



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter
RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 13 March 2021

Announcing the
 Onset of the Great Forty Days.

SUNDAY WHEN THE
 GOSPEL OF FORGIVENESS IS READ
 AND TONE VII

**READING FROM THE
 WISDOM OF SIRACH.**

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

^{28,2}Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven. ³Should a man nourish anger against his fellows and expect healing from the LORD? ⁴Should a man refuse mercy to his fellows, yet seek pardon for his own sins? ⁵If he who is but flesh cherishes wrath, who will forgive his sins? ⁶Remember your last days, set enmity aside; remember death and decay, and cease from sin! ⁷Think of the commandments, hate not your neighbor; of the Most High's covenant, and overlook faults. ⁸Avoid strife and your sins will be fewer, for a quarrelsome man kindles disputes, ⁹commits the sin of disrupting friendship and sows discord among those at peace. ¹⁰The more wood, the greater the fire, the more underlying it, the fiercer the fight; The greater a man's strength, the sterner his anger, the greater his power, the greater his wrath. ¹¹Pitch and resin make fires flare up, and insistent quarrels provoke bloodshed. ¹²If you blow upon a spark, it quickens into flame, if you spit on it, it dies out; yet both you do with your mouth! 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.

**Daylight Saving Time begins
 Sunday, March 14**

Clocks spring forward,
 lose one hour's sleep.

Saturday, March 13

Common Confession Rite at 5:00 p.m.

Sunday, March 14

Divine Liturgy at 10:00 a.m.
 Penitential Vespers at 6:00 p.m.

Monday, March 15

Begin the Great Forty Days

Wednesday, March 17

PreSanctified Liturgy at 7:00 p.m.
(Father Paul will bring a pot of soup—if anyone wishes to share, we can keep the bowls six feet apart.)

Let us hold unswervingly to our profession which gives us hope, for he who made the promise deserves our trust. We must consider how to rouse each other to love and good works. We should not absent ourselves from the [Eucharistic] assembly, as some are in the habit of doing, but encourage one another; and this *all the more* because you see the Day drawing near. —*Hebrews 10.23–25*

*The Pasch on our horizon
 is the image of that inexorable
 Tomorrow
 that makes sense of Today.*

PROKIMENON, Tone VII

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: ^{4,17} I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; ¹⁸ darkened in understanding, alienated from the life of God because of their ignorance, because of their hardness of heart, ¹⁹ they have become callous and have handed themselves over to licentiousness for the practice of every kind of impurity to excess. ²⁰ That is not how you learned Christ, ²¹ assuming that you have heard of him and were taught in him, as truth is in Jesus, ²² that you should put away the old self of your former way of life, corrupted through deceitful desires, ²³ and be renewed in the spirit of your minds, ²⁴ and put on the new self, created in God's way in righteousness and holiness of truth.

²⁵ Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members

one of another. ²⁶ Be angry but do not sin; do not let the sun set on your anger, ²⁷ and do not leave room for the devil. ²⁸ The thief must no longer steal, but rather labor, doing honest work with his (own) hands, so that he may have something to share with one in need. ²⁹ No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear.

³⁰ And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption. ³¹ All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. ³² (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.

^{5,1} So be imitators of God, as beloved children, ² and live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma..

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! ² I 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....

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

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

¹⁷ Do not hide your face from your servant! Hear me quickly, for I am distressed! ¹⁸ Attend to my soul and deliver it; from my foe deliver it!

¹⁹ You see how they abuse me; disgraced and shamed, I stand before you. ²⁰ Scorn 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. ²¹ For 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 MATTHEW.**

THE LORD SAID: ^{6.1} Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father.

² When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. ³ But when you give alms, do not let your left hand know what your right is doing, ⁴ so that your almsgiving may be secret. And your Father who sees in secret will repay you.

⁵ When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. ⁶ But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. ⁷ In praying, do not babble like the pagans, who think that they will be heard because of their many words. ⁸ Do not be like them. Your Father knows what you need before you ask him.

⁹ This is how you are to pray: Our Father in heaven, hallowed be your name, ¹⁰ your kingdom come, your will be done, on earth as in heaven. ¹¹ Our bread for the Morrow give us today; ¹² and forgive us our debts, as we forgive our debtors; ¹³ save us from the time of trial, and deliver us from the evil one. For yours is the kingdom, and the power, and the glory unto the ages.

¹⁴ If you forgive others their transgressions, your heavenly Father will forgive you. ¹⁵ But if you do not forgive others, neither will your Father forgive your transgressions.

