



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 26 September 2020

Readings for the
Sixteenth Sunday after Pentecost—1 Luke
Tone VII

READING FROM THE PROPHECY OF EZEKIEL.

(This pays into the reading from Luke.)

47.1 The LORD brought me to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastward, since the Temple faced East [*when we stand in our temple in Ashburn we face East—Ed.*]. The water flowed from under the right side of the Temple, ² south of the altar. He took me out by the north gate and led me right around ³ outside as far as the outer east gate where the water flowed out on the right-hand side. The man went to the east holding his measuring line and measured off a thousand cubits; he then made me wade across the stream; the water reached ⁴ my ankles. He measured off another thousand and made me wade across the stream again; the water reached my knees. He measured off another thousand ⁵ and made me wade across again; the water reached my waist. He measured off another thousand; it was now a river which I could not cross; the stream ⁶ had swollen and was now deep water, a river impossible to cross. He then said, “Do you see, son of man?” He took me farther, then brought me back to ⁷ the bank of the river. When I got back, there were many trees on each bank ⁸ of the river. He said, “This water flows east down to the Arabah and to the ⁹ sea; and flowing into the sea it makes its waters wholesome. Wherever the river flows, all living creatures teeming in it will live. Fish will be very plentiful, for wherever the water goes it brings health, and life teems wherever ¹⁰ the river flows. There will be fishermen on its banks. Fishing nets will be spread from En-ge-di to En-eglaim. The fish will be as varied and as ¹¹ plentiful as the fish of the Great Sea.”



EVANGELIST LUKE

New ikon in a pre-iconoclasm style
by the famous Russian ikonographer
Fr. Zenón.

PROKIMENON, Tone VII:

Reader: The Lord shall give strength to his people. * The Lord shall bless his people with peace.
[v.11 OCA]

PSALM 28

NOTE: After an invocation to praise the Lord, this striking psalm describes a magnificent theophany, the revelation of God’s majesty in a tremendous thunderstorm, and ends with a message of hope for the people. (Psalm 28 is also the Alleluia psalm for Theophany.)

Give the Lord, O you spirit powers, give the Lord glory and praise! ²Give the Lord the glory of his name! Bow down to the Lord in the splendor of his holiness!

³The Lord’s voice resounds upon the waters; the God of glory thunders, the Lord, on the immense vastness of the waters! ⁴The Lord’s voice, full of power, the Lord’s voice, full of splendor!... ⁷The Lord’s voice—like flashing flames of fire!

⁸The Lord’s voice shakes the wilderness; the Lord shakes the wilderness of Kadesh. ⁹The Lord’s voice rends the oak trees; it strips the forest bare. In his temple, they all cry: Glory!

¹⁰The Lord sits enthroned above the floodwaters; the Lord sits enthroned as king forever! **¹¹The Lord shall give strength to his people. The Lord shall bless his people with peace.**

Reader: The Lord shall give strength to his people.
People: The Lord shall bless his people with peace.

READING FROM PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

BRETHREN: ⁶Working together, we appeal to you not to receive the grace of God in vain. ²For he says: *In an acceptable time I heard you, and on the day of salvation I helped you.* Behold, now is a very acceptable time; behold, now is the day [= *today—Ed.*] of salvation. ³We cause no one to stumble in anything, in order that no fault may be found with our ministry; ⁴on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, ⁵beatings, imprisonments, riots, labors, vigils, fasts; ⁶by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love, ⁷in truthful speech, in the power of God; with weapons of righteousness at the right and at the left; ⁸through glory and dishonor, insult and praise. We are treated as deceivers and yet are truthful; ⁹as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; ¹⁰as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.

ALLELUIA, Tone VII:

[B] PSALM 68

NOTE: A messianic psalm: the exemplary suffering of an innocent man who relies on God for deliverance bespeaks the messiah-Christ; "the waters" is a common metaphor in psalms for affliction. "With Psalm 22, this prayer is most frequently quoted in the New Testament in relation to Christ's suffering," and "eminently applicable to the Son of Man." (*Jerome Biblical Commentary*)

Save me, O God, for the waters have risen to my neck! ²I am sinking into the mire, and there is nothing to hold on to. Into deep waters have I fallen, and the rushing current is sweeping me away....

