



HOLY TRINITY ORTHODOX CHURCH

Parish R E S T O N Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA March 2017

FEBRUARY

- 25 Sat 5:00 p.m. Vespers
 26 Sun^{35•III•Lk23} **GOSPEL: FORGIVENESS — LETTING GO** (Mat. 6.14+)
 10:00 a.m. Divine Liturgy — **Coffee Hour: Williams**
 5:00 p.m. Penitential Vespers, followed by *Bliny* and all the fixings.

THE WEEKS OF MARK

И МЕСЯЦ ТЕССАРАКОВЫЙ • ВЕЛИКАЯ ЧЕТЫРЕДЕСЯТНИЦА BEGIN THE GREAT FORTY DAYS

- 27 Mon **DAY 1**

MARCH—DAY 12 HOURS, NIGHT 12 (THE VERNAL EQUINOX FALLS ON 20 MARCH)

- 1 Wed 7:00 p.m. Presanctified Liturgy, *followed by a pot-luck meal.*
5 Sun SUNDAY I: CHRIST, MEDIATOR BETWEEN GOD AND MAN (John 1.43–51)
 10:00 a.m. Communal Confession Rite — *first of two*
 10:45 a.m. Divine Liturgy — **Coffee Hour: Wayland**
 5:00 p.m. Penitential Vespers
 8 Wed 7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
 10 Fri 7:00 p.m. Parastasis — *Coming to the side of the deceased*
 11 Sat Saturday^{II} of Souls **Daylight Saving Time begins tomorrow.**
12 Sun SUNDAY II: CHRIST, SOURCE OF FORGIVENESS AND HEALING (Mark 2.1–12)
 10:00 a.m. Communal Confession Rite — *second of two*
 10:45 a.m. Divine Liturgy — **Coffee Hour: Belinsky**
 6:00 p.m. Penitential Vespers
 15 Wed 7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
 17 Fri 7:00 p.m. Parastasis — *Coming to the side of the deceased*
 18 Sat Saturday^{III} of Souls
19 Sun SUNDAY III: CROSS OF CHRIST, COMPASSIONATE HIGH PRIEST (Mark 8.34–9.1)
 10:00 a.m. Divine Liturgy — **Coffee Hour: Busenberg**
 6:00 p.m. Penitential Vespers
 22 Wed 7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
 24 Fri 7:00 p.m. Parastasis — *Coming to the side of the deceased*
 25 Sat Saturday^{IV} of Souls — and Feast of the Annunciation
26 Sun SUNDAY IV: CHRIST, WITH THE FATHER, OUR SURE HOPE (Mark 9.17–31)
 10:00 a.m. Divine Liturgy — **Coffee Hour: Ellmore**
 6:00 p.m. Penitential Vespers
 29 Wed 7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
 31 Fri 7:00 p.m. Akathist Hymn

APRIL—DAY 13 HOURS, NIGHT 11

- 1 Sat Saturday^V of the Akathist Hymn (*the Annunciation celebrated*)
2 Sun SUNDAY V: CHRIST, SACRIFICE SEALING A NEW COVENANT (Mark 10.32–45)
 10:00 a.m. Divine Liturgy — **Coffee Hour: Honshul**
 6:00 p.m. Penitential Vespers
 5 Wed 7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*
 7 Fri **DAY 40—END THE GREAT FORTY DAYS.**
 8 Sat Saturday^{VI} of Lazarus (John 11.1–45)
 10:00 a.m. Baptism with the Divine Liturgy



What good would it have done Lazarus when he came out of the tomb, if it had not been said, “Unbind him and let him go”? (John 11.44)... He came forth bound — not on his own feet, therefore, but by some power leading him. Let this be in the heart of the penitent: When you hear a man confessing his sins, he has already come to life again. When you hear a man lay bare his conscience in confessing, he has already come forth from the sepulchre. But he is not yet unbound. When is he unbound? By whom?... Rightly is the loosing of sins able to be given by the Church, but the dead man cannot be raised to life again except by the Lord’s calling him interiorly; for this latter is done by God in a more interior way.

