



HOLY TRINITY ORTHODOX CHURCH Parish Newsletter
RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 6 February 2021

Sunday after Theophany 4—Feast of the Encounter of the Lord, concluding the Feasts of Light —*Ta Phōta*—25 December, 6 January, 2 February.

READING FROM THE BOOK OF EXODUS.

^{33.11}The LORD used to speak to Moses face to face, as one man speaks to another. Moses would then return to the camp.... ¹²Moses said to the LORD, You, indeed, are telling me to lead this people on; but you have not let me know whom you will send with me. Yet you have said, You are my intimate friend, and also, You have found favor with me. ¹³Now, if I have found favor with you, do let me know your ways so that, in knowing you, I may continue to find favor with you. Then, too, this nation is, after all, your own people. ¹⁴The LORD answered, I myself, will go along, to give you rest. ¹⁵Moses replied, If you are not going yourself, do not make us go up from here. ¹⁶For how can it be known that we, your people and I, have found favor with you, except by your going with us? Then we, your people and I, will be singled out from every other people on the earth. ¹⁷The LORD said to Moses, This request, too, which you have just made, I will carry out, because you have found favor with me and you are my intimate friend. ¹⁸Then Moses said, Do let me see your glory! ¹⁹He answered, I will make all my beauty pass before you, and in your presence I will pronounce my name, LORD; I who show favors to whom I will, I who grant mercy to whom I will. ²⁰But my face you cannot see, for no man sees me and still lives. ²¹Here, continued the LORD, is a place near me where you shall station yourself on the rock. ²²When my glory passes I will set you in the hollow of the rock and will cover you with my hand until I have passed by. ²³Then I will remove my hand, so that you may see my back; but my face is not to be seen.



Encounter, miniature, Gospel Book, 1059 A.D (Athos, Dionysiou 587, fol. 146r)

PROKIMENON, Tone III

My soul proclaims the greatness of the Lord, * and my spirit rejoices in God my saviour. [Lk. 1.46]

CANTICLE OF THE THEOTOKOS
Luke 1.46–55 [NS]

My soul proclaims the greatness of the Lord, and my spirit rejoices in God my saviour. For so tenderly has he looked upon his handmaid, humble as she is; from this day forth all generations will call me blessed.

So wonderfully has he dealt with me, the Almighty! Holy is his name, and his mercy reaches out from age to age, to those who revere him.

The deeds his own right arm has done disclose his might: he routs the arrogant of heart and mind, he has torn imperial powers from their thrones, and raised the humble ones on high.

He has filled the hungry with everything good, and the rich he has sent away with empty hands.

He has ranged himself on the side of Israel, his servant, mindful of his mercy—in favor of Abraham and all his children, forever.

Reader: My soul proclaims the greatness of the Lord. **People:** And my spirit rejoices in God my saviour.

READING FROM THE EPISTLE TO THE HEBREWS.

BRETHREN: ^{7.11}If perfection came through the levitical priesthood—on the basis of which the people

received the Law — what need would there still have been for another priest to arise according to the order of Melchisedek, and not reckoned according to the order of Aaron? ¹²When there is a change of priesthood, there is necessarily a change of law as well. ¹³Now he of whom these things are said belonged to a different tribe, from which no one has ever served at the altar. ¹⁴It is clear that our Lord arose from Judah, and in regard to that tribe Moses said nothing about priests. ¹⁵It is even more obvious if another priest is raised up after the likeness of Melchisedek, ¹⁶who has become so, not by a law expressed in a commandment concerning physical descent, but by the power of a life that cannot be destroyed. ¹⁷For it is attested: You are a priest in perpetuity according to the order of Melchisedek.

ALLELUIA

PSALM 109

NOTE: One important messianic psalm in the mind of the Apostles, the Fathers, and the Church, *cf.* Mat. 22.41–46. The Christ-in-our-midst we are fêting is king and priest—like Melchisedek: like him, his priesthood comes from God and Father, not through Aaron and the tribe of Levi, like Melchisedek he offers bread and wine; and whereas Melchisedek is a prophetic type, the Lord Jesus is the fulfillment. *Cf.* Hebrews, chapter 7.

The Lord says to my Lord. “Sit at my right hand until I make your enemies your footstool.”

The Lord sends out from Sion your mighty scepter: “Rule in the midst of your foes.

“Yours is princely power from the day of your birth. In holy splendor before the daystar, like the dew I begot you.”

