



HOLY TRINITY ORTHODOX Parish Church Newsletter

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

THE WEEKS OF LUKE—FROM CAPERNAUM TO JERUSALEM

NOVEMBER—DAY 10 HOURS, NIGHT 14

- 13 Tue Church Council in Parma, Ohio, to elect the next Metropolitan
 14 Wed Apostle Philip
 15 Thu The day after St. Philip—Begins the 40-day pre-Christmas Penitential Season—*Nēsteía tōn Christougénōn in Greek, Filipónvka in Church Slavonic—the austerities of the season, such as they be, falling—according to the Typikon—on Mondays, Wednesdays and Fridays.*
 17 Sat Food Pantry—Leesburg: 10:00–1:00
 18 Sun^{24•VII•Lk9} 10:00 a.m. Divine Liturgy—Coffee Hour: Ellmore
 22 Thu Thanksgiving Day
 25 Sun^{25•VIII•Lk10} 10:00 a.m. Divine Liturgy—Coffee Hour: Hawkins

DECEMBER—DAY 9 HOURS, NIGHT 15

- 2 Sun^{26•I•Lk11} 10:00 a.m. Divine Liturgy—Coffee Hour: Honshul
 9 Sun^{27•II•Lk12} 10:00 a.m. Divine Liturgy—Coffee Hour: Krisa
 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
 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

O Lord, examine me and know me yourself. ²You know when I sit still and when I move about; you read my mind even from afar. ³You observe me when I leave and when I return; you are familiar with all my comings and goings. ⁴A word is barely on my lips, and already you know it completely, O Lord.

—Psalm 138

SanktHubertus XX.

Burt and Maria Hawkins' 20th annual St. Hubertus Day Venison Dinner for 20 diner-donors brought \$3200 to our cash-hungry Building Fund. Kudos to everyone, especially to Donna Ellmore's husband Nelson who for the 20th year went on the hunt to provide Maria with venison to roast. Many things must be done between forest and kitchen, and Nelson sees to all of it.

As for Saint Hubertus, find his story elsewhere in this Newsletter.

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.**

And the new Archbishop of Washington and Metropolitan of All America and Canada is...

Bishop Tikhon (in the world, Marc Mollard) of Philadelphia. The OCA's new First Hierarch was born in Boston, MA, on July 15, 1966, the oldest of three children born to Francois and Elizabeth Mollard. After brief periods

living in Connecticut, France, and Missouri, his family settled in Reading, PA, where he graduated from Wyomissing High School in 1984. In 1988 he received a Bachelor of Arts degree in French and Sociology from Franklin and Marshall College, Lancaster, PA. In the fall of 1989, he began studies at Saint Tikhon Seminary, South Canaan, PA. The next year he entered Saint Tikhon Monastery as a novice. After receiving his Master of Divinity degree from Saint Tikhon Seminary in 1993, he was appointed instructor in Old Testament at the Seminary. He continues to serve as Senior Lecturer in Old Testament, teaching Master level courses in the Prophets and the Psalms and Wisdom Literature. He is also an instructor in the seminary's Extension Studies program, offering courses in the lives of the Old Testament saints, the liturgical use of the Old Testament, and the Old Testament in patristic literature. Archbishop Tikhon collaborated with Father—now Bishop—Alexander Golitzin in the publication of *The Living Witness of the Holy Mountain*, published by Saint Tikhon Seminary Press. In 1995 he was ordained to the diaconate and priesthood at Saint Tikhon's. In December 2002, he was appointed by Archbishop Herman to serve as Deputy Abbot of the Monastery. On Saturday, February 14, 2004 Archbishop Herman led the consecration of Father Tikhon to the episcopate at the Monastery.

At the one-day Extraordinary All-American Council held in Parma, OH, on November 13, 2012, Bishop Tikhon was elected Metropolitan and First Hierarch of the Orthodox Church in America. In the two polls taken he was the runner-up, the Bishop of New York out-polling him both times. But when the Bishops retired behind the ikonostasis to elect one of the two nominees the next Metropolitan, the Bishop of New York bowed out, deferring to Bishop Tikhon. (Bishops nominated do not participate in the vote.)

