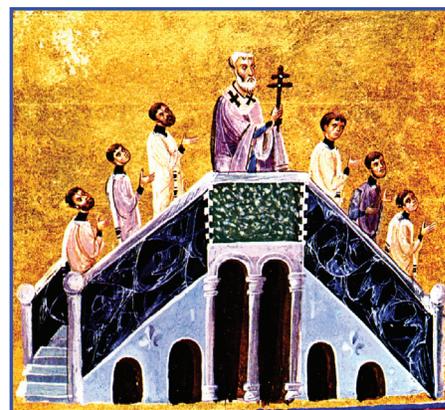


HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 12 September 2020



Readings for the
Fourteenth Sunday after Pentecost—Tone V

Marking the Elevation of the Cross—the Church year is drawing to a close.

READING FROM PROVERBS.

Pays into the reading from the Apostle.

My son, do not scorn correction from THE LORD,
do not resent his rebuke;
for THE LORD reproves the man he loves,
as a father checks a well-loved son.

Happy the man who discovers wisdom,
the man who gains discernment:
gaining her is more rewarding than silver,
more profitable than gold.

She is beyond the price of pearls,
nothing you could covet is her equal.

In her right hand is length of days;
in her left hand, riches and honor.

Her ways are delightful ways,
her paths all lead to contentment.

She is a TREE OF LIFE [*this alludes to the tree that grows in the center of the Garden of Eden, and thereby the Cross—Ed.*]

for those who hold her fast,

those who cling to her live happy lives.

PROKIMENON, Tone VII

Exalt the Lord, our God! * And bow down at his footstool, for it is holy!

PSALM 98

NOTE: A hymn in praise of the Lord as king, with special emphasis on his holiness. It extols the Lord's majesty and just rule, as well as his dealing with our great leaders of old.

²The Lord of Sion is the greatest of all, exalted far above all peoples! ³Let them praise his name, so awesome and great! Holy is he!

⁴You are the mightiest of kings, and you love what is right! It is you who established justice, you who decide right and wrong in Jacob! **⁵Exalt the Lord, our God! And bow down at his footstool, for it is holy!**

⁶Among his priests were Moses and Aaron, and Samuel among those who called on his name; they called on the Lord and he answered them.

⁷From a pillar of cloud he spoke with them; they did his bidding; they followed the instructions he gave them....

⁹Exalt the Lord our God! Bow before his holy mountain, for holy is the Lord our God!

Reader: Exalt the Lord, our God! People: And bow down at his footstool, for it is holy!

READING FROM PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

BRETHREN: ^{1,18}The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written: *I will destroy the wisdom of the wise, and the learning of the learned I will set aside.* ²⁰Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of the world [*think philosophy—Ed.*] foolish? ²¹For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of the proclamation to save those who have faith. ²²For Jews demand signs and Greeks look for wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. .

ALLELUIA

PSALM 73

NOTE: A lamentation on the calamity of the Cross prefigured by the destruction of the temple when the Babylonians took Jerusalem in 587 B.C.

²Remember the people you made your own so long ago: with your staff, rescue the tribe you chose for your own domain. Remember Mount Zion, where you came to dwell....

⁷They torched your holy place utterly destroying the dwelling place of your name. ⁸In their hearts, they conspired with one another: Once and for all let us finish them off!...

¹⁰How long, O God, is the enemy to scoff at you, the foe, to revile your name, O conqueror? ¹¹Why do you hold back your left hand; and your right hand, why do you keep it hidden?

¹²O God, our king from of old! whose saving acts are wrought on earth!... ¹⁶It was you who made day and night, who caused the moon and sun to be; ¹⁷it was you who determined all the climates of the earth, who made summer and winter.

¹⁸So now, remember, O Lord, the insults of the foes who blaspheme you, and the foolish people who revile your name....

²¹Let not the oppressed sit in shame, but let the poor and the needy praise your name. ²²Rise up, Lord, and champion your cause!...

READING FROM THE HOLY GOSPEL ACCORDING TO JOHN:

At that time: ^{19,6}When the chief priests and the guards saw Jesus, they cried out, "Crucify him. Crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." ⁷The Jews answered, "We have a Law, and according to that Law he ought to die, because he made himself the Son of God." ⁸Now when Pilate heard this statement, he became even more afraid, ⁹and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. ¹⁰So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" ¹¹Jesus replied, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." ¹²Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not

a Friend of Caesar. Everyone who makes himself a king opposes Caesar...."

¹³When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. ¹⁴It was preparation day for the Pasch [*the evangelist puts it thus—Thursday, not Friday—because this is the day the Paschal lambs were slaughtered, and in the beginning of his gospel the Lord Jesus is called the Lamb of God—Ed.*], and it was about noon. And he said to the Jews, "Behold, your king!" ¹⁵They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." ¹⁶Then he handed him over to them to be crucified. So they took Jesus, ¹⁷and carrying the cross himself [*the evangelist is making a point with this detail—Ed.*] he went out to what is called the Place of the Skull, in Hebrew, *Golgotha*. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus in the middle. ¹⁹Pilate also had an inscription written and put on the cross. It read, *Jesus the Nazorean, the King of the Jews*. ²⁰Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city [*specifically, outside the City walls, Golgotha suggesting a stone quarry—Ed.*]; and it was written in Hebrew, Latin, and Greek....

²⁵Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. ²⁶When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." ²⁷Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. [*the evangelist sees the Church coming into existence through this sacrificial death—Ed.*] ²⁸After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." ²⁹There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. ³⁰When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit [*the evangelist is alluding to the mystery of Pentecost—think of the gospel read on Thomas Sunday, second Sunday after the Pasch—Ed.*] ³¹Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that

their legs be broken and they be taken down.³² So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus.³³ But when they came to Jesus and saw that he was already dead, they did not break his legs [*think of the communion psalm read at the PreSanctified—Ed.*],³⁴ but one soldier thrust his lance into his side, and immediately blood and water flowed out [*the evangelist is alluding to the mysteries of Baptism (door to the Eucharist) and the Eucharist—Ed.*].³⁵ An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe.

TROPARION, Tone I

Greek Chant

DO ● *o* *o* ● ● ● *o* *o* ●
 O Lord, save your people, * and bless
 your inheritance. * Grant vict'ries to
 those who battle evil, * and by your
 Cross protect us all.

Glory: Both now:

KONDAKION, Tone IV

Greek Chant

DO ● ● ● ● ●
 As you were voluntarily crucified for
 our sake, * grant mercy to those who
 are called by your name. * Make all
 who battle evil glad by your power, *
 granting them vict'ries over their ad-
 versaries, * by bestowing on them the
 invincible trophy, * your weapon of
 peace.

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 Emilia's daughter Elizabeth, for Carlos's son,
 John-Carlos, and 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.

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.