



# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 26 June 2020

With Archbishop Tikhon's blessing and the community's approval we will serve Vespers this Saturday, June 27, at 6:00 p.m.

Readings for the Third Sunday after Pentecost—Tone II

## READING FROM THE THIRD BOOK OF KINGS:

3 King[dom]s 10.14–25—Solomon's Splendor (referred to in the reading from Matthew's Gospel)

<sup>10.14</sup>The weight of gold coming to Solomon in one year was six hundred and <sup>15</sup>sixty-six talents of gold, not counting what came in from merchants' dues and traders' profits, and from all the foreign kings and the governors of the country. <sup>16</sup>King Solomon made three hundred great shields of beaten gold, and plated each <sup>17</sup>shield with six hundred shekels of gold; also three hundred small shields of beaten gold, and plated each of these with three minas of gold; and he put them <sup>18</sup>in the Hall of the Forest of Lebanon. The king also made a great ivory throne, <sup>19</sup>and plated it with refined gold. The throne had six steps, and bulls' heads at the back of it, and arms at either side of the seat; two lions stood beside the arms, <sup>20</sup>and twelve lions stood on either side of the six steps. No throne like this was ever made in any other kingdom. <sup>21</sup>All King Solomon's drinking vessels were of gold, and all the furnishings in the Hall of the Forest of Lebanon were of pure gold; silver was thought little of in <sup>22</sup>the time of Solomon. And the king also had a fleet of Tarshish [SW coast of Spain; Gibraltar?—Ed.] at sea with Hiram's fleet, and once every three years the fleet of Tarshish would come back <sup>23</sup>laden with gold and silver, ivory, apes and baboons. For riches and for wisdom <sup>24</sup>King Solomon outdid all the kings of the earth. The whole world sought audience <sup>25</sup>of Solomon to hear the wisdom God had implanted in his heart and each would bring his own present: gold vessels, silver vessels, robes, armor, spices, horses and mules; and this went on year after year.

## PROKIMENON

**Reader:** The prokimenon of the second tone: **The Lord is my strength and my song. \* He has become my salvation.** [v.14 RSV/OCA]

## PSALM 117

**NOTE:** On the lips of the reader the Messiah's paschal thanksgiving.

With praise, bless the Lord, for he is good! His love

lasts forever! <sup>2</sup>Let Israel's house declare it... <sup>3</sup>Let Aaron's house declare it... <sup>4</sup>Let those who revere the Lord, let them declare it: His love lasts forever!

<sup>5</sup>From dire straits I cried out to the Lord; he answered me from the vastness of his domain. <sup>6</sup>The Lord is with me; I am not afraid! What can man do to me? <sup>7</sup>The Lord is with me; my helper in everything!

<sup>8</sup>It is better to count on the Lord than to depend on men; <sup>9</sup>It is better to count on the Lord than to depend on princes... **<sup>14</sup>The Lord is my strength and my song. He has become my salvation.**

<sup>15</sup>Shouts of victory and joy in the tents of the just!... <sup>16</sup>the Lord's right hand has raised me up; the Lord's right hand has won the victory! <sup>17</sup>No, I will not die; I will live and declare the works of the Lord...

<sup>19</sup>Open the gates of justice for me; let me enter and give thanks to the Lord! <sup>20</sup>This is the Lord's own gate, where the just enter in. <sup>21</sup>I give you thanks for hearing me; you have been my salvation.

<sup>22</sup>The stone rejected by the builders has become the cornerstone; <sup>23</sup>this is the Lord's doing, a marvel in our eyes...

**Reader:** **The Lord is my strength and my song.**  
**People:** **He has become my salvation.**

## READING FROM PAUL'S EPISTLE TO THE ROMANS:

**BRETHREN:** <sup>5.1</sup> Since we have been justified [every Christian must know what this word means: to be established in the right relationship with God as God's free gift—Ed.] by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God.

