

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

April 2015

APRIL—DAY 13 HOURS, NIGHT 11

- 3 Fri **DAY 40—END THE GREAT FORTY DAYS.**
7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
- 4 Sat *Saturday of Lazarus—ancient day for reintegrating penitents bound with a penance (as the Lord Jesus will say in the gospel reading: “Unbind him and let him go....”)*

THE GREAT WEEK, THE HOLY WEEK
OUR MARANA LORD THA COME! 1 Cor. 16:22

5 Sun ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΓΙΩΝ, ΗΕΓΚΛΑ ΔΥΚΕΤΟΝΟΪΗΛΑ, SUNDAY OF PALMS AND FLOWERING BRANCHES

9:30 a.m. Matins and blessing of flowering branches and palms
10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**

FAST IN THE BRIDEGROOM’S ABSENCE
VIGIL FOR THE BRIDEGROOM WHO COMES AT MIDNIGHT

In Mark 3.20+ the Lord Jesus says that his disciples will keep a fast “when the bridegroom is taken away from them.” And why? Because his departure can be laid to the sins of the church. There’s more, but we leave that to another venue.

APRIL 6 GREAT AND HOLY MONDAY

Today we commemorate the handsome and gifted Joseph, who, in his purity of life, in his unjust suffering at the hands of his brethren and in his restoration to life, is an Old Testament type of the death and resurrection of Christ. *Read about Joseph in Genesis, chapters 37 to 50 (skip chapters 38 and 49); rent and watch Ted Turner’s “Joseph.”* We also commemorate the fig tree cursed by Christ and thus infamous for its barrenness; may we be spared such a fate. *Read Matthew 21.18–22 (also Mark 11.12–14, 20–25; compare Luke 13.6–9).*

7:00 p.m. Vespers

APRIL 7 GREAT AND HOLY TUESDAY

We commemorate the parable of the 10 bridesmaids, all of whom will be remembered forever: five for their foresight and readiness for the arrival of the bridegroom, and the other five for their failure to be so prepared. These 10 young women make up the bridal party: Keep your lamp lit and do not be scatterbrained! *Read Matthew 25.1–13.*

7:00 p.m. Vespers

APRIL 8 WEDNESDAY

We commemorate the fallen woman who anointed the feet of Jesus with costly nard. This occurred shortly before the Lord’s passion. She is the very image of conversion and restoration to grace—to communion with Christ and the Father. *Read about her in Matthew 26.6–13.*

7:00 p.m. Vespers (joined to a Common Confession if there be need)

APRIL 9 GREAT AND HOLY THURSDAY

We commemorate the Mystical Supper—the institution of the Eucharist and the doctrine linking it to the mystery of the Cross—the agony of his prayer in the garden, and the cup that did not pass.

7:00 p.m. Vespers with the Divine Liturgy of Saint Basil—*followed by a pot-luck meal*

APRIL 10 GREAT AND HOLY FRIDAY

PASCH OF THE CROSS — ΠΑΣΧΑ ΣΤΑΥΡΩΣΙΜΟΝ

We celebrate the passion endured by our Lord Jesus Christ for our salvation; commemorating the insults, the mockery, and, above all, the cross and death—all of which he willingly endured for us. Though put to death on that cross, the Lord Jesus is the Word of the living God. We add to this the memorial of the confession made by the thief crucified right next to him. He opened the doors of paradise locked against him by using the key: Remember me.

9:00 a.m. Matins: Reading of 12 Gospels

7:00 p.m. Great Vespers: Descent from the Cross

APRIL 11 THE GREAT AND HOLY SABBATH

We commemorate the entombment of our Lord Jesus Christ by his disciples.

7:00 p.m. Vespers with the Divine Liturgy of Saint Basil, and the Great Paschal Canon—*Blessing of Paschal foods and meal follow.*

When he went down to the world beneath the Lord Jesus Christ brought life to those who waited there. The resurrection of Christ is the foundation stone of our faith and all the hope we have as Christians. And the Church presents it to us in all its glory as the guarantee of our salvation

Each one of you is a child of God because of your faith in Christ Jesus: As many of you as were baptized into Christ have robed yourselves in him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. Furthermore, if you belong to Christ you are the descendants of Abraham, which means you inherit all that was promised. —Galatians 3.26–20

Our First Great and Holy Week

All these years in the Glade Room the best we could do regarding this holy season is mark a few days with a few divine services: Liturgy on Palm Sunday, a Holy Wednesday PreSanctified (at St. Luke’s, of course), reading of the 12 Gospels on Holy Friday morning (St. Luke’s again), and the *epitaphios* service that evening, and then the Paschal Matins and midnight Liturgy.

