

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 23 May 2020

Readings for the Sixth Sunday after the Pasch

Reading of the Gospel concerning the Man Born Blind

READING FROM THE ACTS OF THE APOSTLES:

The gist of today's reading [the story is in a digested form] comes in the concluding verses, vv.29+, wherein Luke tells us the jailer and all his family [i.e., his whole household—including children, on the jailer's say-so] were baptized. We point this out because we are surrounded by so-called Christian teachers who aver—based on their take on Scripture—that only adults may be baptized.

IN THOSE DAYS: ^{16,16}As we [we—Luke, the author of Acts has joined Paul's entourage; see Acts 16.10 where this is quietly mentioned without prior notice; the year is ~49 A.D.—Ed.] were going to prayer [i.e., to the Portico of Solomon, the synagogue at the Jerusalem Temple—Ed.], we met a slave-girl who was possessed by a spirit of divination, who brought large profit to her owners by telling fortunes. ¹⁷She began to follow Paul and us, shouting, "These people are servants of the Most High God, who proclaim to you a way of salvation." ¹⁸She did this for many days. Paul became annoyed, turned and said to the spirit, "I command you in the NAME of Jesus Christ to come out of her." Then it came out at that moment.

¹⁹When her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them to the public square before the local authorities. ²⁰They brought them before the magistrates and said, "These men are Jews and are disturbing our city, ²¹and are advocating customs that are not lawful for us Romans to adopt or practice." ²²The crowd joined in the attack on them, and the magistrates had them stripped and ordered them to be beaten with rods. ²³After inflicting many blows on them, they threw them into prison and instructed the jailer to guard

them securely. ²⁴When he received these instructions, he put them in the innermost cell and secured their feet in the stocks.

²⁵About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, ²⁶there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose. ²⁷When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, thinking that the prisoners had escaped. ²⁸But Paul shouted out in a loud voice, "Do not harm yourself; we are all here." ²⁹He called for lights and rushed in and, trembling with fear, he fell down before Paul and Silas. ³⁰Then he brought them out and said, "Sirs, what must I do to be saved?" ³¹And they said, "Believe in the Lord Jesus and you and your household will be saved." ³²So they spoke the Word of the Lord to him and to everyone in his house. ³³He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. ³⁴He brought them up into his house and set a table for them; and he rejoiced with his entire household that he had come to believe in God.

PROKIMENON, Tone VIII:

Make vows* and pay them to the Lord our God.
[v.11 NEB/RESTON]

PSALM 75

NOTE: This psalm is a hymn of triumph in which Jerusalem's victory is attributed primarily to God. He has overwhelmed the enemy and avenged the oppressed; to him therefore sacrifices of thanksgiving are due.

In Judah God makes himself known; in Israel his name is great. ²Salem became his den, and Sion, his lair. ³There he broke the attack of the archers, the shields and swords and weapons of war.

⁴O what awe you inspired, O God of brilliant light!... ⁶At your roar, O God of Jacob, horse and chariot collapsed and lay stunned. ⁷How awesome you are! Who can stand up to your fury, to your ancient wrath?

⁸From heaven you shall thunder the sentence; the earth shall shudder with fright and lie still, ⁹when God rises for judgement, to deliver the lowly of the earth.

¹⁰They will rejoice and praise you; those who survive will be overjoyed; they will feast in your honor.

¹¹Make vows and pay them to the Lord our God; let all those around him bring gifts to him who sees, ¹²who fathoms the minds of princes, who strikes terror in the hearts of kings.

Reader: Make vows. People: And pay them to the Lord our God.

READING FROM PETER'S FIRST CATHOLIC EPISTLE

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

BELOVED: ^{4,7}Be serious and sober for prayers. ⁸Above all, let your love for one another be intense, because love covers a multitude of sins. ⁹Be hospitable to one another without complaining. ¹⁰As each one has received a gift, use it to serve one another as good stewards of God's varied grace. ¹¹Whoever speaks, [let it be] with the words of God; whoever serves, [let it be] with the strength that God grants, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion unto ages of ages. Amen.