Psalm 38 (39)

I resolve to watch my step lest I stumble over my tongue
I would muzzle my mouth
 though the wicked stood in my presence, smirking.
I remained silent; I said not a word.
I held my peace, but the sight of him increased my frustration.
My heart smouldered within me;
 and while I brooded, it burst into flames,
 so that at last I spoke out:
O Lord, help me to understand the brevity of life
 and how few the number of my days;
 show me how fleeting my life is.
You have given me an inch or two of life;
 its span is nothing in your sight;
 indeed, man is but vapor.
 he walks about like a ghost;
 for nothing are his restless pursuits
 and how worthless the riches he hoards,
 not knowing who will get them next.

Let us pray to the Lord.

How often, indeed, does our tongue lead us into sin, O God! For one thing, we talk too much — too much of it needless, empty talk. In so doing, we lose the ability to control ourselves, for we must have the last word in every instance. Besides this, we fail to put out the smouldering embers to anger, grudge bearing, and simple mindlessness, that threaten to burst into offensive, stinging words and attitudes. Help us to learn some self-control, to think before we speak, and to reflect on our appearance before your throne. Our hope lies in you alone.

For yours is dominion, and yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

FROM THE BEGINNING OF CHRISTIANITY, the psalms have been the book of prayer of the Christian church par excellence. Throughout the ages they have nourished the inner life as well as the outward conduct not only of ascetics but of Christians in general and their efficacy is certainly not to be doubted, therefore, even for today. The power of the Holy Spirit, then, is manifestly active in the world when scripture, especially the psalms, are prayed. It is with this in mind that we offer this new edition of the psalms in the format used by the earliest of monastics in the Egyptian desert centuries ago, confident that its use will once again provide not only a scriptural basis for the prayer of those who seek growth in spiritual life and understanding, but an incentive toward a very practical and particular approach to daily piety as well. The thousands of provocative phrases of the psalms have been used to allay temptations, to increase determined devotion, and in general to raise the level of spirituality in all who have prayed them.

— *Psalms and Prayers* (2007),
Archimandrite Laurence Mancuso, pgs. 76, 3,

The Poot on Saint Hubertus.

Born *ca.* A.D. 656 at Maastricht, Holland. Grandson of Charibert, King of Toulouse; eldest son of Bertrand, Duke of Aquitaine. In his youth, worldly, popular and dissolute; courtier at Nuestria in northwest France. For political reasons he emigrates to Austrasia in the border area between modern France and Germany. Married in A.D. 682 to Floribanne, daughter of Dagobert, Count of Louvain. Father of one son.

Hubertus was passionately devoted to hunting. While hunting a stag on a Good Friday morning, he receives a vision of a crucifix between its antlers. A voice warns him, "Hubertus, unless you turn to the Lord, and lead a holy life, you shall quickly go down to hell." It was a conversion experience for Hubertus.

When his wife died soon after this incident, Hubertus renounces all his worldly positions, titles and wealth, hands over his patrimony, and the care of his son, to his brother, and studied for the priesthood. After ordination he serves as assistant to Saint Lambert, Bishop of Maastricht, who was his spiritual father. While on a pilgrimage to Rome, his mentor is murdered. (Lambert is known for his excellent preaching and his generosity to the poor, stripping his diocese of all excesses to help them.) Following a vision, and to defend of the memory of Lambert, he moves his mentor's body from Maastricht to Liège, and built a church for it on the site of Lambert's martyrdom. Hubertus becomes the first bishop of Liège.

He evangelizes the Ardenne region, converting the pagans. He tracks down some of the old idolatrous places of worship, but generally permits the new converts to decide for themselves to destroy the old idols. They all, naturally, do.

He predicts the date of his own death: 30 May 727 at Fura (modern Tervuren), Brabant, Belgium of natural causes; interred in Liège.

"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.

Tawadros II: Coptic Church Chooses a Pope Who Rejects Political Role

By DAVID D. KIRKPATRICK, CAIRO — A blindfolded 6-year-old reached into a glass bowl on Sunday, 4 November, to pick the first new Coptic pope in more than 40 years, a patriarch who promises a new era of integration for Egypt's Christian minority as it grapples with a wave of sectarian violence, new Islamist domination of politics, and internal pressures for reform. Speaking to the television cameras that surrounded him at his monastery in a desert town, the pope-designate, Bishop Tawadros, indicated that he planned to reverse the explicitly political role of his predecessor, Pope Shenouda III, who died in March. For four decades, Shenouda acted as the Copts' chief representative in public life, won special favors for his flock by publicly endorsing President Hosni Mubarak, and last year urged in vain that Copts stay away from the protests that ultimately toppled the strongman. "The most important thing is for the church to go back and live consistently within