¹⁶ When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what

is hidden will repay you.

¹⁹ Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. ²⁰ But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. ²¹ For where your treasure is, there also will your heart be.

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.

Kondakion of the Triodion, Tone VI:

O you who are the source of wisdom and understanding, * who instruct the ignorant and champion the needy: * Strengthen our hearts and make us understand. * Put words on our lips, O Word of God, * for we will not shrink from crying out

to you, O most merciful Lord: * Have mercy on us in your compassion, * for we are familiar with moral failure and defeat.

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 Janet and Andrea, and for all who have asked for our prayers *NN...*: 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.

Metropolitan Tikhon, Primate



March 6, 2021
03/007

To the Clergy of the Stavropegial Institutions, the Archdiocese of Washington, the Albanian Archdiocese, and the Diocese of New England:

Christ is in our midst!

As we enter the liturgical period of the Lenten Triodion, I offer a few words of encouragement and guidance as we approach the Great Fast. The past year has been difficult for all of us but I note with great satisfaction that the leadership of the communities and institutions under my omophorion have manifested a most excellent degree of patience, cooperation, and initiative from the beginning of the pandemic to this day. I am grateful to God that, even faced with a multitude of directives provided by your hierarch, by the Holy Synod, and by the civil authorities, you have navigated the public health challenges in your local area with dignity and with care for every member of our communities.

This is worthy of commendation and I thank you for your efforts which, I am confident, have kept our communities safe and have contributed to the decrease in the rate of incidence of COVID-19 in many places. The wider availability of a vaccine also offers the hope that we might be able to offer more services and to gather in greater numbers as we move forward. Although the Synodal Directives of May 1, 2020 remain in place, I encourage our communities to use the upcoming Lenten season to continue the gradual increase in liturgical life that is provided in those guidelines by offering more opportunities for our faithful to gather for divine services.

The attached Guidelines are offered for your assistance and are specific to the Lenten. I only ask you to maintain the level of care and caution you have exercised up to now and to continue to consult those so appointed (His Grace, Bishop Alexis for the Stavropegial Institutions and the Diocesan Chancellors/Deans for the dioceses) when unusual or unclear situations arise. Because of the potential for further positive developments, separate guidelines for Holy Week and Pascha will be issued at a later time.

As we enter the final week before Great Lent, I entreat your forgiveness for any offenses I have caused you and ask our Lord Jesus Christ to bless and forgive us all.

Sincerely yours in Christ,

+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

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Guidelines for the Parish Communities, Monasteries, and Seminaries for Liturgical Celebrations and Related Activities During Great Lent 2021

Approved by Metropolitan Tikhon for use in the Archdiocese of Washington, the Albanian Archdiocese, the Diocese of New England, and the Stavropegial Institutions.

March 6, 2021

Forgiveness Vespers should be served as usual, while observing all current safety protocols, but without the direct personal exchange of the kiss of peace. One permitted option is for the priest to ask forgiveness of the congregation from the ambo and for the faithful to respond from their places. Care should also be given to allowing those who are unable to attend in person to participate in some manner.

Maslenitsa/blini and coffee hours: Because of Covid concerns, ‘blini breakfasts’ should not be offered in connection with the start of Great Lent. Current restrictions on coffee hour should be maintained and any allowance for these will require a blessing from the bishop.

The Liturgy of the Pre-Sanctified Gifts should be served as usual, while observing all current safety protocols.

Any questions or variations with respect to the above Guidelines or other Directives should be directed to the Dean or Chancellor for episcopal direction.

Dearest Mr. President-elect,

Since you are well aware of my sentiments for you throughout the years of our friendship, you can only imagine my great delight and pride for your successful election as 46th President of your prominent nation, the United States of America.

The joy and enthusiasm for your electoral success are not merely personal sentiments. They are also shared by our Ecumenical Patriarchate and its eparchies across the world, and above all by the Greek Orthodox Archdiocese of America with its commendable Shepherd, Archbishop Elpidophoros—and I remain grateful for the love and esteem with which you have embraced him. But beyond our Patriarchate, there are millions of Americans, as well as citizens of the entire free world, to whom you now offer hope (I could say conviction) for a better future, where the eternal values and ideals of a civilized humanity may prevail.

The Ecumenical Patriarchate has for many years been preoccupied with protecting the natural environment and addressing climate change, and so it especially celebrates the initiatives that you are prepared to assume on this urgent matter, as you have already declared, with regard to adhering to the Paris Agreement and assuring a cleaner environment.

