



# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 24 October 2020

5<sup>th</sup> Week of Luke  
Twentieth Sunday after Pentecost—Tone III

## READING FROM THE PROPHECY OF AMOS.

*(This reading pays into today's Gospel reading)*

<sup>5.16</sup> Thus says the Lord the God of hosts: <sup>6.1a</sup> Woe to the complacent in Zion!... <sup>4</sup> Lying on ivory beds and stretched out on their couches, they dine on lambs from the flock, and stall-fattened veal; they improvise to the sound of the harp, they invent new instruments of music like David, they drink wine by the bowlful, and use the finest oil for anointing themselves, but about the collapse of Joseph they do not care at all. That is why they will be the first to go into exile; and their wanton revelry shall be done away with.

## PROKIMENON

**Reader:** The prokimenon of the third tone: **Sing praises to our God, sing praises! \* Sing praises to our King, sing praises!** [v.6 RSV/OCA]

## PSALM 46

**NOTE:** The reader invites everyone to acknowledge the universal kingship of Christ.

People everywhere, clap your hands! Cry out to God with shouts of joy! <sup>2</sup>For the Lord most high is awesome, great king over all the earth!... <sup>4</sup>He chose us for his own, the pride of Jacob whom he loves....

<sup>6</sup>**Sing praises to our God, sing praises! Sing praises to our King, sing praises!** <sup>7</sup>For God is king over all the earth; praise him with all your skill. <sup>8</sup>God is king of the nations; he reigns from his holy throne.

<sup>9</sup>You nobles of the peoples, gather round, for the God of Abraham is the strong one: God is truly the king of earth, exalted above all!

**Reader:** Sing praises to our God, sing praises! **People:** Sing praises to our King, sing praises!



## EVANGELIST LUKE

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

## READING FROM PAUL'S EPISTLE TO THE GALATIANS.

BRETHREN: <sup>1-11</sup> I want you to know that the Gospel preached by me is not of human origin. <sup>12</sup> For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. <sup>13</sup> For you heard of my former way of life in Judaism, how I persecuted the Church of God beyond measure and tried to destroy it, <sup>14</sup> and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. <sup>15</sup> But when God, who from my mother's womb had set me apart and called me through his grace, was pleased <sup>16</sup> to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to confer with Kephaz and remained with him for fifteen days. <sup>19</sup> But I did not see any other of the apostles, only James the brother of the Lord.

## ALLELUIA

## PSALM 30

**NOTE:** By the lips of the reader, through the psalmist, the Messiah/Christ expresses his feelings of anguish in his ordeal as well as his filial confidence in his heavenly Father.

I place my trust in you, O Lord; let me not be put to shame, O eternal one; in your justice set me free. <sup>2</sup>Turn your ear to me and deliver me at once!...

<sup>3</sup>For you are indeed my rock, my stronghold! Lead me and guide me for the honor of your name. <sup>4</sup>Free me from the trap that is set for me, for you are my refuge.

<sup>5</sup>Into your hands I commend my spirit....  
<sup>6</sup>I detest those who worship false gods; I place all my trust in you....

<sup>11</sup>I have such enemies that all men scorn me;... <sup>13</sup>I hear how they whisper against me, how they threaten me, as they plot against me, as they work out their plans to take my life.

<sup>14</sup>Still, I count on you, Lord! I insist: You are my God!  
<sup>15</sup>My fate is in your hands; deliver me from those who hate me. <sup>16</sup>Make your face shine forth on your servant; in your steadfast love, save me....

<sup>21</sup>Praise to the Lord for showing me the wonders of his love when I was hard pressed! <sup>22</sup>For a moment I was alarmed, and I said: He has shut me out! But I cried out to you and you heard my voice!

<sup>23</sup>So love the Lord, all you his loyal servants! The Lord cares for those who remain faithful to him.... <sup>24</sup>Be strong, take heart, all you who hope in the Lord!

