



HOLY TRINITY ORTHODOX Parish Church RESTON Newsletter

Future Site: Potomac View Road (behind NoVa). December 2012

"I AM THE LIGHT OF THE WORLD." Jn. 8.12; cf. Luke 1.78

DECEMBER—DAY 9 HOURS, NIGHT 15

- 2 Sun^{26•I•Lk11} 10:00 a.m. Divine Liturgy — **Coffee Hour: Honshul**
 6 Thu ↓ *St. Nicolas, Bishop of Myra in Lycia, Wonderworker*
 8 Sat 9:00 a.m. Diocese of Washington Assembly at St. Luke's
 9 Sun^{27•II•Lk12} 10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**
 13 Thu *29th Anniversary of the death of Fr. Alexander Schmemmann*
 15 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
 16 Sun^{28•III•Lk13} 10:00 a.m. Divine Liturgy — **Coffee Hour: Lepnew**

THE WEEKS OF LUKE BRING US TO THE FEASTS OF LIGHT

Reflecting on the Divine Manifestations of the Lord Jesus Christ: Life from God (December 25), Life with God (January 6), Encountered in the Sacramental Life of the Church (February 2)

- 23 Sun^{29•IV•Lk14} **SUNDAY BEFORE THE NATIVITY** ●
 9:45 a.m. Common Confession Rite (*in conjunction with the penitential season*)
 10:30 a.m. Divine Liturgy — **Coffee Hour: Lynch**
- 24 Mon **CHRISTMAS EVE**—4:00 p.m. Vespers with the Divine Liturgy
- 25 Tue **NATIVITY OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST**
 NOTE: *Between Christmas and Theophany—what was long ago called by some the Dodekaímeron or Twelve Days—there is no Wednesday/Friday abstinence.*
- 30 Sun^{30•V•Lk15} **SUNDAY BEFORE THEOPHANY**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Matyuf**
- JANUARY 2013—DAY 10 HOURS, NIGHT 14: A.D. 313: Edict of Milan, 1700 YEARS**
- 6 Sun^{31•VI•Lk16} **THEOPHANY OF OUR LORD JESUS CHRIST (Mark 1.1–11)**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Morrow**
- 13 Sun^{32•VII•Lk17} **SUNDAY AFTER THEOPHANY**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Smith**
- 19 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
- 20 Sun^{33•VIII•Lk18} 10:00 a.m. Divine Liturgy — **Coffee Hour: Wayland**
- 27 Sun^{34•I•Lk19} 10:00 a.m. Divine Liturgy — **Coffee Hour: Williams**
Annual Parish Meeting will follow the Liturgy—weather permitting.

FEBRUARY—DAY 11 HOURS, NIGHT 13

- 2 Sat **MEETING OR ENCOUNTER OF OUR LORD JESUS CHRIST**

Dear Brothers in Christ,
 I am delighted to invite you to the **2012 Annual Assembly** for the Archdiocese of Washington. The Assembly will be held on Saturday, Dec. 8th at

St. Luke Church, 6801 Georgetown Pike, McLean, VA. A draft agenda is attached. By that time we will have elected a new Metropolitan and we are hopeful that he will be able to join us

BECAUSE WE ALL FALL SHORT IN MANY WAYS, as St. James says in his epistle, it is a good thing for a parish to greet the Feasts of Light with penitential prayer, driving home to ourselves, despite any evidence to the contrary, that we are in fact disciples of the Lord Jesus Christ—a people responsible, resourceful, and resilient... and answerable. **So plan on taking part in the Common Confession Rite on Sunday, December 23. Come on time. Come in the right frame of mind.**

for the Assembly.

The day will begin with a Divine Liturgy at 9 a.m., followed by brunch at approximately 11 a.m. At 12:30 all the Diocesan Assembly Delegates, Attached Clergy and Observers will assemble in the church for the Assembly. The day will conclude with Vespers at 5:00 pm to which all are invited.

