



# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 9 May 2020

Readings for the Fourth Sunday after the Pasch

### Reading of the Gospel concerning the Paralytic

#### READING FROM THE ACTS OF THE APOSTLES:

IN THOSE DAYS: <sup>9,32</sup>As Peter was passing through every region, he went down to the holy ones living in Lydda. <sup>33</sup>There he found a man named Ainéas, who had been confined to bed for eight years, for he was paralyzed. <sup>34</sup>Peter said to him, “Ainéas, Jesus Christ heals you. Get up and make your bed.” He got up at once. <sup>35</sup>And all the inhabitants of Lydda and Sharón saw him, and they turned to the Lord. <sup>36</sup>Now in Yaffa there was a disciple named Tavithá (which translated means Dorkas, meaning Gazelle). She was completely occupied with good deeds and almsgiving. <sup>37</sup>Now during those days she fell sick and died, so after washing her, they laid her out in a room upstairs. <sup>38</sup>Since Lydda was near Yaffa, the disciples, hearing that Peter was there, sent two men to him with the request, “Please come to us without delay.” <sup>39</sup>So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorkas had made while she was with them. <sup>40</sup>Peter sent them all out and knelt down and prayed. Then he turned to her body and said, “Tavithá, rise up.” She opened her eyes, saw Peter, and sat up. <sup>41</sup>He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive. <sup>42</sup>This became known all over Yaffa, and many came to believe in the Lord.

#### PROKIMENON, Tone I

Let your mercy, O Lord, be upon us\* even as we hope in you. [v.22 RSV/OCA]

#### PSALM 32

NOTE: A hymn of praise in which the just are invited to tell out the glories of

**Happy Mothers' Day.**  
God grant many years!  
God grant many years!  
God grant many, happy years!



God, because he is ever faithful to his promises, the all-powerful Creator, and the wise and mighty Ruler of the world, who sees and knows all things and who alone is the source of victory and salvation. The hymn concludes with an expression of confidence in God's goodness.

Exult, you just, in the Lord! Praise, you upright, his glory!... <sup>4</sup>For straight is the word of the Lord, and his every work stands true. <sup>5</sup>He cherishes justice and right; with the Lord's loving-kindness the earth overflows.

<sup>6</sup>By the word of the Lord were the heavens made, and by the breath of his mouth their starry host. <sup>7</sup>He gathers the waters of the sea as if in a jar; he stores up the deep in vaults.

<sup>8</sup>Let all the earth stand in awe of the Lord; let all who inhabit the world show reverence. <sup>9</sup>For he spoke, and it came into being; he commanded, and it stood fast....

<sup>11</sup>The plans of the Lord endure forever, the designs of his mind, for ages on end. <sup>12</sup>How happy the nation the Lord, its God, has blessed, the people he has chosen as his own.

<sup>13</sup>From heaven the Lord looks down; he sees all the children of men. <sup>14</sup>From the place where he sits he gazes intently upon all the dwellers of the earth, <sup>15</sup>he who fashioned the hearts of men, who observes all they do....

<sup>18</sup>See how the eyes of the Lord are on those who revere him, on those who await his gracious help, <sup>19</sup>to save them from death, to sustain them in famine.

<sup>20</sup>We set our hope on the Lord; he is our help and our shield. <sup>21</sup>In him do our hearts rejoice; in his holy name we trust. <sup>22</sup>Let your mercy, O Lord, be upon us even as we hope in you.

