



# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 14 November 2020

8<sup>th</sup> Week of Luke  
Twenty-third Sunday after Pentecost—Tone VI

## READING FROM THE PROPHECY OF ISAIAH.

58.1–11 Cry out full-throated and unsparingly, lift up your voice like a trumpet blast; Tell my people their wickedness, and the house of Jacob their sins.

They seek me day after day, and desire to know my ways,

Like a nation that has done what is just and not abandoned the law of their God;

They ask me to declare what is due them, pleased to gain access to God.

“Why do we fast, and you do not see it? afflict ourselves, and you take no note of it?”

Lo, on your fast day you carry out your own pursuits, and drive all your laborers.

Yes, your fast ends in quarreling and fighting, striking with wicked claw.

Would that today you might fast so as to make your voice heard on high!

Is this the manner of fasting I wish, of keeping a day of penance:

That a man bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the LORD?

This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke;

Setting free the oppressed, breaking every yoke;



**EVANGELIST LUKE**

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

Sharing your bread with the hungry, sheltering the oppressed and the homeless;

Clothing the naked when you see them, and not turning your back on your own.

Then your light shall break forth like the dawn, and your wound shall quickly be healed;

Your vindication shall go before you, and the glory of the LORD shall be your rear guard.

Then you shall call, and the LORD will answer, you shall cry for help, and he will say:

Here I am! If you remove from your midst oppression, false accusation and malicious speech;

If you bestow your bread on the hungry and satisfy the afflicted;

Then light shall rise for you in the darkness, and the gloom shall become for you like midday;

Then the LORD will guide you always and give you plenty even on the parched land.

He will renew your strength, and you shall be like a watered garden, like a spring whose water never fails..

## PROKIMENON

**Reader:** The prokimenon of the sixth tone: **O Lord, save your people\* and bless your inheritance.** [v.9 OCA]

### PSALM 27

NOTE: The psalmist prays that we not be punished with those who refuse to take God (Creator and Saviour) into account. And confident his prayer is heard, he adds a thanksgiving, concluding with a prayer for king—anointed prefiguration of Christ—and nation.

To you I cry out, O Lord! O my rock, be not deaf to me!... <sup>2</sup>Hear the sound of my pleading as I call for help, as I lift my hands in prayer to your holy of holies.

<sup>3</sup>Do not count me among the wicked, with evildoers who talk of peace to their neighbors, while their hearts are full of treachery...<sup>5</sup>For they ignore what the Lord does, and they pay no heed to the work of his hands....

<sup>6</sup>Blessèd be the Lord for hearing my prayer. <sup>7</sup>The Lord is my strength and my shield;... with all my heart I give thanks to him.

<sup>8</sup>The Lord is the strength of his people, a fortress of saving help for his Anointed. <sup>9</sup>[**O Lord,**] **save your people and bless your inheritance;** lead them and carry them forever!

**Reader: O Lord, save your people. People: And bless your inheritance!**

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

BRETHREN: <sup>2,4</sup>God, who is rich in mercy, because of the great love he had for us, <sup>5</sup>even when we were dead in our transgressions, brought us to life with Christ (by grace you have been saved), <sup>6</sup>raised us up with him, and seated us with him in the heavens in Christ Jesus, <sup>7</sup>that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. <sup>8</sup>For by grace you have been saved through faith, and this is not from you; it is the gift of God; <sup>9</sup>it is not from works, so no one may boast. <sup>10</sup>For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

## ALLELUIA

### PSALM 90

NOTE: By means of various metaphors the psalmist invites the community to ponder the Messiah/Christ's model trust in God and the benefits that follow—tangling with Death and surviving. In the epilogue God himself speaks, confirming the psalmist's words.

He who lives in the shelter of the Most High, who dwells in the shadow of the Almighty <sup>2</sup>says to the Lord: My fortress and my refuge, my God whom I trust!

<sup>3</sup>He rescues you from the snare of the hunter who seeks to destroy you; <sup>4</sup>he covers you with the feathers of his wings, and under his wings you find refuge....

<sup>9</sup>If you call the Lord your refuge and make the Most High your stronghold, <sup>10</sup>evil can never touch you,...

<sup>11</sup>for he will command his angels to care for you, to care for you wherever you go.

<sup>12</sup>They will carry you about in their hands, lest you knock your foot against a stone. <sup>13</sup>On the lion and the viper will you tread; you will trample the lion cub and the serpent....

[Now God and Father speaks:]

<sup>15</sup>When he calls, I will answer him. I will stay with him in time of trouble; I will rescue him and spread a feast for him. <sup>16</sup>With long life will I content him, and I will make him enjoy my saving power.

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

AT THAT TIME: <sup>10,25</sup>A scholar of the law stood up to test Jesus and said, "Teacher, what must I do to inherit eternal life?" <sup>26</sup>Jesus said to him, "What is written in the Law? How do you read it?" <sup>27</sup>He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." <sup>28</sup>He replied to him, "You have answered correctly; do this and you will live." <sup>29</sup>But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" <sup>30</sup>Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. <sup>31</sup>A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. <sup>32</sup>Likewise a Levite came to the

place, and when he saw him, he passed by on the opposite side.<sup>33</sup> But a Samaritan traveler who came upon him was moved with compassion at the sight.<sup>34</sup> He approached the victim, poured oil and wine [oil and wine are used in the Mystery of Anointing the Sick—Ed.] over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him.<sup>35</sup> The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’<sup>36</sup> Which of these three, in your opinion, was neighbor to the robbers’ victim?”<sup>37</sup> He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.”

### TROPARION

*Bulgarian Chant*

DO When Mary came in search of your most pure body, \* she found the guards in shock and ter--ror, \* and all about your tomb \* the radiant powers of hea-ven. \* To her you revealed yourself, \* after making hell a cap-tive, \* for it had tried in vain \* to overcome you. \* Glory to you, O risen Lord \* and Source of Life!

### KONDAKION

*Bulgarian Chant*

DO With his life-giving hand, \* Christ our God raised the dead from the val-ley of darkness, \* bestowing the gift

of resurrection \* on all mankind, \* for he is our God and Saviour, \* our very life itself!

### 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.

**RESTORING THE HOLY EUCHARIST  
TO OUR COMMUNITY**

**Saturday, November 14—Vespers with the  
Divine Liturgy at 5:00 p.m.**

**Sunday, November 15—A Rite of Holy Com-  
munion**

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

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

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

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

**1040** \_\_\_\_\_

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

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

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

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

*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.*

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 blue markers on the floor), 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.

The alternative will be Divine Liturgy on Sunday morning; no Vespers Saturday evening.

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

*fr. Paul*