



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 28 November 2020

10th Week of Luke
Twenty-fifth Sunday after Pentecost—Tone VIII

READING FROM THE BOOK OF JOSHUA.

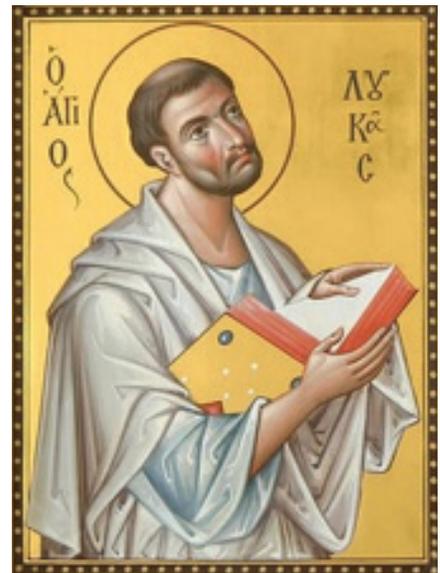
On the Sunday before the Nativity we hear the genealogy of the Lord Jesus according to Matthew by which he means to show the continuity of God's providential plan from Abraham on to David and beyond. Matthew names four colorful, resourceful women who insinuate themselves along with some discontinuity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

2.1 Then Joshua, son of Nun, secretly sent out two spies from Shittim, saying, "Go, reconnoiter the land and Jericho." When the two reached Jericho, they went into the house of a harlot named Rahab, where they lodged. But a report was brought to the king of Jericho that some Israelites had come there that night to spy out the land. So the king of Jericho sent Rahab the order, "Put out the visitors who have entered your house, for they have come to spy out the entire land." The woman had taken the two men and hidden them, so she said, "True, the men you speak of came to me, but I did not know where they came from.

At dark, when it was time for the gate to be shut, they left, and I do not know where they went. You will have to pursue them immediately to overtake them."

Now, she had led them to the roof, and hidden them among her stalks of flax spread out there. But the pursuers set out along the way to the fords of the Jordan, and once they had left, the gate was shut. Before the spies fell asleep,

Rahab came to them on the roof and said: "I know that the LORD has given you the land, that a dread of you has come upon us, and that all the inhabitants of the land are overcome with fear of you. For we have heard how the LORD dried up the



EVANGELIST LUKE

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

waters of the Red Sea before you when you came out of Egypt, and how you dealt with Sihon and Og, the two kings of the Amorites beyond the Jordan, whom you doomed to destruction. At these reports, we are disheartened; everyone is discouraged because of you, since the LORD, your God, is God in heaven above and on earth below. Now then, swear to me by the LORD that, since I am showing kindness to you, you in turn will show kindness to my family; and give me an unmistakable token that you are to spare my father and mother, brothers and sisters, and all their kin, and save us from death." "We pledge our lives for yours," the men answered her. "If you do not betray this errand of ours, we will be faithful in showing kindness to you when the LORD gives us the land." Then she let them down through the window with a rope; for she lived in a house built into the city wall. "Go up into the hill country," she suggested to them, "that your pursuers may not find you. Hide there for three days, until they return; then you may proceed on your way." The men answered her, "This is how we will fulfill the oath you made us take: When we come into the land, tie this scarlet cord in the window through which you are letting us down; and gather your father and mother, your brothers and all your family into your house. Should any of them pass outside the doors of your house, he will be responsible for his own death, and we shall be guiltless. But we shall be responsible if anyone in the house with you

is harmed. If, however, you betray this errand of ours, we shall be quit of the oath you have made us take.” “Let it be as you say,” she replied, and bade them farewell. When they were gone, she tied the scarlet cord in the window.

They went up into the hills, where they stayed three days until their pursuers, who had sought them all along the road without finding them, returned. Then the two came back down from the hills, crossed the Jordan to Joshua, son of Nun, and reported all that had befallen them. They assured Joshua, “The LORD has delivered all this land into our power; indeed, all the inhabitants of the land are overcome with fear of us.”...

^{6.22}Joshua directed the two men who had spied out the land, “Go into the harlot’s house and bring out the woman with all her kin, as you swore to her you would do.” The spies entered and brought out Rahab, with her father, mother, brothers, and all her kin. Her entire family they led forth and placed them outside the camp of Israel. The city itself they burned with all that was in it, except the silver, gold, and articles of bronze and iron, which were placed in the treasury of the house of the LORD. Because Rahab the harlot had hidden the messengers whom Joshua had sent to reconnoiter Jericho, Joshua spared her with her family and all her kin, who continue in the midst of Israel to this day.