**Reader:** Let your mercy, O Lord, be upon us.

**People:** Even as we hope in you.

**READING FROM  
PETER'S FIRST CATHOLIC EPISTLE**

*(Remember that this epistle is a baptismal homily turned into a missive.)*

Beloved:

<sup>3,10</sup> *Whoever would love life  
and see good days  
must keep his tongue from evil  
and his lips from speaking deceit,  
<sup>11</sup> must turn from evil and do good,  
seek peace and pursue it.  
<sup>12</sup> For the eyes of the Lord are on the right-  
eous  
and his ears are open to their  
prayer,  
but the face of the Lord is against  
those who do evil. (Psalm 33.12–16)*

<sup>13</sup> Now who is going to harm you if you are enthusiastic for what is good? <sup>14</sup> But even if you should suffer because of righteousness, blessed are you. Have no fear of other people; do not be perturbed; <sup>15</sup> but hold Christ in your hearts in reverence as Lord. Always be ready to give an explanation to anyone who asks you for a reason for your hope, <sup>16</sup> but do it with courtesy and respect, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. <sup>17</sup> For it is better to suffer for doing good—if that be God's will—than for doing evil.

<sup>18</sup> For Christ also suffered for sins once and for all—the righteous for the sake of the unrighteous—that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit. <sup>19</sup> In it he also went to preach to the spirits in prison, <sup>20</sup> who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which

a few persons, eight in all, were saved through water. <sup>21</sup> **This prefigured baptism which saves you now.** It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ <sup>22</sup> who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

**ALLELUIA, Tone V**

**PSALM 88**

*NOTE: God's covenant with David is fulfilled in Christ.*

I will sing of your unfailing love forever, O Lord; age after age I will tell out your faithfulness.

<sup>2</sup> With my mouth I declare it openly: Your love created the heavens, O eternal one, but your faithfulness outlasts even these.

<sup>3</sup> For you have said: I made a covenant with my chosen one; I gave my word to David, my servant:

<sup>4</sup> I will set up your line to last forever; I will confirm your throne to last longer than time itself....

<sup>19</sup> Once, long ago, you spoke in a vision; to one devoted to you, you said this: Rather than a warrior, I made a youth king; I exalted a young man above a hero. <sup>20</sup> I found my servant David, and with my holy oil I anointed him.

<sup>21</sup> My hand shall make him strong; my arm shall give him courage. <sup>22</sup> No enemy shall have his way with him, no vicious rival, overcome him.... <sup>24</sup> My faithfulness and steadfast love shall stay with him, and in my name shall he find victory.

<sup>25</sup> I will extend the might of his hand as far as the sea; the strength of his right hand to the Euphrates. <sup>26</sup> He shall cry out to me: You are my father, my God, my rock of deliverance!

<sup>27</sup> For my part, I will make him my firstborn, the overlord of earthly kings. <sup>28</sup> I will maintain my favor toward him forever; and my covenant with him I shall never break.

**READING FROM THE HOLY GOSPEL  
ACCORDING TO JOHN:**

Reading this Gospel grasp what the Evangelist John is saying: the water in the pool at the Sheep Gate represents the Law [the 38 years allude to the time in the desert with Moses]—and the Law has been able to benefit some people [those who get into the water before this paralytic]. But the Lord Jesus restores the man's health at his own initiative and merely by his word. The allusion is to Baptism. Standing on his own two feet—and no longer prostrate—the paralytic has back his dignity [the encounter with the Lord Jesus in the temple, the talk of being well, and the implication that his sins (symbolized by his paralysis) are forgiven]. Thinking like this is behind what St. Basil writes to a tyro Bishop Amphilochios: We all look to the East when we pray; but few know that it is because we are looking for our own former country, Paradise, which God planted in Eden in the East. [In our Ashburn temple we are, in point of fact, facing East.] On the first day of the week [i.e., Sunday] we stand when we pray; but not all of us know why. The reason is that on the day of Resurrection, by standing at prayer, we remind ourselves of the grace [think our dignity before God and Father] we have received.