the spiritual boundaries because this is its main work, spiritual work," the bishop said, and he promised to begin a process of "rearranging the house from the inside" and "pushing new blood" after his installation later this month as Pope Tawadros II. Interviewed on Coptic television recently, he struck a new tone by including as his priorities "living with our brothers, the Muslims" and "the responsibility of preserving our shared life." "Integrating in the society is a fundamental scriptural Christian trait," Bishop Tawadros said then. "This integration is a must — moderate constructive integration," he added. "All of us, as Egyptians, have to participate." Coptic activists and intellectuals said the turn away from politics signaled a sweeping transformation in the Christian minority's relationship to the Egyptian state but also addressed a firm demand by the Christian laity to claim a voice in a more democratic Egypt. "It can't continue the way it used to be," said Youssef Sidhom, editor of the Coptic newspaper Watani. "It is not in the interests of the Copts, if they are trying to speak for them-

selves as full and equal citizens, to have an intermediary speaking for them, and especially if he is a religious authority. I think the church has gotten this message loud and clear.” In Egypt’s first free elections for Parliament and president, Christians voted overwhelmingly along sectarian lines, seeking to pool their votes around the most secular candidates — only to see their favorites fall under the Islamist tide. After the Muslim Brotherhood’s political party won parliamentary leadership and then the presidency, many Egyptians joked that the group put a candidate up for Coptic pope, too. In recent interviews, intellectuals and activists, and churchgoers leaving Mass after the selection of the pope, all said they had concluded that Christians would have to build alliances with Muslims who shared their goal of nonsectarian citizenship. “We are not the Muslim Brotherhood,” said Tarek Samir, a sales manager leaving the cathedral after the selection of Bishop Tawadros. “Politics is a dirty word to us, and we do not think it should be mixed with religion. But there are moderate Muslims who live the same life we do, who go to work with us, who live together with us, and if I am in trouble they will help me.” Copts, often estimated to make up about 10 percent of Egypt’s 80 million people, trace their roots here to centuries before the birth of the Prophet Muhammad. They consider St. Mark their first pope; Tawadros II will be the 118th. In some ways, they are now at the spearhead of a challenge confronting Christian minorities across the region amid the tumult of the Arab Spring. In Iraq, Lebanon, Syria and elsewhere, Christian minorities had made peace with authoritarian rulers in the hope of protection from the Muslim majorities. But now the old bargains have broken, leaving Christians to fend for themselves. In Egypt, the revolution last year coincided with by far the deadliest 12 months of sectarian violence in decades, in-

cluding the bombing of an Alexandria church weeks before the revolt, the destruction of at least three churches in sectarian feuds, and the killing of about two dozen Coptic demonstrators by Egyptian soldiers squashing a protest — the single bloodiest episode of sectarian violence in at least half a century. Known as the Maspero massacre after a nearby television building, the slaughter elicited attempts by top generals to blame the Copts and scant sympathy from the main Islamist groups, crystallizing Coptic anxieties. It also galvanized one of the most active lay Coptic groups, the Maspero Youth Union. When Pope Shenouda overlooked the massacre and thanked the Egyptian military at a Christmas service, members of the youth union jeered — a breathtaking gesture of defiance in the annals of church history. “Before we had no reaction to sectarian violence,” said Beshoy Tamry, 24, a member of the group. “Now we have more resistance.” Much less sectarian violence and no deaths have occurred this year, but that has not diminished the Coptic worries, and neither have the pledges of Islamist politicians to protect the Christian minority. “Copts are drowning in fear,” said Wael Eskandar, a Coptic journalist and blogger. Many Copts say they hope the new pope will ease the strict limitations on divorce adopted about 30 years ago. Egyptian law provides that Christians be governed by the teachings of their church in personal matters like marriage and divorce, so those rules have the weight of law. Coptic women in unhappy or abusive marriages sometimes convert to Islam in order to obtain a divorce more easily, a practice that has added to sectarian friction. “It is definitely the No. 1 issue on the agenda of any new pope,” said Hossam Bahgat, executive director of the Egyptian Initiative for Personal Rights. Many reformers have also questioned the theatrical process used to select the new pope, who was born Wageh Sobhi

