



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 19 December 2020

13th Week of Luke Sunday before the Nativity
Twenty-eighth Sunday after Pentecost—Tone III

READING FROM THE PROPHECY OF ISAIAH.

^{7.5} The LORD spoke to Ahaz: Ask for a sign from the LORD, your God; let it be deep as the nether world, or high as the sky! But Ahaz answered, “I will not ask! I will not tempt the LORD!” Then he said: Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the LORD himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him IMMANU-EL [which means GOD-IS-WITH-US].

PROKIMENON

The prokimenon in the fourth tone: **Blest are you, Lord God of our fathers! * Praised and glorified be your name forever!** [v.1 OCA/RESTON]

CANTICLE OF THE FATHERS

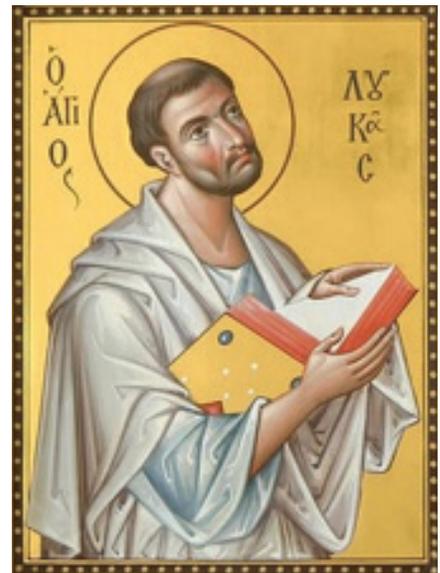
Daniel 3.26–45 LXX [NS]

NOTE: This Prayer of Azariah—missing in English Bibles—is a penitential song reminiscent of Psalm 50; herein confession seeks forgiveness and restoration, and sues for communion.

²⁶**Blest are you, Lord God of our fathers! Praised and glorified be your name forever!** ²⁷You are just in everything you do to us; all your works are true; all your ways are right; all your decisions fair...

³⁴For your name’s sake, do not desert us! Do not dissolve your covenant, ³⁵nor take away from us your favor: for the sake of your beloved, Abraham, for your servant, Isaac, and for Israel, your holy one!...

³⁹But a contrite heart and a humble spirit—may these please you ⁴⁰as much as burnt offerings.... Today, may our sacrifice, our open loyalty please you as much, for there is never any disappointment for those who trust in you.



EVANGELIST LUKE

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

⁴¹So now, we follow you wholeheartedly, filled with reverence and awe, straining to catch sight of you!

⁴²Never let us be ashamed. Instead, deal with us as you used to: with infinite and tender love and mercy.

⁴³By your feats of wonder, rescue us, and make your name be glorified, O Lord!

⁴⁴As for those who harm your servants—let them scatter in confusion, covered by their own embarrassment! Let their strength fail them, and reduce their might to nothing! ⁴⁵Let them know that you alone are God and Lord, the glory of the entire world!

Reader: **Blest are you, Lord God of our fathers!** **People:** **Praised and glorified be your name forever!**

READING FROM PAUL’S EPISTLE TO THE HEBREWS.

BRETHREN: ⁹By faith Abraham sojourned in the Land of Promise as in a foreign country, living in tents with Isaac and Jacob, heirs of the same promise; ¹⁰for he was looking forward to the City with foundations, whose architect and builder is God...

¹⁷By faith Abraham—when put to the test—offered up Isaac, and he who had received the promises was ready to offer his only son, ¹⁸of whom it was said, *Through Isaac descendants will bear your name.* ¹⁹He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

²⁰By faith regarding things still to come Isaac blessed Jacob and Esau. ²¹By faith Jacob, when dying, blessed each of the sons of Joseph and bowed low over the top of his staff.

²²By faith Joseph, near the end of his life, spoke of the Exodus of the Israelites and gave instructions about his bones.

²³By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict....