<sup>3</sup> Not only that, but we even boast of our afflictions,

knowing that affliction produces endurance, <sup>4</sup> and endurance, proven character, and proven character, hope, <sup>5</sup> and hope does not disappoint, because **the love of God has been poured out into our hearts** [*We must look for this within ourselves and cooperate—Ed.*] **through the holy Spirit that has been given to us.** <sup>6</sup> For Christ, while we were still helpless, yet died at the appointed time for the ungodly. <sup>7</sup> Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. <sup>8</sup> But God proves his love for us in that while we were still sinners Christ died for us. <sup>9</sup> How much more then, since we are now justified by his blood, will we be saved through him from the Wrath. <sup>10</sup> Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.

## ALLELUIA

### PSALM 19

*NOTE: Prayer for the Messiah-King with assurance of victory.*

The Lord answer you in time of trouble! The name of Jacob's God protect you!

<sup>2</sup>From his sanctuary may he send you help; may he sustain you from Zion.

<sup>3</sup>May he be mindful of all your gifts, and your burnt offerings, may they please him!

<sup>4</sup>May he grant you whatever your heart desires, and all your hopes, may he fulfill them,

<sup>5</sup>that we may rejoice in your saving help, and in the name of our God hold high our banners. May the Lord grant all your requests!

<sup>6</sup>Now I am sure that the Lord will save his anointed; from his holy heavens he answers him by the saving works of his right hand!

<sup>7</sup>Some rely on chariots, others on horses, as for us, we count on the NAME of the Lord our God.....

## READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:

THE LORD SAID: <sup>5.22</sup>“The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; <sup>23</sup>but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be. <sup>24</sup>No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. <sup>25</sup>Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? <sup>26</sup>Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? <sup>27</sup>Can any of you by worrying add a single moment to your life-span? <sup>28</sup>Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. <sup>29</sup>But I tell you that not even **Solomon in all his splendor** was clothed like one of them. <sup>30</sup>If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? <sup>31</sup>So do not worry and say, What are we to eat? or What are we to drink? or What are we to wear? <sup>32</sup>All these things the pagans seek. Your heavenly Father knows that you need them all. <sup>33</sup>But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides.” .

## TROPARION

*Kievan Chant*

RE By descending into death, O Life  
immor-tal,\* you destroyed hell's  
power with the brilliance of your di-  
vin-i-ty \* and raised the dead from  
their deep sleep. \* For this the pow-  
ers of heaven shout triumphantly: \* O  
Giver of Life, Christ our God, glory  
to you!

## KONDAKION

*Kievan Chant*

RE When you rose from the grave,  
almighty Sav-iour, \* hell was terror-  
struck, and the dead rose from their  
sleep. \* All creation thrilled at the  
sight of you. \* Adam could not re-  
strain his joy. \* And this world of  
yours, Redeemer, \* will never cease  
extolling you!

## 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 mer-  
cy, 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.

