



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 21 November 2020

9th Week of Luke
Twenty-fourth Sunday after Pentecost—Tone VII

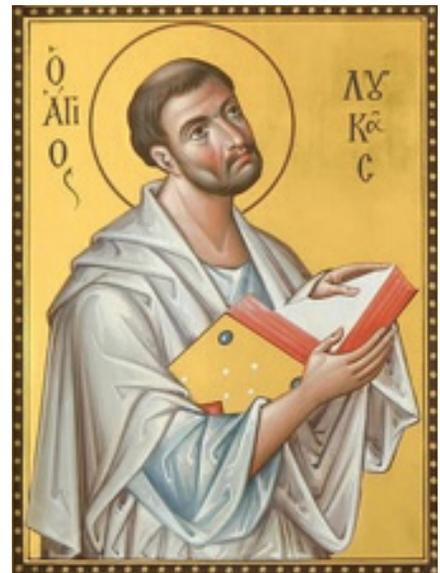
READING FROM THE BOOK OF GENESIS.

On the Sunday before the Nativity we hear the genealogy of the Lord Jesus according to Matthew by which he means to show the continuity of God's providential plan from Abraham on to David and beyond. Matthew names four colorful, resourceful women who insinuate themselves along with some discontinuity into the royal Davidic line. First mentioned is Tamar.

Judah got a wife named TAMAR for his first-born, Er. But Er, Judah's first-born, greatly offended the LORD; so the LORD took his life. [*Tamar's first husband dies=not good—Ed.*] Then Judah said to Onan, "Unite with your brother's widow, in fulfillment of your duty as brother-in-law, and thus preserve your brother's line." Onan... greatly offended the LORD, and the LORD took his life too. [*Tamar's second husband dies=Judah's thinking Tamar may be bad luck—Ed.*] Thereupon Judah said to his daughter-in-law TAMAR, "Stay as a widow in your father's house until my son Shelah grows up"—for he feared that Shelah also might die like his brothers. [*In not giving Tamar a husband again, Judah is in fact wrongly denying her social security—Ed.*] So TAMAR went to live in her father's house.

Years passed, and Judah's wife, the daughter of Shua, died. After Judah completed the period of mourning, he went up to Timnah for the shearing of his sheep, in company with his friend Hirah the Adullamite.

When TAMAR [*who has a score to settle regarding her unjust treatment—Ed.*] was told that her father-in-law was on his way up to Timnah to shear his sheep, she took off her widow's garb, veiled her face by covering herself with a shawl, and sat down



EVANGELIST LUKE

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

at the entrance to Enaim, which is on the way to Timnah; for she was aware that, although Shelah was now grown up, she had not been given to him in marriage.

When Judah saw her, he mistook her for a harlot, since she had covered her face. So he went over to her at the roadside, and not realizing that she was his daughter-in-law, he said, "Come, let me have intercourse with you." She replied, "What will you pay me for letting you have intercourse with me?" He answered, "I will send you a kid from the flock." "Very well," she said, "provided you leave a pledge until you send it." Judah asked, "What pledge am I to give to you?" She answered, "Your seal and cord, and the staff you carry." So he gave them to her and had intercourse with her, and she conceived by him.

When she went away, she took off her shawl and put on her widow's garb again. Judah sent the kid by his friend the Adullamite to recover the pledge from the woman; but he could not find her. So he asked the men of the place, "Where is the temple prostitute, the one by the roadside in Enaim?" But they answered, "There has never been a temple prostitute here."

He went back to Judah and told him, "I could not find her; and besides, the men of the place said there was no temple prostitute there." "Let her keep the things," Judah replied; "otherwise we shall become a laughingstock. After all, I did send her the kid, even though you were unable to find her."

About three months later, Judah was told that his daughter-in-law TAMAR had played the harlot and was then with child from her harlotry. “Bring her out,” cried Judah; “she shall be burned.” But as they were bringing her out, she sent word to her father-in-law, “It is by the man to whom these things belong that I am with child. Please verify,” she added, “whose seal and cord and whose staff these are.” Judah recognized them and said, “She is more in the right than I am, since I did not give her to my son Shelah.”

