

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 17 October 2020

4th Week of Luke
Nineteenth Sunday after Pentecost—Tone II

READING FROM THE PROPHECY OF JEREMIAH.

(Making the right response to the Word of the Lord—pays into today's Gospel reading)

²⁶[LXX 33].¹ At the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word was addressed to Jeremiah by the Lord, ²“The Lord says this: Stand in the court of the Temple of the Lord. To all the people of the towns of Judah who come to worship in the Temple of the Lord you must speak all the words I have commanded you to tell them; do not omit one syllable. ³ Perhaps they will listen and each turn from his evil way: if so, I shall relent and not bring the disaster on them which I intended for their misdeeds. ⁴ Say to them, ‘The Lord says this: If you will not listen to me by following my Law which I put before you, ⁵ by paying attention to the words of my servants the prophets ⁶ whom I send so persistently to you, without your ever listening to them, I will treat this Temple as I treated Shiloh, and make this city a curse for all the nations of the earth.’ ” ⁷ The priests and prophets and all the people heard Jeremiah say these words in the Temple of the Lord. ⁸ When Jeremiah had finished saying every thing that the Lord had ordered him to say to all the people, the priests and prophets ⁹ seized hold of him and said. “You shall die! Why have you made this prophecy in the name of the Lord. This Temple will be like Shiloh, and this city will be desolate, and uninhabited?” ” And the people were all crowding around Jeremiah in ¹⁰ the Temple of the Lord. Hearing of this, the officials of Judah went up from the royal palace to the Temple of the Lord and took their seats at the entry of the New Gate of the Temple of the Lord. ¹¹ The priests and prophets then addressed the officials and a ¹¹ the people, “This man deserves to die, since he has



EVANGELIST LUKE

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

prophesied against this city, as you have heard with your own ears.” ¹² Jeremiah, however, replied to the people as follows, “The Lord himself sent me to say all the things you have heard against this Temple and this city. ¹³ So now amend your behavior and actions, listen to the voice of the Lord your God : if you do, he will relent and not bring down on you the disaster he has pronounced against you. ¹⁴ For myself, I am as you see in your hands. Do whatever you please or think right with me. ¹⁵ But be sure of this, that if you put me to death, you will be bringing innocent blood on yourselves, on this city and on its citizens, since the Lord has truly sent me to you to say all these words in your hearing.”

PROKIMENON

The prokimenon of the second tone: **The Lord is my strength and my song. * He has become my salvation.** [v.14 RSV/OCA]

PSALM 117

NOTE: On the lips of the reader the Messiah's Paschal thanksgiving.

With praise, bless the Lord, for he is good! His love lasts forever! ²Let Israel's house declare it.... ³Let Aaron's house declare it.... ⁴Let those who revere the Lord, let them declare it: His love lasts forever!

⁵From dire straights I cried out to the Lord; he answered me from the vastness of his domain. ⁶The Lord is with me; I am not afraid! What can

man do to me? ⁷The Lord is with me; my helper in everything!

⁸It is better to count on the Lord than to depend on men; ⁹It is better to count on the Lord than to depend on princes.... ¹⁴**The Lord is my strength and my song. He has become my salvation.**

¹⁵Shouts of victory and joy in the tents of the just!... ¹⁶the Lord's right hand has raised me up; the Lord's right hand has won the victory! ¹⁷No, I will not die; I will live and declare the works of the Lord....

¹⁹Open the gates of justice for me; let me enter and give thanks to the Lord! ²⁰This is the Lord's own gate, where the just enter in. ²¹I give you thanks for hearing me; you have been my salvation.

²²The stone rejected by the builders has become the cornerstone; ²³this is the Lord's doing, a marvel in our eyes....

Reader: The Lord is my strength and my song.
People: He has become my salvation.

READING FROM PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

BRETHREN: ^{11,31} The God and Father of the Lord Jesus knows—he who is blessed forever—that I do not lie. ³² At Damascus, the governor under King Aretas guarded the city of Damascus, in order to seize me, ³³ but I was lowered in a basket through a window in the wall and escaped his hands.