Back in 2012 a Saturday-night user kept us out of the Glade Room, so we held the Paschal Matins together with the Liturgy on Sunday morning. It’s what half of the Old Immigration from Western Ukraine was used to (and what accords with the Typikon). The other half was accustomed to what we saw at St. Luke’s Serbian: Paschal Matins at 7 or so Holy Saturday night, with the Divine Liturgy at the usual time Sunday morning. Romanians do this too. Father George Kokhno, a native of Kiev, points out that Ukrainians and Russians doing the Paschal Matins and Liturgy at midnight like the Greeks got started in the early 20th century thanks to the advocacy of Archbishop of Kiev Anthony Khrapovitsky who would eventually flee with a remnant that would become ROCOR (the Russian Orthodox Church Outside Russia) to Constantinople and then Serbia.

Interestingly enough, the “real” Paschal Liturgy—Vespers with the Liturgy of St. Basil—the one church-goers know as “the one with the 15 Old-Testament readings,” got pushed back to Holy Saturday morning. (Lest we scare the pious, let us point out that most of those readings were intended to cover baptisms no longer performed. No baptisms? No need for all those readings.)

So. This year we can experiment:

We will circulate an updated newsletter when we learn the outcome of that aggrieved citizen’s court challenge to the Loudoun County Board of Zoning Appeals’ decision regarding his earlier claim unfriendly to us and our presence in Ashburn.

as well as our own resurrection; for his rising from the grave marks the death of Death and, as man, he has become the author of life because he is the very center of the whole economy of salvation. Baptism is the door to this life. From ancient times the opening verses of the Gospel of John were read over the newly baptized, and today, in the morning Liturgy, over us all. “To all who received [Christ, the true light], who believed in his name, he gave power to become children of God, born, not . . . of the flesh, nor of man willing it, but of God.” *Jn. 1.12*

* **PENTECOST—ΠΕΝΤΗΚΟΣΤΗ—ΠΑΤΑΓΕΘΑΤΗΗΥΑ—THE FIFTY DAYS** *

THE GREAT AND HOLY PASCH—FESTIVAL OF FESTIVALS—THE GREAT DAY
PASCH OF THE RESURRECTION—ΠΑΣΧΑ ΑΝΑΣΤΑΣΙΜΟΝ

12 Sun 4:00 p.m. Paschal Vespers—followed by parish roasted-lamb feast

13 Mon BRIGHT MONDAY

10:00 a.m. Divine Liturgy—*followed by breakfast*

19 Sun SUNDAY II: GOSPEL CONCERNING THOMAS

10:00 a.m. Divine Liturgy—**Coffee Hour: Hawkins**

26 Sun SUNDAY III: GOSPEL CONCERNING THE MYRRH-BEARING WOMEN AND JOSEPH OF ARIMATHEA

10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**

MAY—DAY 14 HOURS, NIGHT 10

3 Sun SUNDAY IV: GOSPEL CONCERNING THE PARALYTIC

10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**

10 Sun SUNDAY V: GOSPEL CONCERNING THE SAMARITAN WOMAN

10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

17 Sun SUNDAY VI: GOSPEL CONCERNING THE MAN BORN BLIND

10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**

20 Wed Eve of the Ascension

7:00 p.m. Vespers with the Divine Liturgy—*followed by a pot-luck meal*

21 Thu Ascension of Our Lord Jesus Christ

See how we fare. We gather at 7:00 p.m. for Vespers with the Divine Liturgy of St. Basil, and conclude with Paschal Matins. Just the reverse of what we’ve been used to; and a tad earlier in the evening. It fits in with notions of renewal. Makes it easier for people for whom midnight is just too late. And makes it easier for us the do what has to be done the next day, looking forward to Paschal Vespers and our parish roast lamb feast, which, for the first time, will be in Ashburn.

After the evening Liturgy we’ll bless Paschal food baskets, then sit down to break the fast with ham and kolbasa, and whatever else finds its way to the festive table.