Baqi Soliman and marked his 60th birthday on the day he was chosen. A council of top church leaders selected a group of about 2,400 bishops and elite lay leaders to winnow the candidates down to three possible nominees, excluding any contender with a trace of controversy about him. Then bishops picked a dozen boys and three understudies. Standing by the altar on Sunday before a cheering crowd of thousands, the first in line drew the lots to determine that 6-year-old Bishoy Girgis Mosad would make the final pick. Visibly anxious, he stood stiffly, glancing sideways and facing straight ahead, until an aging bishop blindfolded him and guided his hand into the elaborate glass bowl to fish out one of three names. The process, an ancient practice revived in the last century, is supposed to bring the hand of God into the selection process. But some question how much divine will the child can introduce into the process after the elite electors have already eliminated candidates with unconventional views. “If we are looking for God’s will, why are we electing three nominees?” asked Mr. Tamry of the youth group. “Why don’t we just elect the pope?”

Jerusalem Meets Russian Patriarch Kirill

JERUSALEM, November 10 (RIA Novosti) — The head of the Orthodox Church of Russia, Patriarch Kirill of Moscow and All Rus’, who arrived in Jerusalem on Friday, was accompanied by a solemn procession of clerics and laypeople on his way from the Jaffa Gate to the Church of the Holy Sepulchre inside the Old City.

Thousands of believers gathered in front of the church, which is the holiest site for Christians across the world, to greet Patriarch Kirill and Greek Orthodox Patriarch of Jerusalem Theophilos III, who met him. The two patriarchs held a short divine service.

The Church of the Holy Sepulchre has for centuries been one of the most important pilgrimage destinations for millions of Christians as the purported site of the crucifixion and resurrection of Jesus Christ.

Patriarch Theophilos III addressed Patriarch Kirill, for whom it is the first visit to the Holy Land since he was elected to head the Orthodox Church of Russia in 2009, with a solemn speech, in which he noted the importance of brotherly relations between the two Orthodox Churches.

Patriarch Kirill said each Christian dreams of visiting the Holy Land.

“For the first time I have come to the Holy Land to offer prayers on behalf of the entire Russian Church that chose me as its Primate,” the patriarch said, adding that he will in particular pray for peace around the world.

During his six-day stay, Patriarch Kirill is expected to visit Christian holy sites in Israel, the Palestinian territories and Jordan.

The Church of the Holy Sepulchre earlier in November threatened to close its doors as its bank account was frozen over a debt to an Israeli water company. The church had been exempt from water charges in a tacit agreement with Jerusalem authorities for decades but the Hagihon company, which took over water supply to Jerusalem in the late 1990s, recently demanded payment of a \$2.3 million bill dating back 15 years, including interest.

Theophilos III even wrote letters to the leaders of Russia, Israel, the United States, Greece, Cyprus and Jordan with an appeal to intervene with the standoff and put a stop “to this flagrant act against the church.” Russian President Vladimir Putin’s spokesman Dmitry Peskov said the presidential administration will thoroughly study Theophilos’s request for help.

The Greek Orthodox Patriarchate of Jerusalem shares control of the church with the Armenian Orthodox

Patriarchate and the Roman Catholic Franciscan Order through complicated arrangements essentially unchanged for centuries. The site, located within the Christian Quarter of the walled Old City of Jerusalem, attracts more than 1 million pilgrims annually.

[The “nine-million-shekel Water Crisis” provoked by Hagihon Water Company has been resolved.]

A Word on the Church in the Center of It All

The church lies deep inside Jerusalem’s Old City walls. It encompasses Golgotha, or Calvary (=Golgotha in Latin), where Jesus is believed to have been crucified and the tomb where he was buried and resurrected.

A church was first built there in the 4th century under Roman emperor Constantine the Great, whose mother, Helena, had visited the site and identified it as the place of Jesus’s resurrection.

The Orthodox call it the *Anástasis*, Resurrection (Church), the Latins call it the *Church of the Holy Spulchre*. In the “Can the Orthodox Speak English Department” the Orthodox loose another round.

A Remarkable Development: Easter in the Holy Land: A Common Date in 2013!