^{12.1} I must boast—not that it is profitable—but I will go on to visions and revelations of the Lord. ² I know someone in Christ who, fourteen years ago (whether in the body or out of the body I do not know, God knows), was caught up to the third heaven. ³ And I know that this person (whether in the body or out of the body I do not know, God knows) ⁴ was caught up into Paradise and heard ineffable things, which no one may utter. ⁵ About this person I will boast, but about myself I will not boast, except about my weaknesses. ⁶ Although if I should wish to boast, I would not be foolish, for I would be telling the truth. But I refrain, so that no one may think more of me than what he sees in me or hears from me ⁷ because of the abundance of the revelations. Therefore, that I might not become too elated, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. ⁸ Three times I begged the Lord about this, that it might leave me, ⁹ but he said

to me, My grace is sufficient for you, for power is made perfect in weakness.

ALLELUIA

PSALM 19

NOTE: Prayer for the Messiah-King with assurance of victory.

The Lord answer you in time of trouble! The name of Jacob's God protect you!

²From his sanctuary may he send you help; may he sustain you from Sion.

³May he be mindful of all your gifts, and your burnt offerings, may they please him!

⁴May he grant you whatever your heart desires, and all your hopes, may he fulfill them,

⁵that we may rejoice in your saving help, and in the name of our God hold high our banners. May the Lord grant all your requests!

⁶Now I am sure that the Lord will save his anointed; from his holy heavens he answers him by the saving works of his right hand!

⁷Some rely on chariots, others on horses, as for us, we count on the NAME of the Lord our God.....

READING FROM THE HOLY GOSPEL ACCORDING TO LUKE:

AT THAT TIME: ^{5.4} When a large crowd gathered, with people from one town after another journeying to him, Jesus spoke in a parable: ⁵ A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. ⁶ Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. ⁷ Some seed fell among thorns, and the thorns grew with it and choked it. ⁸ And some seed fell on good soil, and when it grew, it produced fruit a hundredfold. After saying this, he called out, Whoever has ears to hear ought to hear. ⁹ Then his disciples asked him what the meaning of this parable might be. ¹⁰ He answered, Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that they may look but not see, and hear but not understand. ¹¹ This is the meaning of the parable. The seed is the Word of God. ¹² Those on the path are the ones who have heard, but the devil comes and takes away the Word from their hearts that they may not believe and be saved. ¹³ Those on rocky ground are the ones who, when they

hear, receive the Word with joy, but they have no root; they believe only for a time and fall away in time of trial. ¹⁴ As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life [*When we sing the Cherubic Hymn, Let us lay aside all worldly cares, the Greek is alluding to this verse—Ed.*], and they fail to produce mature fruit. ¹⁵ But as for the seed that fell on rich soil, they are the ones who, when they have heard the Word, embrace it with a generous and good heart, and bear fruit through perseverance.

TROPARION

Kievan Chant

RE By descending into death, O Life
immor-tal,* you destroyed hell's
power with the brilliance of your di-
vin-i-ty * and raised the dead from
their deep sleep. * For this the pow-
ers of heaven shout triumphantly: * O
Giver of Life, Christ our God, glory
to you!

KONDAKION

Kievan Chant

RE When you rose from the grave,
almighty Sav-iour, * hell was terror-
struck, and the dead rose from their
sleep. * All creation thrilled at the
sight of you. * Adam could not re-

strain his joy. * And this world of
yours, Redeemer, * will never cease
extolling you!

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 mer-
cy, 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.

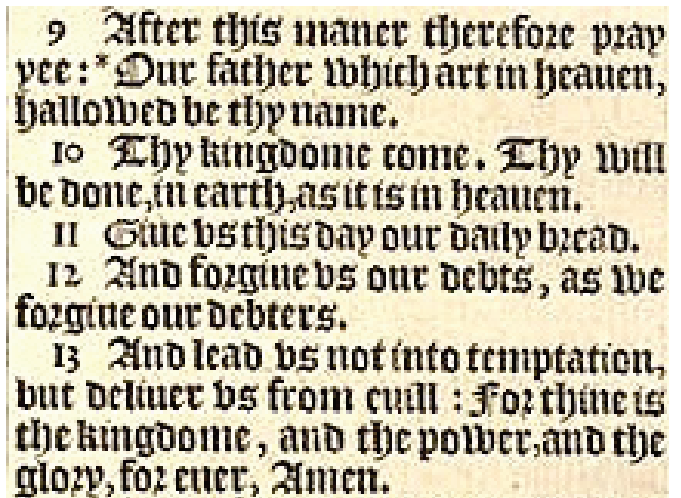
PRAYER OF THE ÉKTENY

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.

