

# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 5 June 2020

Please consider Maria's timely invitation. A few of us gathering will help break the three-month thick ice. I'll be there for a bit. We can all of us talk. Is re-opening at some point a possibility for us?

Readings for the Eighth Sunday after the Pasch, the Fiftieth Day  
**Holy Pentecost, Descent of the Holy Spirit**  
 Trinity Sunday • Green Sunday

As many of you as were baptized into Christ have robed yourselves in Christ. Alleluia! —Galatians 3.27

"I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost [*This feast has been long in place—Ed.*], for a wide door for effective work has opened for me, and there are many adversaries." —1 Corinthians 16.7–8 (57 A.D.)

Paul had decided to sail past Ephesus... for he was hastening to be at Jerusalem, if possible, on the day of Pentecost [58 A.D.]. —Acts 20.16

After 10 days of the [Ascension], when the 50th day from the first Sunday arrives, you are to have a great feast; for on it, at the third hour, the Lord Jesus sent us the Gift of the Holy Spirit.... —*Apostolic Constitutions*, Syria (ca. 380 A.D.)

### READING FROM THE PROPHECY OF JOEL:

Joel 2.23–3.5

Children of Sion, be glad,  
 rejoice in the LORD your God;  
 for he has given you  
 the autumn rain, since he is just,  
 and has poured the rains down for you,  
 the autumn and spring rain as before.  
 The threshing floors will be full of **grain**,  
 the vats overflow with **wine** and **oil**.  
 "I will make up to you for the years  
 devoured by grown locust and hopper  
 by shearer and young locust,  
 my great army  
 which I sent to invade you.  
 You will eat to your heart's content, will eat your fill,  
 and praise the name of the LORD your God  
 who has treated you so wonderfully.  
 And you will know that I am in the midst of Israel,  
 that I am the LORD your God, with none to equal me.  
 My people will not be disappointed any more....  
 I will pour out my Spirit on all mankind.  
 Your sons and daughters shall prophesy,

*Talk of wheat, wine and oil bespeaks forgiveness and reconciliation. The Church uses these as signs in her sacramental action, e.g., in anointing the sick.*

your old men shall dream dreams,  
 and your young men see visions.  
 Even on the slaves, men and women,  
 will I pour out my Spirit in those days.  
 I will display portents in heaven and on earth,  
 blood and fire and columns of smoke.  
 The sun will be turned into darkness,  
 and the moon into blood,  
 before the Day of the LORD dawns,  
 that great and terrible Day."  
 All who call on the name of the LORD will be saved.

### PROKIMENON, Tone IV

**Blest are you, Lord God of our fathers! \* Praised and glorified be your name forever!** [v.26 OCA/RESTON]

### CANTICLE OF THE FATHERS

Daniel 3.26–45 LXX

NOTE: This Prayer of Azariah—missing from Hebrew and English bibles—is a penitential song reminiscent of Psalm 50; herein confession seeks forgiveness and restoration, and sues for communion.

**<sup>26</sup>Blest are you, Lord God of our fathers! Praised and glorified be your name forever!** <sup>27</sup>You are just in everything you do to us; all your works are true; all your ways are right; all your decisions fair....

<sup>34</sup>For your name's sake, do not desert us! Do not dissolve your covenant, <sup>35</sup>nor take away from us your favor: for the sake of your beloved, Abraham, for your servant, Isaac, and for Israel, your holy one!...

<sup>39</sup>But a contrite heart and a humble spirit—may these please you <sup>40</sup>as much as burnt offerings.... Today, may our sacrifice, our open loyalty please you as much, for there is never any disappointment for those who trust in you.

<sup>41</sup>So now, we follow you wholeheartedly, filled with reverence and awe, straining to catch sight of you!

<sup>42</sup>Never let us be ashamed. Instead, deal with us as you used to: with infinite and tender love and mercy....

<sup>44</sup>As for those who harm your servants—let them

scatter in confusion, covered by their own embarrassment! Let their strength fail them, and reduce their might to nothing! <sup>45</sup>Let them know that you alone are God and Lord, the glory of the entire world!

**Reader: Blest are you, Lord God of our fathers!**

**People: Praised and glorified be your name forever!**

### READING FROM THE ACTS OF THE APOSTLES:

[v.3: *In Exodus 19.18 fire symbolizes the presence of God to initiate the Covenant on Mount Sinai. Here the Holy Spirit acts upon the apostles preparing them to proclaim the New Covenant with its unique gift of the Holy Spirit (see Acts 2.38).*]

IN THOSE DAYS: <sup>2</sup>When the day of Pentecost had come, they were all together in one place. <sup>2</sup>And suddenly there came from the sky a sound like the rush of a violent wind, and it filled the entire house where they were sitting. <sup>3</sup>Then there appeared to them flames like tongues of fire, which parted and came to rest on each one of them. <sup>4</sup>And they were all filled with the Holy Spirit and began to speak in different languages, as the Spirit gave them ability.

