



HOLY TRINITY ORTHODOX Church RESTON Parish Newsletter

Future Site: Potomac View Road (behind NoVa).

March 2013

MARCH—DAY 12 HOURS, NIGHT 12

- 3 Sun^{39•VI•Lk24} **GOSPEL: PRODIGAL SON or WAYWARD SONS, LOVING FATHER**
(Luke 15.11+)
10:00 a.m. Divine Liturgy — **Coffee Hour: Hawkins**
- 10 Sun^{40•VII•Lk25} **GOSPEL: LAST JUDGMENT—BEFORE TIME RUNS OUT REACH OUT** (Matthew 25.31+)
10:00 a.m. Divine Liturgy — **Coffee Hour: Honshul**
- 16 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
- 17 Sun^{41•VIII•Lk26} **GOSPEL: FORGIVENESS—LETTING GO** (Matthew 6.14+)
10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
followed by Bliny Supper

THE WEEKS OF MARK

■ Η ΜΕΓΑΛΗ ΤΕΣΣΑΡΑΚΟΣΤΗ ΒΕΛΙΒΙΑΔ ΤΕΤΥΡΕΔΕΣΓΑΤΗΝΙΔ ■

- 18 Mon *Day 1—Begin THE GREAT FORTY DAYS.*
- 21 Thu 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 24 Sun **SUNDAY I: CHRIST, MEDIATOR BETWEEN GOD AND MAN** (John 1.43–51)
9:45 a.m. Communal Confession Rite—*first of two*
10:30 a.m. Divine Liturgy — **Coffee Hour: Lepnew**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 28 Thu 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 31 Sun **SUNDAY II: CHRIST, SOURCE OF FORGIVENESS AND PEACE** (Mark 2.1–12)
9:45 a.m. Communal Confession Rite—*second of two*
10:30 a.m. Divine Liturgy — **Coffee Hour: Lynch**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 4 Thu 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)

APRIL—DAY 13 HOURS, NIGHT 11

- 7 Sun **SUNDAY III: CROSS OF CHRIST, COMPASSIONATE HIGH PRIEST** (Mark 8.34–9.1)
10:00 a.m. Divine Liturgy — **Coffee Hour: Matyuf**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 11 Thu 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 14 Sun **SUNDAY IV: CHRIST, WITH THE FATHER, OUR SURE HOPE** (Mark 9.17–31)
10:00 a.m. Divine Liturgy — **Coffee Hour: Morrow**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 18 Thu 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian) 26=40
- 21 Sun **SUNDAY V: CHRIST, SACRIFICE SEALING A NEW COVENANT** (Mark 10.32–45)
10:00 a.m. Divine Liturgy — **Coffee Hour: Smith**
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 26 Fri *Day 40—End the Great Forty Days.*
7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 27 Sat *Saturday of Lazarus—ancient day for reintegrating penitents bound with a penance (as the Gospel will say: “Unbind him and let him go...”)*

This is the fasting that I wish: sharing your bread with the hungry, sheltering the oppressed and the homeless,, clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed.

—Isaiah 58.5+

Father Alexander Schmemmann:
“The penitential seasons of the Church... are the proper times and the proper seasons for sacramental Penance.”

Father Alexander wasn't cooking up something new when he wrote that. But since the Church sometimes “forgets” he penned a gentle reminder.

At the beginning of the Modern Period—in December of 1646 to be exact—the famous Archbishop of Kiev and Moldovan by birth, Kyr Peter Movila, wrote: “A parish priest should spare no effort urging his parishioners to cleanse their conscience through the Mystery of Holy Repentance frequently by confessing their sins in the four holy fasts during the course of the year,” which has long been our guideline here. (The custom of coming to Confession during the Great Fast specifically is buried in Christian antiquity.)

Metropolitan Movila goes on: “Frequently let [a parish priest] instruct all the people in church... to humble themselves before God and cleanse their sins through holy Confession, and not just the head of the household and his wife, but his children too.”

“To this end, he should teach each of them to search and examine his conscience well” and “recall his sins,” which is an important goal of the Common Confession Rite.

The Common Confession Rite speaks to additional concerns of such a teacher: a sense of humility, which is

Daylight Saving Time begins Sunday, March 10.

nothing more than knowledge of the truth about oneself, a sense of contrition, which is sorrow for sin precisely as affront to the Father's love, and purposeful resolve to do better—in word and deed and thought—in future.

As to what Father Alexander calls the confession proper in his document on this subject, “*i.e.*, the enumeration by the priest of all acts, thoughts and desires with which we offend the holiness of God, the sanctity of our neighbor, and the sanctity of our own soul...” the Common Confession Rite realizes his important criterion: “This enumeration will not be a formal one, but sincere, and will be done in a ‘contrite and humbled’ heart [Ps. 50.19], will be done on behalf of *us*, rather than aimed at *you*, and in this enumeration each one will acknowledge his confession, and truly repent.”

We will hold two communal confession rites on two consecutive Sundays: March 24 and 31.