Mr. President, since the world is anticipating so much from you, we at the Phanar—which you honored with your presence—are praying that the omnipotent and omniscient God may grant you strength, health, inspiration and endurance to fulfill the expectations of all.

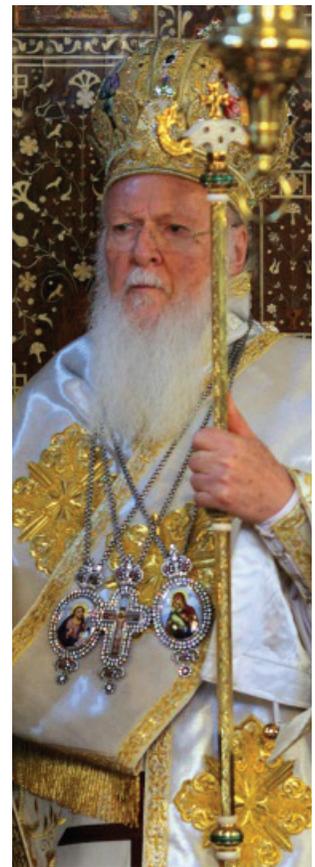
Those looking to you are those who thirst for religious freedom, those whose human rights are trampled, and those who yearn for freedom and justice. And there are so many of them! They also include the historical religious communities of the Middle East, who aspire to peaceful coexistence.

Mr. President, may God be with you! We have always prayed and will continue to pray for you and your beloved wife, Jill, with much affection and admiration.

At the Ecumenical Patriarchate, the 9th of November, 2020

Your friend and supplicant before God,

BARTHOLOMEW
Archbishop of Constantinople–New Rome
and Ecumenical Patriarch



**A Project
We Have Been Working On.**

The Acts of the Apostles and the epistles of five apostles are gathered into a volume for public reading called **THE APOSTLE**, obviously named for St. Paul its greatest contributor:

“Paul an apostle.” So many of his epistles begin this way (e.g., *Gal. 1.1, Eph. 1.1, Col. 1.1*). “I am an apostle to the gentiles” (*Rom. 11.13*). “I am the least of the apostles, unfit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am” (*1Cor. 15.9,10*). “If to others I am not an apostle, at least I am to you, . . . I am entrusted with a commission” (*1Cor. 9.2,17*). “I was appointed” (*1Tim. 2.7*). “I think that I am not in the least inferior to those super-apostles. Even if I am untrained in speaking, I am not in knowledge” (*2Cor. 11.5,6*). For Church Fathers—and with them the Church-at-large—St. Paul is *the* Apostle, and for good reason. So when he tells Timothy, “Attend to the public reading of Scripture” (*1Tim. 4.13*) the sacred liturgist was persuaded that his collection of apostolic writings intended for public reading in our churches should be entitled **THE APOSTLE**. (The fact that 14 Pauline epistles represent the single largest contribution thereto didn’t hurt either).

What we have been working on since the Fall of 2017 is an edition of **The Apostle** in modern English with Eastern Church sensibilities. The task has proved a tad more difficult than we originally thought. The book will appear in 5 fascicles, three of which are more or less finished.



...I will forbid you... to set foot on this sacred threshold [meaning the church—Ed.] and partake of the immortal Mysteries, as we do **fornicators** and **adulterers**, and persons charged with **murder**....

—St. John Chrysostom, Homily 17 on Matthew, 6

On the point of approaching the Holy Table... partaking of the Mystery is not permitted to all ... **if we should cut ourselves off**, if we should separate ourselves from the unity of this most holy Body, we would partake of the Holy Mysteries in vain, for life cannot flow into dead and amputated limbs. And what can cut off the members from this holy Body? "It is your sins which have separated me from you," says God [Isaiah 59.2]. **Does all sin then bring death to man? No indeed, but deadly sin only; that is why it is called deadly.** For according to St. John there are sins which are not deadly [1 John 5.16,17]. That is why **Christians, if they have not committed such sins as would cut them off from Christ and bring death, are in no way prevented from partaking of the Holy Mysteries** and receiving sanctification....

—St. Nicolas Cavasilas (+ ca. 1380 A.D.), *Commentary*, 36

Penitence [meaning Confession—Ed.] puts us right again after a fall [from grace—meaning some very serious sin—Ed.]... After Baptism there is no recall to grace and the gift [of the Spirit] without struggle and effort except through conversion and tears [viz., inward and outward contrition—Ed.], and by telling our faults [to God, before the priest], and avoiding [such] wicked deeds [in future].