³²What more can I say? There is no time for me to give an account of Gideon, Barak, Sampson, Jephthah, of David and Samuel, and the prophets, ³³who through faith conquered kingdoms, administered justice, obtained the promises, shut the mouths of lions, ³⁴put out raging fires, escaped the edge of the sword, drew strength out of weakness, became mighty in war, and turned back foreign invaders. ³⁵Women received back their dead through resurrection. Some were tortured, refusing accept release, in order to obtain a better resurrection. ³⁶Others endured mockery, scourging, even chains and imprisonment. ³⁷They were stoned [to death], sawn in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. ³⁸The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in holes in the ground.

³⁹Yet all these, though approved because of their faith, did not receive what was promised. ⁴⁰God had foreseen something better for us, so that they should not be made perfect apart from us.

ALLELUIA

PSALM 43 [NS]

NOTE: On this Sunday of Forefathers the community remembers ancient favors, reminiscences of our forebears in faith... prompted by hard times.

O God, we have heard it with our own ears; our fathers have told us the story of the deeds you worked for them, you yourself, in days gone by.

²To make room for our fathers, with your own hand you drove out nations; to let them take root, you destroyed other peoples.

³It was not their sword that won the land; it was not their arm that secured the victory; but it was your right hand, your arm, and the light of your face, for you loved them.

⁴Yes, O my king and my God! It was you who decided victories for Jacob! ⁵Through you we beat down our foes; in your name we trampled on our assailants.

⁶For I surely put no trust in my bow, nor did my sword win me victory. ⁷Through you we overcame our foes; it was you who covered our enemies with shame.

⁸Day after day our boast was in God; we feasted your name without ceasing....

READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW.

^{1,1} The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. ² Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. ³ Judah became the father of Perez and Zerah, whose mother was TAMAR. Perez became the father of Hezron, Hezron the father of Ram, ⁴ Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, ⁵ Salmon the father of Boaz, whose mother was RAHAB. Boaz became the father of Obed, whose mother was RUTH. Obed became the father of Jesse, ⁶ Jesse the father of David the king. David became the father of Solomon, whose mother had been THE WIFE OF URIAH. ⁷ Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. ⁸ Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. ⁹ Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. ¹⁰ Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah. ¹¹ Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile. ¹² After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³ Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, ¹⁴ Azor the father of Zadok. Zadok became the father of Achim, Achim the father of Eliud, ¹⁵ Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, ¹⁶ Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah.

¹⁷ Thus the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations.

¹⁸ Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. ¹⁹ Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. ²⁰ Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. ²¹ She will bear a son and you are to name him Jesus, because he will save his people from their sins.” ²² All this took place to fulfill what the Lord had said through the prophet: ²³ *Behold, the virgin shall be with child and bear a son, and they shall name him IMMANU-EL which means GOD-IS-WITH-US.* ²⁴ When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. ²⁵ He had no relations with her until she bore a son, and he named him Jesus.

TROPARION, Tone VI:

Let us honor the ancestors of the Lord who came before the Law: * Abraham who was the friend of God, and Isaac, the child of the promise; * next let us praise David who was filled with compunction, and Daniel, the prophet of desire. * With Jacob and the patriarchs of the twelve tribes, * let us also honor the three holy youths who made the raging furnace a place of cool refreshing dew. * In their name let us seek remission of our sins from Christ our God, * who is glorified in all his saints.

Glory:

TROPARION, Tone IV:

With upright minds let us lift our voices in song, * and prepare for the birthday of the Lord.* For he who is equal with the Father and the Spirit,* from compassion became one of us. * As he makes ready to be born in such an awesome way, * let us join the shepherds and the angels in singing forth his praise.

Both now:

KONDAKION, Tone III:

Today the Virgin makes her way to a cave * where she will bear the eternal Word in a manner beyond our understanding. * Let all creation rejoice in this news! | With shepherds and angels, let us give glory to God eternal | who comes to all mankind as a newborn child.

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, December 19—Vespers with the Divine Liturgy at 5:00 p.m.

Sunday, December 20—A Rite of Holy Communion

- at 20-minute intervals
- beginning at 10:00 a.m.

for any parishioner who wants to participate.