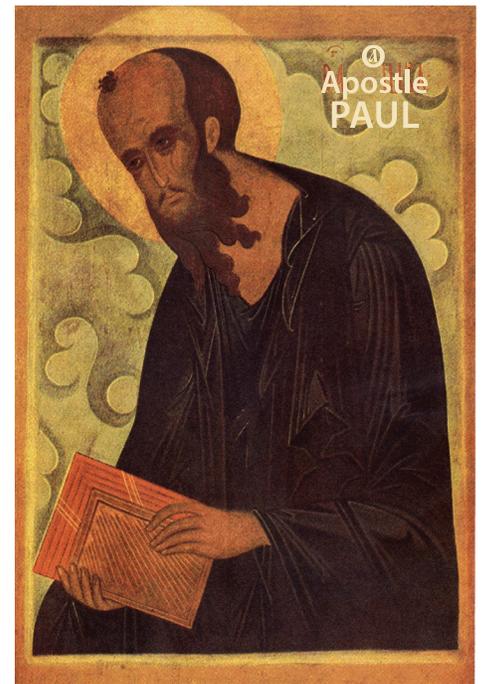
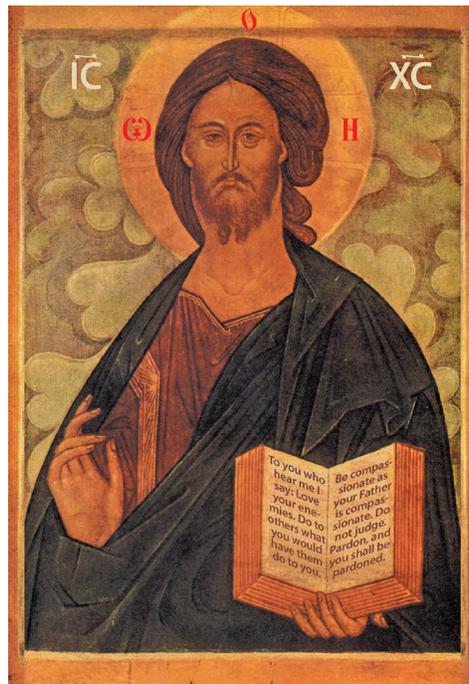
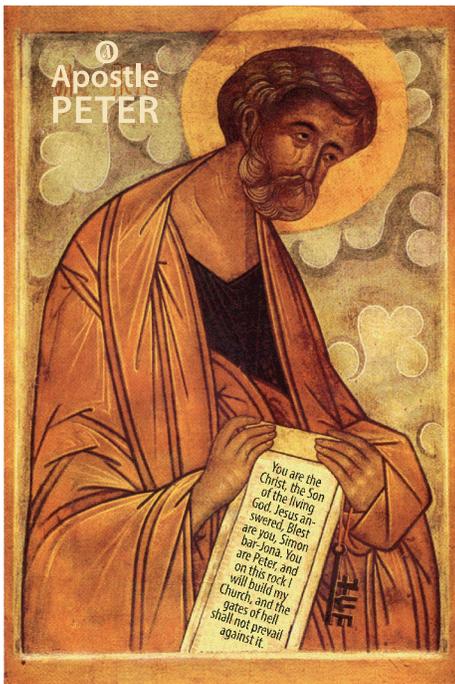
For Orthodox Christians and indeed all men who are  
victims of war and civil strife [and terror], of hunger and  
want, of intolerance and injustice.

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.



Rublev, *Deisis*, three panels, XV century

## PETER'S TRIPLE DENIAL EXPUNGED

John 21.1 Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way.<sup>2</sup> Together were Simon Peter, Thomas called Dídymos, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples.<sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will come with you too." So they went out and got into the boat, but that night caught nothing.<sup>4</sup> When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus.<sup>5</sup> Jesus said to them, "Boys, have you caught anything to eat?" They answered him, "No."<sup>6</sup> So he said to them, "Cast the net over the right side of the boat and you will find something." [cf. *Luke 5.4+*] So they cast it, and were not able to pull it in because of the number of fish.<sup>7</sup> So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he put on some clothing (for he was stripped) and jumped into the sea.<sup>8</sup> The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish.<sup>9</sup> When they climbed out on shore, they saw a charcoal fire with fish on it and bread [*think of the multiplication of loaves and fish—Ed.*].<sup>10</sup> Jesus said to them, "Bring some of the fish you just caught."<sup>11</sup> So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn.<sup>12</sup> Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord.<sup>13</sup> Jesus came over and took the bread and gave it to them, and in like manner the fish.<sup>14</sup> This was now the third time Jesus was revealed to his disciples after

being raised from the dead.<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs."<sup>16</sup> He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep."<sup>17</sup> He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."<sup>18</sup> Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."<sup>19</sup> He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."<sup>20</sup> Peter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the Supper and had said, "Master, who is the one who will betray you?"<sup>21</sup> When Peter saw him, he said to Jesus, "Lord, what about him?"<sup>22</sup> Jesus said to him, "What if I want him to remain until I come? What concern is it of yours? You follow me..."

<sup>24</sup> It is this disciple who testifies to these things and has written them, and we know that his testimony is true.<sup>25</sup> **There are also many other things that Jesus did**, but if these were to be described individually, I do not think the whole world would contain the books that would be written. [*We have indirect reference to Tradition—Ed.*]