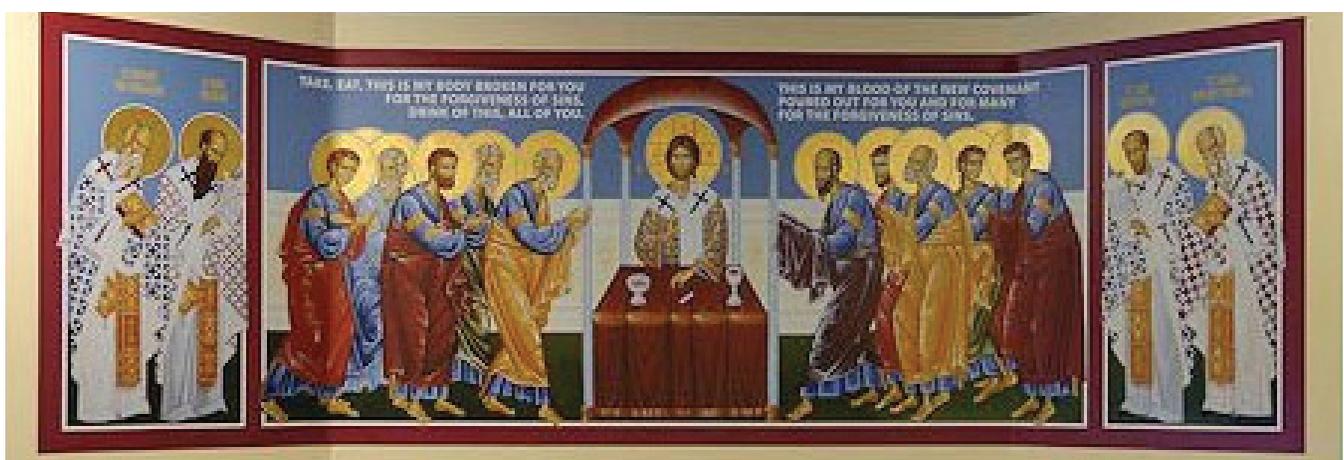
At a later time we can sit down and evaluate what we’ve done, and consider whether it has a future with us.

From our Liturgy Book’s Glossary of Terms: the entry on Typikon (page 253) and the rôle it might play in Renewal, especially the Renewal of the Great and Holy Week.

TYPIKON—The manual of rules and guide-lines governing every aspect of divine services in monasteries—and sometimes daily life—during the course of the year, purportedly following the model of the Mar Savva monastery in the Judean Desert. The Church of Russia has been living off an edition last edited in A.D. 1682 (Schmemmann). With the blessing of the Ecumenical Patriarch a controversial new Greek edition appeared in A.D. 1888. Insofar as parish churches are not monasteries, any Typikon has qualified relevance. Respecting the traditional mind-set, liturgical guide-lines and values, parishes have to make their own (Meyendorff).

While the Typikon is widely revered, few actually read it. Hundreds of years in the making—Constantinople and its monasteries, Jerusalem and its monasteries, Mount Athos—it sheds interesting light on what we do—and don’t do—in our churches. For example, four pages into a *Word on Prayer* (pg. 114) the Slavonic Typikon makes a strong case for traditional congregational singing under assault (already in the XVII century) in monastic as well as parish churches, at a time when men-boy choirs singing in parts was the latest rage in from Poland. (Even in a monastic setting the Typikon wants “everyone who finds himself in church” to sing *Lord, have mercy, and Amen, and Our Father, etc....*) The Typikon does not condone serving Vespers—*evening* prayer—with the Divine Liturgy (the Nativity, Theophany, Holy Friday, Pascha) at 10 in the morning. It knows nothing about the Rite of Forgiveness on the eve of the Great Forty Days. **The Typikon is not behind the ubiquitous top-sy-turvy scheduling for divine services in the Great and Holy Week—Vespers (prayer at sundown) in the morning, Matins (prayer at sunrise) in the evening (so-called serving “by anticipation”).** It knows nothing of the Holy Wednesday Anointing Rite the Greeks have introduced to replace Lenten Confession. And as for Paschal Matins on the Great Day, the Typikon knows nothing about singing it at midnight. **Ὁ ἄρχιεπίσκοπος οὐτρεννήμιξ—ob časě útrenněm, in the morning, or at the morning hour**—is when the Typikon wants the assistant ecclesiarch to toll the bell, light the lamps, and fire up the censer.

