

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 3 July 2020

Readings for the Fourth Sunday after Pentecost—Tone III and American Independence Day

READING FROM THE PROPHECY OF ISAIAH:

^{58.6-11}Thus says the Lord:
This is the sort of fast that pleases me:
to release those bound unjustly
and untying the thongs of the yoke,
to let the oppressed go free,
and break every yoke,
to share your bread with the hungry,
and shelter the homeless poor,
to clothe the man you see to be naked
and not turning your back on your own.
Then will your light shine like the dawn
and your wound shall quickly be healed.
Your integrity will go before you
and the glory of the Lord behind you.
Cry, and the Lord will answer;
call, and he will say, "I am here."
If you do away with oppression,
false accusation, and malicious speech,
if you give your bread to the hungry,
and relief to the oppressed,
your light will rise in the darkness,
and your gloom become like noon.
The Lord will guide you always,
giving you plenty even on parched land.
He will renew your strength
and you shall be like a watered garden,
like a spring whose waters never run dry.

PROKIMENON

Reader: The prokimenon of the third tone: **Sing praises to our God, sing praises! * Sing praises to our King, sing praises!** [v.6 RSV/OCA] **The people repeat the prokimenon in the proper melody.**

**Vespers at 6:00 p.m.
through the month of
July is the best we can do
just now to give our small
community some
staying power.**

PSALM 46

NOTE: The reader invites everyone to acknowledge the universal kingship of Christ.

People everywhere, clap your hands! Cry out to God with shouts of joy! ²For the Lord most high is awesome, great king over all the earth!... ⁴He chose us for his own, the pride of Jacob whom he loves....

⁶Sing praises to our God, sing praises! Sing praises to our King, sing praises! ⁷For God is king over all the earth; praise him with all your skill. ⁸God is king of the nations; he reigns from his holy throne.

⁹You nobles of the peoples, gather round, for the God of Abraham is the strong one: God is truly the king of earth, exalted above all!

Reader: Sing praises to our God, sing praises! People: Sing praises to our King, sing praises!.

READING FROM PETER'S FIRST EPISTLE TO ALL THE CHURCHES:

BELOVÈD: ^{2.9}You are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his marvelous light.

O Lord, save your people and bless your inheritance.

¹⁰Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.

¹¹I urge you as aliens and sojourners to keep away from natural inclinations that wage war against the soul. ¹²Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may observe your good works and glorify God on the day of visitation.

¹³Be subject to every human institution for the Lord's sake, whether it be to the emperor as supreme

¹⁴or to governors as sent by him for the punishment

Grant vic'try to those who battle evil, and by your Cross protect us all.

of those who do wrong and the approval of those who do right. ¹⁵For it is the will of God that by doing good you may silence the ignorance of foolish people. ¹⁶Live as free men, without using freedom as a cloak for vice, but as servants of God. ¹⁷Honor everyone. Love the community. Fear God. Honor the emperor.

ALLELUIA

PSALM 88 [NS]

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

³I made a covenant with my chosen one; I gave my word to David, my servant: ⁴I will set up your line to last forever; I will confirm your throne to last longer than time itself.

⁵In the heavens they praise this promise of yours, O Lord, this faithfulness of yours, where your holy ones gather....

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

²¹My hand shall make him strong; my arm shall give him courage....²⁴My faithfulness and steadfast love shall stay with him, and in my name shall he find victory....

²⁶He shall cry out to me: You are my father, my God, my rock of deliverance! ²⁷For my part, I will make him my firstborn, the overlord of earthly kings.

²⁸I will maintain my favor toward him forever; and my covenant with him I shall never break.

READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:

AT THAT TIME: ^{22,15}The Pharisees went off and plotted how they might entrap Jesus in speech. ¹⁶They sent their disciples to him, with the Herodians, saying, "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status. ¹⁷Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?" ¹⁸Knowing their malice, Jesus said, "Why are you testing me, you hypocrites? ¹⁹Show me the coin that pays the census tax." Then they handed him the Roman coin. ²⁰He said to them, "Whose image is this and whose inscription?" ²¹They replied, "Caesar's." At that he said to them, "Then give to Caesar what belongs to Caesar and to God what belongs to God." ²²When they heard this they were amazed, and leaving him they went away.

