



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 3 October 2020

Readings for the
Eighteenth Sunday after Pentecost—2 Luke
Tone VIII

READING FROM THE FIRST BOOK OF SAMUEL [LXX 1 KINGS].

(Love of enemy illustrated.)

^{26,2} Saul set off and went down to the wilderness of Ziph, accompanied by three thousand ³ men chosen from Israel to search for David in the wilderness of Ziph.... So in the dark David and Abishai made their way toward the force, where they found Saul lying asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying around him.... ⁸ Then Abishai said to David, “Today God has put your enemy in your power; so now let me pin him to the ground with his own spear. Just one ⁹ stroke! I will not need to strike him twice.” David answered Abishai, “Do not kill him, for who can lift his hand against the Lord’s anointed and be without guilt?... ¹² David took the spear and the pitcher of water from beside Saul’s head, and they made off. No one saw, no one knew, no one woke up; they were all asleep, for a deep sleep from the Lord had fallen on them. ¹³ David crossed to the other side and halted on the top of the mountain a long way off; there was a wide space between them.... David then called out to the troops and to Abner son of Ner. David said, “Here is the king’s spear. ²³ Let one of the soldiers come across and take it. The Lord repays everyone for his uprightness and loyalty. Today the Lord put you in my power, but I would not raise my hand against the Lord’s anointed.”

PROKIMENON, Tone VII:

Reader: The prokimenon of the Eighth Tone: **Make vows* and pay them to the Lord our God.** [v.11 NEB/RESTON]

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.



EVANGELIST LUKE

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

⁴O what awe you inspired, O God of brilliant light!
⁵They tried to plunder the mountain of the Lion, those stout-hearted men, but they slept their last sleep;...
⁶At your roar, O God of Jacob, horse and chariot collapsed and lay stunned. ⁷How awesome you are!...
⁸...The earth shall shudder with fright and lie still,
⁹when God rises for judgment, to deliver the lowly of the earth. ¹⁰They will rejoice and praise you;... they will feast in your honor.

11Make 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 PAUL’S SECOND EPISTLE TO THE CORINTHIANS.

BRETHREN: ^{6,16}What agreement has the temple of God with idols? For we are the temple of the living God; as God said: *I will live with them and move among them, and I will be their God and they shall be my people.* ¹⁷Therefore, come forth from them and be separate, says the Lord, and touch nothing unclean; then I will receive you ¹⁸and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.

^{7.1} Since we have these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, making holiness perfect in the fear of God.

ALLELUIA

[B] PSALM 118—STASIS III

NOTE: Love and desire for the word of God in the Law, which is the expression of the Lord's revelation of himself and his will for man: so the *Jerome Biblical Commentary*. None will disagree with the sacred liturgist for seeing the Lord Jesus as embodying the love and desire of this psalm in a preëminent way; he has made Psalm 118 the lead-in to the *Evlogētária* at Sunday Matins and their parallel in the Exodus Hymn for a secular Christian.

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....

¹³⁵Smile with favor on your servant, and teach me to know your decrees. ¹³⁸The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One.

¹³⁷You are just, Lord, and upright in your decisions. ¹³⁸The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One. ¹³⁹Resentment makes me speechless, as my enemies ignore your bidding....

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....

¹⁶⁵Great peace belongs to those who love you; their feet never stumble. ¹⁶⁶As I wait for you to save me, Lord, I fulfill your commandments....

READING FROM THE HOLY GOSPEL ACCORDING TO LUKE:

THE LORD SAID: ^{6.27}“To you who hear I say, love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who mistreat you. ²⁹To the person who strikes you on one cheek, offer

the other one as well, and from the person who takes your cloak, do not withhold even your tunic. ³⁰Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. ³¹Do to others as you would have them do to you. ³²For if you love those who love you, what credit is that to you? Even sinners love those who love them. ³³And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. ³⁴If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. ³⁵But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. ³⁶Be merciful, just as (also) your Father is merciful. ³⁷“Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. ³⁸Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.”

TROPARION

Kievan Chant

^{DO} From on high, O Lord so kind and loving, * you descended to this earth of ours: * And to free us from our passions, you suffered and died for us. * O our Life and Resurrection, * be pleased to hear our hymns of praise.

KONDAKION

Kievan Chant

^{DO} You rose from death, O Christ our God, * raising Adam and all who had died. * With joy Eve sings your praises, and gladness fills all mankind. * For you rose from death in glory, * O most merciful Lord!

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 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.

Speaking of the Lord's Prayer.

Early in the twentieth century here in America the Russian Ecclesiastical Mission commissioned Isabel Florence Hapgood to translate Church Slavonic service books to produce an English language service book for use here. (Back in Europe at this time there was talk of translating church texts into Russian and Ukrainian; but then came the revolution.)

It is my earnest hope that this Service Book may not only be of some use to the Russian Church in North America, for the use of which, in public worship, it is designed, but that it may help the other Churches — especially those of the Anglican Communion, to one of which I am myself attached — to a right understanding of the Holy Orthodox-Catholic Apostolic Church of the East.

ISABEL F. HAPGOOD.

NEW YORK, October, 1906.

Here is the version she gives:

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us **from the Evil One:**

Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen.

The 1967 OCA Liturgy book gives this variant:

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us **from evil.**

Recently (2017) someone at St. Tikhon's decided we should return to Hapgood:

The singers:

OUR FATHER, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us **from the evil one.**

PRIEST: For thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. ✠. Amen.

For now the issue here is the closing phrase. Is it *from evil* or *from the evil one*? It depends on whether one has before him the Greek text or the Latin. We will discuss this another time.

The 1985 Liturgy book for Greek America produced by the Greek seminary's faculty gives this version:

THE LORD'S PRAYER

People: **Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us **from evil.****

Priest: For Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: **Amen.**