

# HOLY TRINITY ORTHODOX CHURCH

## Parish RESTON Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA    31 October 2020

6<sup>th</sup> Week of Luke

Twenty-first Sunday after Pentecost—Tone IV

### READING FROM THE PROPHECY OF JEREMIAH.

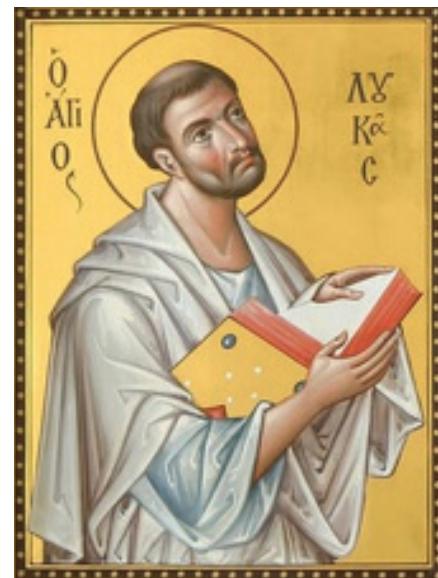
*(A disaster of biblical proportion befalls Jerusalem and Judah.)*

<sup>52.1</sup> Zedekiah was twenty-one years old when he came to the throne, and he reigned for eleven years in Jerusalem. His mother's name was Harnital,<sup>2</sup> daughter of Jeremiah, from Libnah. He did what is displeasing to Yahweh, just as Jehoiakim had done.<sup>3</sup>

That this happened in Jerusalem and Judah was due to the anger of the Lord, with the result that in the end he cast them away from him. Zedekiah rebelled against the king of Babylon [*the ruins of Babylon/Chaldea lie in southern Iraq—Ed.*].<sup>4</sup> In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came [596 B.C.—Ed.] with his whole army to attack Jerusalem;<sup>5</sup> he pitched camp in front of the city and threw up earthworks around it. The city lay under siege till the eleventh year of King Zedekiah.<sup>6</sup> In the fourth month, on the ninth day of the month, when famine was raging in the city and there was no food for the populace,<sup>7</sup> a breach was made in the city wall. Seeing this, the king fled under cover of dark, with all the fighting men, leaving the city by way of the gate between the two walls, which is near the king's garden—the Chaldeans had surrounded the city—and making his way toward the Arabah.

<sup>8</sup> The Chaldean troops pursued the king and caught up with Zedekiah in the plains of Jericho, where all his troops deserted.<sup>9</sup> The Chaldeans captured the king and took him to the king of Babylon at Riblah in the land of Hamath, who passed sentence on him.

<sup>10</sup> He had the sons of Zedekiah slaughtered before his eyes; he also had all the leading men of Judah put to death at Riblah.<sup>11</sup> He then put out Zedekiah's eyes. Loading him with chains, the king of Babylon carried him off to Babylon where he kept him



**EVANGELIST LUKE**

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

prisoner until his dying day.<sup>12</sup> In the fifth month, on the tenth day of the month—it was in the nineteenth year of Nebuchadnezzar king of Babylon—Nebuzaradan, commander of the guard, one of the king's ministers, entered Jerusalem.<sup>13</sup> He burned down the Temple of the Lord, the royal palace and all the houses in Jerusalem.<sup>14</sup> The Chaldean troops who accompanied the commander of the guard demolished all the walls surrounding Jerusalem.<sup>15</sup> Nebuzaradan, commander of the guard, deported the remainder of the population left behind in the city, the deserters who had gone over to the king of Babylon, and the remainder of the artisans [*the metalworkers, the forgers, the smiths, etc., all who could make weapons of war—Ed.*].<sup>16</sup> Nebuzaradan, commander of the guard, left some of the humbler country people as vineyard workers and plowmen.

### PROKIMENON

**O Lord, how manifold are your works!\* In wisdom have you made them all! [v.24 rsv]**

### PSALM 103 [ns]

**NOTE:** A magnificent hymn praising God's creative wisdom and power. Filled with wonder, the psalmist acknowledges that it is the Lord who governs and sustains all his creatures and he proclaims the Lord's omnipotence and sanctity.

Bless the Lord, O my soul! O Lord my God, you are great indeed—clothed in majesty and splendor,  
<sup>2</sup>robed in light as with a cloak.

