

# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

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

APRIL—DAY 13 HOURS, NIGHT 11

7 Fri **DAY 40—END THE GREAT FORTY DAYS.**

8 Sat Saturday<sup>VI</sup> of Lazarus (John 11.1–45)

10:00 a.m. Baptism with the Divine Liturgy (*followed by a reception*)

## THE GREAT WEEK, THE HOLY WEEK OUR MARANA LORD THA COME!<sup>1 Cor. 16.22</sup>

**9 Sun ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΓΓΩΝ, ΗΕΓΚΛΑ ΔΕΚΕΤΟΗΣΙΑΣ, SUNDAY OF FLOWERING BRANCHES AND PALMS**

9:30 a.m. Matins and blessing of flowering branches and palms

10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**

**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 departure can be laid to the sins of the church. There's more, but we leave that to another venue.

**APRIL 10 GREAT AND HOLY MONDAY**

Today we commemorate the handsome and gifted Joseph, who, in his purity of life, in his unjust suffering at the hands of his brethren and in his restoration to life, is an Old Testament type of the death and resurrection of Christ. *Read about Joseph in Genesis, chapters 37 to 50 (skip chapters 38 and 49); find and watch Ted Turner's "Joseph."* We also remember the fig tree cursed by Christ and thus infamous for its fruitlessness; may we be spared such a fate. *Read Matthew 21.18–22 (also Mark 11.12–14, 20–25; compare Luke 13.6–9).*

**7:00 p.m. Vespers**

**APRIL 11 GREAT AND HOLY TUESDAY**

We commemorate the parable of the 10 bridesmaids, all of whom will be remembered forever: five for their foresight and readiness for the arrival of the bridegroom, and the other five for their failure to be so prepared. These 10 young women make up the bridal party: Keep your lamp lit and do not be scatterbrained! *Read Matthew 25.1–13.*

**7:00 p.m. Vespers**

**APRIL 12 GREAT AND HOLY WEDNESDAY**

We commemorate the fallen woman who anointed the feet of Jesus with costly nard. This occurred shortly before the Lord's passion. She is the very image of conversion and restoration to grace—to communion with Christ and the Father. *Read about her in Matthew 26.6–13.*

**7:00 p.m. Vespers (joined to a Common Confession if there be need)**

**APRIL 13 GREAT AND HOLY THURSDAY**

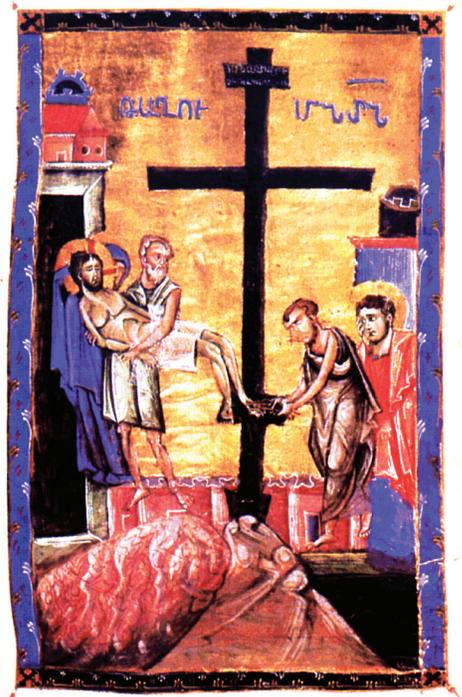
We commemorate the Mystical Supper—the institution of the Eucharist and the doctrine linking it to the mystery of the Cross and inauguration of the New Covenant.

**7:00 p.m. Vespers with the Divine Liturgy of Saint Basil—followed by a pot-luck meal**

**APRIL 14 GREAT AND HOLY FRIDAY**

PASCH OF THE CROSS — ΠΑΣΧΑ ΣΤΑΥΡΩΣΙΜΟΝ

We celebrate the passion endured by our Lord Jesus Christ for our salvation; calling to mind the insults, the mockery, and, above all, the cross and death—all of which he willingly endured for us. Though put to death on that cross, the Lord Jesus is the Word of the living God. We add to this the memorial of the confession made by the thief crucified right next to



**The Cross: potent symbol that Christ—and life with Christ—wins out over death.**

Above, a miniature in an Armenian Gospel Book from Cilicia, dated 1265 A.D. Titled *The Unnailing*, it enables us to visualize the emergence of the Cross drawn this way as a symbol of victory, the very Cross which was the means of the Lord's death. It means to say, Christ was slain, yet Christ conquers.

