



# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 29 May 2021

## FIFTH SUNDAY AFTER THE PASCH [OF THE CROSS]

READING OF THE GOSPEL CONCERNING THE SAMARITAN WOMAN

### READING FROM THE ACTS OF THE APOSTLES.

IN THOSE DAYS: <sup>11,19</sup>Those who had been scattered by the persecution that arose because of Stephen went as far as Phinikía, Kypros, and Antioch, preaching the Word to no one but Jews. <sup>20</sup>There were some Kypriots and Kyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. <sup>21</sup>The hand of the Lord was with them and a great number who believed turned to the Lord. <sup>22</sup>The news about them reached the ears of the church in Jerusalem, and they sent barNávas to go to Antioch. <sup>23</sup>When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, <sup>24</sup>for he was a good man, filled with the Holy Spirit and faith. And a large number of people was added to the Lord. <sup>25</sup>Then he went to Tarsos to look for Saul, <sup>26</sup>and when he had found him he brought him to Antioch. For a whole year they met with the Church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.... <sup>29</sup>The disciples determined that, according to ability, each should send relief to the brethren who lived in Judea. <sup>30</sup>This they did, sending it to the presbyters by the hand of barNávas and Saul.

### PROKIMENON, Tone III

**Sing praises to our God, sing praises! \* Sing praises to our King, sing praises!** [v.6 RSV/OCA]

#### PSALM 46

NOTE: The reader invites everyone to acknowledge the universal kingship of Christ.

People everywhere, clap your hands! Cry out to God with shouts of joy!

<sup>2</sup>For the Lord Most High is awesome, great king over all the earth!...

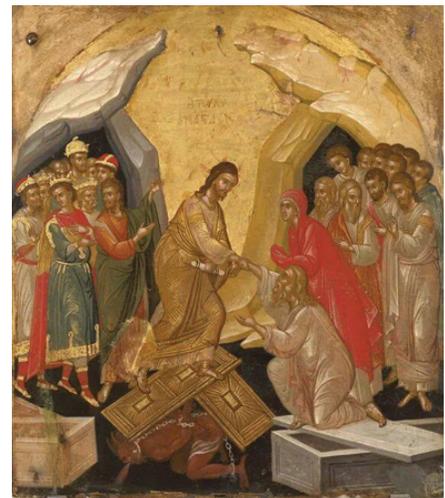
<sup>4</sup>He chose us for his own, the pride of Jacob whom he loves....

God mounts his throne amid shouts of joy; the Lord, amid a blast of trumpets. **Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

<sup>7</sup>For God is king over all the earth; praise him with all your skill. <sup>8</sup>God is king of the nations; he reigns from his holy throne.

<sup>9</sup>You nobles of the peoples, gather round, for the God of Abraham is the strong one: God is truly the king of earth, exalted above all!

**Reader: Sing praises to our God, sing praises! People: Sing praises to our King, sing praises!**



### Saturday, June 5

Final Paschal Vespers at 6:00 p.m.

### Sunday, June 6

Divine Liturgy at 10:00 a.m.

### A Date with History

Sultan Mehmed II the Conqueror—a mere 21 years old—seizes Constantinople on 29 May 1453 after a 53-day siege that began April 6. Nine thousand Roman defenders *versus* 100,000 Turks and 150 ships. For the constant bombardment of Constantinople's formidable never-before-breached walls the Turks have the advantage of powerful high-tech canon built by a Magyar gunsmith. (Mehmed had reached a peace agreement with Hungary in 1452, hence Hungary's refusal to come to the aid of Emperor Constantine XI Palaiologos and what was left of the Roman Empire in the East.)

That May 29 was a Tuesday. Come Friday June 1, 1453, *Agía Sophía*—the church of Holy Wisdom, the Great Church of Christ—is turned into a mosque.