Participation in the Diocesan Assembly is limited to official parish delegates, attached clergy and observers. Each parish or mission is allowed as delegates all its assigned priests or priests-in-charge, one lay delegate per assigned clergy, and the parish president. The registration fee per parish is \$100.00. Each parish may also send its attached priests and deacons and up to 3 observers as non-voting participants. Unlike previous years, there will not be an additional fee for attached clergy or observers. Each parish is also asked to provide a one page parish update, highlighting any information you would like to share about your parish with the other delegates.

Please circulate and publicize this information within your parishes....

God bless you all in your good work.

In Christ,

Fr. Gregory Safchuk, Chancellor

Newly Elected Metropolitan Tikhon Visits St. Vladimir's Seminary.

[Yonkers, NY, November 30, 2012—SVOTS Communications/Deborah Belonick and Virginia H. Nieuwsma]

When His Beatitude, Metropolitan Tikhon, Primate of the Orthodox Church in America, made his inaugural visit to Saint Vladimir's Orthodox Theological Seminary as its new President and ruling Bishop on November 29, 2012, he sampled the rich diversity of campus life.

First, His Beatitude attended Vespers, along with His Eminence, Timothy Cardinal Dolan, Archbishop of the Roman Catholic Archdiocese of New York and a special guest of the seminary for the evening. Second, he sat down to a community fish dinner, prepared by the school's chef and served by faculty and staff. And third, he blessed the school's new exercise/gym facility. In four short hours, Metropolitan Tikhon experienced the mundane and the sublime, the ordinary and extraordinary, the earthy and the heavenly that characterizes daily life at the seminary. His Beatitude assumed the offices of President of the Seminary and Chair of its Board of Trustees upon his election as Metropolitan of All America and Canada at the OCA's 17th All-American Council November 13, 2012. Archpriest John Behr, Dean, welcomed Metropolitan Tikhon by saying, "This is the first chance we've had to welcome you to our school—I should say 'your school'!—as our President, since your election." In response, Metropolitan Tikhon said, "It is a blessing to make my first pastoral visit to join the community here for Vespers and a meal. It was truly a great honor to meet Cardinal Dolan and his delegation, and I am looking forward to returning to the seminary soon to visit and pray with you, as we work together in this sacred task of spiritual education and formation." His Beatitude will return to campus January 17–18, 2013, for the annual meeting of the Board of Trustees. In acknowledging Cardinal Dolan, Father John continued, "Truly, you also honor us with your presence this evening. The last time we had a Cardinal of the Roman Church here was Cardinal Ratzinger!" [Cardinal Ratzinger, now Pope Benedict XVI, made a brief visit to the seminary in 1998, attending Vespers with the community]. "You've inspired us with all the work you have done in leading the advance with the gospel message, especially in your work in education: in uniting three seminaries from different dioceses, in your new program for pastoral education, and in your continuing education for clergy and laity alike," concluded Father John. With his typical good humor, Cardinal Dolan responded, "The honor of being with you is all mine." Then he quipped, "I am especially happy to be here on the Feast of Saint Andrew [=30 November], as I've always identified with Saint Andrew, having an impetuous and irascible brother of my own!" The Cardinal then enumerated the various cooperative projects over

