



**Ss. Peter & Paul Orthodox Church**  
*A parish of the Orthodox Church in America*  
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Telephone: (201) 436-3244

Rector: V. Rev. W. Sophrony Royer

Choir Director: Mr. Yuriy Galkin

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## **MAY 29, 2022 / 6TH SUNDAY OF PASCHA (TONE 5)**

### PASCHAL VERSES

*Priest:* Blessed is the kingdom ...

*Choir:* Amen.

*Priest:* Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!  
(2½x)

*Choir:* And upon those in the tombs bestowing life!

*Great Litany*

### RESURRECTIONAL TROPARION IN TONE FIVE

Let us, the faithful, praise and worship the Word, / co-eternal with the Father and the Spirit, / born for our salvation from the Virgin; / for He willed to be lifted up on the Cross in the flesh, / to endure death, / and to raise the dead // by His glorious Resurrection.

- *Do not sing the troparion of Apostles Peter and Paul*

### KONTAKION FROM PENTECOSTARION IN TONE FOUR

I come to Thee, O Christ, blind from birth in my spiritual eyes, / and call to Thee in repentance: // “Thou art the most radiant Light of those in darkness.”

- *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

### PASCHAL KONTAKION IN TONE EIGHT

Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of Hades. / In victory didst Thou arise, O Christ God, / proclaiming “Rejoice!” to the myrrh-bearing women; / granting peace to Thine apostles, // and bestowing resurrection on the fallen.

### PROKEIMENON IN TONE EIGHT

Pray and make your vows before the Lord, our God!

*v. In Judah God is known; His name is great in Israel.*

### THE EPISTLE

#### **The Reading from the Acts of the Holy Apostles (16:16-34)**

In those days, as we were going to the place of prayer, we were met by a young servant woman who had an evil spirit that enabled her to predict the future. She earned a lot of money for her owners by telling fortunes. She followed Paul and us, shouting, “These men are servants of the Most High God! They announce to you how you can be saved!” She did this for many days, until Paul became so upset that he turned around and said to the

spirit, “In the name of Jesus Christ I order you to come out of her!” The spirit went out of her that very moment. When her owners realized that their chance of making money was gone, they seized Paul and Silas and dragged them to the authorities in the public square. They brought them before the Roman officials and said, “These men are Jews, and they are causing trouble in our city. They are teaching customs that are against our law; we are Roman citizens, and we cannot accept these customs or practice them.” And the crowd joined in the attack against Paul and Silas. Then the officials tore the clothes off Paul and Silas and ordered them to be whipped. After a severe beating, they were thrown into jail, and the jailer was ordered to lock them up tight. Upon receiving this order, the jailer threw them into the inner cell and fastened their feet between heavy blocks of wood. About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly there was a violent earthquake, which shook the prison to its foundations. At once all the doors opened, and the chains fell off all the prisoners. The jailer woke up, and when he saw the prison doors open, he thought that the prisoners had escaped; so he pulled out his sword and was about to kill himself. But Paul shouted at the top of his voice, “Don't harm yourself We are all here!” The jailer called for a light, rushed in, and fell trembling at the feet of Paul and Silas. Then he led them out and asked, “Sirs, what must I do to be saved?” They answered, “Believe in the Lord Jesus, and you will be saved—you and your family.” Then they preached the word of the Lord to him and to all the others in the house. At that very hour of the night the jailer took them and washed their wounds; and he and all his family were baptized at once. Then he took Paul and Silas up into his house and gave them some food to eat. He and his family were filled with joy, because they now believed in God.

### ALLELUIA IN TONE EIGHT

Alleluia! Alleluia! Alleluia!

*v. Look upon me and have mercy on me!*

*v. Guide my steps according to Thy word!*

### THE GOSPEL

#### **The Reading from the Holy Gospel according to St. John (9:1-38)**

As Jesus was walking along, he saw a man who had been born blind. His disciples asked him, “Teacher, whose sin caused him to be born blind? Was it his own or his parents' sin?” Jesus answered, “His blindness has nothing to do with his sins or his parents' sins. He is blind so that God's power might be seen at work in him. As long as it is day, we must do the work of him who sent me; night is coming when no one can work. While I am in the world, I am the light for the world.” After he said this, Jesus spat on the ground and made some mud with the spittle; he rubbed the mud on the man's eyes and told him, “Go and wash your face in the Pool of Siloam.” (This name means “Sent.”) So the man went, washed his face, and came back seeing. His neighbors, then, and the people who had seen him begging before this, asked, “Isn't this the man who used to sit and beg?” Some said, “He is the one,” but others said, “No he isn't; he just looks like him.” So the man himself said, “I am the man.” “How is it that you can now see?” they asked him. He answered, “The man called Jesus made some mud, rubbed it on my eyes, and told me to go to Siloam and wash my face. So I went, and as soon as I washed, I could see.” “Where is he?” they asked. “I don't know,” he answered. Then they took to the Pharisees the man who had been blind. The day that Jesus made the mud and cured him of his blindness was a Sabbath. The Pharisees, then, asked the man again how he had received his sight. He told them, “He put some mud on my eyes; I washed my face, and now I can see.” Some of the Pharisees said, “The man who did this cannot be from God, for he does not obey the Sabbath law.” Others, however, said, “How could a man who is a sinner perform such miracles as these?” And there was a division among them. So the Pharisees asked the man once more, “You say he cured you of your blindness—well, what do you say about him?” “He is a prophet,” the man answered. The Jewish authorities, however, were not willing to believe that he had been blind and could now see, until they called his parents and asked them, “Is this your son? You say that he was born blind; how is it, then, that he can now see?” His parents answered, “We know that he is our son, and we know that he was born blind. But we do not know how it is that he is now able to see, nor do we know who cured him of his blindness. Ask him; he is old enough, and he can answer for himself!” His parents said this because they were afraid of the Jewish authorities, who had already agreed that anyone who said he believed that Jesus was the Messiah would be expelled from the synagogue. That is why his parents said, “He is old enough; ask him!” A second time they called back the man who had been born