**READING FROM THE HOLY GOSPEL  
ACCORDING TO LUKE:**

THE LORD TOLD THIS PARABLE: <sup>16,19</sup> There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. <sup>20</sup> And lying at his door was a poor man named Lazarus, covered with sores, <sup>21</sup> who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. <sup>22</sup> When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, <sup>23</sup> and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. <sup>24</sup> And he cried out, "Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames." <sup>25</sup> Abraham replied, "My child, remember that you received what was good during your lifetime while Lazarus likewise

received what was bad; but now he is comforted here, whereas you are tormented. <sup>26</sup> Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours." <sup>27</sup> He said, "Then I beg you, father, send him to my father's house, <sup>28</sup> for I have five brothers, so that he may warn them, lest they too come to this place of torment." <sup>29</sup> But Abraham replied, "They have Moses and the prophets. Let them listen to them." <sup>30</sup> He said, "Oh no, father Abraham, but if someone from the dead goes to them, they will repent." <sup>31</sup> Then Abraham said, "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

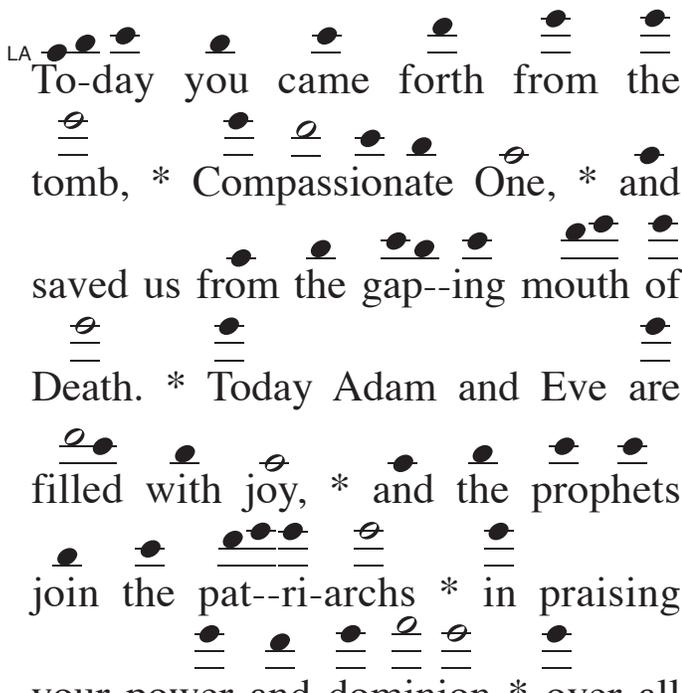
**TROPARION**

*Greek Chant*

LA Let rejoicing fill the heavens, \* and  
throughout the earth, glad-ness! \*  
For the Lord has shown the power of  
his arm \* by conquering Death by  
death \* and saving us from the gap-  
ing womb of hell! \* He is the first-  
born of the dead, \* from whom the  
world receives Great Mer---cy.

## KONDAKION

*Greek Chant*

LA  To-day you came forth from the tomb, \* Compassionate One, \* and saved us from the gap--ing mouth of Death. \* Today Adam and Eve are filled with joy, \* and the prophets join the pat--ri--archs \* in praising your power and dominion \* over all

## 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.

## TROPARIA

Tone IV

With the spirits of just men made perfect<sup>2•Heb.12.23</sup> \* give rest<sup>Mt. 11.28</sup> to the soul of your servant, O Saviour. \* Preserve him for that blessed<sup>3</sup> life with you, \* O Lover of man.<sup>Wis. 7.23</sup>

In that sabbath-rest of yours,<sup>Heb. 4.9</sup> O Lord, \* where all your holy ones find rest,<sup>cf. Rev. 14.13</sup> \* give rest also to the soul of your servant, \* for only you love man.

**Glory:** You are the God who went down to hell<sup>4</sup> \* and shattered the bonds of its captives: \* Give rest to the soul of your servant.

