



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

April 2014

APRIL—DAY 13 HOURS, NIGHT 11

- 10 Thu 7:00 p.m. PreSanctified Liturgy (*St. Luke's Serbian*)
- 11 Fri *Day 40—End the Great Forty Days.*
- 12 Sat *Saturday of Lazarus—ancient day for reintegrating penitents bound with a penance (as the Gospel will say: “Unbind him and let him go...”)*

THE GREAT WEEK, THE HOLY WEEK

- 13 Sun **ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΓΓΕΛΙΩΝ, ΗΕΒΛΑΑ ΔΥΚΕΤΟΗΘΩΣΙΑΑ, SUNDAY OF FLOWERING BRANCHES**
9:30 a.m. Matins and blessing of branches and palms
10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**

FAST IN THE BRIDEGROOM'S ABSENCE

VIGIL FOR THE BRIDEGROOM WHO COMES AT MIDNIGHT

In Mark 3.20+ the Lord Jesus says that his disciples will keep a fast “when the bridegroom is taken away from them.” And why? Because his exodus can be laid to the sins of the church. There's more, but we leave that to another venue.

- 17 GREAT AND HOLY THURSDAY—INSTITUTION OF THE HOLY EUCHARIST
- 18 GREAT AND HOLY FRIDAY—THE LAMB OF GOD—OUR PASCHAL LAMB—IS SLAIN
PASCH OF THE CROSS—ΠΑΣΧΑ ΣΤΑΥΡΩΣΙΜΟΝ

- 10:00 a.m. Reading of Twelve Passion Gospels (*St. Luke's*)
- 6:45 p.m. Great Vespers: Descent from the Cross (*Glade Room*)

- 19 THE GREAT AND HOLY SABBATH WHEN THE LORD RESTED FROM HIS WORK

* **PENTECOST—ΠΕΝΤΗΚΟΣΤΗ—ΠΕΝΤΑΓΕΣΔΤΗΗΥΑ—THE FIFTY DAYS ***
THE GREAT AND HOLY PASCH—FESTIVAL OF FESTIVALS—THE GREAT DAY
 PASCH OF THE RESURRECTION—ΠΑΣΧΑ ΑΝΑΣΤΑΣΙΜΟΝ
 RESURRECTION OF OUR LORD JESUS CHRIST

- 20 Sun **12:00 midnight—Resurrection Matins with the Divine Liturgy**
(at the Glade Room) Blessing of paschal foods and breakfast.
5:00 p.m. Roast Lamb Feast *at Hawkins home (703.430.2289)*

- 21 Mon **BRIGHT MONDAY**
10:30 a.m. Divine Liturgy—*St. Luke's Serbian—followed by breakfast*

- 27 Sun **SUNDAY II: THOMAS**
10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**

MAY—DAY 14 HOURS, NIGHT 10

- 4 Sun **SUNDAY III: THE MYRRH-BEARING WOMEN AND JOSEPH OF ARIMATHEA**
10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**
- 11 Sun **SUNDAY IV: GOSPEL: ABOUT THE PARALYTIC**
10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**
- 14 Wed **MID-PENTECOST: COME AND DRINK THE WATER OF IMMORTALITY**
- 18 Sun **SUNDAY V: GOSPEL: ABOUT THE SAMARITAN WOMAN**
10:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**
- 25 Sun **SUNDAY V: GOSPEL: ABOUT THE MESSAGE ENTRUSTED TO THE CHURCH**
9:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**
- 28 Wed 7:00 p.m. Vespers with the Divine Liturgy (*St. Luke's Serbian*)
- 29 Thu *40th day*—ASCENSION OF THE LORD

¹⁹ My friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰ by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹ and since we have a great priest over the house of God, ²² let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.
—Hebrews 10

The exodus of Archbishop Philip.

On Friday afternoon, March 28, 2014, His Beatitude, Metropolitan Tikhon, accompanied by His Eminence, Archbishop Nikon and members of the administration of the Orthodox Church in America, were welcomed by His Eminence, Metropolitan Silouan of Buenos Aires and All Argentina, Patriarchal Vicar; His Eminence, Archbishop Joseph of the Diocese of Los Angeles and the West, Locum Tenens; and the Episcopate of the Antiochian Orthodox Christian Archdiocese of North America at Saint Nicholas Antiochian Archdiocesan Cathedral here, where Metropolitan Tikhon presided at the celebration of a Panikhida for the repose of the soul of His Eminence, the newly departed Metropolitan Philip.