In the Holy Week a thousand years ago the Great Church fit her rather sober *anamnēsis* or remembrance of the Lord’s Passion into the framework of Vespers and Matins. Rites have gotten a tad more complex—there is poetry galore, some new rites, and redundant readings—but the pattern in the Typikon is basically the same. For example, on Holy Friday, the Typikon



directs us to remember the Cross of the Lord, his Unnailing, his Descent from the Cross, not at 3 in the afternoon as many do here linking things to the time of day mentioned in the Gospels, but with Vespers at sundown. Then on the next morning, Holy Saturday — absent any dissonance — the Typikon invites us to sing Matins as the funeral and burial of the Lord (something one sees more readily in Greek practice than in the Slavic inasmuch as the Greeks “bury” the *epitáphios* in the altar after the procession). Then, that evening, the Typikon would gather us to celebrate the Resurrection of the Lord with Vespers (and Baptism) and the Divine Liturgy of St. Basil (putting to use what we have learned from scholarship — what we have forgotten — about those 15 readings). Resurrection Matins and a second Paschal Liturgy take place on Sunday morning.

Restoring the ancient regimen buried in the Typikon would serve Renewal, enabling more people to participate in and benefit from the divine services of the Great and Holy Week.

“We Palestinian Christians say *Allahu Akbar*”

POSTED BY RT ON APRIL 1, 2015 IN CULTURE & RELIGION, NEWS & ANALYSIS, PALESTINE, WORLD

by Nadezhda Kevorkova

(RT)—The only Palestinian Orthodox Christian bishop in the Holy Land speaking about the suffering of Palestinian Christians, and their unity with Muslims in the Palestinian struggle.

Archbishop Theodosios (Atallah Hanna) of Sebastia, 49, is the only Orthodox Christian archbishop from Palestine stationed in Jerusalem and the Holy Land, while all other bishops of the Patriarchate of Jerusalem are Greeks. The Israeli authorities had detained him several times, or stopped him at the border, and taken away his passport. Among all Jerusalem clergymen he is the only one who has no privilege of passing through the VIP gate in the airport — because of his nationality. “For the Israeli authorities, I am not a bishop, but rather a Palestinian,” explains his Beatitude. When talking on the phone he says a lot of words you would normally hear from a Muslim: “*Alhamdulillah, Insha’Allah, Masha’Allah*”. He speaks Arabic, and the Arabic for ‘god’ is *Allah*, whether you are a Christian or a Muslim.

Q: Your Eminence, what’s it like being the Palestinian bishop in the Holy Land?

Firstly, I’d like to confirm that I am the only Palestinian bishop in the



Archbishop Theodosios (Atallah Hanna) of Sebastia, 49, is the only Orthodox Christian archbishop from Palestine stationed in Jerusalem and the Holy Land, while all other bishops of the Patriarchate of Jerusalem are Greeks.

Orthodox Patriarchate of Jerusalem. A fellow bishop is serving in the city of Irbid in the north of Jordan; and there are also several Palestinian priests.

I take pride in belonging to this great religious institution that’s over 2,000 years old.

My church has been protecting the Christian presence in the Holy Land and the sacred items related to the life of Christ and Christian Church history.

I am proud of my religion and nationality, I am proud to belong to my fatherland. I am a Palestinian, and I belong to this religious people who are fighting for the sake of their freedom and dignity to implement their dreams and national rights.

I support Palestinians and share their cause and their issues. We the Palestinian Orthodox Christians are not detached from their hardships.

The Palestinian issue is a problem that concerns all of us, Christians and Muslims alike. It’s a problem of every free intellectual individual aspiring for justice and freedom in this world.

We the Palestinian Christians suffer along with the rest of Palestinians from occupation and hardships of our economic situation. Muslims and Christians suffer equally, as there is no difference in suffering for any of us. We are all living in the same complicated circumstances, and overcoming the same difficulties.

As a church and as individuals we protect this people, and we hope a day will come when Palestinians get their freedom and dignity.

A Christian pilgrim holds a cross as he dips in the water after a ceremony at the baptismal site known as *Qasr el-Yahud* on the banks of the Jordan River near the West Bank city of Jericho January 18, 2015. (Reuters/Mohamad Torokman)

Q: For those coming to visit the Holy Land there are few opportunities to see how hard the Palestinians’ situation is. What would you like to say to those wishing to understand

better the Palestinian problem?