PROKIMENON

Reader: The Lord shall give strength to his people. * The Lord shall bless his people with peace.
[v.11 OCA]

PSALM 28

NOTE: After an invocation to praise the Lord, this striking psalm describes a magnificent theophany, the revelation of God’s majesty in a tremendous thunderstorm, and ends with a message of hope for the people. (Psalm 28 is also the Alleluia psalm for Theophany.)

Give the Lord, O you spirit powers, give the Lord glory and praise! ²Give the Lord the glory of his name! Bow down to the Lord in the splendor of his holiness!

³The Lord’s voice resounds upon the waters; the God of glory thunders, the Lord, on the immense vastness of the waters! ⁴The Lord’s voice, full of power, the Lord’s voice, full of splendor!... ⁷The Lord’s voice—like flashing flames of fire!

⁸The Lord’s voice shakes the wilderness; the Lord shakes the wilderness of Kadesh. ⁹The Lord’s voice rends the oak trees; it strips the forest bare. In his temple, they all cry: Glory!

¹⁰The Lord sits enthroned above the floodwaters; the Lord sits enthroned as king forever! ¹¹**The Lord shall give strength to his people. The Lord shall bless his people with peace.**

Reader: The Lord shall give strength to his people.

People: The Lord shall bless his people with peace.

READING FROM PAUL’S EPISTLE TO THE EPHESIANS.

BRETHREN: ^{2,14}The Lord Jesus is our PEACE, he who made both [Jew and Gentile] one, and broke down the dividing wall of enmity, through his flesh, ¹⁵abolishing the Law with its commandments and legal claims,

that he might create in himself one new person in place of the two, thus establishing PEACE, ¹⁶and might reconcile both with God, in one body, through the Cross, putting that enmity to death by it. ¹⁷He came and preached PEACE to you who were far off and PEACE to those who were near, ¹⁸for through him we both have access in one Spirit to the Father. ¹⁹So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, ²⁰built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. ²¹Through him the whole structure is held together and grows into a temple sacred in the Lord; ²²in him you also are being built together into a dwelling place of God in the Spirit.

ALLELUIA

[B] PSALM 68

NOTE: A messianic psalm: the exemplary suffering of an innocent man who relies on God for deliverance bespeaks the messiah-Christ; “the waters” is a common metaphor in psalms for affliction. “With Psalm 22, this prayer is most frequently quoted in the New Testament in relation to Christ’s suffering,” and “eminently applicable to the Son of Man.” (*Jerome Biblical Commentary*)

Save me, O God, for the waters have risen to my neck! ²I am sinking into the mire, and there is nothing to hold on to. Into deep waters have I fallen, and the rushing current is sweeping me away....

⁷It is for you that I put up with insults, that shame covers my face,... ⁹For the zeal of your house consumes me, and insults aimed at you fall on me!...

¹⁴Rescue me from this morass! Let me not be sucked in! Let me escape my foe; let me not be caught by the deep!... ¹⁶Answer, Lord! In your loving mercy, in your great tenderness, look at me!

¹⁷Do not hide your face from your servant! Hear me quickly, for I am distressed!

¹⁸Attend to my soul and deliver it; from my foe deliver it!

¹⁹You see how they abuse me; disgraced and shamed, I stand before you. ²⁰Scorn has broken my heart; I have reached the end of my strength.

In vain I waited for one to share my sorrow, for someone to comfort me, but there was none. ²¹For food they gave me poison; in my thirst they gave me vinegar to drink....

³⁰I shall praise God’s name with a song; I shall exalt

him with thanksgiving! ³¹That will please the Lord....
³²When they see it, the poor will jump for joy. You
 who seek God, your hearts will live forever!....

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

THE LORD TOLD THIS PARABLE: ^{21.16}There was a rich man
 whose land produced a bountiful harvest. ¹⁷He asked
 himself, What shall I do, for I do not have space to
 store my harvest? ¹⁸And he said, This is what I shall
 do: I shall tear down my barns and build larger ones.
 There I shall store all my grain and other goods ¹⁹
 and I shall say to myself, Now as for you, you have
 so many good things stored up for many years, rest,
 eat, drink, be merry! ²⁰But God said to him, You fool,
 this night your life will be demanded of you; and the
 things you have prepared, to whom will they belong?
²¹Thus will it be for the one who stores up treasure
 for himself but is not rich in what matters to God.
 to an inn and cared for him. ³⁵The 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.’ ³⁶Which of these three, in your
 opinion, was neighbor to the robbers’ victim?’ ³⁷He
 answered, ‘The one who treated him with mercy.’
 Jesus said to him, ‘Go and do likewise.’