[*In vv.6,8 the many languages point to the worldwide mission of the Church as well as to the adequacy of human languages to serve this end.*]

<sup>5</sup>Now there were devout Jews from every nation under heaven staying in Jerusalem. <sup>6</sup>At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. <sup>7</sup>They were amazed, and in astonishment they asked, “Are not all these men speaking Galileans?” <sup>8</sup>Then how does each of us hear them in his own native language? <sup>9</sup>We are Parthians, Mēdes, and Elamites, inhabitants of Mesopotámia, Judéa and Kap-padokía, Pontos and Asia, <sup>10</sup>Phrýgia and Pamphýlia, Egypt and the districts of Libya near Kyrēnē, as well as travelers from Rome, <sup>11</sup>both Jews and proselytes, Krētans and Arabs, yet we hear them speaking in our own languages of the mighty acts of God.”

### ALLELUIA, Tone V

#### PSALM 49

**NOTE:** Like the prophets of old, the psalmist Asaph shows the worthlessness of divine service when it is divorced from true morality. Religion for show and hypocrisy earn divine retribution; whereas the sacrifice of praise—a way of life that takes God into account—finds salvation.

The mighty one, God, the Lord, speaks: he summons the earth from the rising of the sun to its setting. From Sion, perfect in beauty, God shines forth; our God is coming and he will not fail to act....

He summons the heavens from on high and the earth below to the trial of his people. Let those devoted to him gather together before him; those who made him a sacrifice when they entered a covenant with him....

Listen, my people, and I will speak.... Make praise your sacrifice to God and fulfill your vows to the Most High. Then, if you call on me in time of trouble, I will rescue you and I will spread out a feast for you.

But to the wicked, God says this: What right have you to recite my commandments, or mouth the terms of my covenant? For you despise correction, and turn your back when I speak.

When you find a thief, you fall in with him; you throw in your lot with adulterers. You use your mouth to forge evil and harness your tongue to deceit....

You do all these things and expect me to say nothing!... You are unmindful of God; you had better take care, or I will tear you to pieces and no one will save you.

As for him who offers me a sacrifice of praise—for him I will give a feast for he prepares a way for me to show him the saving power of God.

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

*John presents the Lord Jesus as the Word and Wisdom of God.*

AT THAT TIME: <sup>7.37</sup> On the last and greatest day of the feast, Jesus stood up and exclaimed, “Let anyone who thirsts come to me and drink. <sup>38</sup>Whoever believes in me, as scripture says: ‘Rivers of living water will flow from within him.’” <sup>39</sup> He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified. <sup>40</sup> Some in the crowd who heard these words said, “This is truly the Prophet.” <sup>41</sup> Others said, “This is the Messiah.” But others said, “The Messiah will not come from Galilee, will he?” <sup>42</sup> Does not Scripture say that the Messiah will be of David’s family and come from Bethlehem, the village where David lived?” <sup>43</sup> So a division occurred in the crowd because of him. <sup>44</sup> Some of them even wanted to arrest him, but no one laid hands on him. <sup>45</sup> So the guards went to the chief priests and Pharisees, who asked them, “Why did you not bring him?” <sup>46</sup> The guards answered, “Never before has anyone spoken like this one.” <sup>47</sup> So the Pharisees answered them, “Have you also been deceived?” <sup>48</sup> Have any of the authorities or the Pharisees believed in him? <sup>49</sup> But

this crowd, which does not know the law, is accursed.”

<sup>50</sup>Nicodemus, one of their members who had come to him earlier, said to them, <sup>51</sup>“Does our Law condemn a person before it first hears him and finds out what he is doing?” <sup>52</sup>They answered and said to him, “You are not from Galilee also, are you? [meaning, “Could you possibly be a Galilean, i.e., a Christian, Ed.] Look and see that no prophet arises from Galilee.” <sup>53</sup>Then each went to his own house....

<sup>8.12</sup>Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

### COMMUNION HYMN

Psalm 142

NOTE: The sacred liturgist now invites us—sinful as we are, afflicted from within and without—to grasp the notion that the Holy Spirit is the divine help—the Gift—the Father gives the faithful to live life in communion with the Altar.

O Lord, hear my prayer; O God, be true to yourself and listen to my plea for mercy. In your righteousness answer me.

<sup>2</sup>Do not call your servant to account, for no one on earth is justified in your sight.

<sup>3</sup>O Lord, be generous and grant me life; in your unfailing love rescue my soul from affliction.

<sup>4</sup>For the foe hunts after my soul; into the earth he tramples my very life, forcing me into the darkness of those long dead.

<sup>5</sup>My spirit faints within me, my heart is numb with despair.

<sup>6</sup>My mind goes back to days gone by, dwelling on the memory of all you did, pondering the works of your hand.

<sup>7</sup>To you I lift my outstretched hands: Come quick and answer me, O Lord!

<sup>8</sup>For my spirit longs for you; like parched earth I thirst for you.

