

HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 6 March 2021

The Triodion begins,
and ends with Pentecost.

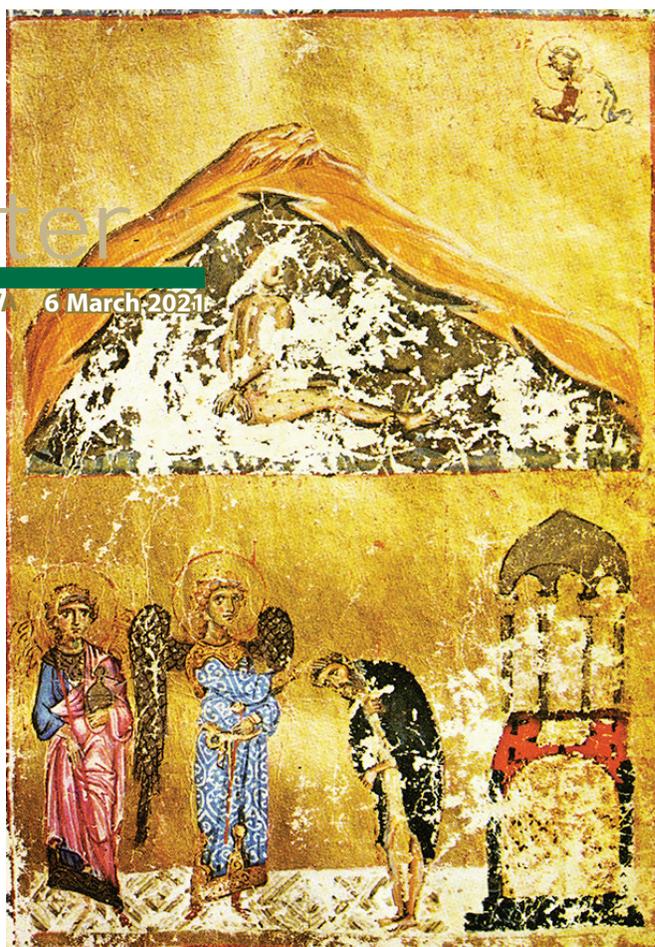
SUNDAY WHEN THE GOSPEL OF THE LAST JUDGMENT AND TONE VI

READING FROM THE PROPHECY OF ISAIAH.

(This reading pays into the reading from the Gospel.)

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. ² 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. ³ “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. ⁴ 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! ⁵ 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?

⁶ **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; ⁷ 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. ⁸ 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. ⁹ 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



The fruits of confession, miniature, Psalter (Athos, Dionysiou 65, ca. 1313 A.D.),

malicious speech; ¹⁰ 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; ¹¹ 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. ¹² The ancient ruins shall be rebuilt for your sake, and the foundations from ages past you shall raise up; “Repairer of the breach,” they shall call you, “Restorer of ruined homesteads.” ¹³ If you hold back your foot on the sabbath from following your own pursuits on my holy day; If you call the sabbath a delight, and the LORD’S holy day honorable; If you honor it by not following your ways, seeking your own interests, or speaking with malice—¹⁴ then you shall delight in the LORD, and I will make you ride on the heights of the earth; I will nourish you with the heritage of Jacob, your father, for the mouth of the LORD has spoken.

PROKIMENON, Tone VI

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—aointed prefiguration of Christ—and nation.

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

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

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

⁸The Lord is the strength of his people, a fortress of saving help for his Anointed. ⁹[**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 JOHN'S FIRST CATHOLIC EPISTLE.

BELOVED: ^{4,11} If God so loved us, we also must love one another. ¹² No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us. ¹³ This is how we know that we remain in him and he in us, that he has given us of his Spirit. ¹⁴ Moreover, we have seen and testify that the Father sent his Son as saviour of the world. ¹⁵ Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. ¹⁶ We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him. ¹⁷ In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world. ¹⁸ There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love. ¹⁹ We love because he first loved us.

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 ²says to the Lord: My fortress and my refuge, my God whom I trust!

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

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

¹¹for he will command his angels to care for you, to care for you wherever you go.

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

[Now God and Father speaks:]

¹⁵When 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. ¹⁶With long life will I content him, and I will make him enjoy my saving power.



Mosaic, V/VI century, Archbishop's Museum, Ravenna

READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW.

THE LORD SAID: ^{25,31} When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, ³² and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. ³³ He will place the sheep on his right and the goats on his left. ³⁴ Then the king will say to those on his right, “Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, ³⁶ naked and you clothed me, ill and you cared for me, in prison and you visited me.” ³⁷ Then the righteous will answer him and say, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸ When did we see you a stranger and welcome you, or naked and clothe you? ³⁹ When did we see you ill or in prison, and visit you?” ⁴⁰ And the king will say to them in reply, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.” ⁴¹ Then he will say to those on his left, “Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.” ⁴⁴ Then they will answer and say, “Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?” ⁴⁵ He will answer them, “Amen, I say to you, what you did not do for one of these least ones, you did not do for me.” ⁴⁶ And these will go off to eternal punishment, but the righteous 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 Ed and for Janet and 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.

- Next Saturday, March 13, Vespers at 5:00 p.m. will be replaced by a Common Confession Rite.

Daylight Saving Time will begin next Sunday, March 14, a day before the Great Forty Days begin.

- After March 14 Vespers—be it Saturday evening or Sunday—will move from 5:00 p.m. to 6:00 p.m., closer to the setting of the sun.

- Can our community support any PreSanctified Liturgy? And a common meal following?—observing social distancing, of course, even as we are getting vaccinated....
- We must look into how we can mark the three-day Holy Pasch (April 30–May 2) in our present circumstances (Resurrection Sunday in particular).
- Can we restore some coffee after the Sunday Liturgy?
- We will continue to minimize the duration of our gatherings....
- Fr. Paul e.mail: yegomost@verizon.net