



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 5 June 2021

SIXTH SUNDAY AFTER THE PASCH [OF THE CROSS]

READING OF THE GOSPEL CONCERNING THE MAN BORN BLIND

READING FROM THE ACTS OF THE APOSTLES.

IN THOSE DAYS: ¹⁶As we were going to prayer, 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.



Saturday, June 12
Vespers at 6:00 p.m.

Sunday, June 13
Divine Liturgy at 10:00 a.m.

We will mark the Ascension on the Sunday that follows.

PROKIMENON, Tone III

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.

¹¹**Make 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 THE FIRST EPISTLE OF PETER TO ALL THE CHURCHES.

BELOVED: ^{4,7}The end of all things is at hand. Therefore, 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

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.**

AT THAT TIME: ⁹1 As he walked along, Jesus saw a man blind from birth. ² His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” ³ Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. ⁴ We must work the works of him who sent me while it is day; night is coming when no one can work. ⁵ As long as 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 mud with the saliva and spread the mud on the man’s eyes, ⁷ saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. ⁸ The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” ⁹ Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” ¹⁰ But they kept asking him, “Then how were your eyes opened?” ¹¹ He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” ¹² They said to him, “Where is he?” He said, “I do not know.” ¹³ They brought to the Pharisees the man who had formerly been blind. ¹⁴ Now it was a sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” ¹⁶ Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. ¹⁷ So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.” ¹⁸ 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 ¹⁹ and asked them, “Is this your son, who you say was born blind? How then does he now see?” ²⁰ His parents answered, “We know that this is our son, and that he was born blind; ²¹ but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” ²² His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah

would be put out of the synagogue. ²³ Therefore his parents said, “He is of age; ask him.” ²⁴ So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” ²⁵ He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” ²⁶ They said to him, “What did he do to you? How did he open your eyes?” ²⁷ He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” ²⁸ Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” ³⁰ The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. ³² Never since the world began has it been heard that anyone opened the eyes of a person born blind. ³³ If this man were not from God, he could do nothing.” ³⁴ They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out. ³⁵ Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” ³⁶ He answered, “And who is he, sir? Tell me, so 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, “Lord, I believe.” And he bowed down low before him.

Troparion, Tone V

Znamenny Chant

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

TROPARION, Tone V

Praise and worship let us give the word of God, *
coeternal with the Father and the Spirit. * For us he
came, incarnate of a virgin, * to die upon the tree
of shame, * that he might raise those long dead,
* by rising from the grave in dazzling splendor.

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

Shortened Kievan Chant

DO You went down into a tomb, O
Immortal, * but destroyed the pow'r
of hell, * and rose as victor, O Christ
God, * proclaiming, «Rejoice!» to
myrrh-bearing women, * and giving,
«Peace!» to your apostles, * you who
bring resurrection to the fallen.

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

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 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.