TROPARION

Lesser Znamenny Chant

MI ● ● ● ● ● ● ●
 By your Cross you shattered Death,
 ● ● ● ● ●
 O Lord; * to the thief you opened
 ● ● ● ● ●
 paradise. * You turned the women’s
 ● ● ● ● ●
 sorrow into joy, * and you sent your
 ● ● ● ● ●
 friends to tell the news: * For you
 ● ● ● ● ●
 rose from death, O Lord, * granting
 ● ● ● ● ●
 your Great Mercy to all the world.

KONDAKION

Lesser Znamenny Chant

MI ● ● ● ● ● ● ●
 No more can Death detain man-
 ● ● ● ● ●
 kind; * Christ has put an end to all its
 ● ● ● ● ●
 power: * He has snapped the chains
 ● ● ● ● ●
 of its captives, * raising them from
 ● ● ● ● ●
 death to eternal life.

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.

Serbian Patriarch Dies After Contracting Covid-19

written by Gregory Pappas
November 20, 2020

The head of the Orthodox Church of Serbia, Patriarch Iriney has died after testing positive for the coronavirus, the church announced on Friday. He was 90.

A brief church statement said that the Patriarch died shortly after 7 a.m. Friday in a Belgrade military hospital. Church bells throughout Serbia tolled and mourners flocked to light candles as the government proclaimed three days of national mourning.

The Patriarch was hospitalized with the virus early in November, soon after attending the funeral of the head of the Orthodox Church in Montenegro, Bishop Amfilokhiye, who also died from complications caused by the COVID-19 infection. Thousands of mourners, most of them without masks, gathered at the funeral in the Montenegrin capital, Podgoritsa, on Nov. 1, in violation of coronavirus-fighting measures proclaimed by the small Adriatic state's authorities.

The burial turned out to be a major coronavirus-spreading event, according to the country's health officials, with several high ranking church officials and others who were present later testing positive. The church said Iriney will be buried in Saint Sava church in Belgrade on Sunday.

Since Amfilokhiye's death, and the hospitalization of the Patriarch, Serbian priests have started to appeal for their parishioners to take the deadly virus seriously. They had previously downplayed the threat from the global pandemic and largely ignored bans on large gatherings and preventive measures during prayers and other church services.

Like the rest of the Balkans, both Serbia and Montenegro [*Tsrna Gora*] are seeing daily record numbers of coronavirus cases and deaths, and hospitals are running out of beds.

Serbian President Aleksandar Vuchich also attended the funeral in Montenegro. Following the news of Iriney's death, Vuchich posted on Instagram Friday: "It was an honor to have known you," alongside a black and white photo of the Patriarch. "People like you are never gone."

Russian President Vladimir Putin sent a message of condolence to Vuchich, praising the late patriarch



The late Patriarch of Pech, Kyr Iriney

for "strengthening the unity of the whole Orthodox world," according to Serbia's state TV.

Iriney, who wielded considerable political influence in Serbia, took over the Church's helm in January 2010 after the death of his predecessor, Patriarch Pavle, who was a highly popular and respected church leader in that Balkan country. Throughout his tenure, he maintained the hardline, anti-Western nationalist stance, criticizing the country's advances to the West and urging instead, closer relations with Russia. This was reflected in his relationships with other Orthodox Christian Churches, maintaining closer relations with Russia and other Slavic allies and alienating himself and the Serbian Church from the Ecumenical Patriarchate of Constantinople. In 2018, Irinej sent a strongly worded protest letter to Ecumenical Patriarch Bartholomew over the latter's decision to grant autocephaly to the Church of Ukraine.



Top: Then-Vice-President Biden (2011) at the Phanar with the Patriarch and his American Exarch Demetrios.

Bottom: Mr. Biden lights a candle in the narthex of St. George's in the Phanar.

RESTORING THE HOLY EUCHARIST TO OUR COMMUNITY

Saturday, **November 21**—Vespers with the
Divine Liturgy at **5:00 p.m.**

Sunday, **November 22**—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 _____

10:40 _____

11:00 _____

We will restore this Sunday possibility
when we figure out how to enable parishioners
to sign up on line.