the recent years between the Seminary and the Roman Catholic Archdiocese, including concerts of sacred music hosted in some of the most famous Roman Catholic churches in Manhattan, and smaller scale projects with the Crestwood neighborhood's Annunciation Church and nearby Saint Joseph's Seminary in Yonkers. Metropolitan Tikhon then presented Cardinal Dolan with a gift from the seminary: an ornately carved pectoral cross, gilded with gold on the edge. His Beatitude noted, "As you know, the yoke of a bishop can be heavy to bear; here is a gift from us to make it lighter." Cardinal Dolan, who came to campus for the occasion at the invitation of Father John Behr and Archpriest Chad Hatfield, seminary Chancellor/CEO, acknowledged the gift with joy, saying, "It's beautiful; I will cherish this." Father Chad noted, "It's highly symbolic that the Metropolitan of the OCA had his first meeting with Cardinal Dolan on **the Feast of Saint Andrew the Apostle, as this feast has come to symbolize the desire for unity between East and West** [along with June 29, Sts. Peter and Paul]. The Cardinal's visit represents the ever-strengthening ties between our seminary and the Roman Catholic Archdiocese of New York," said Father Chad. Other visiting dignitaries and guests included Rev. Monsignor Peter Vaccari, Rector of Saint Joseph's Seminary, with seminary administrators and faculty, Rev. Matthew Ernest, Director of Liturgical Formation; Rev. Nicholas Zientarski, Dean of Students and Professor of Sacramental Theology; Rev. James Massa, Director of Accreditation and Professor of Dogmatic Theology; Rev. Monsignor Dennis Keane, Rector of the Church of the Annunciation, Crestwood; Rev. Richard Baker, Rector of Saint Malachy's Church ("The Actors' Chapel"), Manhattan; Archpriest Yaroslav Sudick, retired Rector of the OCA's Holy Trinity Church, Yonkers; and Archpriest Eric Tosi, secretary, OCA.

The seminary's new exercise/gym facility was funded by generous donations from members of the school's Board of Trustees and was outfitted with state-of-the-art equipment by the family of Joseph Namee, cousin of trustee Attorney Eric Namee. The new facility is housed in a 1,600 square foot area of the Annex Building (formerly the women's dormitory) and is open to all students, faculty, and staff and their spouses.

New Metropolitan to be enthroned here in January.

His Beatitude, Metropolitan Tikhon, will be enthroned as the First Hierarchy of the Orthodox Church in America at Saint Nicholas Cathedral, Washington, DC on Sunday, January 27, 2013. Metropolitan Tikhon was elected at the 17th All-American Council in Parma, OH November 13. On Saturday, January 26, the Vigil will be celebrated at 5:00 p.m. Sunday's Divine Liturgy and Rite of Enthronement will begin at 9:00 a.m. A banquet will follow.

Everything you wanted to know about Chanukkah but were afraid to ask.

The following is taken from Roland de Vaux's classic reference work, *Ancient Israel, Volume 2, Religious Institutions* (pgs. 510–514), published in 1961 by McGraw-Hill, and represents biblical scholarship written up for the non-specialist.

The Feast of the Chanukkah

Most modern translations call this feast the Feast of the Dedication. Its Greek name, *Τά'Ἐγκαινία*, *Ta Enkainia*, means 'the inauguration' or 'the renewal,' and this is a more literal rendering of the Hebrew *Chanukkah*, the name which was given to the feast by the Rabbis and by which it is still known among the Jews. **Josephus** calls it the Feast of Lights, after the rite which was its principal feature.

[EDITOR'S NOTE: The Orthodox Catholic East loves to employ Scriptural terms to name rites, functions, *etc.* — *prophora*, for example; *liturgy* is another; a Christians's death is his *exodus*; his funeral is his *Exodus Hymn*. She calls the consecration or dedication of a new church *Ta Enkainia* — which means **renewal**, **rededication**, because it is the only apropos term she can find anywhere in Scripture and the term refers to the dedication of the rebuilt Temple in Jerusalem, in point of fact its *chanukka*, its **rededication**; the dedication of Solomon's original temple having been given no reference in Scripture.]

(a) The origin and history of the feast.

The story of its institution is told in 1 Maccabees 4.36–59. Antiochus Epiphanes, after desecrating the Temple of Jerusalem and its altar, erected, over the altar of holocausts, a pagan altar, the Abomination of Desolation (1Macc. 1.54; Daniel 9.27; 11.31), and there offered the first sacrifice to Zeus Olympios, on the 25th Kislev (December), 167 B.C.. Three years later, Judas Maccabee, after his first victories, purified the sanctuary, built a new altar and inaugurated it on the 25th Kislev, 164 B.C., the third anniversary of its profanation (2Macc. 10.5). It was then decided that the feast should be observed each year (1Macc. 4.59).