Grasp the sense of the form—ascendant and vigorous—and one readily perceives it already at work in Crucifixion icons as well. And one then comprehends its persistence in Orthodox Catholic art.

BELOW, the famous *Anastasis* or Resurrection on the back wall of the basilica on Torcello in the Venetian lagoon. In this genre the Lord Jesus almost always holds in his hand his



him. He opened the doors of paradise locked against him by using the key: Remember me.

**9:00 a.m.** Matins: Reading of 12 Gospels

**7:00 p.m.** Great Vespers: Descent from the Cross

#### APRIL 15 THE GREAT AND HOLY SABBATH

We commemorate the entombment of our Lord Jesus Christ by his disciples.

When he went down to the world beneath the Lord Jesus Christ brought life to those who waited there. The resurrection of Christ is the foundation stone of our faith and all the hope we have as Christians. And the Church presents it to us in all its glory as the guarantee of our salvation as well as our own resurrection; for his rising from the grave marks the death of Death and, as man, he has become the author of life because he is the very center of the whole economy of salvation. Baptism is the door to this life. From ancient times the opening verses of the Gospel of John were read over the newly baptized, and today, in the early-morning Liturgy, over us all. "To all who received [Christ, the true light], who believed in his name, he gave power to become children of God, born, not ... of the flesh, nor of man willing it, but of God." *Jn. 1.12*

**10:00 p.m.** Great Paschal Canon and Divine Liturgy—*Blessing of Paschal foods and breakfast follow.*

\* **PENTECOST—ΠΕΝΤΗΚΟΣΤΗ—ΠΕΝΤΑΓΕΣΤΗΜΙΑ—THE FIFTY DAYS** \*

**THE GREAT AND HOLY PASCH—FESTIVAL OF FESTIVALS—THE GREAT DAY  
PASCH OF THE RESURRECTION—ΠΑΣΧΑ ΑΝΑΣΤΑΣΙΜΟΝ**  
*Begin the Weeks of John.*

**16 Sun 4:00 p.m. Paschal Vespers—followed by roast-lamb feast**

**17 Mon BRIGHT MONDAY**

10:00 a.m. Divine Liturgy—*followed by breakfast*

**22 Sat 6:00 p.m. Great Vespers**

**23 Sun Second SUNDAY AFTER THE PASCH (OF THE CROSS): ANTI-PASCHA, GOSPEL CONCERNING THOMAS (JOHN 20.19+)**

10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**

**29 Sat 6:00 p.m. Great Vespers**

**30 Sun THIRD SUNDAY AFTER THE PASCH (OF THE CROSS): GOSPEL CONCERNING THE MYRRH-BEARING WOMEN AND JOSEPH OF ARIMATHEA (MARK 15.43+)**

10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

Cross, now no longer life-size, now a trophy or symbol of his victory over Death. Greek art historians call the Cross drawn this way "Resurrection Cross," and they are right on the money. (There is nothing ethnic, nothing trite, to be divined here.)

RIGHT: Saint Sophia [*i.e.*, Holy Wisdom] Cathedral, Athens, Greece.

The freestanding Cross of the Lord is placed at the head of the bier of King Paul so many years ago. Every year, on Holy Friday, this same Cross stands behind the epitaphios in the middle of the church. "Life with Christ wins out over death."



### Look up into the night sky: the waxing moon announces the coming three-day Pasch.

This year the Pasch of the Law—the Jewish Passover (Leviticus 23.5)—begins at sundown on Monday, April 10 (= the 14th of Nisan 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.



Above, right: a deacon reads the Gospel from the center of the convention hall in Atlanta. Above, left: a deacon reads the Gospel from the center of the church in Chernigov, Ukraine. Below: the Bishop of Chernigov reads the Gospel from the center of the church. Only servers hold candles. When the

Old Immigration came here from Galicia and SubCarpathian Rus (beginning in the 1880's), a group of laymen would hold candles too—parishes like Mayfield and Minneapolis. But the clergy that came from Volyn (Ukraine), the next province up, didn't have such a custom, so they did their best to kill it here.





**A sad day  
full of Christian hope.**

On Friday, March 31, we gathered to sing the Exodus Hymn for our departed brother, Burt Hawkins, who fell asleep in the Lord on March 27. A founder of our Holy Trinity community, and a model of Christian perseverance, Burt succumbed to injuries sustained in several falls and the stress of medical intervention. He was 79. He will be interred at Arlington National Cemetery on a date to be announced. May the Kingdom of heaven be his. May his memory be eternal!



**Forty Days for Burt Hawkins falls on Friday, May 5. We will come to his side at 7:00 p.m. for the traditional Parastasis. Mark your calendar:**