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.

Troparion for Independence Day,

Tone II:

For your glory and their happiness, O Lord, * you created all the peoples of the earth, * and with undaunted faith in your perfect goodness, * the founders of this country won liberty for themselves and for us. * By your grace, let us always use our freedom to do your will, * and through the Theotokos, grant our people lasting peace.

Theotokion for Independence Day,

Tone II:

By your prayers, O Theotokos, * pour out on this land a burning love for God and our neighbor, * and fill every heart with zeal for justice and holiness. * Preserve us from all our foes, whether visible or hidden from our sight, * and obtain for us and for all people everywhere * peace and the Great Mercy.

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.

Northern Virginia, along with the rest of the Commonwealth, will enter Phase Three of its reopening plan on Wednesday [June 30], local officials confirm to DCist/WAMU. But they want to make it very clear that lifting restrictions does not mean the pandemic is over.

“I think there is a concern that as you move to Phase Three, that signals to folks that, you know, all bets are off, you can do whatever you want,” Alexandria Mayor Justin Wilson said. “We’re trying to emphasize to folks that we need to continue to keep our guard up.”

Gov. Ralph Northam has pointed at positive trends in the coronavirus data, like a decline in hospitalizations, as the reason he’s confident that Virginia can move further into reopening.

The number of daily new cases, on a seven-day rolling average, has begun to plateau, while the state’s positive test rate is holding around 6 percent, about half of what it was a month ago.

Regionally, those rates vary — in Arlington, it’s 2.6 percent, and in Fairfax County, it’s 7 percent.

The World Health Organization suggested governments aim for a positivity rate of 5 percent before reopening, though few U.S. states have adhered to this metric exactly.

The number of people being tested in Virginia, on the rolling average, has also been fairly steady since the beginning of June.

In Phase Three, capacity limits will be lifted for non-essential retail and restaurants, though physical distancing is still required. The maximum gathering size will also jump from 50 to 250 people.

The shift into Phase Three comes as new coronavirus cases are rising in 38 states, according to NPR, and days after the U.S. recorded its highest single-day tally of new cases.

Unlike previous stages of reopening, Northern Virginia is poised to enter Phase Three in concert with the rest of the state. Northern Virginia and the city of Richmond both delayed their entrance into phases One and Two due to case counts and hospitalization rates that were higher than elsewhere in the Commonwealth.

In this case, regional leaders did not request a delay from the governor despite Northam leaving open the possibility that the region could make that request.

With the shift to Phase Three on July 1, Northern Virginia will have only have been in Phase Two for two and a half weeks.

However, Wilson says that while the shift from Phase One to Two was a “big change” with the inclusion of indoor dining, the shift to this next phase isn’t as pronounced. “Phase Three is relatively modest. You can have bigger crowds in some cases and most of the services are back ... but it’s not as dramatic as [the shift to] Phase Two.”

Local officials say it’s clear that efforts to slow the spread of the virus in Virginia have been working, but they don’t want anyone to think that entering Phase Three means the world is back to normal.

Arlington County Board Chair Libby Garvey says perhaps her “biggest worry” is that people will think entering Phase Three means “they can relax now.”

“Actually, this is when people really need to be kind of more cautious and double down on being careful about the spacing and then the face coverings,” she said, “because if we’re not [careful] then the cases will go back up.” It’s about finding ways to alter behavior and stay safe in a new reality,

she explained, adding that no one wants to see Virginia move backward, or reimpose restrictions because of an infections spike.

As the region opens up, more people have started venturing out to restaurants and other businesses. Urban areas, like Clarendon in Arlington, seem as bustling as ever on the weekends.

Garvey said the county is looking to work with bar and restaurant owners to step up the messaging around masks and proper distancing.