It is questionable whether the feast could have been regularly observed during the following years, for the Syrians occupied the Citadel and there was fighting in Jerusalem. The situation would have changed once religious freedom was regained, and once Jonathan was appointed high priest, in 152 B.C. The opening verses of the second book of Maccabees (2Macc. 1.1–9) contain a letter written to the Jews of Egypt in 124 B.C.: in this letter, they are recommended to keep the Chanukkah, and reference is made to a previous letter sent in 143 B.C.. This document bears all the marks of authenticity. It is followed, however, by another letter, for which the same claims cannot be made (2Macc. 1.1–2.18): this second

letter is said to have been despatched at the first feast of the Dedication, in 164 B.C., and it already contains some legendary features. Like the first, it ends with an invitation to keep the Chanukkah. In the body of the book itself, all the first part (2Macc. 2.19–10.8) is an historical justification of the feast (*cf.* the author's preface, 2Macc. 2.19, and conclusion, 2Macc. 10.8). The second part of the book is parallel to the first, and gives the events leading up to the feast of Nicanor, which was held on the 13th Adar in memory of the defeat and death of this Syrian general (2Macc. 15.36). The feast of Nicanor was not observed for long, and we shall omit all further mention of it.

The feast of the Chanukkah, however, continued to be observed. It is mentioned in the New Testament (Jn. 10.22), under its Greek name (*Ta Enkainia*) and in Josephus (Antiquities XII, vii, 7), under the name of the feast of Lights. The Mishnah merely alludes to it here and there, but this can be explained by the hostility of orthodox circles to the Hasmoneans; the Rabbis had no desire to bestow their approval on a feast instituted by them. All the same, it remained a popular feast, and later rabbinical treatises give some casuistic solutions and some bizarre explanations of problems connected with it. The feast was originally in memory of the renovation of the Temple, but it survived the destruction of the Temple because the ritual of lights, as we shall see, made it independent of the sanctuary and allowed it to take on a new meaning. Even today, it is still one of the great Jewish feasts.

(b) The rites: the Chanukkah and the feast of Tents.

The celebration of the feast lasted eight days from the 25th Kislev (December), and it was a most joyful feast (1Macc. 4.56–59). Apart from the sacrifices offered in the Temple, thyrsus, green branches and palms were carried around, and hymns were sung (2Macc. 10.6–8; *cf.* 1Macc. 4.54) The title of Psalm 30 says it was to be sung at the Dedication of the Temple, and it must have been used on this occasion. But the principal psalms sung were the Hallel (Pss. 113–118), and the addition of v.27 in Ps. 118 probably refers to a rite of this feast: it can be translated as 'Bring your procession, palms in hand, close to the horns of the altar.'

Apart from this procession with palms and the singing of the Hallel, the feast was characterized by the use of lights (Josephus, as we have said, calls it 'The feast of Lights'). The Mishnah and rabbinical writings tell us that lamps were lit in front of each house, and that the number increased by one a day until the last day of the feast. The oldest texts do not mention this rite explicitly: the lighting of lamps in 1Macc. 4.50 refers to the reintroduction of the chandelier into the Temple, not to the inauguration of the altar. Nevertheless, there are allusions to the rite in the first letter of 2Macc. 1.8, which quotes a previous

letter in the words 'We have lit lamps'; the second letter (2Macc. 1.18f.) connects the commemoration of the sacred fire, miraculously preserved, and found by Nehemias, with the feast of the Chanukkah; and Ps 118.27 has, just before the verse about the palms, 'Yahweh is God, he is our light.'