The Israel authorities treat the Palestinian people in a way we can never accept or approve, first and foremost because Israel treats Palestinians as foreigners, as if we were strangers in our land.

Palestinians have never been strangers either to Jerusalem or to the entire homeland. Israel is an occupation force which treats us as visitors or some temporary residents. But we are the native people of this land. We didn’t come here, we have always been here. In contrast, Israel appeared out of the blue.

They are treating us as if we came here from elsewhere, as if we accidentally and recently strayed into this land. But we are the rightful owners of this land. We didn’t intrude into Israel. Israel intruded into our lives in 1948, and in 1967 it occupied Eastern Jerusalem. We have been here long before Israel. By the time Israel came here, our forefathers had been living here for many centuries.

This is why we cannot accept Israel treating us like strangers to our own homeland. I shall be honest and say it over again: both Christians and Muslims suffer the same from the Israeli authorities.

Q: Is visiting Jerusalem as difficult to a Christian Palestinian from the West Bank as for a Muslim?

They don’t ask if a person arriving from *Beit Jala* or *Ramallah* to Jerusalem is a Christian or a Muslim. They only ask one question, “Do you have a permit to enter Jerusalem or not?”

The pass allowing a Palestinian to enter Jerusalem is issued by Israel. No one can come through without one. In pursuing its racist policy towards the Palestinian people Israel disregards different confessions. We are all targeted just the same. It all depends on getting a pass, whether you’re a Christian or a Muslim.

We all are their targets.

On top of that, Israel took control

of a lot of property of the Orthodox Christian Church and is interfering with the internal affairs of the Church. They put pressure on the Palestinian Christians in all sorts of ways trying to force them to leave.

There is only one cause of suffering for both Christians and Muslims in the Holy Land.

The recent attack on the French satirical magazine triggered a wave of anti-Muslim marches in Europe. Netanyahu walked in the front row of such a march. What is your attitude to what happened?

We denounce the attacks in Paris which were committed by the people allegedly representing a particular religion.

But they do not represent any religion—they are murderers.

This attack was committed by the people, who claimed to have faith, but they definitely don't represent Islam and cannot act on behalf of Islam, they only do harm and hurt the image of Islam through what they do.

At the same time, we denounce just as much terrorist operations in Syria and Iraq as we denounce the terrorist attacks in Paris.

Those who committed the terror attack in Paris and elsewhere, belong to the same groups that are engaged in terrorism in Syria and Iraq and attack sacred places, desecrate churches and kidnap religious leaders.

They attack women and children in Syria, Lebanon and Iraq.

We were witnesses of the terror act in Lebanon's Tripoli just days ago which killed dozens of innocent people who were at a café.

We condemn the terror attacks in Paris and we equally condemn any such attacks in any part of the world. We strongly oppose the idea of connecting these attacks to Islam.

We are currently preparing for an international conference that religious figures—Christian, Muslim and Judaist—from many countries will take part in to assert that we, the representatives of the three monotheistic religions, are against terror, fanaticism and violence used under religious slogans. The conference might take place in Amman, Jordan.

Q: To a Western mind, *Allahu Akbar* sounds like a threat. What do Christians of the Holy Land think about them?

We Christians also say *Allahu Akbar*. This is an expression of our understanding that the Creator is great. We don't want this phrase to be related to terrorism and crimes.

We refuse to associate these words with massacres and murders.

We speak against using this phrase in this context. Those who do, they insult our religion and our religious values.

Those using these words while taking some unreligious, unspiritual, uncivilized actions are harming the religion.

Allahu Akbar is an expression of our faith.

One must not use these words for non-religion-related purposes in order to justify violence and terror.

Do people say *Allahu Akbar* in church? Of course. For us, *Allah* is not an Islamic term. This is a word used in Arabic to indicate the Creator who's made the world we are living in. So when we say *Allah* in our prayers we mean the Creator of this world.

In our prayers and pleas, in our Orthodox Christian religious ceremonies we use exactly this word. We say, glory be to Allah in all times. We say *Allah* a lot during our liturgy. It's erroneous to think that the word *Allah* is only used by Muslims. We the Arab Christians say *Allah* in our Arabic language as a way to identify and address the Creator in our prayers.