Responses were sung by students from Saint Vladimir's Seminary, Crestwood, NY, of which Metropolitan Philip was a graduate and for which he served for many years as Vice President and Vice Chairman of its Board of Trustees. Many OCA clergy and faithful from throughout the New York area also were present to remember Metropolitan Philip in prayer.

“It was with profound sorrow that I learned of the passing of our brother,

**Liturgy moves to
9:00 a.m. on May 25**

Metropolitan Philip, of blessed memory,” Metropolitan Tikhon said at the conclusion of the Panikhida. “His Eminence has carried out zealous service as the shepherd of the children of the Patriarchate of Antioch for over 40 years. The Church here in North America has lost an outstanding pastor and inspired visionary who made evangelization and Christian witness the cornerstone of his episcopal ministry.

“His tireless efforts to unite and build up the community of Antiochian Orthodox Christians, his sincere search for mutual understanding with other Christians, and his support of theological education on this continent have gained him well deserved respect in North America and throughout the world,” Metropolitan Tikhon continued. “He was a zealous advocate and participant in the Standing Conference of Orthodox Bishops in America and was hopeful that the work of the Assembly of Bishops could continue the work of fulfilling the mandate of the Chambésy process — ‘the proclamation and promotion of the unity of the Orthodox Church, the common pastoral ministry of the Orthodox faithful in the region, as well as a common witness to the world.’”

Metropolitan Tikhon continued by stating that Metropolitan Philip “was always a visionary who looked to the future health and growth of the Church, as he said in his opening remarks at the First Assembly of Bishops gathering in 2010: ‘The Mother Churches must realize that Orthodoxy in America is the best gift to the world. And instead of being crushed by the burdens of the past, let us formulate a clear vision for the future.’ His Eminence even quoted the words of Thomas Jefferson: ‘I love the visions of the future rather than the dreams of the past.’

“Metropolitan Philip was a great friend to the Orthodox Church in America, her hierarchs, clergy and faithful,” Metropolitan Tikhon added. “We were bound by our common task to engage and evangelize North America, and we will all miss the energy and enthusiasm he brought to those sacred tasks.”

Metropolitan Tikhon offered a final person note. “I remember with great fondness my several visits to His Eminence, and particularly the hospitality and love with which he warmly received me, as he received all who came to see him. Our time together, his brotherly love and fatherly advice were a testimony to his love and respect for the Orthodox Church in America. May the All Merciful Lord give rest to the soul of His servant Metropolitan Philip, and may his memory be eternal!”

On Saturday morning, March 29, Metropolitan Tikhon, together with His Grace, Bishop Michael and His Grace, Bishop Mark, returned to Saint Nicholas Cathedral for the Divine Liturgy and Funeral.

May the memory of Metropolitan Philip be eternal!

Death of an Orthodox missionary in America

By Terry Mattingly.

When major religious leaders die, it’s traditional that public figures—secular and sacred—release letters expressing sorrow and sending their condolences to the spiritual sheep who have suddenly found themselves without a shepherd.

This is precisely what Greek Orthodox Archbishop Demetrios Trakatellis did, acting as chairman of the assembly of America’s Eastern Orthodox bishops, after he heard about the death of Metropolitan Philip Saliba, the leader of the Antiochian Orthodox Christians in North America for a half century. His letter was kind and gracious, but contained a hint of candor that spoke volumes.

“For more than 15 years I have had the opportunity and privilege to work closely with Metropolitan Philip,” wrote Archbishop Demetrios, noting that the Antiochian leader served as vice-chairman of the assembly of bishops. Metropolitan Philip was a pastor to his people, but he also “passionately supported a common witness to our Orthodox faith in the world. It is well known that he spoke his mind openly on a number of important issues and would often challenge inactivity surrounding serious issues, which he felt Orthodoxy could address in unique and important ways.”