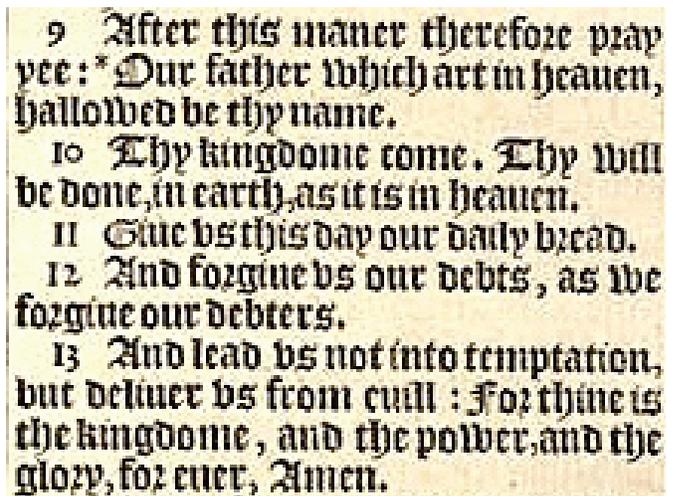
**Both now:** Only pure and spotless Virgin, \* you bore God without seed: \* Intercede to save his soul

## PRAYER

O God of spirits and of all flesh,<sup>Num. 16.22</sup> who have trampled<sup>Ps. 90.13</sup> Death, overthrown the devil,<sup>Heb. 2.14</sup> and given life to your world!<sup>Jn. 6.13</sup> O Lord, give rest<sup>Mt. 11.28</sup> to the soul of your departed servant Archbishop Theodosius, in a place<sup>Jn. 14.3</sup> of brightness,<sup>Mt. 17.5</sup> a place of refreshment,<sup>Ps. 22.2</sup> a place of rest,<sup>Acts 3.19</sup> from which suffering, sorrow, and sighing have fled away.<sup>Is. 35.10</sup> Because you are good and love mankind,<sup>Wis. 1.6; 7.23</sup> pardon every sin he ever committed in word or deed or thought, for there is not a man alive who does not sin.<sup>3Kings 8.46</sup> You alone are without sin.<sup>cf. Heb. 4.15</sup> Your righteousness endures forever,<sup>Ps. 118.142</sup> and your word is truth.<sup>Jn. 17.17</sup>

For you are the resurrection, the life<sup>Jn. 11.25</sup> and the rest<sup>Mt. 11.29</sup> of your departed servant Archbishop Theodosius, O Christ our God, and we render glory to you together with your Father without beginning and your all-holy and good<sup>Jn. 14.26</sup> and life-creating Spirit:<sup>Jn. 6.63</sup> 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 almost  
a hundred years earlier  
by Henry VIII 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 forgiue vs our debts, as we  
forgiue 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 Lord's Prayer as it appears in Thomas Nelson's *The Orthodox Study Bible*:**

The translation is the New King James Version (NKJV) which tells us right away that it is not the work of Orthodox Scripture scholars.

Matthew 6.9 In this manner, therefore, pray:

**Our Father in heaven,  
Hallowed be your name.  
10 Your kingdom come.  
Your will be done,  
On earth as it is in heaven.  
11 Give us this day our daily bread.  
12 and forgive us our debts,  
As we forgive our debtors.  
13 And do not lead us into temptation,  
But deliver us from the evil one.  
For yours is the kingdom and the power  
and the glory forever. Amen**

Luke 11.2 When you pray, say:

**Our Father in heaven,  
Hallowed be your name  
Your kingdom come.  
Your will be done  
On earth as it is in heaven.  
3 Give us day by day our daily bread.  
4 and forgive us our sins  
For we also forgive everyone who is indebted to us.  
And do not lead us into temptation,  
But deliver us from the evil one.**