AT THAT TIME: <sup>5.1</sup> There was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem at the Sheep Gate a pool called in Hebrew Bethesda, with five porticoes. <sup>3</sup> In these lay a large number of ill, blind, lame, and crippled. <sup>4.5</sup> One man was there who had been ill for thirty-eight years. <sup>6</sup> When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" <sup>7</sup> The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." <sup>8</sup> Jesus said to him, "Rise, take up your mat, and walk." <sup>9</sup> Immediately the man became well, took up his mat, and walked. Now that day was a sabbath. <sup>10</sup> So the Jews said to the man who was cured, "It is the sabbath, and it is not lawful for you to carry your mat." <sup>11</sup> He answered them, "The man who made me well told me, Take up your mat and walk." <sup>12</sup> They asked him, "Who is the man who told you, Take it up and walk?" <sup>13</sup> The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. <sup>14</sup> After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you." <sup>15</sup> The man went and told the Jews that Jesus was the one who had made him well.

**RESURRECTIONAL TROPARION, Tone III**

*Greek Chant*

LA Let rejoicing fill the heavens, \* and  
throughout the earth, glad-ness! \*  
For the Lord has shown the power of  
his arm \* by conquering Death by  
death \* and saving us from the gap-  
ing womb of hell! \* He is the first-  
born of the dead, \* from whom the  
world receives Great Mer-cy.

Glory:

**KONDAKION, Tone III**

LA Sin paralyzes our souls, O Christ. \*  
So heal them as you healed the  
paralytic, \* that we may acclaim your  
saving pow-er.

Both now:

**PASCHAL KONDAKION, Tone VIII**

*Serbian Chant*

DO You went down into a tomb, O  
Immor-tal, \* but de-stroyed the


  
 pow'r of hell. \* and rose as vic--tor,  

  
 O Christ God, \* proclaiming «Re-  

  
 joice!» to myrrh-bearing wo-  

  
 men,\* and giving «Peace!» to your  

  
 apo-----stles, \* you who bring  

  
 resurrection to the fal---len.

**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 the repose of the soul of God's servant Burk newly  
 fallen asleep, and for the pardon of his sins, whether  
 deliberate or from weakness.

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 compas-  
 sionate help upon us and upon all your people here,  
 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.

**FILLED WITH GLADNESS**

A SONG FOR THE PASCHAL SEASON

On the Ukrainian *hajilka* or Paschal Folksong *Sohlasno zaspivajmo*

English lyrics by Paul N. Harrilchak [Гаврильчак]  
 for the people of Holy Trinity Orthodox Church, Reston, Va.

1. Filled with gladness let us sing,  
 from our mouths let praises ring.  
 Young and old with one accord, as  
 we proclaim the risen Lord!

**REFRAIN:** Christ is risen from the dead...

2. Come, good women, from the tomb,  
 share your joy, dispel the gloom.  
 Tell us what the angel said; say,  
 «Christ is risen from the dead.»

**REFRAIN**

3. Hurry Peter, faster John! The  
 tomb is empty, Christ is gone.  
 Say, «He's risen as he said,» say,  
 «Adam lives and Death is dead!»

**REFRAIN**

4. «To | God the Lord belongs escape from  
 Death's dominion, hell's embrace,»  
 David told us long ago and  
 with clear eyes of faith we know:

**REFRAIN**

5. We've | never seen the empty tomb and  
 only Thomas touched his wounds, still  
 ev'ry Sunday brings to us the  
 vision of Emmaus:

**REFRAIN**

# THE SCOOP—AND OBSTACLES—ON REOPENING HOLY TRINITY

## The Orthodox Church in America Archdiocese of Washington

Toward the Gradual Opening of Parishes in the Archdiocese of Washington D.C.

To the Very Reverend and Reverend Clergy of the Archdiocese of Washington D.C.:

Christ is Risen!

I hope you, your families and your parishes are doing well!

As you know, on May 1, 2020 the Holy Synod of Bishops issued both a Pastoral Letter and a set of New Directives to guide the OCA as whole in the gradual reopening of its parishes. Both documents underscore the responsibility of the diocesan hierarch for the well-being of his diocese and of the importance of input from the clergy and parish leadership.