Is this all about Christ? Was he the one to provoke a religious split in the Holy Land? Christians and Muslims recognize that Jesus Christ had been born, and they are awaiting his second coming, and the judgment day. Jews deny this however, and await their Messiah.

We Christians believe that Jesus has already come. We have recently celebrated Christmas as a reminder that Jesus came into this world, that he was born in Bethlehem, and began his road here in the Holy Land for the sake of all mankind, and for the salvation of the world.

So as far as we are concerned, Jesus has already come.

Jews believe that he hasn't come yet, and await his coming. This is the main disagreement between Jews and us. We believe that Jesus has already come, whereas they don't.

Despite this fact, we are not at war with Jews. We do not express aggression against Jews or anyone else in the world, despite any differences in our beliefs.

We pray for those who disagree with us.

When Jesus came into this world he didn't tell us to hate, ignore, or be at war with one or the other; he didn't tell us to kill this one or that one. He gave us one very simple instruction: to love one another. When Jesus told us to love one another this love wasn't conditioned by what a person was like, or what he was doing. If we are

indeed true Christians it is our debt to love all people, and to treat them with positivity, and with love.

When we see someone who's sinful, lost, and distant from *Allah* and from faith, someone who acts wrongly, then it is our duty to pray for him although he might be different from us and our religion. When we have religious disagreements with people we pray that *Allah* would guide them the right way. Hatred, anger, and accusations of having a wrong faith are not a part of our ethics as Christians. This is the key disagreement and difference between the Jewish religion and ours. The Jewish religion that had existed before Christ is the religion of people who were awaiting Jesus's coming. Many Jews followed him, yet there were those who didn't believe in him, and rejected him.

We know that Jesus was persecuted, and so were the early Christians. For instance, Herod the King killed thousands of babies in Bethlehem thinking that Jesus would be among them. The book of the Acts of the Apostles, as well as sacred tradition, talk about numerous instances of persecution of early Christians.

Despite that, we see each person who disagrees with us on religion as our brother, our fellow human. *Allah* created all of us, he gave us life, therefore it is our duty to love each person, and to pray for those who are mistaken or are misunderstanding, so that *Allah* would guide them the right way.

Q: Is that why Christians and Muslims are persecuted?

We don't divide the Palestinian people based on who is Christian and who is Muslim, who is religious and who isn't, who is left or what party they are a member of. We don't divide the people based on convictions and religion.

For the resistance it doesn't matter whether they are Muslim or Christian.

Regardless of what their political views may be, all Palestinians actively support the idea that the Palestinian people should be able to exercise their rights and achieve their dream.

Yes, a number Christians have been killed since 1948 to this day. Some Christians have been driven away from their houses. Some Christian villages have been completely destroyed, and now there's not a single house or resident there, for example, Al Galil in the Golan Heights.

Many churches have been attacked in Jerusalem; there have been attempts to seize their property and lands.

There are Christians in Israeli prisons—not as many as Muslims,

but there are some. The Christian community is smaller in general, but we have our own martyrs who were killed and prisoners who spent years and years behind bars.

Christians suffer under the Israeli occupation just the same as Muslims —the entire Palestinian population suffers under it. They don't distinguish between us.