—St. Symeon of Thessaloniki, *On the Sacred Rites*, 39

One's reconciliation with the Church in Confession is the outward sign of one's reconciliation with the Father.

This clever, poorly conserved miniature in a XIV-century Greek codex illustrates the mystery at hand—of reconciliation, of restoration to the life of grace, and renewal.

- The man at the altar telling his sins stands naked (as at Baptism) before the Father (cf. 1 John 3.20) whom we cannot see, but the black shawl—the rite for Confession draped over him as it were—spares him embarrassment.

- An angel of PEACE, representing the ministry of priests in service to Christ, proffers the Father's forgiveness and reinstatement to sonship.

- A second angel, again representing the ministry of the Church, holds a pyx and, thus, the promise of the holy Eucharist from which the sinner had separated himself through his serious sin.

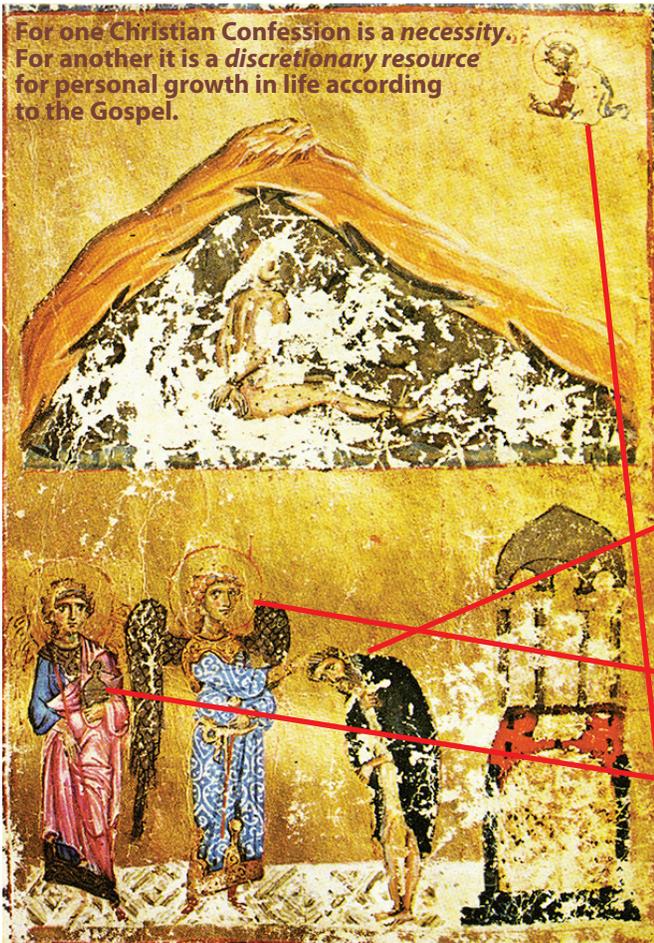
- In the upper half we peer into the depths of hell, that poor fellow, stripped and bound hand and foot, representing the punishment the sinner is spared through his sincere conversion—turning from his evil way to the Father through reform of life.

- (Note the Gospel Book on the holy table and, at the upper right, the image of Christ, his hand extended in the speaking gesture: As Chrysostom will say: The sacraments are actions of Christ; a priest lends his tongue and proffers his hand.)

The priests of Judaism had power to cleanse the body from leprosy—or rather, not to cleanse it at all, but to *declare* a person as having been cleansed.... **Our priests** have received the power not of treating with the leprosy of the body, but with spiritual uncleanness; not of declaring cleansed, but of *actually cleansing*.

—St. John Chrysostom, *On the Priesthood*, 3 (ca. 387 A.D.)

The Rewards of Confession, miniature, Psalter (Athos, Dionysiou 65, ca. 1313 A.D.)



Note well that it is through the Holy Spirit that sins are forgiven. Men make use of their ministry in the forgiveness of sins, but they are not exercising any power that is theirs by right. It is not in their own name, but in the name of the Father and of the Son and of the Holy Spirit that they forgive sins. They *ask* and the divinity forgives. The ministrations are of man, but the gift bestowed is from the Power on high.

—St. Ambrose of Milan, *On the Holy Spirit*, 3 (381 A.D.)

Great is the dignity of priests. "Whose sins you forgive," he says, "are forgiven them." ... The things that are placed in the hands of the priest, it belongs to God alone to give... but the priest lends his own tongue and presents his own hand.

—St. John Chrysostom, Homily 86, on John (ca. 391 A.D.)