“A lot of it, I think, is actually people waiting outside to get in,” she said, “not wearing face coverings, standing close together. And that’s problematic.”

Last month, the county purchased thousands of face masks to distribute for free and worked to get masks to vulnerable populations in Arlington. “Our approach is to have them out there, absolutely ubiquitous as much as possible,” Garvey said.

Wilson said it’s important to take advantage of all available resources to fight the pandemic. He recently requested the state distribute more of Alexandria’s federal CARES Act funding.

“We just got approval from the state for a new testing initiative to go out into harder-hit communities in our city and make sure that we are testing and then directing folks who test positive to health care when they don’t currently have it,” he said.

In Alexandria, and across the state, Black and Latino communities have experienced high rates of infection. Latinos account for nearly 60 percent of Alexandria’s COVID-19 cases, according to state data, but only 17 percent of the population.

After recent anti-racism and police brutality protests, some locals said it was difficult to get a coronavirus test in the Virginia suburbs without symptoms, a doctor’s referral, or contact with a known case.

Dr. Amira Roess, a professor of global health and epidemiology at George Mason University, says that easing restrictions could mean there will be an increase in cases over the next three weeks, “especially given that there are pockets of people in Virginia who do not wear masks and who do not abide by social distance guidelines.”

Northern Virginia entered into Phase Two on June 12, about two and a half weeks ago. According to Roess, the full impacts of Phase Two may not be apparent in the data for another week.

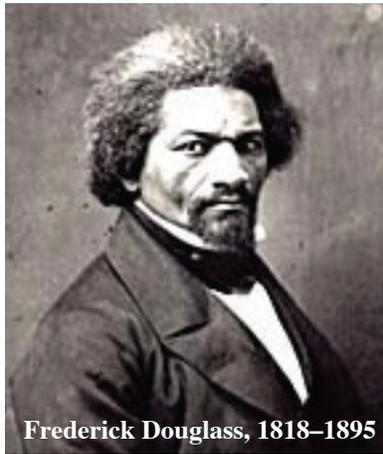
She says a statewide positive test rate below 6 percent is ideal if Virginia wants to ease restrictions. An increase in the raw number of new cases can be related to more testing, Roess explained, but if that positive test rate starts to go up, officials should take note.

When Phase Two began, the seven-day rolling average of people tested in Northern Virginia was 2,884. As of June 26, that moving average has actually declined by 378 to 2,446 people being tested.

Roess also said many of the states experiencing serious outbreaks right now have poor compliance with mask-wearing and social distancing guidelines. In several cities, cases have been linked to specific bars. Some states have now paused, or backtracked, on their reopening plans in light of surging cases.

“It will be very important for states to continue to remind their populations that we still need to abide by social distancing and we still need to wear masks,” Roess said, “We are not out of the woods yet.”

During the 1850s, Frederick Douglass typically spent about six months of the year travelling extensively, giving lectures. During one winter—the Winter of 1855–1856—he gave about 70 lectures during a tour that covered four to five thousand miles. And his speaking engagements did not halt



Frederick Douglass, 1818–1895

at the end of a tour. From his home in Rochester, New York, he took part in local abolition-related events. On **July 5, 1852**, Douglass gave a speech at an event commemorating the signing of the Declaration of Independence, held at Rochester's Corinthian Hall. It was biting oratory, in which the speaker told his audience, "This Fourth of July is yours, not mine. You may rejoice, I must mourn." And he asked them, "Do you mean, citizens, to mock me, by asking me to speak today?" Within the now-famous address is what historian Philip S. Foner has called "probably the most moving passage in all of Douglass's speeches."

Frederick Douglass, 1852:

"What, to the American slave, is your 4th of July?"

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too—great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory....

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's

sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." [Psalm 136/137]

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to

declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, an denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of

mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could reach the nation's ear, I would, today, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation

must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival....

...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of

slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from "the Declaration of Independence," the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated.—Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The *fiat* of the Almighty, "Let there be Light," has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. ...