The second book of Maccabees stresses the similarity between the Chanukkah and the feast of Tents [*or Booths—Ed.*]. It was celebrated on the first occasion, 'in the way they kept the feast of Tents' (2Macc. 10.6), and the letter of 124 B.C. calls it 'the feast of Tents in the month of Kislev' (2Macc. 1.9). The first book of Maccabees does not make this connection, but the second deliberately underlines its relation to one of the great traditional feasts, in order to secure it a favourable reception in the Egyptian Diaspora. It is, of course, possible that Judas Maccabee himself wanted it to be like the feast of Tents, for this was the date on which Solomon's Temple (1 Kings 8.2,65) and the altar which was erected after the Exile (Esdras. 3.4) had been dedicated.

In fact, the two feasts both lasted eight days (if we include the closing day of the feast of Tents, Lev. 23.34–36), and palms were carried both at the Chanukkah and at the feast of Tents (according to the ritual then in force, Lev. 23.40–41). But this is where the resemblances end. Psalms were certainly sung at the feast of Tents, but there is no evidence that it was the Hallel; it seems rather that the Hallel was first sung at the Chanukkah and later extended to the feasts of the Passover, of Pentecost and of Tents. During the Chanukkah, no one lived in huts, and the lights put out in front of the houses are only remotely connected with the illumination of the Temple on the nights of the feast of Tents. Josephus (*Ant.* XII, vii, 7) says the lights of the Chanukkah symbolized that freedom had 'shone' upon the Jews in a way that could never have been hoped for; in later times, they became the symbol of the Law, which, in Prov. 6.23 and Ps. 119.105, is called a light. We still have to explain, however, why one more lamp was lit on each succeeding day of the feast, and this brings us to the question of pagan influences on the festal rites.

(c) Was there any pagan influence in the origin or the rites of the Chanukkah?

The Chanukkah is the only Jewish feast whose institution is recorded in a late text, and which is also connected with an undeniable historical event. For some scholars, this seems too simple, and they have tried to show that the feast originated outside Israel. They say it is the Jewish adaptation of a feast of the winter solstice, and that the 'Chanukkah' should be connected with Henoch, who lived 365 years (Genesis 5.23), *i.e.*, the number of days in a solar year. Other writers, leaving Henoch aside, have maintained with less improbability that the feast corre-

sponds to that of the *Sol invictus* [*feast of the Invincible Sun—Ed.*], which was celebrated at Rome on the 25th December. Others again recall that during the persecution of Antiochus Epiphanes, the Jews were ordered to wear crowns of ivy and to take part in a procession in honour of Bacchus (2Macc. 6.7), and that an old man from Athens (2Macc. 6.1) was sent by the king to instruct them in the new rites: they add that the assimilation of the Nabatean god Dusares and Bacchus could have made these rites less foreign to the Jews. But they forget to prove (and it cannot be proved) that the Dionysiac rites took place on the 25th Kislev at Jerusalem: we shall see that the text of 2Macc. 6.7 implies rather that they fell at a different time. Lastly, other writers maintain that an extra light was lit each day to symbolize the lengthening of days after the winter solstice.

The objections which can be raised against these theories seems to be decisive. We cannot admit that this Jewish feast was of pagan origin, because all the information we possess about it shows that it was instituted, and thereafter observed, only to commemorate the purification of the Temple after it had been defiled by pagan customs, and the restoration of lawful worship. Further, even if this most unlikely possibility were accepted, it is impossible for a feast of the winter solstice, which is tied to the solar calendar, to be a feast fixed on a definite day of a lunar year, however many corrections one may introduce: the 25th Kislev would fall on the day of the solstice only on rare occasions.

Nevertheless, there may have been a connection between the Chanukkah and certain pagan usages, but it is an indirect and an adverse connection. Judas Maccabee inaugurated the new altar on the precise anniversary of the profanation of the old one, the 25th Kislev. Now Antiochus Epiphanes had deliberately chosen this date for the first sacrifice to Zeus Olympios. It has been suggested that in the year 167 B.C., the winter solstice fell on the 25th Kislev, but attempts to prove this by calculation have not yielded any certain results. The texts themselves, however, indicate the answer: according to 2Macc. 6.7, the Jews were obliged to take part in the monthly sacrifice, on the king's birthday; according to 1Macc. 1.58–59, attacks were made every month on recalcitrant Jews, and on the 25th of each month, a sacrifice was offered on the pagan altar. In this last verse, both the grammar and the context show that the reference is not merely to the sacrifice of 25th Kislev, 167 B.C., but to a sacrifice which was repeated on the 25th of each month, *i.e.* to a monthly sacrifice offered for the king's birthday, as 2Macc. 6.7 says. There is evidence of the custom in the Hellenistic East, and it continued in vogue in these same regions until after the establishment of the Roman Empire.