**The Lucan version above is almost identical with Matthew's version on the left. This version is what one finds in Greek and Slavonic Gospel Books, as well as in the Ostrog (1581) Church Slavonic Bible and the Constantinople (1904) Greek Bible.**

**Yet when compared with the version in the *New American Bible* (NAB) on the left below, we see big omissions or big additions, depending on one's point of view.**

**What do you think is going on?**

Luke 11.2 When you pray, say:

**Father,  
hallowed be your name,  
your kingdom come.  
3 Give us each day our daily 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.**

Luke 11.2 When you pray, say:

**Our Father in heaven,  
Hallowed be your name  
Your kingdom come.  
Your will be done  
On earth as it is in heaven.  
3 Give us day by day our daily bread.  
4 and forgive us our sins  
For we also forgive everyone who is indebted to us.  
And do not lead us into temptation,  
But deliver us from the evil one.**

## SOMETHING TO THINK ABOUT—FROM THE FIRST EPISTLE OF PETER.

*Peter is speaking to the newly baptized; he is telling them what Baptism has done to them: they have been joined to a race, a priesthood, a nation, a people. He is talking about the Church. Divine election makes a new community that transcends all natural and national divisions..*

### And yet:

*vv.13+,17: emperor, governors = civil authority.*

*The chosen race and holy nation of v.9 (i.e., the Church) lives its life in the real world where there are civil government, government officials, government institutions, laws, and politics.*

*Such is the status quo for Matthew 5.13,14: "You [disciples] are the salt of the earth... you are the light of the world."*

<sup>1 Peter 2.9</sup> You are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his marvelous light.

<sup>10</sup> Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

human institution for the Lord's sake, whether it be to the emperor as supreme <sup>14</sup>or to governors as sent by him for the punishment of those who do wrong and the approval of those who do right. <sup>15</sup>For it is the will of God that by doing good you may silence the ignorance of foolish people. <sup>16</sup>Live as free men, without using freedom as a cloak for vice, but as servants of God. <sup>17</sup>Honor everyone. Love the community. Fear God. Honor the emperor.

<sup>Matthew 5.13</sup> You [disciples] are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot.

<sup>5.14</sup> You are the light of the world.

A city set on a mountain cannot be hidden.

<sup>15</sup> Men do not light a lamp and then put it under a bushel basket; they set on a stand, where it gives light to all in the house. <sup>16</sup> In the same way, your light must shine before men so that they may see goodness in your acts and give glory to your heavenly Father.

<sup>11</sup> Beloved, I urge you as aliens and sojourners [Peter's way of saying we are not here forever—Ed.] to keep away from natural inclinations that wage war against the soul. <sup>12</sup> Maintain good conduct among the Gentiles....

<sup>13</sup> Be subject to every

*In ancient times salt was a valuable commodity, also referred to as "white gold." Beyond its use for flavoring food to which the Lord Jesus refers, the high demand for salt was due to its important use in preserving food, especially meat and fish. Used in tanning and dyeing, pottery production and soap making, entire economies were based on salt....*

*Being so valuable, soldiers in the Roman army were sometimes paid with salt instead of money. Their monthly allowance was called "salarium" ("sal" being the Latin word for salt). This Latin root can be recognized in the French word "salaire"—and it eventually made it into the English language as the word "salary."*

**Our Christian presence is meant to benefit the world in which we live. Christian dynamism, Christian *diakonia*, is evangelical.**

## **His Beatitude Archbishop Theodosius**

**† October 19, 2020**

*We give a redacted version from the OCA website.*

On Monday morning, October 19, 2020, his Beatitude Metropolitan Theodosius, retired Archbishop of Washington, Metropolitan of All-America and Canada, fell asleep in the Lord in Canonsburg, PA after an extended illness. He was the First Hierarch of the Orthodox Church in America from 1977 until retirement in 2002.