⁷It is for you that I put up with insults, that shame covers my face,... ⁹For the zeal of your house consumes me, and insults aimed at you fall on me!...

¹⁴Rescue me from this morass! Let me not be sucked in! Let me escape my foe; let me not be caught by the deep!... ¹⁶Answer, Lord! In your loving mercy, in your great tenderness, look at me!

¹⁷Do not hide your face from your servant! Hear me quickly, for I am distressed!

¹⁸Attend to my soul and deliver it; from my foe deliver it!

¹⁹You see how they abuse me; disgraced and shamed, I stand before you. ²⁰Scorn has broken my heart; I have reached the end of my strength.

In vain I waited for one to share my sorrow, for someone to comfort me, but there was none. ²¹For food they gave me poison; in my thirst they gave me vinegar to drink....

³⁰I shall praise God's name with a song; I shall exalt him with thanksgiving! ³¹That will please the Lord....

³²When they see it, the poor will jump for joy. You who seek God, your hearts will live forever!...

READING FROM THE HOLY GOSPEL ACCORDING TO LUKE:

AT THAT TIME: ⁵While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. ²He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. ³Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down [*the teacher sits—Ed.*] and taught the crowds from the boat. ⁴After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." ⁵Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." ⁶When they had done this, they caught a great number of fish and their nets were tearing. ⁷They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. ⁸When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." ⁹For astonishment at the catch of fish they had made seized him and all those with him, ¹⁰and likewise James and John, the sons of Zebedee, who were partners [*meaning in business with—Ed.*] of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men." ¹¹When they brought their boats to the shore, they left everything and followed him.

TROPARION

Lesser Znamenny Chant

MI ● ● ● ● ● ● ●
By your Cross you shattered Death,
● ● ● ● ● ● ●
O Lord; * to the thief you opened
● ● ● ● ● ● ●
paradise. * You turned the women's
● ● ● ● ● ● ●
sorrow into joy, * and you sent your
● ● ● ● ● ● ●
friends to tell the news: * For you
● ● ● ● ● ● ●
rose from death, O Lord, * granting
● ● ● ● ● ● ●
your Great Mercy to all the world.

KONDAKION

Lesser Znamenny Chant

MI ● ● ● ● ● ● ●
No more can Death detain man-
● ● ● ● ● ● ●
kind; * Christ has put an end to all its
● ● ● ● ● ● ●
power: * He has snapped the chains
● ● ● ● ● ● ●
of its captives, * raising them from
● ● ● ● ● ● ●
death to eternal life.

THE ÉKTYENY 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 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 ÉKTYENY

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.

Something interesting we'll be talking about in some future issues of our Newsletter.

From an essay of the late Father Raymond Brown, renowned Roman priest and Scripture scholar

The liturgical use of the Lord's Prayer has, in fact, been colored by its... history.... Cyril of Jerusalem approached the prayer as part of a commentary on the Eucharistic liturgy for those who had just been baptized [*in other words, they heard it for the first time at the Divine Liturgy concluding their baptism—Ed.*]. This liturgical usage is important, not only in explaining the evolution of different ancient forms of the prayer, but also in understanding forms in use today. As we discuss the petitions, we shall see that the standard English translation [*used by just about everyone in this country, Orthodox included—Ed.*] of the *Our Father* scarcely renders justice to the Greek of Matthew. These observations may tend to produce in the reader the type of reaction so common in regard to the modern advances in Scripture studies: “Don't tell us they want to change the *Our Father* now!” But the reader should remember that **not one of the traditional versions of the Lord's Prayer in English—French or German—or for that matter in Latin [which is the basis of the English translation—Ed.] [but not Church Slavonic], is a real translation from the Greek text...**