



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 20147 23 January 2021

Sunday after Theophany 2

READING FROM THE BOOK OF SIRACH.

If you are chosen to preside at dinner, be not puffed up, but with the guests be as one of themselves; Take care of them first before you sit down; when you have fulfilled your duty, then take your place, To share in their joy and win praise for your hospitality. Being older, you may talk; that is only your right, but temper your wisdom, not to disturb the singing. When wine is present, do not pour out discourse, and flaunt not your wisdom at the wrong time. Like a seal of carnelian in a setting of gold is a concert when wine is served. Like a gold mounting with an emerald seal is string music with delicious wine.

PROKIMENON, Tone IV:

Reader: The prokimenon of the Eighth Tone: **Make vows* and pay them to the Lord our God.** [v.11 NEB/RESTON]

PSALM 75

NOTE: This psalm is a hymn of triumph in which Jerusalem's victory is attributed primarily to God. He has overwhelmed the enemy and avenged the oppressed; to him therefore sacrifices of thanksgiving are due.

In Judah God makes himself known; in Israel his name is great. ²Salem became his den, and Sion, his lair. ³There he broke the attack of the archers, the shields and swords and weapons of war.

⁴O what awe you inspired, O God of brilliant light!
⁵They tried to plunder the mountain of the Lion, those stout-hearted men, but they slept their last sleep;...
⁶At your roar, O God of Jacob, horse and chariot collapsed and lay stunned. ⁷How awesome you are!...
⁸...The earth shall shudder with fright and lie still,
⁹when God rises for judgment, to deliver the lowly of the earth. ¹⁰They will rejoice and praise you;... they will feast in your honor.



11Make vows and pay them to the Lord our God; let all those around him bring gifts to him who sees, ¹²who fathoms the minds of princes, who strikes terror in the hearts of kings.

Reader: Make vows. People: And pay them to the Lord our God.

READING FROM THE FIRST EPISTLE OF JOHN.

BELOVED: ¹¹ What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life — ² for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us — ³ **what we have seen and heard we proclaim now to you**, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ.

We are writing this so that our joy may be complete. ⁵ Now this is the message that we have heard from him and proclaim to you: God is light, and in him there is no darkness at all. ⁶ If we say, "We have fellowship with him," while we continue to walk in darkness, we lie and do not act in truth. ⁷ But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. ⁸ If we say, "We are without sin," we deceive ourselves, and the truth is not in us. ⁹ If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every

wrongdoing. ¹⁰ If we say, “We have not sinned,” we make him a liar, and his word is not in us.

ALLELUIA

[B] PSALM 118—STASIS III

NOTE: Love and desire for the word of God in the Law, which is the expression of the Lord’s revelation of himself and his will for man: so the *Jerome Biblical Commentary*. None will disagree with the sacred liturgist for seeing the Lord Jesus as embodying the love and desire of this psalm in a preëminent way; he has made Psalm 118 the lead-in to the *Evlogētária* at Sunday Matins and their parallel in the Exodus Hymn for a secular Christian.

¹³² Turn to me and pity me, as you do those who love your name. ¹³³ Steady my steps as you promised; never let wrongdoing master me....

¹³⁵ Smile with favor on your servant, and teach me to know your decrees. ¹³⁸ The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One.

¹³⁷ You are just, Lord, and upright in your decisions. ¹³⁸ The rulings you hand down are absolutely just, and you insist on faithfulness, O Great One. ¹³⁹ Resentment makes me speechless, as my enemies ignore your bidding....

¹⁵⁰ In their treachery, my foes close in on me, while from your law they shrink away. ¹⁵¹ But you, Lord, are closer still, you and the truth of your commandments....

¹⁵³ See what trouble I am in! Set me free, for I do not forget your law. ¹⁵⁴ Take up my cause and defend me! Keep your promise and give me new life!...

¹⁶¹ Without reason, the powers-that-be hound me, and my heart is filled with dread of my pursuers. ¹⁶² Yet, I am thrilled by your promise, like a man who stumbles onto treasure....

¹⁶⁵ Great peace belongs to those who love you; their feet never stumble. ¹⁶⁶ As I wait for you to save me, Lord, I fulfill your commandments....

READING FROM THE HOLY GOSPEL ACCORDING TO JOHN.

AT THAT TIME: ^{2:1} On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. ² Jesus and his disciples were also invited to the wedding. ³ When the wine ran short, the mother of Jesus said to him, “They have no wine.” ⁴ And Jesus said to her, “Woman, how does your concern affect

me? My hour has not yet come.” ⁵ His mother said to the servers, “Do whatever he tells you.” ⁶ Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. ⁷ Jesus told them, “Fill the jars with water.” So they filled them to the brim. ⁸ Then he told them, “Draw some out now and take it to the headwaiter.” So they took it. ⁹ And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom ¹⁰ and said to him, “Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.” ¹¹ Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.



Miniature, Cana, Syria, xii century.

TROPARION OF THE FEAST

Tone I, Greek Chant

DO When you were baptized in the
Jordan, O Lord, * obeisance^b to the
Trinity was made manifest: * for the
voice of the Fa--ther bore witness to
you, * calling you, «Belovèd Son.» *
And the Spirit, in the form of a
dove, * confirmed the truthfulness of
his word. **ANCIENT REFRAIN:** O Christ
our God, who have revealed yourself
and enlightened the world, * glory to
you!

Glory: Both now:

KONDAKION FOR THEOPHANY

Tone IV, Greek Chant

DO Today you have appeared to the
universe, * and your light, O Lord,
has shone on us who praise you with
understanding: * You have come and
revealed yourself, * O unapproach-
able Light!

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.

RESTORING THE HOLY EUCHARIST TO OUR COMMUNITY

The Divine Liturgy, Sunday morning, January 24, at 10:00 a.m.

We will continue to simplify the Service to keep the duration of our gathering under an hour.

If you plan on coming, come on time because we will begin the service with the readings from Scripture—which, as Saint Nicolas Cavasilas reminds us, prepare and cleanse us for the Holy Eucharist.

What do the readings from holy Scripture at this point in the Liturgy signify? I have already told you their practical purpose: they prepare and cleanse us in readiness for the great sanctification of the holy Mysteries.

—Nicolas Cavásilas, *Commentary*, II,22

Anyone with a question or concern can e.mail me at yegomost@verizon.net.

As the virus tightens its grip on the nation, vaccines have become available, but inoculations are not proceeding as fast as we were led to believe. Marsha Morrow has been circulating information about signing up for an appointment and everyone should be encouraged by her affirmation that the address works. (Please be sure to share any experiences with her.)

A number of our parishioners have received the first inoculation along with an appointment for the second. Father Paul will receive his second shot on February 9.

God willing, when all parishioners have been vaccinated, our community can get back to something closer to normal.



LOOKING TO THE 2021 CALENDAR.

We will mark the Feast of the Encounter of the Lord which concludes the Feasts of Light on February 7.

The Great Forty Days begin Monday, March 2.

The Great and Holy Week begins April 25 with the Lord's Entrance into Jerusalem.

The three-day Pasch begins Friday, April 30, with Resurrection Sunday, May 2, well after the Pasch of the Law which begins on the evening of April 4/14 Nissan (this full moon occurring too soon for us). (The Roman Church and her Protestant shadows will celebrate the Resurrection on April 2, two days *before* the Pasch of the Law.) Blame it on the Julian calendar wherein March 21 falls on April 4, bringing the next full moon into the equation.

Pentecost, our Parish Feast falls on June 20.

In 2020 we had no Fast, no Pasch, no Pentecost. It remains to be seen what 2021 will permit.