On October 27, 1933, Metropolitan Theodosius was born Frank Lazor to John and Mary Lazor [*Lazorchak*], immigrants from Lemkovshchina (the spillover of Galicia into what is today the southeastern corner of Poland), in Canonsburg, PA. He was raised as a son of the Church, a devout member of St. John the Baptist Church in Canonsburg where he was an altar server and then a reader. He attended Canonsburg High School, where he was Student Council President, graduating in 1953.

He enrolled in undergraduate studies at Washington and Jefferson College in Washington, PA. During his time there, he served as the Recording Secretary of the Alpha Tau Omega fraternity, which focuses on Leadership Development. After his graduation in 1957, he enrolled in St. Vladimir's Orthodox Theological Seminary, at that time in New York City [*where Fr. Milorad Miloshevich was his classmate—Ed.*]. He earned a Master of Divinity degree in 1960. He spent the next year pursuing additional studies at the Ecumenical Institute in Bossey, Switzerland, touring the Holy Land, and visiting Orthodox Christian centers throughout Europe and the Middle East.

Upon returning to the U.S. in 1961, he took monastic vows and was tonsured on October 10 at St. Sergius Chapel in Oyster Bay Cove, NY by Archbishop Ireney of Boston and New England and given the name Theodosius, his patron being St. Theodosius of Chernigov [*the Ukrainian city from which St. Herman descends—Ed.*]. On October 14, 1961 he was ordained to the diaconate at Holy Virgin Protection Cathedral in New York City by Bishop Kiprian of Washington, D.C. On October 22, 1961, he was ordained to the priesthood at St. Gregory Church in Homestead, PA by Archbishop Benjamin of Pittsburgh and West Virginia.

From 1961 through 1966, he served as pastor of Nativity of the Virgin Mary Church in Madison, IL, and as an assistant military chaplain. While at Holy Virgin, he instituted a building program, purchasing

property and building a new church next to their existing edifice. Their altar was consecrated in 1965 by Archbishop John GarKlavs of Chicago, where Father Alexander Schmemmann was the guest speaker during the celebration. In 1966–67, he served as the personal secretary to Metropolitan Ireney. At the 1967 Spring Session of the Synod of Bishops, he was elected to the episcopacy to serve as auxiliary to the Metropolitan and Bishop of Washington, D.C., and as administrator of the Diocese of Alaska, effective June 1, 1967. He was consecrated on May 6, 1967, Bright Saturday at Holy Virgin Protection Cathedral in New York City by Metropolitan Ireney, Archbishop of New York, Archbishop Nikon of Brooklyn, Archbishop Sylvester of Montreal, Bishop Kiprian of Philadelphia, Bishop Silas of Amphipolis (GOA), Bishop Mark of Levka, ruling bishop of the Albanian Orthodox Diocese of America under the Patriarchate of Constantinople. On November 17, 1967, the Synod of Bishops elected him Bishop of Sitka and Alaska.

During his tenure in Alaska, he oversaw the rebuilding of historic Archangel Michael Cathedral in Sitka, AK, which had been destroyed by fire. He also initiated regional conferences throughout the diocese and encouraged the establishment of a variety of educational programs. He oversaw the renovation of the Bishop's House originally built by Saint Innocent Veniaminov. It is now an official historic site. During his tenure as Bishop of Alaska, the Alaskan people adopted him into an indigeneous clan, marking their admiration for his Christian humility and love for them.

In May 1970, as Bishop of Alaska, he headed the OCA's delegation which traveled to Moscow to receive the Tomos of Autocephaly. The Tomos, signed by Patriarch Aleksy I and the Synod of the Orthodox Church of Russia, was presented to Bishop Theodosius by Metropolitan Pimen, the *locum tenens* of the Moscow Patriarchate. The Tomos guaranteed the right of self-governance to what would now be called the Orthodox Church in America. Shortly thereafter, he hosted ceremonies in Alaska marking the canonization of one of the original missionaries to Alaska, the Elder Herman [*properly Germanus—Ed.*]. The event was significant in that it marked the first time a missionary working in America had been entered into the Orthodox calendar of saints. Bishop Theodosius initiated the effort to consider the Elder Herman for glorification.