¹²Do not be surprised that a trial by fire is occurring among you, as if something strange were happening to you. ¹³But rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly. ¹⁴If you are insulted for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. ¹⁵But let no one among you be made to suffer as a murderer, a thief, an evildoer, or as a mischief maker. ¹⁶But whoever is made to suffer as a Christian should not consider it a disgrace, but glorify God because you bear this NAME. ¹⁷For it is time for the judgment to begin with the household of God; if it begins with us, how will it end for those who fail to obey the gospel of God?

¹⁸ *And if the righteous one is barely saved, where will the godless and the sinner appear?*

¹⁹As a result, those who suffer in accord with God's will hand their souls over to a faithful creator as they do good.

ALLELUIA, Tone V

PSALM 118, STASIS III

NOTE: In praise of God's law, Psalm 118 is by far the longest in the Psalter. The Greek Psalter divides it into three stases, while the Hebrew is organized according to the 22 letters of the Hebrew alphabet (eight stichs per letter). It would be sung at every Christian's funeral, but, alas, it is greatly condensed. Sung here in church before the Gospel, it is the Messiah/Christ speaking prayerfully to the Father and we are allowed to listen in. The Lord Jesus is, after all, the fulfillment of the prophets, in particular, of their call to single-minded devotion, in trust and hope, to religious duty.

¹³²Turn to me and pity me, as you do those who love your name. ¹³³Steady my steps as you promised; never let wrongdoing master me....

¹⁴¹Worthless and despised as I am, I do not forget your precepts. ¹⁴²Your justice is justice that lasts forever; your law is changeless.

¹⁴³Though distress and anguish grip me, your commandments comfort me. ¹⁴⁴Your instruction is forever just; give me understanding that I may live.

¹⁵⁰In their treachery, my foes close in on me, while from your law they shrink away. ¹⁵¹But you, Lord, are closer still, you and the truth of your commandments....

¹⁵³See what trouble I am in! Set me free, for I do not forget your law. ¹⁵⁴Take up my cause and defend me! Keep your promise and give me new life!...

¹⁶¹Without reason, the powers-that-be hound me, and my heart is filled with dread of my pursuers. ¹⁶²Yet, I am thrilled by your promise, like a man who stumbles onto treasure....

¹⁶⁶As I wait for you to save me, Lord, I fulfill your commandments. ¹⁶⁷Gladly do I heed your instruction, for it means a great deal to me....

¹⁶⁹O Lord, let my cry reach you! Let your word endow me with perception, as you promised. ¹⁷⁰Let my plea reach you; be true to your word and save me....

READING FROM THE HOLY GOSPEL ACCORDING TO JOHN:

In this Johannean episode, a blind man moves beyond the miracle by which the Lord Jesus restores his sight to faith in him. And he does this as Jewish officials attempt to force him to condemn Jesus. The man born blind comes to recognize more and more clearly that Jesus cannot be a sinner—the likes of which “God does not hear”—and that Jesus must have come from God. The Lord Jesus seeks him out at the end of the story to reveal his identity—the man born blind shows the Lord Jesus the biblical reverence familiar to us from our life in the Church—and condemn the blindness of the Jewish leaders. In this reading from John we glimpse the tension between the Apostolic Church and Church of the Law: the blind see, and the men who think they see become blind.

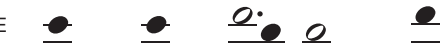



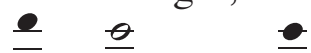



AT THAT TIME: ^{9,1}As he walked along, Jesus saw a man blind from birth. ²His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” [*This sounds stupid to us, but biblical scholars assure us rabbis of that time did entertain such speculation.—Ed.*] ³Jesus answered, “Neither he nor his parents sinned; it is so that the works of God might be made visible through him. ⁴We have to do the works