October 26, 2012, by Michael Peppard

One of the earliest Christian controversies involved the proper date for Easter. It is usually called the “Quartodeciman” controversy, since it was about whether or not Easter ought to be celebrated on “14th of the month Nisan. In modern times, the split was not about the Jewish lunar calendar, but about two different Christian calendars: the Gregorian (West) and the Julian (East). This division is the reason why almost all Orthodox churches celebrate Easter on a different date than those in the Roman Catholic Church.

Last week, Giorgio Bernardelli

of the “Vatican Insider” blog of La Stampa reported that change is coming for many Catholics in the Holy Land. In 2013, Catholics in parts of the Holy Land (excepting Jerusalem and Bethlehem) will celebrate Lent and Easter according to the Julian calendar. Bishops of the Latin rite have been asking for this for a number of years, as was reported by Catholic News Service two years ago at the synod about the Middle East. The idea is that, at the central moment of the liturgical year, the unity of Christians might be expressed. An unofficial translation of the Italian has been provided by Murray Watson on a Jewish-Christian relations listserv, and I post it here:

In 2013, the Roman Catholic parishes of the Holy Land will celebrate Easter together with the faithful of the Orthodox churches on May 5, and not on March 31, as the rest of the world’s Catholics will. (Giorgio Bernardelli, Roma October 17, 2012)

This is an important decision, as a major step in the ecumenical journey. The Latin Patriarchate of Jerusalem has made this decision, by means of a decree published today. The idea had already been anticipated by Vatican Insider a few months ago, and represents a significant ecumenical precedent. In practice, the Julian calendar will be adopted instead of the Gregorian calendar, as regards Lent, Easter and Pentecost, responding to a request which had also surfaced at the Synod for the Middle East, which was celebrated in 2010.

The idea is that, at least in the most central moment of the liturgical year, the unity among Christians might be able to be expressed, and might thus help to overcome the paradox of a division which, until now, has even had an impact on the level of the home, since weddings between the faithful of the Latin and Eastern rites are quite frequent in the Holy Land.

This provision has been adopted on an experimental basis for the year

2013, aware that in 2014, the date of Easter on both calendars will coincide (April 20), and so, for the next year, the issue will not arise. In the meantime, the Assembly of Catholic Ordinaries of the Holy Land will draft a definitive decree, which it will present to the Holy Land for canonical approval; it is the hope of local bishops that, by 2015, the Vatican will have “given a green light,” and that this decision could thus become definitive [i.e., permanent].

Another important point concerning the places in which the experiment of a common Easter will be applied: it will be in the parishes of Israel, of the Palestinian Territories, Jordan and Cyprus, which fall under the jurisdiction of the Latin Patriarchate. With, however, two important exceptions: Jerusalem and Bethlehem where, at least for 2013, the Gregorian calendar will continue to be followed (and where Easter will, therefore, be celebrated on March 31).

The reason for this restriction lies

in the rules of the “Status Quo,” the old Ottoman-era edict which strictly regulates the schedule of liturgies and relations between the Christian denominations within the Christian holy places, which are shared by various denominations. Changing those rules in Jerusalem and Bethlehem appears, for the moment, to be only a dream. So, for pilgrims who come to the Holy Land, little should really change, at least in 2013.

This remains, however, a major and important sign: the Holy Land is one of the places where the divisions between Christians is most clearly visible. Sometimes, people have found themselves in the midst of scuffles in the basilicas, between religious of the various Christian denominations. This initiative (which was launched by the Latin Patriarchate of Jerusalem) thus moves in the opposite direction, and has been undertaken as a response to a request which came primarily from the faithful themselves.

It is, however, worth remembering that, even beyond the particular context of the Holy Land, Benedict XVI himself has on several occasions expressed his hope that Catholics and Orthodox would soon be able to arrive at an agreement for the celebration of Easter on the same date throughout the world. Jerusalem, therefore, is beginning to open up the path, and hopes that it can, in turn, shed light on the ecumenical journey.

[Editor's Note: The date of the Holy Pasch is not simply a matter of Julian computation—the full moon and the vernal equinox—but a condition of the lunar Jewish computation built into the tables: in the Orthodox East the Three-day Pasch must never fall before or on the Pasch of the Law as it is called. Every now and then it leads to screw-ups, like 2013, or such as we had a couple of years ago when the full moon in fact fell before Julian March 21.]