PROKIMENON

Reader: The prokimenon of the Eighth Tone: **Make vows* and pay them to the Lord our God.** [v.11 NEB/RESTON]

PSALM 75

NOTE: This psalm is a hymn of triumph in which Jerusalem’s victory is attributed primarily to God. He has overwhelmed the enemy and avenged the oppressed; to him therefore sacrifices of thanksgiving are due.

In Judah God makes himself known; in Israel his name is great. ²Salem became his den, and Sion, his lair. ³There he broke the attack of the archers, the shields and swords and weapons of war.

⁴O what awe you inspired, O God of brilliant light!

⁵They tried to plunder the mountain of the Lion, those stout-hearted men, but they slept their last sleep;...

⁶At your roar, O God of Jacob, horse and chariot collapsed and lay stunned. ⁷How awesome you are!...

⁸...The earth shall shudder with fright and lie still,

⁹when God rises for judgment, to deliver the lowly

of the earth. ¹⁰They will rejoice and praise you;... they will feast in your honor.

11Make vows and pay them to the Lord our God; let all those around him bring gifts to him who sees, ¹²who fathoms the minds of princes, who strikes terror in the hearts of kings.

Reader: Make vows. People: And pay them to the Lord our God.

READING FROM PAUL’S EPISTLE TO THE EPHESIANS.

BRETHREN: ^{4.1} I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, ² with all humility and gentleness, with patience, bearing with one another through love, ³ striving to preserve the unity of the spirit through the bond of peace: ⁴ one body and one Spirit, as you were also called to the one hope of your call; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who is over all and through all and in all.

ALLELUIA

[B] PSALM 118—STASIS III

NOTE: Love and desire for the word of God in the Law, which is the expression of the Lord’s revelation of himself and his will for man: so the *Jerome Biblical Commentary*. None will disagree with the sacred liturgist for seeing the Lord Jesus as embodying the love and desire of this psalm in a preëminent way; he has made Psalm 118 the lead-in to the *Evlogētária* at Sunday Matins and their parallel in the Exodus Hymn for a secular Christian.

¹³²Turn to me and pity me, as you do those who love your name. ¹³³Steady my steps as you promised; never let wrongdoing master me....

¹³⁵Smile with favor on your servant, and teach me to know your decrees. ¹³⁸The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One.

¹³⁷You are just, Lord, and upright in your decisions.

¹³⁸The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One. ¹³⁹Resentment makes me speechless, as my enemies ignore your bidding....

¹⁵⁰In their treachery, my foes close in on me, while from your law they shrink away. ¹⁵¹But you, Lord, are closer still, you and the truth of your commandments....

¹⁵³See what trouble I am in! Set me free, for I do not forget your law. ¹⁵⁴Take up my cause and defend me! Keep your promise and give me new life!...

¹⁶¹Without reason, the powers-that-be hound me, and my heart is filled with dread of my pursuers. ¹⁶²Yet, I am thrilled by your promise, like a man who stumbles onto treasure....

¹⁶⁵Great peace belongs to those who love you; their feet never stumble. ¹⁶⁶As I wait for you to save me, Lord, I fulfill your commandments....

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

AT THAT TIME: ^{13,10} Jesus was teaching in a synagogue on the sabbath. ¹¹ And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. ¹² When Jesus saw her, he called to her and said, “Woman, you are set free of your infirmity.” ¹³ He laid his hands on her, and she at once stood up straight and glorified God. ¹⁴ But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, “There are six days when work should be done. Come on those days to be cured, not on the sabbath day.” ¹⁵ The Lord said to him in reply, “Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? ¹⁶ This daughter of Abraham, whom

TROPARION

Kievan Chant

DO From on high, O Lord so kind and loving, * you descended to this earth of ours: * And to free us from our passions, you suffered and died for us. * O our Life and Resurrection, * be pleased to hear our hymns of praise.

KONDAKION

Kievan Chant

DO You rose from death, O Christ our God, * raising Adam and all who had died. * With joy Eve sings your praises, and gladness fills all mankind. * For you rose from death in glory, * O most merciful Lord!

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.