You spread out the heavens like a tent-cloth,<sup>3</sup>you built your towering palace far above their waters; making the clouds your chariot, you travel on the wings of the wind;...

<sup>5</sup>You fixed the earth on its foundations, never to be disturbed. <sup>6</sup>With the deep you covered it, as with a garment;... <sup>13</sup>From your towering palace you water the hills; the earth drinks its fill of your gift.

<sup>14</sup>You make grass grow for cattle and plants for man's use, that he may bring forth bread from the earth, <sup>15</sup>and wine to gladden man's heart, oil to make his face glisten, and bread to strengthen his heart.

<sup>19</sup>You made the moon to mark the seasons; the sun knows when to set;... <sup>24</sup>**O Lord, how manifold are your works! In wisdom have you made them all!** The earth overflows with your riches!...

<sup>31</sup>May the glory of the Lord last forever! May the Lord take pleasure in all his works!... <sup>33</sup>I will sing to the Lord all my life! I will sing for joy in my God as long as I live!...

**Reader:** O Lord, how manifold are your works!  
**People:** In wisdom have you made them all!

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

BRETHREN: <sup>2,16</sup>A person is not justified [=to be established in the right relationship with God, Ed.] by works of the Law but through faith in Jesus Christ; even we have come to believe in Christ Jesus that we may be justified by faith in Christ and not by works of the Law, because by works of the Law no one will be justified. <sup>17</sup>But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a promoter of sin? Of course not! <sup>18</sup>But if I am building up again those things that I tore down, then I show myself to be a transgressor. <sup>19</sup>For through the Law I died to the Law, that I might live for God. I have been crucified with Christ; <sup>20</sup>yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.

### ALLELUIA PSALM 44 [ns]

NOTE: Keeping in mind Hebrews 1.8+ (wherein the Father addresses words of this psalm to the Son), this song of praise for a royal bridegroom and his foreign bride is understood by the Church in a typical sense, i.e., as speaking to Christ, our King, and to his bride, the Church.

My heart overflows with a noble theme; let me recite my verses for you, O king! My tongue is as nimble as the pen of a skillful writer.

<sup>2</sup>You are the most handsome of men, and graciousness flows from your lips; the blessings God has given you can never fail....

<sup>4</sup>Ride on triumphantly in the cause of truth and meekness and right. <sup>5</sup>Let the deeds of your right hand win you renown, for your arrows are sharp, and nations shall fall at your feet in terror.

<sup>6</sup>The eternal and everlasting God has enthroned you; your scepter is one that rules true; virtue you love as much as you hate wickedness.

<sup>7</sup>Rightly has God, your God, chosen to anoint you with the oil of gladness, setting you above all your companions....

Royal princesses take their place among your honored women; at your right stands the queen, dressed in a robe of many colors, embroidered in gold....

<sup>16</sup>As for you, O king,... <sup>17</sup>...may this song make your name remembered from one generation to the next, that nations may praise you for ever and ever.

### READING FROM THE HOLY GOSPEL ACCORDING TO LUKE.

AT THAT TIME: <sup>8,26</sup>They sailed to the territory of the Gadarenes [*pig country, therefore not Jewish turf—Ed.*], which is opposite Galilee. <sup>27</sup>When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. <sup>28</sup>When he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" <sup>29</sup>For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.) <sup>30</sup>Then Jesus asked him, "What is your name?" He replied, "Legion [*a Latin military word—Ed.*]," because many demons had entered him. <sup>31</sup>And they pleaded with him not to order them to depart to the abyss. <sup>32</sup>A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. <sup>33</sup>The demons

came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.<sup>34</sup> When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside.<sup>35</sup> People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet [*the posture of a disciple—Ed.*]. He was clothed and in his right mind, and they were seized with fear.<sup>36</sup> Those who witnessed it told them how the possessed man had been saved.<sup>37</sup> The entire population of the region of the Gadarenes asked Jesus to leave them because they were seized with great fear. So he got into a boat and returned.<sup>38</sup> The man from whom the demons had come out begged to remain with him, but (Jesus) sent him away, saying,<sup>39</sup> “Return home and recount what God has done for you.” The man went off and proclaimed throughout the whole town what Jesus had done for him.