of the one who sent me while it is day. Night is coming when no one can work. ⁵ While I am in the world, I am the light of the world.” ⁶ When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, ⁷ and said to him, “Go wash in the Pool of Siloam” (which means Sent). So he went and washed, and came back able to see. ⁸ His neighbors and those who had seen him earlier as a beggar said, “Isn't this the one who used to sit and beg?” ⁹ Some said, “It is,” but others said, “No, he just looks like him.” He said, “I am.” ¹⁰ So they said to him, “(So) how were your eyes opened?” ¹¹ He replied, “The man called Jesus made clay and anointed my eyes and told me, ‘Go to Siloam and wash.’ So I went there and washed and was able to see.” ¹² And they said to him, “Where is he?” He said, “I don't know.” ¹³ They brought the one who was once blind to the Pharisees. ¹⁴ Now Jesus had made clay and opened his eyes on a sabbath. ¹⁵ So then the Pharisees also asked him how he was able to see. He said to them, “He put clay on my eyes, and I washed, and now I can see.” ¹⁶ So some of the Pharisees said, “This man is not from God, because he does not keep the sabbath.” (But) others said, “How can a sinful man do such signs?” And there was a division among them. ¹⁷ So they said to the blind man again, “What do you have to say about him, since he opened your eyes?” He said, “He is a prophet.” ¹⁸ Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. ¹⁹ They asked them, “Is this your son, who you say was born blind? How does he now see?” ²⁰ His parents answered and said, “We know that this is our son and that he was born blind. ²¹ We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself.” ²² His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. ²³ For this reason his parents said, “He is of age; question him.” ²⁴ So a 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.” ²⁵ He replied, “If he is a sinner, I do not know. One thing I do know is that I was blind and now I see.” ²⁶ So they said to him, “What did he do to you? How did he open your eyes?” ²⁷ He answered them, “I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disci-

ples, too?” ²⁸ They ridiculed him and said, “You are that man's disciple; we are disciples of Moses! ²⁹ We know that God spoke to Moses, but we do not know where this one is from.” ³⁰ The man answered and said to them, “This is what is so amazing, that you do not know where he is from, yet he opened my eyes. ³¹ We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. ³² It is unheard of that anyone ever opened the eyes of a person born blind. ³³ If this man were not from God, he would not be able to do anything.” ³⁴ They answered and said to him, “You were born totally in sin, and are you trying to teach us?” Then they threw him out. ³⁵ When Jesus heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?” ³⁶ He answered and said, “Who is he, sir, that I may believe in him?” ³⁷ Jesus said to him, “You have seen him and the one speaking with you is he.” ³⁸ He said, “I do believe, Lord,” and he bowed down low before him.

TROPARION, Tone V

Kievan Chant

RE  Praise and wor-ship * let us give the
 Word of God, * coeternal with the
 Father and the Spi--rit. * For us he
 came, incarnate of a vir--gin, * to die
 upon the tree of shame, * that he
 might raise those long dead, * by
 rising from the grave in dazzling
 solen---dor.

Glory:















KONDAKION, Tone IV

Like the man born blind, * we implore you, O Lord: *
With your resplendent light, * dispel the darkness from
our souls.















Both now:

PASCHAL KONDAKION, Tone VIII













Serbian Chant

DO              














You went down into a tomb, O














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












pow'r of hell. * and rose as vic--tor,













O Christ God, * proclaiming «Re-













joice!» to myrrh-bearing wo-

men,* and giving «Peace!» to your

apo-----stles, * you who bring

resurrection to the fal---len.

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.

Have mercy on us, 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 the repose of the soul of God's servant Burk newly
fallen asleep, and for the pardon of his sins, whether
deliberate or from weakness.

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 persecute
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—and for all who
will die today.

At Maryanne Thompson's request:

Again we pray for the repose of the souls of the ser-
vants of God who have fallen asleep—for Nicólaos,
Barbara, Angelos, Angelíki, Stamátios, Pavlos, Maria,
Katerína, Vasílios, Stamátios, Kyriakí, Anthi, Panayiótis,
Theódoros, and Stella—we pray for the pardon of their
sins, whether deliberate or from weakness.

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 compas-
sionate 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.**

FOR ONE LAST TIME

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