The feasts of Dionysus, in which the Jews were ordered

to wear ivy crowns, are distinguished from this monthly sacrifice in 2Macc. 6.7 and this is yet another reason for denying that the branches carried at the Chanukkah were connected with the cult of Bacchus. Nevertheless, brandishing these branches in honour of the true God may have been intended to do away with the memory of the pagan rite which faithful Jews had been forced to follow, and which Hellenizing Jews had freely adopted: the custom followed on the feast of Tents would provide a justification. The lighting of lamps in front of the houses could be intended to replace the incense which, under Antiochus Epiphanes, had been burnt at the house-doors and on the squares (1Macc. 1.55). Why one more lamp should have been lit each day we do not know: there is no evidence of it in the earliest documents; but neither is there evidence to show that it was connected with the rising

of the sun from its solstice. The rite may indicate merely the increasing solemnity of the feast, or it may merely mark its passing from day to day. Popular customs and liturgical rules love these gradations: to take one example in the Jewish ritual, the sacrificial code in Num. 29.13–32 prescribes that from the first to the seventh day of the feast of Tents, the number of bulls sacrificed should be one less each day, until, on the seventh day, seven victims were offered. If these secondary contacts with pagan customs are well-founded, and if our interpretation of them is valid, then the fundamental character of the Chanukkah is thereby confirmed: it was a feast for the purification of all the defilement contracted under the domination of the wicked (*cf.* 1Macc. 4.36). Hence 2Macc. 2.16 and 10.5 call it simply the day of ‘the purification of the Temple’.

From Mitrophan Chin: Hong Kong marks 300th Anniversary of the Orthodox Mission in China.

I'm at Toronto airport waiting for connecting flight to Hong Kong; will be staying at my maternal grandma's and attending Russian Mission in China 300th anniversary celebratory events next week. See http://orthodox.cn/contemporary/hongkong/20121029hk300anniv_en.htm

Albazinians=Chinese of 300-yers-ago Russian descent. Albazin=a Cossack fort on the Amur River in the late XVII century. The Church of Russia began caring for these Orthodox Christians in A.D. 1713.

This year commemorates 300 years since the founding of the first Ecclesiastical Mission. Fr. Maxim Leontiev, the first Orthodox priest that was brought along with the Albazinians to serve in the prestigious imperial banner in Beijing, reposed in 1712 that year. The Albazinian flock was left without a pastor and this was petitioned to the *Lifan Yuan* which was the Qing government office of minority affairs. This culminated in the royal decree by Emperor Kangxi at the request of Emperor Peter the Great to open Russia's first official Mission in Beijing to serve the spiritual needs of the Orthodox Faithful.

A series of celebratory events in December 2012 marking this special occasion in Hong Kong is made possible through the collaborative efforts of the Institute of Sino-Christian Studies (http://www.iscs.org.hk/home_eng.htm), Chinese University of Hong Kong (<http://www.cuhk.edu.hk/english/>) and The Orthodox Brotherhood of the Holy Apostles Peter and Paul (<http://www.orthodoxy.hk/>). The venue of events opened to the public includes:

6 Dec, 9 AM: Round Table discussion on various topics related to the theme Orthodoxy in China at Tao Fung Shan Conference Hall, No. 33 Tao Fung Shan Road, Shatin, N.T., Hong Kong