That’s one way to put it.

Metropolitan Philip, who died March 19, was more than an advocate for Orthodox life and faith. He was more than a pragmatic strategist who helped his flock grow from 66 parishes to 275, while opening youth camps and a missions and evangelism office.

The Lebanese-born archbishop was also a fierce advocate of Orthodox unity in the United States, to whatever degree possible among Greeks, Arabs, Russians, Ukrainians, Romanians, Serbians and others. After living his adult life in this land, he made the controversial decision in the mid-1980s to embrace waves of evangelical converts (I am one of them). These converts affected all levels of his church including, as much as anywhere else, seminaries and, thus, at Orthodox altars.

That was the backdrop to the symbolic moment when Archbishop Demetrios surprised Metropolitan Philip by asking him to make some off-the-cuff remarks at the 2004 Clergy-Laity Congress of the Greek Orthodox Church in New York City.

“I reminded him that when I speak, I tell it like it is,” said Philip, when I interviewed him for an “On Religion” column soon after that event.

Rather than speaking in Byzantine code, Metropolitan Philip bluntly addressed the delegates as Americans, not Greeks. He said he thought it was time to challenge ecclesiastical ties that continued to bind their churches in the new world to those in the old. Then he marched

straight into a minefield, bringing greetings from the Antiochian Orthodox delegates who, a few days earlier, had unanimously approved what many Greeks have long desired—a constitution granting them more control of their church in North America.

“I told them that if I could sum up this new constitution, I would begin with the words, ‘We the people,’” he told me. “We cannot ignore this truth—Americans are infested with freedom. We cannot ignore that our churches are in America and we are here to stay.”

A press aide for the Greek archdiocese noted: “It would be accurate to say that he received an enthusiastic response.”

Part of the problem was that Philip was intentionally calling to mind the 1994 gathering in Ligonier, Pa., when America’s Orthodox bishops boldly declared: “We commit ourselves to avoiding the creation of parallel and competitive Orthodox parishes, missions, and mission programs. We commit ourselves to common efforts and programs to do mission, leaving behind piecemeal, independent, and

spontaneous efforts...moving forward towards a concerted, formal, and united mission program in order to make a real impact on North America through Orthodox mission and evangelism.”

That effort failed. Two decades later, Metropolitan Philip left instructions that he was to be buried at the Antiochian Village camp near Ligonier, where young people will visit his grave for generations to come.

“This faith was to remain the best-kept secret in America because of our laziness, we Orthodox, because we have been busy taking care of our little ethnic ghettos,” said Philip, during one of the first rites ushering an entire evangelical congregation into his archdiocese.

“It is time that we let this light shine. America needs the Orthodox faith....”

Greek Orthodox and Roman Catholic Faithful to Celebrate Ecumenical Service on April 8 in Belmont, CA

His Eminence Metropolitan Gerasimos of the Greek Orthodox Metropolis of San Francisco and His Excellency Archbishop Salvatore Cordileone of the Roman Catholic



According to ABC News, a lot of Americans have no idea where Ukraine is, or of its relative size in comparison with the familiar countries of Europe. It is a country of 50 million people. The left half of the country—together with Belarus—is more or less the original Rus’ of Prince Vladimir fame, the right half having been acquired through expansion—thanks to the cossacks—that took off in the XVII century. When Kiev was baptized in 988, Moscow did not exist. Most of the immigrants who came here at the end of the XIX century and beginning of the XX—to populate what would become the Orthodox Church in America—came from the western-most part of Ukraine and her spillover into modern Poland, Slovakia and Hungary.

One sees Krym—the Crimean Peninsula—dangling there at the bottom of Ukraine in the Black Sea. Historically it was never part of Ukraine, never settled by the Cossacks. It was the land of the hostile Crimean Tartars whom Stalin deported *en masse* to the East at some point. Crimea was given to Ukraine in 1954 by Nikita Khrushchev, coal-miner union boss who made it big, and himself a Ukrainian.