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

10:00 _____

10:20 _____

10:40 _____

11:00 _____

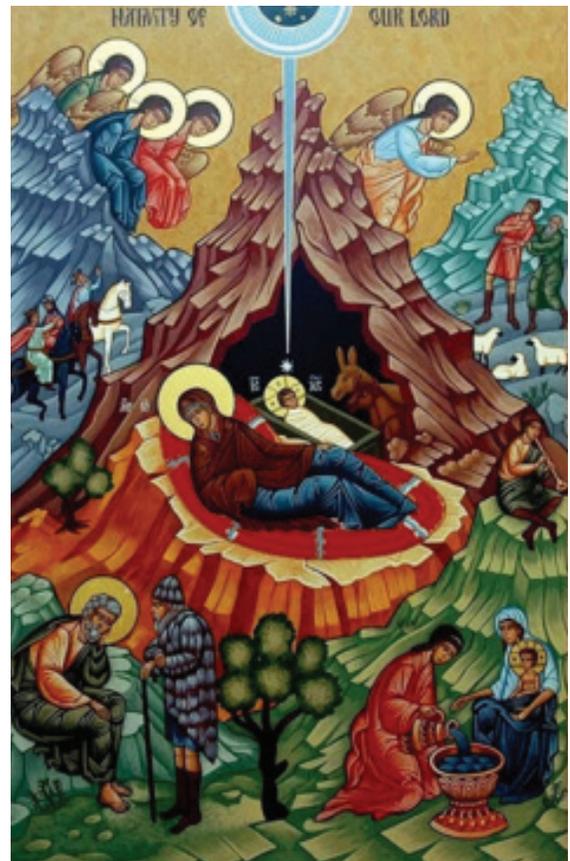
The idea is to give opportunity to parishioners—individuals and households—who are hesitant about gathering together during the pandemic.

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. 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



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.

So. The Lord's Prayer in the original Greek—and in our Liturgy— comes down to us in the Gospels of Matthew and Luke, and in the *Teaching of the Twelve Apostles* (which document is older than the Gospels). In none of these is the bread we pray for termed *daily*. The only source for "daily bread" is the Divine Liturgy of the Roman or Latin Church. And this is the authority behind the King James Bible of 1611 and the 1928 Anglican *Book of Common Prayer*.

9 After this maner therfore 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.

Source:
 The Roman Missal

RITUS COMMUNIONIS

... the priest... says:

125. Calice et patena depositis, sacerdos, iunctis manibus, dicit:

**Instructed by salutary directives
 and formed by divine teaching
 we dare to say:**

Præceptis salutáribus móniti,
 et divína institutióne formáti,
 audémus dícere:

Extending his hand and,
 together with the people, [the priest] continues:

Extendit manus et, una cum populo, pergit:

**Our Father who are in heavens
 sanctified be your name;
 may your kingdom come;
 may your will be done as in heaven also on earth
 our **daily bread** give us today;
 and forgive us our debts
 as we too forgive our debtors;
 and may you not lead us into temptation;
 but deliver us from evil.**

Pater noster, qui es in cælis:
 sanctificétur nomen tuum;
 advéniat regnum tuum;
 fiat volúntas tua, sicut in cælo, et in terra.
Panem nostrum **cotidiánum** da nobis hódie;
 et dimítte nobis débíta nostra,
 sicut et nos dimíttimus debitóribus nostris;
 et ne nos indúcas in tentatióne;
 sed líbera nos a malo.

Deliver us, Lord, we ask, from every evil,
 graciously grant peace in our days,
 that, by the help of your mercy,
 we may be always free from sin
 and safe from all distress,
 as we await the blessed hope
 and advent of our Saviour, Jesus Christ.

126. Manibus extensis, sacerdos solus prosequitur, dicens:

Líbera nos, quæsumus, Dómine, ab ómnibus malis,
 da propítius pacem in diébus nostris,
 ut, ope misericórdiæ tuæ adiúti,
 et a peccáto simus semper líberi
 et ab omni perturbatióne secúri:
 exspectántes beátam spem
 et advéntum Salvatóris nostri Iesu Christi.

Iungit manus.

The people conclude the prayer exclaiming:

Populus orationem concludit, acclamans:

**For yours is the kingdom,
 and the power, and the glory
 unto [the] ages..**

Quia tuum est regnum,
 et potéstas, et glória
 in sæcula.