To that end, I am asking each rector, together with the leadership of his parish or mission, to carefully study the Holy Synod's most recent Pastoral Letter and Directives and to submit his community's plan for moving toward opening to me for my approval. I know that a number of you have already submitted similar requests to me and I have read them and appreciate them. However, for the sake of consistency and completeness, I am asking each of you to complete and submit the form below.

**Please note that you cannot begin serving Sunday Eucharistic services with a minimal crew until you have my formal approval.** If you have any particular questions or concerns about this process, please contact our Chancellor, Fr. John Vitko. If he cannot answer your question, then you can follow-up by contacting me. Of course, all plans must be within the bounds set by local authorities as well as those of the Holy Synod.

I want to thank all of you for your faithful service and understanding during these challenging times. I know it has not been easy and I really appreciate it. I humbly ask for your prayers and your continued patience.

With love in our Risen Lord,  
Metropolitan Tikhon,  
Archbishop of Washington D.C.

## TOWARD A GRADUAL REOPENING OF OUR PARISHES

(to be completed by Rector)

Name of Parish:

Date:

### YOUR SITUATION AS IT STANDS TODAY

What is the state of your (the rector's) health?

Do you have any concerns about your health (age, existing conditions)?

What are the current restrictions imposed by the state and local government in the place where your parish or mission is located?

How have you been meeting the needs of your parish from Sunday of the Cross until the present?

Have you been conducting any religious education, discussion groups, Council meetings, etc via conference calls, Zoom, or other similar on-line services?

How many persons (maximum) may gather while observing social distancing in your temple?

Do you have the ability to live-stream services?

If not, are you pursuing this?

Do you have a sufficient quantity of sanitizer, masks and disinfecting wipes?

**Who cleans your bathrooms and how often?**

**Is there an adequate amount of hand soap?**

### MOVING TOWARD OPENING

**Do you think it prudent at this time to begin a process of gradual reopening of your parish and, if so, when?**

Have you formulated any thoughts as to how you might want to do that?

What do you think your minimal crew will consist of?

**How do you propose to clean and sanitize your temple?**

How do you propose to decide who can attend a given service?

What are your plans for families with children?

Do you intend to live-stream your services?

As we progress beyond Stage 1 (Sunday Liturgy with a minimal crew) would you be willing or able to serve the Divine Liturgy more than once a week to accommodate more congregants?

I authorize release of the above information to appropriate authorities within the Archdiocese of Washington D.C. for their using in determining our readiness in progressing through the various stages of reopening our parish.

When we have fully digested—and read between the lines of—the foregoing, we will move quickly to begin to repair some of the damage that this Corona Virus business has inflicted on our Assembly.

Everyone's input is needed and welcome.

Your devoted priest,

A handwritten signature in cursive script that reads "Fr. Paul".

P. S. I was distressed—and angered—to learn that our sister and Susan Matyuf's mother Mildred tested positive for Covid-19, living as she was in that senior-care residence down the hall from someone infected with the virus. But the other day Susan informed me she is now free of any symptoms. *Slava Bohu.*

## ON A LIGHTER NOTE

Dear Father Paul,

Christ is risen!

I wanted to greet you on the anniversary date of your ordination to the Holy Diaconate [6 May 1966]. I hesitate to mention that 1966 was the year of my own birth into this world, but in any case, I wish you many years of continued service to our Lord Jesus Christ and to the Holy Orthodox Church.

Yours in the risen Lord,  
*Metropolitan Tikhon*

On Fri, May 8, 2020 at 10:02 AM

Dear Fr. Paul,

Christ is Risen!

Please let me add my congratulations and best wishes and prayers for MANY, MANY, YEARS to those of His Beatitude on this the 54th anniversary of your ordination to the Holy Diaconate. I feel so blessed to have you as a very close friend, mentor, tutor and brother clergy. MANY YEARS! MNOGAYA LYETA!  
With all my love and prayers,  
Fr. John [Vitković]