7 Dec, 8 AM: Hierarchical Divine Liturgy at SS Peter & Paul Church, #701, 7/F, Arion Commercial Centre, 2-12 Queen's Rd West, Sheung Wan, Hong Kong

7 Dec, 1:30 PM: Thanksgiving prayer service at CUHK, Ground Floor Chapel and President Chitung Yung Memorial Building, Divinity School of Chung Chi College, The Chinese University of Hong Kong, Shatin, N.T., Hong Kong

7 Dec, 2:30 PM: Orthodox Book Fair at CUHK Ground Floor of College Chapel, Chung Chi College Chaplaincy, Chung Chi College, The Chinese University of Hong Kong, Shatin, N.T., Hong Kong

Special honored guests include Bishop Ephraim of Bikin, Provost of Khabarovsk Theological Seminary, and Archpriest Michael Li, accompanied by his wife, and Fr. Vladimir Boikov. Being one of the last surviving original elderly clergy and one of the only living links to the original Mission, Fr. Michael immigrated in 1999 to serve the Chinese Orthodox faithful overseas in Australia. Your generous donation will make it possible for him to participate in this historic celebration, as he steps back on Chinese soil where he himself is a living testament to the spiritual fruit of the Mission in China.

For more details regarding the venue or to make a contribution to enable the participation of our honored guests, please contact Fr. Dionisy Pozdnyaev, rector of the Orthodox Brotherhood of the Holy Apostles Peter and Paul (Moscow Patriarchate) at: Website: www.orthodoxy.hk; Email: church@orthodoxy.hk

"I am the light of the world...." *John 8.12; cf. Luke 1.78*

SCRIPTURE AT WORK IN THE TROPARION FOR THE NATIVITY

Your nativity, O Christ our God,
shines out on the world
the light of knowledge,^{*cf. Jn. 8.12*}
for thereby men who **served** the stars
were taught through a star^{*Num. 24.17, Mt. 2.9*}
to **bow down** to you,^{*Is. 49.23, Ps. 71.10,11*}
the **Sun of Righteousness**,
and to know you,
the **Sunrise** from on High,
O Lord, glory to you!^{*cf. Lk. 17.18*}

■ **Latreía, latrévein**—Biblical Greek for religious service.—*Deut. 6.13*: The Lord your God shall you fear, him shall you **serve**. To *serve* means to acknowledge the sovereignty of God by listening to what he says and putting it into action: *Deut. 10.12*: So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to **serve** the Lord your God with all your heart and with all your soul.... (The fruit of this service is *communion*, not *appeasement*).

■ Allusion to Theophany in the Jordan/ Temptation in the Desert.—By pairing Gk. *latrévein*, serve, line 4, with *proskyneín*, bow down, line 6, our poet, Romanos Melodos, is evoking *Mat. 4.10* and *Lk. 4.8* (English translations of the Gospels will obscure this). The allusion bespeaks the power of the Good News at work: the Lord Jesus—true Servant of God and definitive rejecter of idolatry heals the broken relationship between God and man (here represented by three men who *served* star-gods). *Mat. 4.8+*:⁸ Then the devil took [Jesus] up to a very high mountain, and

showed him all the kingdoms of the world in their magnificence,⁹ and he said to him, "All these I shall give to you, if you will **bow down** to and **serve** me."¹⁰ At this, Jesus said to him, "Get away, Satan! It is written: 'Before the Lord, your God, shall you **bow down** and him alone shall you **serve**.'" To *bow down* is to express "the fear of the Lord," to respect his existence and recognize his sovereignty, *Mat. 2.11*: Going into the house [Perdonami, *St. Francis, the magi never showed up at the stable-cave.—Ed.*] they saw the child with Mary his mother, and **falling down they bowed low** to him....