—St. Augustine of Hippo (+430 A.D.),
On Psalm 101

Update on Burt Hawkins

Just now Burt is in Fairfax Hospital. After three falls—and an initial repair—his upper leg has sustained severe trauma. Maria says he faces three months in bed in order to heal from the extensive necessary repairs. Hospital staff will have to keep a constant eye on Burt to make sure he does not fall again. As one would expect, Maria has to make some important decisions regarding Burt’s future care. Let us offer Maria any help we can.

<p>During the Great Forty Days Vespers moves from Saturday to Sunday evening. March 5—at 5:00 p.m. Beginning March 12—6:00 p.m.</p>

Regarding the Eucharistic fast for the PreSanctified, and related matters.

As we have been doing these many years, there will be potluck meals following the PreSanctifieds. 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 *nēsteia* 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—not the night before*.

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 mornings—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. Fergedaboudit.

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 counsels us to do. Enter more deeply into what the Church around the world is doing. Prayer. Fasting. Almsgiving. Eschew silly—foreign—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.

Fasting in the strict sense, as we said, is not for the old or the very young. Neither is it for the sick and those with chronic conditions. Some medications require food. Another example, a diabetic; his/her slowed-down digestion requires a number of small meals during the course of a day to ease up on one's pancreas and help manage the disease. So, nix to fasting. But yes to the self-discipline needed to manage disease.

On the other hand, while young growing bodies and organs need nutrition, a child 12 or 13 should be able to keep the Eucharistic fast on a Sunday morning. There are unofficial canons that would punish parents with a real fast for failing to observe this.

—phn

**As we have been doing,
we will hold two Communal Confession Rites
on two consecutive Sundays: March 5 and 12.**

The Pasch is coming (April 14,15,16) 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. Let us open our hearts to the word of Christ. And remember: children are welcome, but none under age 10.

An Exhortation from the Apostle.

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in **running the race that lies before us** 2 while keeping our eyes fixed on Jesus, the leader and perfecter of faith. **For the sake of the joy that lay before him** he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. (Hebrews 12.1–2)

**A word on the date of the
Holy Pasch this year.**

This year the Pasch of the Law—the Jewish Passover (Leviticus 23.5)—begins at sundown on Monday, April 10 (= the 14th of Nissan which brings a full moon), continuing on Tuesday, April 11. In the tradition of the Orthodox Catholic East, the Christian Pasch must not only follow the full moon after the vernal equinox (in accord with the First Ecumenical Council, Nikaia, 325 A.D.), but it must also follow the Pasch of the Law, which it does this year, falling early enough in the week for the Eastern Church and the Western Church to mark the three-day Pasch together.

Not so next year, when the Western Church will mark the Pasch of the Lord a week *before* the Eastern Church. With the Pasch of the Law in 2018 falling on Friday/Saturday, March 30,31, the Western Church will be marking the three-day Christian Pasch *during* the Pasch of the Law (March 30,31, April 1). This is unacceptable to the mind-set of the Eastern Church which requires the three-day Pasch to follow the Pasch of the Law (Passover)—Old Testament “anticipation” and New Testament “fulfillment,” the way the Lord’s Day follows the Sabbath.

For the Churches following the Julian computation, the Pasch this year falls on April 1,2,3 (=April 14,15,16

Gregorian). But fact is, the Jewish computation for the Pasch of the Law is built into the Paschalion—a complex and lengthy set of tables, the work of Dionysius Exiguus in the sixth century. And that is the resource for computing the date of the three-day Pasch annually. So, the computation of the holy Pasch from year to year is not so much Julian-calendar dependent as it is biblical-calendar dependent. Cutting ties with the Julian, or Old-Style, calendar in no way harms the living traditions of the Orthodox Catholic Church of the East.

And a final note: disagreements regarding the date of the annual holy Pasch are as old as the Church. In the second century St. Polycarp, bishop of Smyrna, failed in his attempt to reach an agreement with the West.

Welcome news.

Lawrence Niu (pronounced Nyoh) has been attending divine services and is seeking to be baptized. On Forgiveness Sunday he will become a catechumen—we have already begun his catechetical instruction—and, God willing, he will be baptized on Lazarus Saturday, at the end of the Great Forty Days. On April 8, at 10:00 a.m. we will have the rite of Baptism with the Divine Liturgy.

News from Latvia.