## READING FROM THE FIRST EPISTLE OF PETER TO ALL THE CHURCHES.

BELOVED: <sup>4</sup>1 Since Christ suffered in the flesh, arm yourselves also with the same attitude (for whoever suffers in the flesh has broken with sin), <sup>2</sup>so as not to spend what remains of one's life in the flesh satisfying human desires, but on doing the will of God. <sup>3</sup>For the time that has passed is sufficient for doing what the Gentiles like to do: living in sensuality, giving way to evil desires, drinking to excess, wild parties, carousing, and nefarious idolatries. <sup>4</sup>They are surprised that you do not plunge into the same swamp of profligacy, and they vilify you; <sup>5</sup>but they will give an account to him who stands ready to judge the living and the dead. <sup>6</sup>For this is why the Gospel was preached even to the dead that, though condemned in the flesh in human estimation, they might live in the spirit in the estimation of God.

### ALLELUIA

#### PSALM 44

NOTE: Keeping in mind Hebrews 1.8+ (wherein the Father addresses words of this psalm to the Son), this song of praise for a royal bride-groom and his foreign bride is understood by the Church in a typical sense, as speaking to Christ, our king, and to his bride, the Church.

My heart overflows with a noble theme; let me recite my verses for you, O king! My tongue is as nimble as the pen of a skillful writer.

<sup>2</sup>You are the most handsome of men, and graciousness flows from your lips; the blessings God has given you can never fail.... May glory make your conquest complete!...

<sup>6</sup>The eternal and everlasting God has enthroned you; your scepter is one that rules true; virtue you love as much as you hate wickedness. <sup>7</sup>Rightly has God, your God, chosen to anoint you with the oil of gladness....

<sup>9</sup>Royal princesses take their place among your honored women; at your right stands the queen, dressed in a robe of many colors, embroidered in gold.

<sup>10</sup>Listen, daughter, and see! Give ear to my words: Forget your people and your father's house. <sup>11</sup>The king is enthralled with your beauty; honor him, then, as your Lord.....

## READING FROM THE HOLY GOSPEL ACCORDING TO MARK.

AT THAT TIME: <sup>5</sup>5 Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had

given to his son Joseph. <sup>6</sup>Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. <sup>7</sup>A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup>His disciples had gone into the town to buy food. <sup>9</sup>The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) <sup>10</sup>Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." <sup>11</sup>The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? <sup>12</sup>Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" <sup>13</sup>Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; <sup>14</sup>but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." <sup>15</sup>The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." <sup>16</sup>Jesus said to her, "Go call your husband and come back." <sup>17</sup>The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' <sup>18</sup>For you have had five husbands, and the one you have now is not your husband. What you have said is true." <sup>19</sup>The woman said to him, "Sir, I can see that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." <sup>21</sup>Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. <sup>23</sup>But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. <sup>24</sup>God is Spirit, and those who worship him must worship in Spirit and truth." <sup>25</sup>The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." <sup>26</sup>Jesus said to her, "I am he, the one who is speaking with you." <sup>27</sup>At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or

“Why are you talking with her?”<sup>28</sup> The woman left her water jar and went into the town and said to the people,<sup>29</sup> “Come see a man who told me everything I have done. Could he possibly be the Messiah?”<sup>30</sup> They went out of the town and came to him.<sup>31</sup> Meanwhile, the disciples urged him, “Rabbi, eat.”<sup>32</sup> But he said to them, “I have food to eat of which you do not know.”<sup>33</sup> So the disciples said to one another, “Could someone have brought him something to eat?”<sup>34</sup> Jesus said to them, “My food is to do the will of the one who sent me and to finish his work.<sup>35</sup> Do you not say, ‘In four months the harvest will be here’? I tell you, look up and see the fields ripe for the harvest.<sup>36</sup> The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together.<sup>37</sup> For here the saying is verified that ‘One sows and another reaps.’<sup>38</sup> I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work.”<sup>39</sup> Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, “He told me everything I have done.”<sup>40</sup> When the Samaritans came to him, they invited him to stay with them; and he stayed there two days.<sup>41</sup> Many more began to believe in him because of his word,<sup>42</sup> and they said to the woman, “We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the Saviour of the world.”