The Pasch is coming (May 3–5) and the Church would prepare herself to celebrate the Death and Resurrection of the Lord by committing herself anew to the Baptism by which she is united to him. From time immemorial, through the reading of the Gospel, the Church has been calling her sons and daughters to renew themselves through confession and a season of penitence so that, come the Great and Holy Week, all come together with one heart and one mind in baptismal renewal with the same song on their lips.

So pick a Sunday. When we come together we evangelize one another. Come on time. Come in the right frame of mind. Bear witness to our younger members. And open our hearts to Christ.

Regarding the Eucharistic fast for the PreSanctifieds and related matters.

As we have been doing these many years, there will be potluck meals following the PreSanctifieds at St. Luke's. Bring what you can, *if you can*. But come. There is always plenty of food.

Regarding the fast (these are the guidelines put forward so many years ago by Bishop Basil Rodzianko) keep the Eucharistic fast as best you can. If not from morning, at least from lunchtime. (In point of fact, fasting for the entire day is not all that difficult, though some may disagree—*Ed.*) As for older children: let them have a small snack when they come home from school. (Fasting is not for younger children, the ill, or the elderly.) Common sense applies.

Keep it simple.

Here's what a modern *Priest's Service Book* (Church of Greece, Athens, 1962, pg. 211) has to say:

“The Divine Liturgy of the PreSanctified, realized for the sanctification of the faithful, is served every Wednesday and Friday of the Great Forty Days,... Thursday of the Great Canon, [and] Great Monday, Great Tuesday, and Great Wednesday....”

“The Divine Liturgy of the PreSanctified is served always after the [Ninth] Hour, at Vespers, **because of the all-day fast**. It is done usually by a single priest, alone, without a deacon....”

“While the Ninth Hour is being read, priestly ministers take leave and enter the sanctuary and put on simple **black vestments**, but **no** [pectoral] **crosses** or priestly awards....”

Apostrophe on the word *fast*.

Fast is a Germanic word. Primarily it means abstaining from food; secondarily it means eating sparingly or abstaining from some foods. It comes into the Slavic languages as *post*. The Greek word is *nēsteía* and it means the same thing: not eating, and, secondarily, not eating some foods.

Everyone knows the basic meaning of the word *fast*. The doctor tells you he wants you to come in for a blood test *fasting*, you know he means that you should eat nothing when you get up on the morning and that you will have nothing to eat until after the test. Fasting is *not eating*. And, fasting is *from the morning*.

From antiquity Christians would keep a fast by not eating all day and then taking a meal in the evening. It's the original idea behind the Wednesday/Friday fast. This is biblical stuff.

One can imagine that whatever spiritual benefits derive from fasting would come to a person regardless of how he broke his fast, in other words, regardless of what he ate.

One can fast for a day. One can fast for a period of time. The Great Forty Days for example.

One may fast—not eat all day, then eat—Monday through Friday. One may not fast—not eat all day, then eat—on the Sabbath and the Lord's Day. The Church nixes Saturdays and Sundays. Not at first, but very early in her history. It's why the Liturgy is served Sunday *morning*s—to minimize and confine the Eucharistic fast. The first ecumenical council (Nikaia, 325 A.D.) makes an exception for the Holy and Great Sabbath which, a thousand years ago, was a day of fasting that concluded in the evening with Vespers with the Divine Liturgy during which neophytes were baptized and the Resurrection celebrated—everyone took holy Communion. (One can appreciate that the fast on this Saturday—like the eves of the Nativity and Theophany—was a *Eucharistic* fast leading into the feast.)

So. One fasts—one does not eat all day, then eats—Monday through Friday. Additionally, at the same time, one abstains from certain foods—*e.g.*, meat, dairy, *etc.* This is the only aspect of a fast period that continues over Saturday and Sunday. To use more precise language for our situation today: one *fasts*—one does not eat, then eats—and one *abstains*—one does not eat certain foods. Together they make up the Orthodox Christian notion of keeping a fast. Interestingly enough, these terms turn up in the hymnography we sing during the time of the Great Fast.

Abstinence

For most of us today what “fasting” we do is better termed *abstinence*. Abstaining from meat. Abstaining from dairy. Unfortunately this has led to label reading as an exercise in seasonal piety. Furgedaboutit.

Fr. Meyendorff came down heavily on label reading. He called label reading phariseism. “Do what you can,” he would say. Want to do more? Do more of what the Church’s tradition urges us to do. Enter more deeply into what the Church around the world is doing. Prayer. Fasting. Almsgiving. Eschew silly notions. Like “Giving up Coke.” Or “Giving up chocolate.” Or some such. Pious solipsism. What value can there be in that? Better, think of fasting as training for the race, for the Christian life. Think of it as the nourishment for a sovereign spirit (remember? Psalm 50?): for self-control, for prudence, and perseverance

We are a community of dependent creatures. No food and we’re done for. Fasting and abstinence have worthwhile spiritual and moral goals. The Orthodox world is full of SOBs who fast by the book. And they are still SOBs. Let us do everything and anything to avoid that.

One last word. Illness brings its own asceticism.