The Lord has sworn and will not change his mind, “You are a priest forever according to the order of Melchisedek.”...

⁷He who makes kings has himself given you your throne; the God of truth enables you to hold your head up high.

READING FROM THE HOLY GOSPEL ACCORDING TO LUKE.

⁴AT THAT TIME: ^{2,22}When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, ²³just as it is written in the law of the Lord, *Every male that opens the womb shall be consecrated*

to the Lord, ²⁴and to offer the sacrifice of a pair of turtledoves or two young pigeons, in accordance with the dictate in the law of the Lord. ²⁵Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the holy Spirit was upon him. ²⁶It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. ²⁷He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, ²⁸he took him into his arms and blessed God, saying: ²⁹*Now, Master, you may let your servant go in peace, according to your word,* ³⁰*for my eyes have seen your salvation,* ³¹*which you prepared in sight of all the peoples,* ³²*a light for revelation to the Gentiles, and glory for your people Israel.* ³³The child’s father and mother were amazed at what was said about him; ³⁴and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted ³⁵(and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.” ³⁶There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, ³⁷and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. ³⁸And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. ³⁹When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. ⁴⁰The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Troparion, Tone I:

Rejoice, O full of grace, * O Theotokos and maiden pure: * for from you there rose the Sun of Righteousness, Christ, our God, * who enlightens those in darkness. * You, too, exult and be glad, just and aged Simeon, * for you bore in your arms the Saviour and Redeemer of our souls, * and from him have we all received * the grace of resurrection.

Another Troparion, Tone IV:

On Mount Sinai Moses saw the back of God, * and he heard God's voice as a storm raged in the darkness around him. * This same God took flesh without change, * and now Simeon has taken him into his arms. * For the old man, his life is now complete, * and so he prepares joyfully to depart this life saying: * Now you may let your servant go in peace, Master, * according to your word.

Kondakion, Tone I:

For man's salvation you took flesh of Mary * and sanctified her maiden womb, * and with yourself you blessed the aged Simeon * by resting in his arms. * Now that you have saved us, O Christ our God, * to these troubled times give your lasting peace, * and for all those whom you hold dear, * provide strong, undaunted faith, O only lover of mankind.

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:

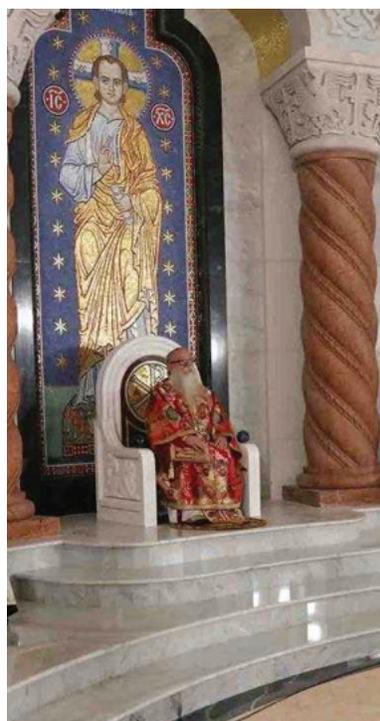
- For devout and Orthodox Christians.
- For our Archbishop Tikhon.
- For all who have asked for our prayers: we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of their sins.
- For Orthodox Christians who are made to suffer on account of Christ, and we pray for those 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.