«Give me a drink.» (John 4.7+)  
Miniature, Gospel Book, 1059 A.D.  
(Athos, Dionysiou 587, fol. 21v)

## Troparion, Tone V

*Znamenny Chant*

RE *o* *o* *o* *o* *o* *o*  
 Christ is risen from the dead, \*  
 trampling (down) Death by death, \*  
 and on those in the tombs bestowing  
 life.

## Resurrectional Troparion, Tone IV

From the angel at the tomb, \* the holy women learned the joyous news. \* Throwing off the curse imposed on Adam, \* they ran in haste to tell Christ’s friends. \* Their hearts could not contain their joy as they cried aloud: \* Death is overthrown! \* Christ has risen, \* blessing all the world with his Great Mercy.

## Troparion of Wednesday of Mid-Pentecost,

**Tone VIII**

Having passed through half the paschal season, \* we entreat you, O source of our life: \* Let our thirsty souls partake of the waters of piety and true devotion, \* for you invite everyone to come to you and drink, O fountain of life. \* O Christ, our God, glory to you!

## Glory: Kondakion, Tone VIII

When that woman of everlasting memory came to the well, \* she found you, the water of wisdom. \* Because of her deep faith, you satisfied her thirst completely, O Lord, \* and you bestowed on her the kingdom that lasts forever.

## Both now: Kondakion of Mid-Pentecost, Tone IV

When half the festal season had passed, O our Maker and our Master, \* you invited everyone to come to you for the waters of deathlessness. \* So now we show you reverence and cry out to you in faith: \* Grant us your gracious help, O you who are the source of our life.

## 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 Ed and Janet and Andrea and Mildred and Ritz Bernadette, and for all who have asked for our prayers *NN...*: 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.

### PRAYER OF THE ÉKTENY

**L**ord 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 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.



Bright Monday, May 3, 2021

*The Orthodox Church in America*  
**Archdiocese of Washington**  
*The Most Blessed Tikhon, Archbishop of Washington*

May 26, 2021

To the Very Reverend and Reverend Clergy and Faithful of the Archdiocese of Washington D.C.

Christ is Risen!

As we reach the Midfeast of Pentecost, we continue to celebrate the joy of the resurrection and to experience the gradual return to regular Church life made possible by the recent increase of vaccinations and the decrease in the number of CoVID cases. The Centers for Disease Control (CDC) and local governments are loosening some of their restrictions. In line with this, we are partially relaxing our Archdiocesan guidelines with further relaxation to come if CoVID cases continue to decrease. Effective immediately, I am implementing the following guidelines **provided they are allowed by your state and local governments:**

1. You no longer have to check temperatures upon entry – but please do continue to have a sign-in list, should notifications be necessary.
2. Individuals who have been fully vaccinated for two weeks or more will not be required to wear masks and may reduce social distancing (see #4 below). They may go unmasked or masked as they choose. They will not have to offer proof of their vaccination – we will accept their word as good Christians.
3. All unvaccinated individuals will need to continue to wear masks and maintain social distancing.
4. If allowed by your state and local authorities, social distancing may be reduced from its current six feet to three feet.
5. Should there be an outbreak or exposure in the parish, the priest should contact the Chancellor for further guidance and/or consultation with the bishop.
6. While you may continue to distribute Communion as you have under the past CoVID protocols, please remember that these were always intended to be a temporary measures intended to relieve anxiety for some. It would be good to begin informing the faithful that, as the situation continues to improve, we will return to the traditional practice of using one spoon for communion.
7. Limited coffee hours and small in-person gatherings (e.g. parish council meetings, Bible studies, etc.) may be organized at your discretion but should only take place if they can be done outdoors or in a large enough space to allow social distancing.
8. You have my blessing to implement these modified procedures as soon your state and locality approve such actions. There is no need to submit an additional request for blessing to me unless you are proposing more significant changes.

I am grateful for your continued attention in these matters.

Yours in the Risen Lord,



+TIKHON  
Archbishop of Washington  
Metropolitan of All America and Canada