### TROPARION

*Greek Chant*

From the angel at the tomb, \* the  
holy women learned the joyous  
news. \* Throwing off the curse  
imposed on Adam, \* they ran in  
haste to tell Christ's friends. \* Their  
hearts could not contain their joy as  
they cried aloud: \* Death is over-  
thrown! \* Christ has ri--sen, \* bles-  
sing all the world with his Great  
Mercy.

### KONDAKION

*Greek Chant*

Our Saviour and Redeemer is God  
himself, \* the very one who freed  
those born on earth from eternal  
bonds. \* It was he who shattered the  
gates of hell, \* and then rose as  
Master on the third day.

### 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.

The Lord's Prayer  
as it appears in the King James Bible  
published in 1611 on order of James I.  
The probable real translator, William Tyndale,  
was burned at the stake  
(they strangled him to near death first)  
almost a hundred years earlier  
by king Henry VIII for doing just that,  
translating the Holy Scriptures  
into English.

9 After this manner therefore pray ye: \* Our father which art in heaven, hallowed be thy name.  
10 Thy kingdom come. Thy will be done, in 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 lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. 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; in point of fact it was commissioned by Thomas Nelson, Inc. (OCA Syosset, Antiochian Archdiocese, St. Tikhon's, and St. Vladimir's, please note the use of *you* and *your* in this "endorsed-by-you" translation.)

NKJV MATTHEW 6.9 In this manner, therefore, pray:

Our Father in heaven,  
Hallowed be your name.

<sup>10</sup> Your kingdom come.

Your will be done,  
On earth as it is in heaven.

<sup>11</sup> Give us this day our daily [*epiousion*] bread.

<sup>12</sup> and forgive us our debts,  
As we forgive our debtors.

<sup>13</sup> 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

The Lucan version of the Lord's Prayer below is almost identical to 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, which is identified in Western scholarship as the "Received Text," meaning the manuscript used by the first printers.

When we compare it 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.

When compared with excellent Greek manuscripts of the New Testament from the fourth (*e.g.*, a codex from Mount Sinai) through ninth centuries, we learn that the text of the Lord's Prayer in Luke has no ancient support, leading scholars to conclude the Lucan text in our Gospel Books was altered in Constantinople's official book-copying centers to conform better to Matthew's text which is used in divine services. (They even "corrected" what they thought was Mark's poor Greek; and more.) The editor of NKJV and his clients will disagree, but common sense suggests Church scribes centuries ago failed in their responsibility—to Holy Scripture—to pass on what they had received.

NAB LUKE: <sup>11.2</sup> When you pray, say:

Father,  
hallowed be your name,  
your kingdom come.

NKJV LUKE: <sup>11.2</sup> 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.

<sup>3</sup> Give us each day our daily [*epiousion*] bread  
<sup>4</sup> and forgive us our sins

for we ourselves forgive everyone in debt to us,  
and do not subject us to the final test.

<sup>3</sup> Give us day by day our daily [*epiousion*] bread.

<sup>4</sup> 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.

**Daylight Saving Time ends this Sunday, Eastern Standard Time returns.  
Clocks fall back one hour.**

**Saturday, October 31—Vespers at 6:00 p.m.**

**RESTORING THE HOLY EUCHARIST TO OUR COMMUNITY**

**Saturday, November 7—Vespers with the  
Divine Liturgy at 5:00 p.m.**

(We already have a small group of parishioners coming to Vespers, some of whom are traveling some distance.)

**Sunday, November 8—A Rite of Holy Communion**

- **at 20-minute intervals**
- **beginning at 10:00 a.m.**
- for all parishioners who wish to participate.**

**Please sign up for a time slot:**

**10:00** \_\_\_\_\_

**10:20** \_\_\_\_\_

**10:40** \_\_\_\_\_

**11:00** \_\_\_\_\_

**11:20** \_\_\_\_\_

**11:40** \_\_\_\_\_

**12:00** \_\_\_\_\_

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. Anyone feeling ill will have to stay home.

I prefer Vespers with the Divine Liturgy at 5:00 p.m. Saturday evenings 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 may overcome this. We'll see.

Your comments/suggestions are welcome. Nothing is written in stone.

*Fr. Paul*

*We can extend times if necessary.*

*The idea is to give opportunity to parishioners—individuals and households—who are hesitant about gathering together during the pandemic.*