*Eternal be his memory.*

In 1972, he was assigned by the Synod of Bishops to the Diocese of Pittsburgh and Western Pennsylvania which had become vacant when its bishop went over to ROCOR. During his five-year tenure in his home region, he instituted a highly successful program to train permanent deacons, which was eventually copied by other dioceses throughout the country; fostered educational programs for all ages; and worked diligently to strengthen the life of the diocese on all levels. One of his most significant accomplishments was to secure a new property for the archdiocesan headquarters in Cranberry Township, PA, which included a home with offices and a large wooded area.

On October 25, 1977, he was elected Archbishop of New York, Metropolitan of All America and Canada during the 5th All-American Council in Montreal, Canada. As First Hierarch of the Orthodox Church in America, Metropolitan Theodosius assumed leadership of one of the world's 15 self-governing, or autocephalous, Orthodox Churches. In addition, he often provided archpastoral care for dioceses temporarily without a bishop—for example as the *locum tenens* of Ottawa and Canada for nearly a decade.

During his tenure, the OCA's ministry units were established and charged with making an impact on Church life at the grassroots level. These efforts inspired parishes to expand their outreach and impact for continued growth. The OCA also expanded its communication efforts onto the burgeoning internet. During the years of his leadership, many new parishes were established and the Church increasingly adopted the English language to become more mission-oriented, reaching out to the North American community. Among the reforms enacted by All-American Councils during his tenure was the possibility for women to be delegates at these Councils. This statute amendment was enacted by the 6th AAC in 1980.

He traveled tirelessly throughout the continent to preside at parish and diocesan celebrations. He was known for his kindness and love for the faithful. While he held the lofty title of First Hierarch, he was widely admired for his ability to be down-to-earth and approachable. He genuinely enjoyed fellowship with clergy and laity alike, and greeted everyone with a warm smile. [*Father Schmemmann, thinking in French, once warmly said, "He loves the bath of the*

crowd.” —Ed.] He would remember people by name, even if he had not seen them for years.

In 1981, the Synod of Bishops established the new diocese of Washington, D.C. as the seat of the Metropolitan, deliberately small to enable the Archbishop to fulfill his Church-wide responsibilities as First Hierarch.

Throughout his tenure, Metropolitan Theodosius met with numerous world religious leaders, including the patriarchs of the various autocephalous churches. In 1990, he was the first Orthodox primate to be officially invited by the newly-enthroned Patriarch Aleksy II of Moscow, and in 1992, he was also invited to participate in the 600th Anniversary of the repose of St. Sergius of Radonezh. In 1991 and 1993, he hosted the North American visits of Patriarch Aleksy of Moscow. He hosted the Leader of the Orthodox Church of Georgia, Patriarch-Catholikos Ilia in 1998 and Archbishop Sava, Metropolitan of Warsaw and All-Poland in 2000.

As a guest of many national and foreign religious leaders, Metropolitan Theodosius traveled to Israel, Egypt, Turkey, Greece, Georgia, Ukraine, Russia, and elsewhere. He took part in official dialogues with Patriarch Bartholomew of Constantinople, at the patriarchal headquarters in Istanbul, Turkey.

Metropolitan Theodosius played an active role in inter-Orthodox gatherings, consultations, and bodies, including the Standing Conference of Canonical Orthodox Bishops in the Americas [SCOBA], of which the OCA was a member. He continued to be a strong supporter of various inter-Orthodox endeavors, including International Orthodox Christian Charities [IOCC] and the Orthodox Christian Missions Center [OCMC]. He was also a vocal advocate for Orthodox unity in North America. Together with the members of the Synod of Bishops, he participated in the ill-fated December 1994 SCOBA-sponsored gathering of North American hierarchs in Ligonier, PA to discuss and advance Orthodox unity here [*torpedoed by the current Patriarch in Istanbul, Archbishop Iakovos paying the price by being forced into retirement—Ed.*].