blind, and said to him, “Promise before God that you will tell the truth! We know that this man who cured you is a sinner.” “I do not know if he is a sinner or not,” the man replied. “One thing I do know: I was blind, and now I see.” “What did he do to you?” they asked. “How did he cure you of your blindness?” “I have already told you,” He answered, “and you would not listen. Why do you want to hear it again? Maybe you, too, would like to be his disciples?” They insulted him and said, “You are that fellow's disciple; but we are Moses' disciples. We know that God spoke to Moses; as for that fellow, however, we do not even know where he comes from!” The man answered, “What a strange thing that is! You do not know where he comes from, but he cured me of my blindness! We know that God does not listen to sinners; he does listen to people who respect him and do what he wants them to do. Since the beginning of the world nobody has ever heard of anyone giving sight to a person born blind. Unless this man came from God, he would not be able to do a thing.” They answered, “You were born and brought up in sin—and you are trying to teach us?” And they expelled him from the synagogue. When Jesus heard what had happened, he found the man and asked him, “Do you believe in the Son of Man?” The man answered, “Tell me who he is, sir, so that I can believe in him!” Jesus said to him, “You have already seen him, and he is the one who is talking with you now.” “I believe, Lord!” the man said, and knelt down before Jesus.

#### FESTAL MEGALYNARION IN TONE FOUR

*[Instead of “It is truly meet...,” we sing the following]*

*Refrain:* The angel cried unto the Lady that is full of grace: / Rejoice, O pure Virgin! And again, I say, rejoice! / For thy Son is risen from the grave on the third day, // and has raised the dead, O ye people, be joyful!

*Heirmos:* Shine, shine, O new Jerusalem, / for the glory of the Lord hath arisen upon thee; / dance now and be glad, O Zion, / and do thou exult, O pure Theotokos, // in the arising of Him Whom thou didst bear

#### COMMUNION HYMN

Receive the Body of Christ; taste the fountain of immortality! Praise the Lord from the heavens, praise Him in the highest! Alleluia! Alleluia! Alleluia!

#### AT COMMUNION TO DISMISSAL

*Priest:* “In the fear of God...”

*Choir:* “Blessed is He that comes in the Name of the Lord...”

*Priest:* “O God, save Thy people...”

*Choir:* “Christ is risen from the dead...” *(sung once, instead of “We have seen the True Light...”)*

*Priest:* “Always, now and ever...”

*Choir:* “Let our mouths be filled...”

*At the Dismissal, the Priest says: “Glory to Thee, O Christ...” and the choir sings “Christ is risen from the dead...” (thrice). Priest reads the Dismissal.*

*Priest:* “Through the prayers ...”

*Choir:* And unto us He has given eternal life. Let us worship His Resurrection on the third day!

#### UPCOMING SERVICES

6:00 PM (Wednesday) – Great Vespers w. Lity [*Holy Ascension*]

9:30 AM (Thursday) – Divine Liturgy [*Holy Ascension*]

5:00 PM (Saturday) – Great Vespers

9:20 AM (Sunday) – Third Hour & Divine Liturgy

#### TODAY’S SAINTS

Saints commemorated on May 29th: Virgin-martyr Theodosia of Tyre; Nun-martyr Theodosia of Constantinople; St. Maximin, Bishop of Trier; St. Maximus, Bishop of Verona; St. Ethelbert II, King of East Anglia; Martyr Restitutus of Rome; Ss. Votus, Felix, and John, Hermits in the Pyrenees; St. Gerald, Bishop of Mâcon; St. Ulric

of Einsiedeln; St. Eleutherius of Rocca d'Arce; St. Helena Dragaš, Byzantine Empress Dowager (in monasticism, St. Hypomone) and her son, Blessed Emperor Constantine XI Palaiologos; St. John of Ustiug, "Fool-for-Christ."

### TODAY'S PARASTAS

Parastas in memory of Concetta Gloria Royer offered by Fr. W. Sophrony Royer.

### TODAY'S SPECIAL OFFERINGS

**Altar Vigils** offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of repose). **Sanctuary Lamp** offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose). **Triple Candelabra** offered by Fr. W. Sophrony Royer in Concetta Royer (anniversary of repose).

### MEMORIAL DAY PILGRIMAGE

St. Tikhon's Monastery is pleased to welcome pilgrims to the annual Memorial Day pilgrimage this weekend. The myrrh-streaming icon of the Theotokos from Hawaii will be at the monastery for the entire pilgrimage. For more information, see: [https://www.stikhonsmonastery.org/news\\_220430\\_1](https://www.stikhonsmonastery.org/news_220430_1). All are welcome.

### DDB APPRECIATION DINNER

Archbishop Michael cordially invites the 2020 & 2021 DDB Donors to the N.J. Deanery Appreciation Dinner, to be held on Sunday, June 26, 2022 at 6:00 p.m., at Holy Trinity Church, 120 Dover Chester Road, Randolph, N.J. RSVP by Monday, June 20th to Fr. Gary Breton, Dean of New Jersey, by email at [gjbretton@gmail.com](mailto:gjbretton@gmail.com), or by telephone (848) 333-7055. You are encouraged to bring family members and parish guests.

**Christ is Risen! Indeed, He is Risen!**  
**Христос воскрес! Воистину воскрес!**

*"The spiritual life of individuals has to be extended both vertically to God and horizontally to other souls; and the more it grows in both directions, the less merely individual and therefore more truly personal it will become."*

— Evelyn Underhill (1875-1941)