Nicholas Matyuf is in Latvia serving his country, keeping his diesel tank menacing and shiny. Interestingly enough, his superiors want him to take them to an Orthodox church where he will have an opportunity to explain what is taking place. *Bonne chance*, Nicholas! We look forward to his report.

Loudoun Hunger Relief Food List

1. Cereal
2. Dry Beans
3. Fresh Fruits & Vegetables
4. Canned Meats (tuna or chicken)
5. Mac and Cheese
6. Peanut Butter
7. Hearty Soups
8. Cooking Oil
9. Whole grain pasta, rice

Gifts cards to area grocery stores and monetary donations help support our mission and are greatly appreciated.

We provide fresh groceries for the whole family, plus we can help find further assistance to meet other needs through our network of partners. Often, we are the first place families seek out for help during times of need.

The Orthodox Church in America
Archdiocese of Washington
The Most Blessed Tikhon, Archbishop of Washington
February 16, 2017

Archpriest Paul N. Harrilchak
P. O. BOX 3707
Reston, VA 20195-1707
Dear Fr. Paul,

Christ is in our midst!

I am in receipt of your letter of September 14, 2016, in which you petition for relief from the remittance of any contributions to the Archdiocese of Washington and to the Orthodox Church in America. We spoke briefly about this matter at our last Archdiocesan Assembly and I indicated to you that I would respond to you once I had the opportunity to review this matter with the Archdiocesan Officers and to prayerfully consider it. I have discussed this request thoroughly with the Officers, and as a result of those discussions and after carefully weighing the matter, I would like to share the following with you:

- 1) I am very excited about Holy Trinity's move and very happy for you and the parish. Your new worship space looks beautiful. May God continue to bless your ministry and your parish.
- 2) I understand and am sympathetic to your financial concerns. I believe that it is important for the Archdiocese to show its support to all of our Missions and Parishes. It is also necessary for us to seriously and carefully consider any appeals for assistance that we receive.
- 3) At the same time, this must be done within the context of the entire Archdiocese, which is a unity. We cannot look at each parish in isolation but should recognize that all are part of the Church, just as each of our dioceses are part of the larger Orthodox Church in America.
- 4) The Archdiocese of Washington does have a budget and legitimate expenses, with almost half of that budget going to missions and OCF chapters. It is not a large budget but it is a necessary budget which helps our Archdiocese to function and also helps the Orthodox Church in America to function.
- 5) My concern with exempting a particular mission or parish is that the burden then falls on everyone else. In looking broadly at our Archdiocese, I would say that at least one half of our parishes are in some kind of financial difficulty. Some are facing diminishing membership, others have large debts and others are struggling to stay on top of normal expenses.
- 6) I also note that your letter uses the words "head tax" and "taxation" but, both in the OCA and on the Archdiocesan level, we are slowly moving towards a system of proportional giving, in which we are seeking to arrive at genuine Christian stewardship, as opposed to "dues."
- 7) While the Archdiocese has, on occasion, granted relief to some of our missions, this has always been for a limited time. So to grant your petition for an indefinite period would also be very difficult. For all these reasons, and after consultation with my Officers, I have determined that we cannot grant your petition at this time. However, I do not want this to be taken as a sign of lack of concern and I would therefore recommend the following:
 - 1) You could further consult with your parish council leadership and engage them in discerning the best mechanism for the parish to address its budget deficit. It is often in such discussions that creative avenues can be discerned.
 - 2) If a plan for addressing the financial constraints could be prepared, it might be a consideration to approach the Distinguished Diocesan Benefactors of the Archdiocese (DDB), whose purpose is to provide financial assistance for the life of the Archdiocese. This was done last year by Holy Archangels Mission in Annapolis.
 - 3) A further option, exercised this year by All Saints of North America Mission in Alexandria, is to undertake an appeal to the whole diocese through any number of fundraising systems available on-line. I am looking forward to being with you at Holy Trinity this coming Saturday and would welcome any questions that you might have for me or for the Archdiocesan Officers concerning this matter.

Sincerely Yours in Christ,

+TIKHON

Archbishop of Washington

Metropolitan of All America and Canada

Cc: Priest John Vitko, Chancellor

Archpriest Dennis Buck, Secretary

Matthew Matyuf, Treasurer