## SA'UL COMES A CROPPER

Acts of the Apostles 9.<sup>1</sup> Now Saul, breathing murderous threats against the disciples of the Lord, went to the high priest <sup>2</sup>and asked him for letters to the synagogues in Damáskos, that, if he should find any men or women who belonged to **the Way** [= *the most ancient name for life according to the Gospel, i.e., Christianity—Ed.*], he might bring them back to Jerusalem in chains. <sup>3</sup>On his journey, as he was nearing Damáskos, a light from the sky suddenly flashed around him. <sup>4</sup>He fell to the ground and heard a voice saying to him—Σαούλ, Γαλαζ, יִשְׂרָאֵל—“Saúl, Saúl, why are you persecuting me?” [*Paul will reflect on this identification—me = Church—and begin to articulate the concept of the Church as the Body of Christ*] <sup>5</sup>He said, “Who are you, lord?” The reply came, “I am Jesus whom you are persecuting. <sup>6</sup>Now get up and go into the city and you will be told what you must do.” <sup>7</sup>The men who were traveling with him stood speechless, for they heard the voice but could see no one. <sup>8</sup>Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damáskos. <sup>9</sup>For three days he was unable to see, and he neither ate nor drank. <sup>10</sup>There was a disciple in Damáskos named Ananíás, and the Lord said to him in a vision, “Ananíás.” He answered, “Here I am, Lord.” <sup>11</sup>The Lord said to him, “Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsos named Saul. He is there praying, <sup>12</sup>and [in a vision] he has seen a man named Ananíás come in and lay his hands on him, that he may regain his sight.” <sup>13</sup>But Ananíás replied, “Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. <sup>14</sup>And here he has authority from the chief priests to imprison all who call upon your NAME.” <sup>15</sup>But the Lord said to him, “Go, for this man is a chosen instrument of mine to carry my NAME before Gentiles, kings, and Israelites, <sup>16</sup>and I will show him what he will have to suffer for my NAME.” <sup>17</sup>So Ananíás went and entered the house; laying his hands on him, he said, “Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the Holy Spirit.” <sup>18</sup>Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, <sup>19</sup>and when he had eaten, he recovered his strength. Saul stayed some days with the disciples in Damáskos, <sup>20</sup>and he began at once to proclaim Jesus in the synagogues, that he is the Son of God.

**When he left in June 1978, Fr. Meyendorff advised us to “keep things simple.” Serving Vespers following the restored rite of New Skete helps us do that. Just think of our Holy Friday service.**

The Rite puts **GREETING THE EVENING LIGHT** first, as it should be—after all, at sundown one needs to light lamps to see (St. Basil’s sister Makrina is a witness to this ancient piety). Further, the restored rite highlights **PSALM 140** and the **EVENING OFFERING OF INCENSE** (focal point of Vespers as it were). Focus is sharpened by suppressing extra incensations XV-century monks introduced to entertain themselves. Also, the restoration places the **COMMON PRAYERS** and **ENTREATIES**—two litanies proper to Vespers—at the end of the service where they belong and always were before the monks on Mount Athos began fiddling with the shape of Vespers (they were after something that would look more like the Divine Liturgy). The rite of Vespers in today’s *Ōrológion/Časoslóv* or *Book of Hours* is yesterday’s innovation. In an interesting twist, when such novel reworked rites reach Muscovy in the 1500s, they spawn the infamous perplexing *Raskol*, or schism over “the new and the old” in divine service. (Sadly, the spawn of this dissent lives on shingles-like in the Slavic Churches—yes, even here in America.)

Father Alexander Schmemmann took part in Vespers at New Skete for the first time on the momentous evening of 22 February 1979. Later, at table, right after the prayer, he turns to his host and remarks—amiably, rhetorically [the present writer was seated next to him]—“Father Laurence, you have destroyed my explanation of Vespers.” Which “explanation”—as that great interpreter of matters liturgical would readily concede—was made *ad hoc* from whole cloth.

We should point out that Vespers, like Matins, in all the Church East and West, is the work of the Sacred Liturgist, a collective of brilliant men who had the mind of the Church. When the Church is at Prayer, the mind of the Church must be able to quicken every Christian heart.

Aaron shall burn fragrant incense. **Morning** after morning when he prepares the lamps, and again in the **evening** twilight, **when he lights the lamps**, he shall burn incense. Throughout your generations this shall be the established incense offering before the Lord.

—Exodus 30.7,8

Sacrifice to God is a contrite spirit.

A heart contrite and humbled God will not consider nothing.

—Psalm 50.19