■ **Anatolē**—*The Sunrise*: a Messianic title unique to the LXX translation.—*Zech. 3.8*: Now listen, Joshua high priest, you and your colleagues...: I am going to bring my servant **the Sunrise**... and I will remove the guilt of this land in a single day. *Zech. 6.12*: Thus says the Lord the Pantokrator: Here is a man whose name is **Sunrise**... and he shall build the temple of the Lord.... *Luke 1.78*: ...the **Sunrise from on High** will visit us to shine on those who sit in darkness and death's shadow, to guide our feet into the path of peace.

■ *Sun of Righteousness*.—*Jer. 23.5*: Behold, the days are coming, says the Lord, when I will raise up for David a **Righteous Sun**, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. *Malachi 3.20*: But for you who fear my name, there will arise the **sun of righteousness** with its healing rays.

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in the new edition of
*The Divine Liturgy
of the Great Church.*



Tense atmosphere, the meeting between Patriarch Tawadros II and leaders of the Egyptian Catholic Latin Churches has also been postponed.

Cairo (Agenzia Fides)—The meeting announced by the new Coptic Orthodox Patriarch Tawadros II with a qualified Egyptian delegation of the Catholic Churches—which would have also provided the opportunity to agree on a common position before the emergency which the Country is crossing—has been postponed to December 11. A reason for postponing is due to the tension that reigns throughout Egypt and especially in the capital, after the constitutional decrees with which President Morsi has expanded his powers and have sparked violent protests against the government and also the headquarters of the Muslim Brotherhood. “In this situation – explains the Bishop of Assiut, Kirillos, Patriarchal Vicar of the Catholic Egyptians – it was prudent not to expose at risk a meeting of qualified representatives of the Christian Churches.” Patriarch Tawadros II, from the monastery of Anba Bishoy in which he resides, has also canceled a meeting with members of the spiritual section of the Muslim Brotherhood.

Today in Tahrir Square the presidium of the parties and social forces that accuse President Morsi of having

now embarked on the road of the authoritarian path is scheduled. According to the organizers, the symbolic place of the Egyptian revolution will see a million protesters. The Muslim Brotherhood has canceled a simultaneous mobilization called in support of the government, justifying it as a responsible choice aimed at defusing possible accidents. “But some observers—adds to Fides Bishop Kirillos—begin to mention the risk of a civil war. If the political and social tension does not calm down, things could escalate. At the headquarters of the Muslim Brotherhood attacked in recent days, weapons and ammunition were also found.”

On Saturday, because of the state of emergency, Pope Tawadros canceled even his first patriarchal visit to Alexandria. In that case, as Catholic Latin Bishop Adel Zaki, Vicar Apostolic of Alexandria explains to Fides Agency, to justify the postponement of the trip was not just for safety reasons: “The entry of the Patriarch in our city can only be a great demonstration of popular joy, with songs and music and fun. At a time like this, Christians would have given the impression of living out of the world in which they all live. As Saint Paul teaches, you must suffer with those who suffer and rejoice with those who rejoice.” (27.XI.2013).

“One in six Americans lives in poverty.”

—ABC News

FOOD PANTRY WISH LIST

This time of year the Food Pantry—in addition to the following—is looking for holiday food items, the sort that fill the Thanksgiving, Christmas, and New Year table.

Canned items—Peanut butter, Jelly, **Juices (100% fruit)**, Vegetables, **Canned fruit**, Canned beans, Tomato products, Stews, Soups. Boxed Items—Macaroni and cheese, **Cereal**, Pasta, Rice, Potatoes, Crackers. Other Items—Sugar, Powdered milk, Coffee, Tea bags, Dry beans. Needs for the Homeless—Pop-top canned foods, Individual serve items, Can opener. Infant Needs—Diapers (all sizes), Baby personal hygiene. Personal Hygiene—Deodorant, Shampoo and conditioner, Bath/hand soap, Tissues, Tooth paste, Toothbrush, Laundry soap, Women’s hygiene products, Shaving cream and razors. Distribution Center Supplies—Ziploc bags (all types), Paper towels, Disposable gloves, Disinfectants, Bleach, Window cleaner, Antibacterial hand soap, Copy paper (white and colors), File folders.