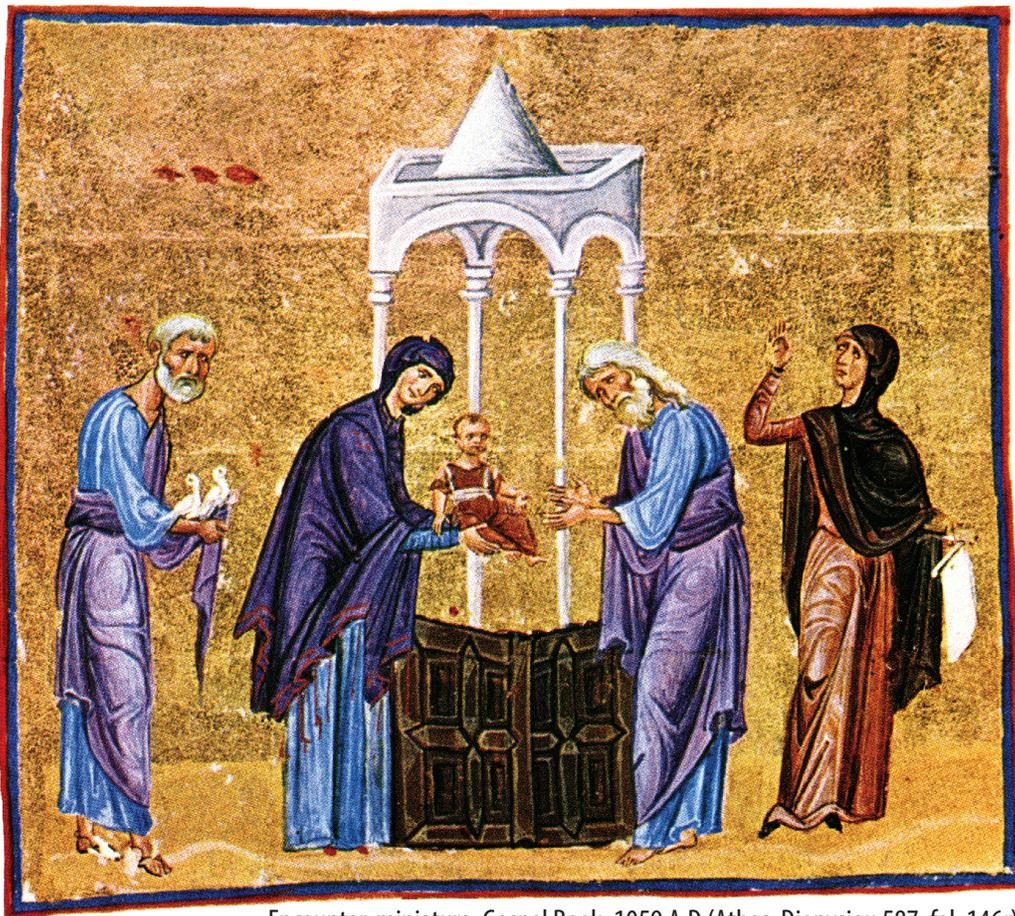
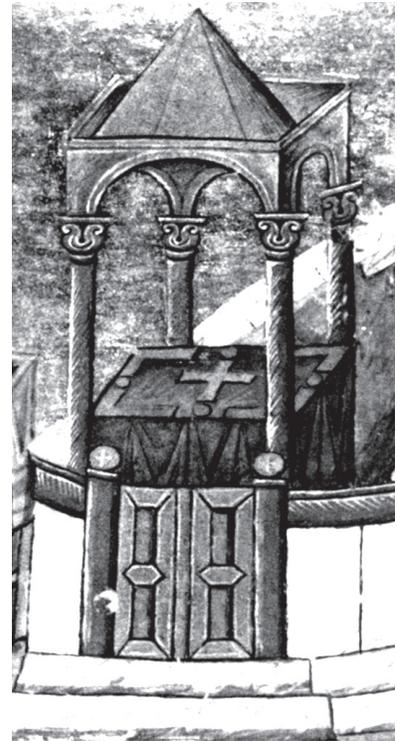
Note the mosaic behind the bishop in Beograd's new St. Sava Cathedral: a beardless, youthful Christ.

**THE THREAT OF SNOW
IS CANCELLING TOMORROW'S LITURGY.**

**Detail, miniature, Gospel Book, 1059 A.D.
(Athos, Dionysiou 587, fol. 119v)**

In our ancient art, the Christian temple—specifically the sanctuary—stands in for the temple in Jerusalem when necessary. At the right, details of an ancient altar: we see the holy gates and, on either side, part of the front parapets of the U-shaped templon; and, within the altar or sanctuary, the holy table surmounted by a *kivóron* or civory on four columns.

Below: in an XI-century miniature depicting the Encounter in the Temple (Lk. 2.22+), we see the holy gates, but no parapets. We see the ancient civory, but no altar table. Instead, we see the image of the Infant Christ positioned directly beneath the civory and framed by its columns. And thus the artist serves the Word: The Lord Jesus is the new Altar, the new Priest, the new Sacrifice—ideas put forward and reflected on in the Epistle to the Hebrews. This Lord who comes into the world (Dec. 25) and manifests himself (Jan. 6), is encountered in the sacramental life of the Church (Feb. 2).



Encounter, miniature, Gospel Book, 1059 A.D (Athos, Dionysiou 587, fol. 146r)