**The Lord's Prayer
as it appears in the King James Bible
published in 1611.**

**The probable real translator, William Tyndale,
was burned at the stake a hundred years earlier
for doing just that,
translating the Holy Scriptures
into English.**



9 After this maner therefore pray
yee: * Our father which art in heauen,
hallowed be thy name.
10 Thy kingdome come. Thy will
be done, in earth, as it is in heauen.
11 Giue vs this day our daily bread.
12 And forgine vs our debts, as we
forgine our debtors.
13 And lead vs not into temptation,
but deliuer vs from euill: For thine is
the kingdome, and the power, and the
glory, for euer, Amen.

**The New American Bible is the official English
translation of Holy Scripture for use in Roman Catholic
parishes in this country. It is on the cutting edge of
biblical scholarship subject to the rule of faith they
share with the Orthodox.**

**Most people are unaware that there are *two* versions
of the Lord's Prayer in the Holy Gospel: Matthew 6, and
Luke 11. And here they are.**

**The Eucharistic Loaves and Fishes event appears in
all four Gospels, twice in Mark and Matthew! So, six
times; yet the Lord's Prayer only twice. Why is that?
And scholars want to know which of the two versions
of the Lord's Prayer is the "original." Fact is they have
a lot of questions.**

**But for now, when one looks at these two versions,
one gets the impression that what is being said in Ro-
man Catholic, Protestant, as well as Orthodox parishes,
represents a sort of compilation of the two. One thing is
certain: this compilation was not done by the Orthodox,
and is nowhere reflected in our Greek and Slavonic
divine services.**

The Lord's Prayer as it appears in *The New American Bible*:

Matthew 6.9 This is how you are to pray:

**Our Father in heaven,
hallowed be your name,
¹⁰ your kingdom come,
your will be done, on earth as in heaven.
¹¹ Give us today our daily [daily is not what the offi-
cial Latin translation of Matthew gives—Ed.] bread;
¹² and forgive us our debts, as we forgive our
debtors;
¹³ and do not subject us to the final test,
but deliver us from the evil one. [evil one is a de-
parture from the official Latin which gives simply
from evil—Ed.]**

This translation leaves out the familiar doxology one
finds in Matthew Greek—Ed.

Luke 11.2 When you pray, say:

**Father,
hallowed be your name,
your kingdom come.
³ Give us each day our daily [daily is not what the
Greek gives—Ed.] bread
⁴ and forgive us our sins for we ourselves forgive
everyone in debt to us,
and do not subject us to the final test.**

The Orthodox Church in America
Archdiocese of Washington
The Most Blessed Tikhon, Archbishop of Washington

October 7, 2020

Archpriest Paul Harrilchak
PO Box 3707
Reston, VA 20195-1707

Dear Father Paul,

Christ is in our midst!

I have carefully reviewed your proposal of October 6, 2020 for moving towards the gradual increasing of the liturgical life at Holy Trinity Church.

Based on the information provided to me in that document, I am blessing you to remain in Phase 1, Stage 1 of gradual re-opening as outlined in the Synodal Guidelines of May 1, 2020. You may continue to celebrate Vespers as you have been doing but may now add the Sunday Divine Liturgy with the minimal crew and the safety precautions as described in your proposal.

Anything beyond this, both in terms of types of services and numbers of parishioners will require the re-submittal of a proposal using the Archdiocesan form.

Sincerely yours in the risen Christ,



+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

cc: Archpriest John Vitko, Chancellor
File

We will discuss just what this permission makes possible for us in a separate edition of this newsletter in the coming week. There are a number of things to consider. A number of things to decide.

I have an idea of what we might do in our unique situation. Nothing is written in stone. Should you have a concern, be sure to put it into words.