<sup>9</sup>Hide not your face from me lest I become like those who go into the pit.

<sup>10</sup>Each morning make me understand your lovingkindness, for I trust in you. Show me the path to follow, for my heart belongs to you.

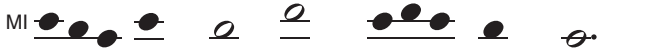




<sup>11</sup>Teach me to do your will, for you are my God. Let your good spirit lead me on a level path, for your name’s sake.


<sup>12</sup>Save me from my foes, O Lord, for I seek refuge in you.

<sup>13</sup>Wipe out my foes; bring destruction on those who oppress me, for I am your servant.

### TROPARION, Tone VIII

Greek-Church Chant

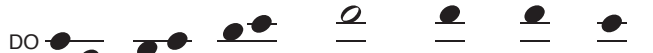



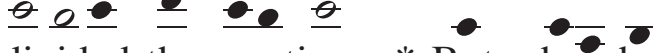


MI   
Blest are you, O Christ our God, \*  
  
for making wise men out of fisher-  
  
men \* by sending down on them the  
  
Holy Spir-----it, \* and through them  
  
catching the world in your net. \*

ANCIENT REFRAIN: O Lov-er of man,  
  
glo----ry to you!

Glory: Both now:

### KONDAKION, Tone VIII

Greek-Church Chant

DO   
When he came down and confused  
  
the tongues of men, \* the Most High  
  
divided the na--tions. \* But when he  
  
distributed those tongues of fire, \* he  
  
called all men to unity. \* And now  
  
we glorify the all-holy Spir--it with  
  
one voice.

## 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.

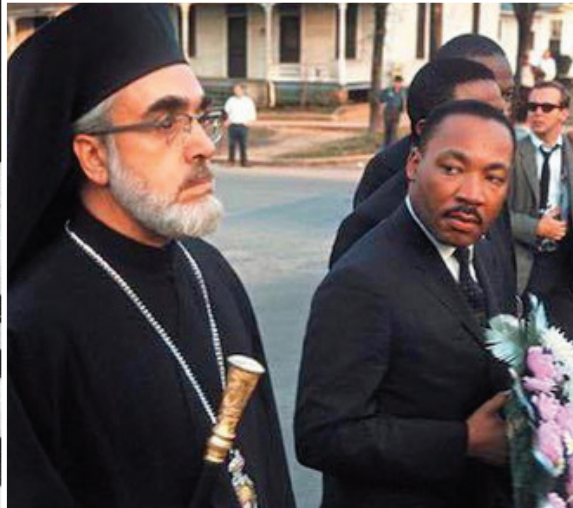
### Phase 0 and Phase 1 Restrictions for Religious Services in NVA

[Public Health Restrictions Extended in Northern Virginia Until May 29](#). Due to the number of positive COVID-19 cases and hospitalizations in the region, and at the urging of public health and elected leaders of the region, the Governor announced that he will delay the first phase of reopening for localities in Northern Virginia until **Friday, May 29**. The order means the region will remain in **Phase Zero** of the governor's [Forward Virginia](#) plan, while other parts of the state will move into Phase One beginning Friday, May 15.

### Phase One Guidance:

Religious services must strictly adhere to the following requirements:

- Occupancy shall be limited to no more than 50% of the lowest occupancy load on the certificate of occupancy of the room or facility in which the religious services are conducted.
- **Individuals** attending religious services must be seated **at least six feet apart** at all times and must practice physical distancing at all times. **Family members**, as defined in Executive Order 61, Order of Public Health Emergency Three, **may be seated together**. Mark seating in six-foot increments.
- It is recommended that persons attending religious services be **encouraged** to wear **face coverings** over their nose and mouth at all times (See CDC Use of Cloth Face Coverings guidance for more detailed information.).
- **No items must be passed to or between attendees** who are not family members as defined in EO 61, Order of Public Health Emergency Three.
- Any items used to distribute food or beverages must be disposable and used only once and discarded.
- A thorough cleaning and disinfection of frequently contacted surfaces must be conducted prior to and following any religious services.
- Post signage at the entrance that states that no one with a fever or symptoms of COVID-19, or known exposure to a COVID-19 case in the prior 14 days, is permitted in the establishment.
- Post signage to provide public health reminders regarding social distancing, gatherings, options for high risk individuals, and staying home if sick (samples at the bottom of this document).
- **If any place of worship cannot adhere to the above requirements, it must not conduct in-person services.**



Above: In Greek-blue mask, Kyr Kyr Elpidophoros of the Greek Archepiscopate in New York, reprising Archbishop Iakovos (who did what he did once.)  
 Left: The late Archbishop Iakovos Koukouzis marching with Martin Luther King in Selma, 1963.

In 1963 Life magazine saw the Selma march  
as something portentous.  
But things did not work out that way did they?  
People are talking the same way now.  
If there is to be an important, just, and historic outcome today,  
something has to change.



**Historic Turning Point  
for the Negro's Cause**