An Interesting Development: St. Vladimir Seminary Dean Signs Cooperative Agreement with Faculty of Orthodox Theology in Romania

[24–25 February 2013 • Off-Campus • Virginia Nieuwsma]

At the invitation of His Eminence Nicolae, Archbishop of the Romanian Orthodox Archdiocese in the Americas, The Very Rev. Dr. John Behr, dean of St. Vladimir’s Seminary (SVOTS) traveled to Bucharest to sign a cooperative agreement between SVOTS and the Faculty of Orthodox Theology, University of Bucharest. His visit, blessed by His Beatitude Daniel, archbishop of Bucharest, Metropolitan of Muntenia and Dobrugea, *locum tenens* of the throne of Caesarea of Cappadocia, Patriarch of Romania, began on the Sunday of the Publican and the Pharisee when he celebrated the Divine Liturgy in the Patriarchal Cathedral of Ss. Constantine and Helen.

On Sunday afternoon, His Beatitude hosted Archbishop Nicolae and Fr. John for an extended meeting at the Patriarchal Residence. Patriarch Daniel presented Fr. John with a pectoral cross and in return, the seminary’s Dean offered His Beatitude several SVS Press books and an icon of St. Vladimir depicted with the seminary’s Three Hierarchs Chapel. Father John expressed his gratitude to the Patriarch for having blessed the project between the two schools of theology in New York and Bucharest.

“I’m gratified to see that our plans for partnering with overseas schools is bearing fruit,” said Fr. John. “Through these collaborative efforts we will be able to serve the

various Orthodox churches in the United States more effectively by enriching the formation of our students, and we will lay the groundwork for ongoing and sustained dialogue with Orthodox schools of theology overseas.” The agreement with the University of Bucharest’s Faculty of Orthodox Theology is the second one to be formalized this winter; on February 12, 2013, Fr. John and SVOTS Chancellor/CEO The Very Rev. Dr. Chad Hatfield signed a formal agreement with the Faculty of Orthodox Theology at the University of Belgrade to establish a Serbian House of Studies at SVOTS.

In that same spirit of collaboration, Fr. John led a conference for faculty and students in the University’s Great Hall on Monday, centered on the topic “Becoming Human,” the theme of his soon-to-be-released SVS Press book. During the busy morning, he also met with Theology Faculty Dean, the Rev. Dr. Stefan Buchiu, and joined his Bucharest colleagues for a celebratory lunch.

“In the USA, the Orthodox faith is two centuries old, and the Orthodox faithful come from all over the world, from Romania, Russia, Bulgaria, Serbia, Middle East, so that we all live together,” noted Fr. John in his remarks during Sunday’s Divine Liturgy. “Living together with various nations, traditions and cultures, our place is a very special one which encourages the experience of the Orthodox faith.

“We are all pilgrims in this world, as one of the fathers of the second century used to say,” added Fr. John. “This same early Christian sent a letter to Diogenet in which he said of all Christians: ‘Any foreign country is their homeland and any homeland is a foreign country for them.’ I am in a foreign country, but I feel as if I am at home in my own country.”

Venice church official accused of embezzling \$53,950.

[Herald Tribune Staff report, Published: Wednesday, March 6, 2013.]

VENICE, FL. The administrator of a Venice church is accused of embezzling more than \$50,000 intended to help struggling parishioners, the Sarasota County Sheriff’s Office reported. Robert Kondratick, 67, of the 11700 block of Tempest Harbor Loop in Venice, was arrested Wednesday, accused of embezzling church funds intended to help people who have fallen on hard times.

In January, church council members contacted the sheriff’s office after discovering funds had been misused over a six-month period from June to December 2012. Kondratick, then employed as administrator of the Holy Spirit Orthodox Church, 700 Shamrock Blvd., was fired by church officials. Church leaders told the sheriff’s office that Kondratick requested signed blank checks to pay what

he claimed were church expenses. But an investigation revealed he cashed 28 checks made out to “cash” or to himself — totaling \$53,950.

When questioned about the checks, “Kondratick would rarely have an explanation” and provided no receipts, the police report said. Confronted by the church council about the missing funds, Kondratick reportedly responded, “What do you want to do? Work it off?”

The report added that Kondratick was paid a salary of \$3,673 monthly and also given \$811.41 per month for medical insurance and automobile reimbursement. Detectives obtained an arrest warrant for Kondratick, who turned himself in to face one felony count of grand theft.

Barbara Demis, church council warden, learned of the arrest Wednesday afternoon. “We have a church with a lot

of faith; we’ll get through this,” she said. “As time goes by, there might be more to say, but not today. I will say that this warns people that things like this can happen and that when they do, transparency is a good thing.”

It appears that this is not the first time Kondratick has been accused of stealing from a church, the police report. In 2007, the Orthodox Church of America in Syosset, N. Y., relieved Kondratick of his duties as priest following an investigation into financial misconduct. No criminal charges were filed, but the police report said Kondratick was tried by church leaders in a “Spiritual Court,” after which he was removed as a priest.

The Holy Spirit Orthodox Church of Venice was formed in 1984. The church moved into its parish at 700 Shamrock Blvd. in 1991.

“One in six Americans lives in poverty.”

—ABC News

FOOD PANTRY WISH LIST

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.