One of the biggest sources of tension in Ukraine today is this: the western half fought with the Nazis in WW II, thinking they were the solution to the scourge of Communism; while the eastern half fought in the Red Army, the ultimate victor. Today the Ukrainian state is paying pensions to the veterans of both sides. The other source of tension has been Muscovite Russia’s need to hold on to Ukraine—since the end of the XVII century—as the guarantor of its Russian-ness. As Father Meyendorff would tell you: “Russian Church is Ukrainian Church.” The ruling Bishop of ROCOR today is the scion of a family from Volyn, Ukraine’s north-west province bordering Poland and Belarus. His predecessor was a Rusyn from what is today the TransCarpathian Province of Ukraine—the imaginary CarpathoRussia of Orthodox American lore.

Archdiocese of San Francisco will join together in prayer for the service of Salutations to the Holy Cross of our Lord on Tuesday, April 8 in Belmont, California. This year's gathering commemorates the 50th Anniversary of the historic meeting between Ecumenical Patriarch Athenagoras and Pope Paul VI and is dedicated to the upcoming meeting between His All-Holiness Ecumenical Patriarch Bartholomew and His Holiness Pope Francis in May 2014.

This local tradition began in 2007 after the Greek Orthodox Church of the Holy Cross in Belmont received a relic of the cross on which Jesus Christ was crucified. The faithful of the Holy Cross Church, along with the neighboring parish of the Immaculate Heart of Mary Roman Catholic Church have gathered in prayer annually each year to venerate this blessed relic, calling to mind the ultimate sacrifice of Jesus Christ who died on the cross for our salvation.

All faithful are invited to participate in this service which will take place on Tuesday, April 8, 2014 at 7:00 p.m. at the Greek Orthodox Church of the Holy Cross, 900 Alameda de las Pulgas, Belmont, California. A reception and discussion will be held immediately following the Salutations service.

For those faithful not able to be in attendance or for those living outside the immediate area, you may also watch the service online at <http://www.goholycross.org/> at 7 PM on Tuesday, April 8.

Do You Really Want To Be Orthodox?

By Rod Dreher

The following is a letter that the late English Orthodox nun Mother Thekla (d. 2011) wrote to an imaginary convert in 2009:

Dear "John",

I understand that you are on the way to becoming Orthodox. I know nothing about you, beyond the fact that you are English.

Before we go any further, there is one point I should make clear. I have not been told why you are about to convert, but I assure you there is no point whatsoever if it is for negative reasons. You will find as much "wrong" (if not more) in Orthodoxy as in the Anglican or Roman Churches.

So – the first point is, are you prepared to face lies, hypocrisy, evil and all the rest, just as much in Orthodoxy as in any other religion or denomination?

Are you expecting a kind of earthly paradise with plenty of incense and the right kind of music?

Do you expect to go straight to heaven if you cross yourself slowly, pompously and in the correct form from the right side?

Have you a cookery book with all the authentic Russian recipes for Easter festivities?

Are you an expert in kissing three times on every possible or improper occasion?

Can you prostrate elegantly without dropping a variety of stationery out of your pockets?

OR....

Have you read the Gospels?

Have you faced Christ crucified? In the spirit have you attended the Mystical Supper – the meaning of Holy Communion?

AND....

Are you prepared, in all humility, to understand that you will never, in this life, know beyond Faith; that Faith means accepting the Truth without proof. Faith and knowledge are the ultimate contradiction – and the ultimate absorption into each other.

Living Orthodoxy is based on paradox, which is carried on into worship – private or public.

We know because we believe and we believe because we know.

Above all, are you prepared to accept all things as from God?

If we are meant, always, to be "happy", why the Crucifixion? Are you prepared, whatever happens, to believe that somewhere, somehow, it must make sense? That does not mean passive endurance, but it means constant vigilance, listening, for what is demanded; and above all, Love.

Poor, old, sick, to our last breath, we can love. Not sentimental nonsense so often confused with love, but the love of sacrifice – inner crucifixion of greed, envy, pride.

And never confuse love with sentimentality.

And never confuse worship with affectation.

Be humble – love, even when it is difficult. Not sentimental so called love – And do not treat church worship as a theatrical performance!

I hope that some of this makes sense.

With my best wishes,

Mother Thekla

(sometime Abbess of the Monastery of the Dormition, Normanby)