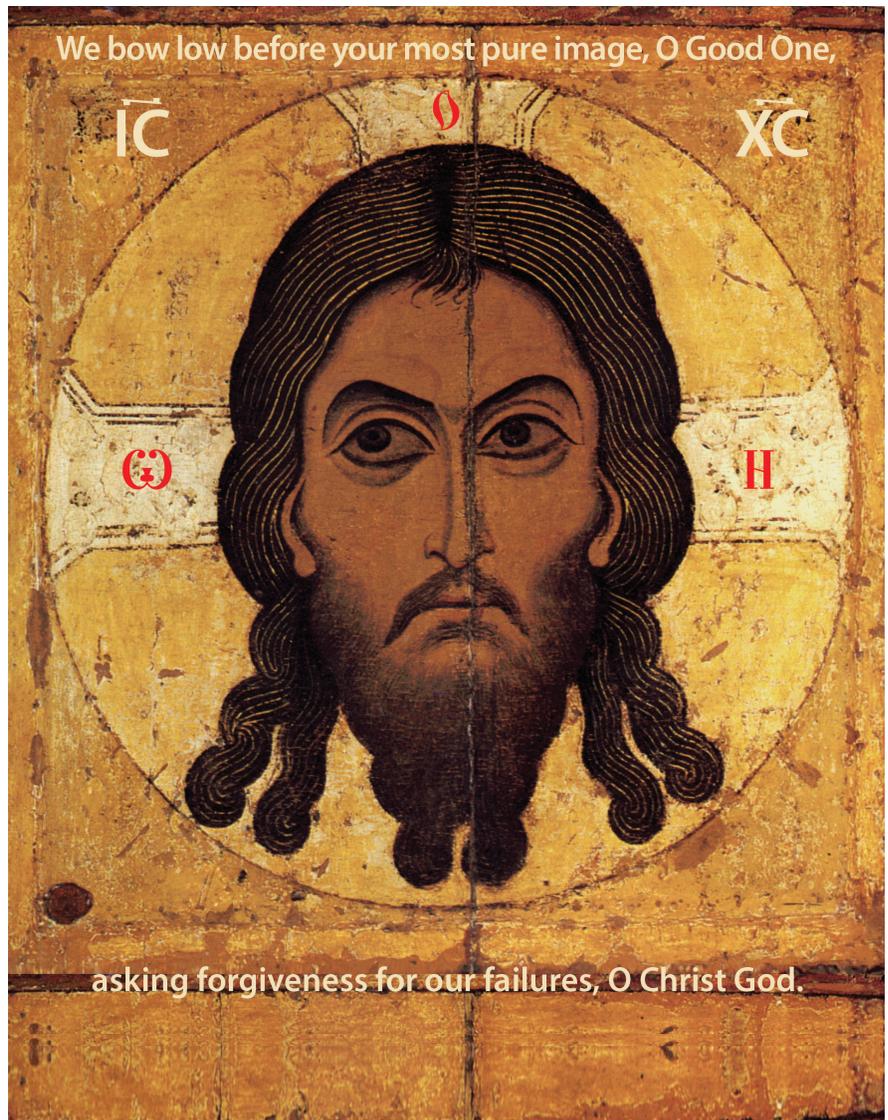
Q: Are there any special aspects when it comes to Christians living in the Holy Land?

Here's one of the many examples, connected to the Russian Orthodox Church.

The Holy Trinity Cathedral located in the western part of Jerusalem belonged to the Russian Orthodox Church, but after 1948 Israel used the situation in Russia to its advantage and seized some of the buildings around the Cathedral, using them as police quarters and a prison with torture practices.

When someone says “*moskobiya*,” referring to something connected to the Moscow Patriarchate, something holy and spiritual, the first thing that comes to the mind of a Palestinian living in Jerusalem is torture, police, interrogation and prison.

In Nazareth, for example, the word “*moskobiya*” is associated exclusively with the old Russian school where the Palestinian cultural elite, scientists and politicians studied. Although it was closed after the 1917 Revolution in Russia, its fame lives on. So it's only for the Palestinians in Jerusalem.



A new old ikon to make its appearance.

This ikon, painted around 1167 A.D., belongs to the Novgorod School, and finds itself today in the Tretyakov Gallery. Known as the Holy Face, and Ikon Not Made by Hands (*Eikōn acheiropoietos, Obraz nerukotvorénij*), the genre appears in the middle of the VI century, and the exemplar kept in the City of Edessa in Syria was transferred to Constantinople in 944 A.D. (an event remembered in the Church calendar on August 16) to be kept at the church of Pharos, dedicated to the Theotokos, whence it disappears in the sack of Constantinople by the Latins in 1204 A.D. Ordinarily the Holy Face appears on a cloth, a towel (*mandelion* from Latin *mantele*) and the story goes that the Lord Jesus himself impressed his image upon a towel offered him on his way to the cross by a compassionate woman remembered as Veronica, which is very close to *vera icona*, true icon in Latin. Hence Image Not Made by Hands. While in our day such talk is deemed far fetched, its real purpose was probably intended to imply, this way of portraying Christ may be innovative and new, but it is OK.

This masterpiece is abstract; there is no cloth. The holy face with its touch of asymmetry is human and regal. Christ's hair is luminous. The almost monochromatic coloring leaves an impression of grave solemnity. And that gaze—unusual for an ikon—what is one to make of it?

The words we have superimposed on the ikon are the opening line of the troparion assigned to August 16, also used on that first Sunday of the Great Fast.