HOLY TRINITY GREEK ORTHODOX CHURCH
Reverend Father Constantine Simeonidis, Proistamenos
Orthros 8:15 a.m. and Divine Liturgy 9:30 a.m.

June 6, 2021
Sunday of the Blind Man - Κυριακὴ τοῦ Τυφλοῦ
Hilarion the New of Dalmation Monastery; Bessarion the Wonderworker of Egypt
5 Virgins of Caesarea: Martha, Mary, Cyris, Valeria & Marcia

Matins Gospel: John 20:11-18
Epistle Reading: Apostles 16:16-34
Gospel Reading: John 9:1-38

Hymns for the Small Entrance

Apolytikion of Pascha: Mode Pl 1st
Christ is risen from the dead,* by death* trampling down upon death,* and to those in the tombs* He has granted life.

Entrance Hymn: Mode 2
Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, Who is risen from the dead. We sing to You, Alleluia.

Resurrectional Apolytikion: Mode Pl 1
Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

Church Hymn: Mode pl. 4th
Blessed are You, O Christ our God,* who made fishermen all wise,* by sending down upon them the Holy Spirit,* and through them,* drawing all the world into Your net.* O Lover of mankind, glory to You.

Kontakion of Pascha: Mode pl. 4th
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 our God;* and You called out “Rejoice” to the Myrrh-bearing women,* and gave peace to Your Apostles, O Lord who to the fallen* grant resurrection.

Services This Week:
Thursday June 10, 2021: The Ascension- Orthros 9:30 am; Divine Liturgy 10:00 am
THE EPISTLE READING
Psalm 11.7,1
You, O Lord, shall keep us and preserve us.
Verse: Save me, O Lord, for the godly man has failed.

Acts of the Apostles 16:16-34

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, “These men are servants of the Most High God, who proclaim to you the way of salvation.” And this she did for many days. But Paul was annoyed, and turned and said to the spirit, “I charge you in the name of Jesus Christ to come out of her.” And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, “These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice.” The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one’s fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, “Men, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.
Ὁ ἈΠΌΣΤΟΛΟΣ
Προκείμενον. Ἡχος πλ. α’.
ΨΑΛΜΟΙ 11.7,1
Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.
Στίχ. Σώσον με, Κύριε, ὅτι ἐκλέλοιπεν ὁσίος.

Πράξεις Αποστόλων 16:16-34
Ἐν ταῖς ἡμέραις ἐκείναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινα ἔχουσαν πνεῦμα πύθωνος ἀπαντήσαι ἡμῖν, ὡς ἐργασίαν πολλήν παρείχε τοῖς κυρίοις αὐτῆς μαντευομένην. αὐτή κατακολούθησασα τῷ Παύλῳ καὶ τῷ Σίλᾳ ἐκφανεῖ σέληνος· οὐτοὶ οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ υψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν τῆς σωτηρίας. τούτῳ δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεῖς δὲ ὁ Παῦλος καὶ ἐπιστρέφεις τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι ῾Ιησοῦ Χριστοῦ ἐξελθεῖν ἀπ᾿ αὐτῆς. καὶ ἐξῆλθεν ἐκ τῆς ἡμέρας. Ἰδόντες δὲ οἱ κυρίοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἰλκυσάν εἰς τὴν ἁγοράν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτούς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκαταφάσασιν ἡμῶν τὴν πόλιν ᾿Ιουδαίοι υπάρχοντες, καὶ καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι ᾿Ιησοῦ Χριστοῦ ἐξελθεῖν ἀπ᾿ αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ἡμέρᾳ. Καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν ταὐτα ὁ Παῦλος καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἄφθηκεν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. Εὐθυμούσαν δὲ καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ παραστάθηκεν εἰς τὴν ἄνδρα καὶ ἀνεῳγμένης τοῦτο ἐκπεφευγέναι τοὺς δεσμίους.
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 worshipper 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 worshipped him.
Τῷ καὶ ἐκείνῳ, παράγων εἰδὲν ἀνθρώπον τυφλὸν ἐκ γενετῆς. Καὶ ἤρωτησαν αὐτὸν οἱ μαθηταί αὐτοῦ λέγοντες· ἡρῴ, τις ἡμαρτεῖν, οὔτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε ὦτος ἠμαρτεῖν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ Ἰησοῦς πρὸς αὐτοὺς ἔθεε· ἐν δὲ ἐργάσεθαι τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἔμε αὐτὸ παρὰ τοῦ πάσχαντος με ἔως ἡμέρα ἐστίν ἵνα ἔχῃτε νῦν ὅτε ὦτες δύναται ἐργάσθαι. ὅταν τὸ ἐν δὲ κόσμῳ ἦς, φῶς εἰμί τοῦ κόσμου. ταῦτα εἰπὼν ἔστως χαμαί καὶ ἐποίησε πηλὸν ἐκ τοῦ πτῶματος, καὶ ἔπεξεσε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ ἐπέσε ἐναίομης εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ ἐμφανίστηκε ἀπεσταλμένος, ἀπήλθεν ὁ θεοσεβὴς καὶ ἔδειξαν βλέπων. οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐκ οὗτος ἐστίν ὁ καθῆκιν καὶ προσαιτῶν; ἄλλοι ήμέρας ἐπικατάκειν αὐτῷ ἕως· ἀπεκρίθη εἰπέν· ἐγὼ ἐγω· ἔλεγον οὖν αὐτῷ· πῶς ἀνεφέλθησαν σοι οἱ ὀφθαλμοί; ἀπεκρίθηκε εἰπέν· ἀνθρώπος λείψανεν Ἰησοῦς πρὸς αὐτοὺς ἔθεε· ἐν δὲ ἐργάσεθαι καὶ νῦν ὅτες δύναται ἀνθρώπος ἐνηκρήσαντες τοιαῦτα σημεία ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ ἐπὶ τοὺς ὀφθαλμοὺς, καὶ εἶπεν· ὅταν ὁ θεοσεβής καὶ ἐν αὐτῷ ἔδραν· ἐλευθερώθησαν αὐτὸν καὶ εἶπεν· ἀπεκρίθηκεν· καὶ οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Τῷ καιρῷ ἐκείνῳ παράγων εἰδὲν ἀνθρώπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτόν καὶ εἶπον· οὐδεὶς δύναται ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔστως ἐν δὲ κόσμῳ ἦς, φῶς εἰμί τοῦ κόσμου.
Holy Trinity Greek Orthodox Church

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At the Holy Trinity Greek Orthodox Church of Greater Orlando
Classes will start in September of 2021
For more informations please e-mail Taso Mitrogogos at tasomitr@yahoo.com

C U P O J O E®
JOIN US FOR COFFEE HOUR FOLLOWING THE DIVINE LITURGY
To Our Visitors and Guests

We welcome you to worship with us this morning!

Thank you for joining us!

Unfortunately, one of the sad consequences of the divisions among Christians is that we cannot offer the Eucharist (Holy Communion) to anyone except Orthodox Christians in good moral standing with beliefs and practices of the Orthodox Church. Orthodox Christians believe that the Eucharist is a final sign of unity among all Christians and not a means by which unity is achieved. We invite you to share in the Antidoron (Blessed Bread) that is distributed at the conclusion of the Divine Liturgy.