnestly from a pure heart. ²³You have been born anew, not from perishable but from imperishable seed, through the living and enduring Word of God, ²⁴for:

*All flesh is like grass,
and all its glory like the flower of the field;
the grass withers,
and the flower wilts;*

²⁵*but the Word of the Lord remains forever.*

This Word is the Good News that was brought to you.

²¹Rid yourselves of all malice, and all deceit, hypocrisy, envy, and all slander; ²like newborn infants, long for pure spiritual milk so that through it you may grow into salvation, ³for you have tasted that the Lord is good. ⁴Come to him, a living stone, rejected by men but chosen and precious in the sight of God, ⁵and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ....

⁹*You are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his marvelous light.*

¹⁰*Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.*

¹¹Belovèd, I urge you as aliens and sojourners to keep away from natural inclinations that wage war against the soul. ¹²Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may observe your good works and glorify God on the day of visitation.

¹³Be subject to every human institution for the Lord's sake, whether it be to the emperor as supreme ¹⁴or to governors as sent by him for the punishment of those who do wrong and the approval of those

who do right. ¹⁵For it is the will of God that by doing good you may silence the ignorance of foolish people. ¹⁶Live as free men, without using freedom as a cloak for vice, but as servants of God. ¹⁷Honor everyone. Love the community. Fear God. Honor the emperor.

ALLELUIA

PSALM 94

NOTE: As if from the lips of the devout Messiah/Christ inviting the faithful to join him in telling out God's glory and showing him reverence, for he is king of creation and shepherd of his flock. (An adaptation of verse 6 repeated thrice opens so many divine services; Psalm 94 is also the daily third antiphon at the Liturgy.)

Come, let us sing to the Lord; let us make a joyful noise to God our saviour!

²Let us come into his presence with thanksgiving! And with psalms let us make a joyful noise to him.

³For the Lord is a great God, and a great king over all the earth.

⁴In his hand are the depths of the earth, and the heights of the mountains are also his.

⁵The sea is his, for he made it, and his hands formed the dry land....

⁶Come, let us worship and fall down before him; let us kneel before the Lord who made us.

⁷For he is our God, and we are the people he shepherds and the flock he guides. ⁸If only you would heed his voice today....

READING FROM THE GOSPEL OF JOHN:

^{20,19} On the evening of that first day of the week [*which is also the eighth day (v.26) in the tradition of the Church and thus an image of that Tomorrow which is contrasted with Today in the Epistle to the Hebrews and in the Lord's Prayer—Ed.*], when the doors were locked [*locked—an interesting detail—Ed.*], where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be to you." ²⁰ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. ²¹ (Jesus) said to them again, "Peace be to you. As the Father has sent me, so I send you." ²² And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. ²³ Whose sins you forgive are forgiven them, and whose sins you retain are retained." ²⁴ Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. ²⁵ So the other disciples said to him, "We have seen

the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.”²⁶ Now eight days later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be to you.”²⁷ Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.”²⁸ Thomas answered and said to him, “My Lord and my God!” [*The text does not actually say Thomas touched him—Ed.*]²⁹ Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

³⁰ Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. [*This is not an insignificant affirmation; there is the matter of Tradition which Protestant Christians reject.—Ed.*]
³¹ But these are written that you may come to believe that Jesus is the Messiah, the Son of God, and that through this belief you may have Life in his name.

THE ÉKTENY or FERVENT PRAYER
(Ancient Penitential Litany and Prayer,)

Let us all say with our whole soul,
and with our whole mind let us say: Lord, have
mercy.

O Lord almighty! O God of our fathers!
We pray you. Hear us and have mercy.

Havemercyonus, O God, according to your great mercy!
We pray you. Hear us and have mercy.

Again we pray:
for devout and Orthodox Christians.
for our Archbishop Tikhon.

for all who have asked for our prayers; we pray for
mercy, life, peace, health, salvation, visitation, pardon,
and remission of their sins.

for Orthodox Christians who are made to suffer on
account of Christ, and we pray for those who per-
secute them.

for Orthodox Christians and indeed all men who are
victims of war and civil strife [and terror], of hunger
and want, of intolerance and injustice.

for physicians, nurses, care-givers, and all serving
those infected with the virus; and for the thousands
who have succumbed to the disease.

PRAYER OF THE ÉKTENY

**Lord our God, accept this fervent prayer from
your servants, and have mercy on us according
to the greatness of your mercy. Send down your
compassionate help upon us and upon all your
people here, awaiting the rich mercy that comes
from you.**

**For you are God, merciful and loving to man,
and we render glory to you—to the Father and
to the Son and to the Holy Spirit: now and ever,
and unto ages of ages. Amen.**

FILLED WITH GLADNESS

A SONG FOR THE PASCHAL SEASON

On the Ukrainian *hajilka* or Paschal Folksong *Sohlasno zaspivajmo*

English lyrics by Paul N. Harrilchak [Гаврильчак]
for the people of Holy Trinity Orthodox Church, Reston, Va.

1. Filled with gladness let us sing,
from our mouths let praises ring.
Young and old with one accord, as
we proclaim the risen Lord!

REFRAIN: Christ is risen from the dead...

2. Come, good women, from the tomb,
share your joy, dispel the gloom.
Tell us what the angel said; say,
«Christ is risen from the dead.»

REFRAIN

3. Hurry Peter, faster John! The
tomb is empty, Christ is gone.
Say, «He’s risen as he said,» say,
«Adam lives and Death is dead!»

REFRAIN

4. «To | God the Lord belongs escape from
Death’s dominion, hell’s embrace,»
David told us long ago and
with clear eyes of faith we know:

REFRAIN

5. We’ve | never seen the empty tomb and
only Thomas touched his wounds, still
ev’ry Sunday brings to us the
vision of Emmaus:

REFRAIN