Metropolitan Theodosius was a frequent guest at the White House in Washington, DC, having been called upon by Presidents Bush and Clinton for advice on religious and political affairs in various parts of the world, especially after the fall of communism in the late 1980s and early 1990s. During the crisis in Kosovo, he boldly defended the rights of all peoples



in the region while calling upon President Clinton to end the NATO bombing of Serbia.

On September 28, 1994, Metropolitan Theodosius was the guest of Dr. James Billington at the Library of Congress for the opening of a historic display highlighting the contribution of the Orthodox Church and native Alaskan cultures to North America. During the ceremony, Metropolitan Theodosius was greeted by U.S. President Clinton and Russian President Boris Yeltsin.

On May 1, 2001, Metropolitan Theodosius, requested that he be granted a four-month medical leave of absence from his archpastoral duties by the Synod of Bishops, a request they granted. However, he continued to suffer the residual effects of strokes he had suffered in late 2000 and early 2001. Despite a four-month medical leave of absence from May 1 until September 1, 2001, which he took at the recommendation of his physicians, he found the ever-increasing burdens of his office too demanding. On April 2, 2002, Metropolitan Theodosius shared with members of the Synod of Bishops his desire to retire from the office of Metropolitan. The members of the Synod of Bishops granted his request effective July 22, 2002.

On July 22, 2002, His Beatitude Metropolitan Theodosius opened the 13th AAC and presented his report on the last triennium. At the conclusion, he retired as Metropolitan of All–America and Canada.

During retirement, Metropolitan Theodosius lived in Washington, PA. He regularly attended divine services at St. John the Baptist Church in Canonsburg, PA, and became a beloved presence once again in his home community. As his health continued to fail, he was cared for by Protodeacon John and Mrs. Myra Oleynik, along with parishioner Richard Blaha and other clergy and parishioners in the area. He entered an assisted living facility during the last years of his life and then a nursing facility as his health failed.

**Regarding the October 7 permission to begin serving the Divine Liturgy “with a minimal crew” as the Bishop’s letter puts it, there is Plan A and Plan B.**

**Plan A**

**Saturday evening: We serve Vespers with the Divine Liturgy. (We already have a small group of parishioners coming to Vespers, some of whom are traveling some distance.)**

**Sunday morning—perhaps beginning at 10:00 a.m.: we offer Communion to any and all parishioners concerned about gathering. This will be done at, say, 20-minute intervals. A single parishioner, a family, *etc.* One would sign up for a time slot, 10:00, 10:20, 10:40—we will have to figure out how to do this, but you get the picture. The model, of course, is bringing Communion to the sick, sort of in reverse, with parishioners coming in to church. This will follow the rite any number of you are familiar with. (St. John’s in D.C. is doing something similar on Sunday mornings.)**

**Plan B**

**Sunday morning: We serve Divine Liturgy at 10:00 a.m.**

**Because there is concern with the length of such gatherings, we will make every effort to keep the length of the service to one hour. (This is what Father George is doing in St. Nicholas.) Our space is well ventilated, and that is good. Everyone will wear a mask and “socially distance”—chairs are placed 6 feet apart, with a couple of doubles for two from the same household. (In total there are 20 places.) Everyone will have to sign in, and we have the ability to take temperatures, if that proves necessary.**

**For what it’s worth, I prefer Plan A for the simple reason that it promises to benefit the greatest number of parishioners. Any number of parishioners have told me I will not see them until there is a vaccine—being able to come to Communion separately might overcome this. We’ll see.**

**Regarding distribution of holy Communion, we will follow the Church tradition that preceded the innovation of the spoon.**

**Your questions are welcome. Nothing is written in stone.**

