



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 11 July 2020

Some brightness in the gloom. Aniscia and Jacob are welcoming a new addition. Kiprian and Zoya have a new sister, Xenia, both July 7.

Readings for the Fifth Sunday after Pentecost—Tone IV

READING FROM THE BOOK OF WISDOM:

^{1,1-11}Love virtue, you who are judges on earth, let honesty prompt your thinking about the Lord, seek him in simplicity of heart; since he is to be found by those who do not put him to the test, he shows himself to those who do not distrust him. But selfish intentions divorce from God, and Omnipotence, put to the test, confounds the foolish. No, Wisdom will never make its way into a crafty soul nor stay in a body that is in debt to sin; the holy spirit of instruction shuns deceit, it stands aloof from reckless purposes, is taken aback when iniquity appears. Wisdom is a spirit, a friend to man, though she will not pardon the words of a blasphemer, since God sees into the innermost parts of him, truly observes his heart, and listens to his tongue. The spirit of the Lord, indeed, fills the whole world, and that which holds all things together knows every word that is said. The man who gives voice to injustice will never go unnoticed, nor shall avenging Justice pass him by... Beware, then, of complaining about nothing, and keep your tongue from finding fault; since the most secret word will have repercussions, and a lying mouth deals death to the soul.

PROKIMENON

After reading from the Prophets, the reader introduces the responsory psalm: The prokimenon of the fourth

tone: **O Lord, how manifold are your works! * In wisdom have you made them all! [v.24 RSV]**

PSALM 103 [NS]

NOTE: A magnificent hymn praising God's creative wisdom and power. Filled with wonder, the psalmist acknowledges that it is the Lord who governs and sustains all his creatures and he proclaims the Lord's omnipotence and sanctity.

Bless the Lord, O my soul! O Lord my God, you are great indeed—clothed in majesty and splendor, ²robed in light as with a cloak.

You spread out the heavens like a tent-cloth, ³you built your towering palace far above their waters; making the clouds your chariot, you travel on the wings of the wind;...

⁵You fixed the earth on its foundations, never to be disturbed. ⁶With the deep you covered it, as with a garment;... ¹³From your towering palace you water the hills; the earth drinks its fill of your gift.

¹⁴You make grass grow for cattle and plants for man's use, that he may bring forth bread from the earth, ¹⁵and wine to gladden man's heart, oil to make his face glisten, and bread to strengthen his heart.

¹⁹You made the moon to mark the seasons; the sun knows when to set;... **²⁴O Lord, how manifold are your works! In wisdom have you made them all! The earth overflows with your riches!...**

³¹May the glory of the Lord last forever! May the Lord take pleasure in all his works!... ³³I will sing to the Lord all my life! I will sing for joy in my God as long as I live!...

Reader: O Lord, how manifold are your works! People: In wisdom have you made them all!

READING FROM PAUL'S EPISTLE TO THE ROMANS.

BRETHRN: ^{6.18-23} Freed from sin, you have become slaves of righteousness. ¹⁹ I am speaking in human terms because of the weakness of your nature. For just as you presented the parts of your bodies as slaves to impurity and to lawlessness for lawlessness, so now present them as slaves to righteousness for sanctification. ²⁰ For when you were slaves of sin, you were free from righteousness. ²¹ But what profit did you get then from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been freed from sin and have become slaves of God, the benefit that you have leads to sanctification, and its end is eternal life. ²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

ALLELUIA

PSALM 44 [NS]

NOTE: Keeping in mind Hebrews 1.8+ (wherein the Father addresses words of this psalm to the Son), this song of praise for a royal bridegroom and his foreign bride is understood by the Church in a typical sense, *i.e.*, as speaking to Christ, our King, and to his bride, the Church.

My heart overflows with a noble theme; let me recite my verses for you, O king! My tongue is as nimble as the pen of a skillful writer.

²You are the most handsome of men, and graciousness flows from your lips; the blessings God has given you can never fail....

⁴Ride on triumphantly in the cause of truth and meekness and right. ⁵Let the deeds of your right hand win you renown, for your arrows are sharp, and nations shall fall at your feet in terror.

⁶The eternal and everlasting God has enthroned you; your scepter is one that rules true; virtue you love as much as you hate wickedness.

⁷Rightly has God, your God, chosen to anoint you with the oil of gladness, setting you above all your companions....

Royal princesses take their place among your honored women; at your right stands the queen, dressed in a robe of many colors, embroidered in gold....

¹⁶As for you, O king,... ¹⁷...may this song make your name remembered from one generation to the next, that nations may praise you for ever and ever.

READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:

AT THAT TIME: ^{6.5} When he entered Capernaum, a centurion approached him and appealed to him, ⁶saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." ⁷ He said to him, "I will come and cure him." ⁸ The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. ⁹ For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." ¹⁰ When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. ¹¹ I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, ¹² but the children of the kingdom will be driven out into the outer darkness, where there will

³*Blessèd be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven **for you** ⁵**who by the power of God are safeguarded through faith**, to a salvation that is ready to be revealed in the final time.*

—1 Peter 1.3–5

Faith is the assurance of things hoped for and conviction of things not seen. Because of it men of old won approval.

*By faith we understand that the ages were set in motion by the Word of God, so that what is seen came into being through the invisible.... **Without faith it is impossible to please God**, for anyone who approaches God must believe that he exists, and that he rewards those who seek him. who approaches God must believe that he exists and that he rewards those who seek him.*

—Hebrews 11.1–3,6

RESURRECTIONAL TROPARION, Tone IV

Greek Chant

^{DO} From the angel at the tomb, * the
holy women learned the joyous
news. * Throwing off the curse
imposed on Adam, * they ran in
haste to tell Christ's friends. * Their
hearts could not contain their joy as
they cried aloud: * Death is over-
thrown! * Christ has ri--sen, * bles-
sing all the world with his Great
Mercy.

KONDAKION

Greek Chant

^{DO} Our Saviour and Redeemer is God
himself, * the very one who freed
those born on earth from eternal
bonds. * It was he who shattered the
gates of hell, * and then rose as
Master on the third day.

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.

'Lahu aqbar.

On July 10 *Deutsche Welle* reported that the Turkish government will turn *Agia Sophia* museum into the mosque that it became in 1453 with the Turkish conquest of the City on Tuesday, 29 May; in 1934 Atatürk, founder of modern secular Turkey, decided it should become *Ayasofya* museum. A recent decree from Turkey's high court declared that the action of 1934 was illegal. So on 24 July Turkey's president Erdowan will be present for the opening prayers.

Over the last decade the Turks have been threatening to do so to taunt the Greeks, but it seems the reasons for doing so now are found in Turkish politics, namely Erdowan's desire to lock in support from Turkish nationalists and Moslem militants, long opposed to Atatürk's secular Turkey policies. Naturally the Greek government condemns the action, and Russia's too. But that will be the end of it.

When the Great Church became a museum, the plaster covering the Moslems applied because of their hostility to images was removed from the Christian mosaics in the church. It will be of great interest to see what the Moslems will do in this new circumstance.

As any Turkish politician will tell you, the Great Church of Christ, a mosque in Moslems hands, is *the* symbol of the Turkish victory over the Roman Empire in 1453 and rallying point of Turkish nationalism.

