

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA April 2018

MARCH

30 Fri **DAY 40—END THE GREAT FORTY DAYS.** [*The 14th of Nissan (=full moon), at sundown begins the Pasch of the Law, το Νομικόν Φάσχα*]
7:00 p.m. PreSanctified Liturgy, *followed by a pot-luck meal.*

31 Sat Saturday^{VI} of Lazarus (John 11.1–45)

APRIL—DAY 13 HOURS, NIGHT 11

THE GREAT WEEK, THE HOLY WEEK

OUR MARANALORDTHACOME! 1 Cor. 16.22

1 Sun ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΓΙΩΝ, ΗΕΓΚΛΑ ΔΕΚΕΤΟΗΣΙΑΔ, 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: Warden**

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 2 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 3 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 4 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 5 GREAT AND HOLY THURSDAY

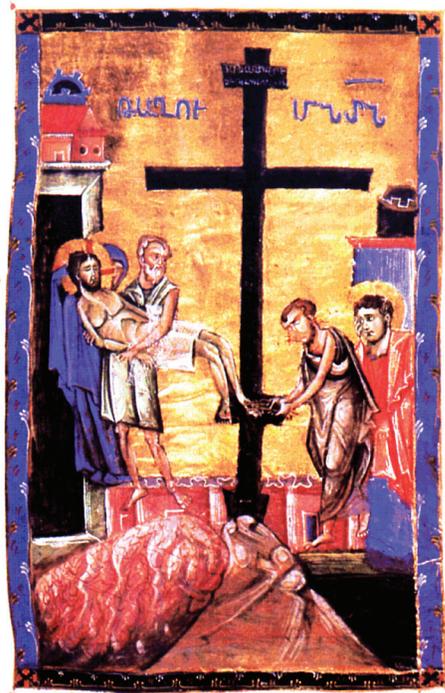
We commemorate the Mystical Supper—the institution of the Eucharist and the doctrine linking it to the mystery of the Cross and inauguration of the New Covenant.

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

APRIL 6 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



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 (the work of a Constantinopolitan artist). In this genre the Lord



living God. We add to this the memorial of the confession made by the thief crucified right next to 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 7 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—ΠΕΝΤΑΓΕΣΤΗΜΗΡΑ—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.

8 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*

14 Sat 6:00 p.m. Great Vespers

15 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: Morrow**

21 Sat 6:00 p.m. Great Vespers

22 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: Mosholder**

28 Sat 6:00 p.m. Great Vespers

29 Sun **FOURTH SUNDAY: GOSPEL CONCERNING THE PARALYTIC (John 5.1–15)**

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

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.

The Cross—“Life with Christ wins out over death.”



Jesus almost always holds in his hand his 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—like “Russian cross”—nothing trite, to be divined here.)

Look up into the night sky: the waxing moon is announcing the coming three-day Pasch.

This year the Pasch of the Law—the Jewish Passover (Leviticus 23.5)—begins at sundown on Friday, March 30 (= the 14th of Nissan which brings a full moon), continuing on Saturday, March 31. 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

This year, the Western Church marks the Pasch of the Lord a week *before* the Eastern Church. With the Pasch of the Law this year falling on Friday/Saturday, March 30,31, the Western Church is marking the three-day Christian Pasch *before and 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.

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. This 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.

On Liturgical Change and Uniformity

by Paul Meyendorff writing in a *Festschrift* celebrating New Skete's Fifty Years.

Orthodox liturgy does not change—or so many people, Orthodox and non-Orthodox alike, believe. Indeed, a few years ago on the popular CBS program, “60 Minutes,” in a feature on Mt. Athos, an American-born, richly bearded monk named Father Iakovos, boldly affirmed that the liturgical services celebrated on the Holy Mountain were just like those celebrated by the apostolic church:

“You have to understand, the words that we’re saying in today’s liturgy, are the same words that Christ was saying, are the same words that saints from the first century, the second century, the third century, the fourth century,” he told “60 Minutes” correspondent Bob Simon.

“And nothing has changed in Orthodoxy since then— it’s the only branch of Christianity that can make that claim.”¹

As any student of Orthodox liturgy knows, the Orthodox, and particularly the Byzantine [*namely our—Ed.*], liturgical tradition has been the most changeable of almost any liturgical tradition. Someone looking for a conservative tradition should turn rather to Rome, for which liturgical reform in the 20th century has largely meant a return to a somewhat idealized fourth-century practice. The Byzantine tradition, on the other hand, has at times undergone massive changes, typically either as a result of dramatic historical events, such as the Persian and Arab invasions in the Middle East, the impact of iconoclasm, the sack of Constantinople...,² or because of the influence of charismatic individuals, such as Theodore the Studite in the 9th century or Fr. Alexander Schmemmann in the 20th.

A second misconception, also reflected in the above quotation, is that the liturgical practice of the primitive church was uniform, and that only the Orthodox Church has preserved the liturgy exactly as it was in apostolic times. While liturgical scholars over the last half-century have shown this perception to be entirely false, it still survives in popular piety across much of the Orthodox world. Indeed, for many Orthodox, the very word “Orthodox” is understood to mean “right worship,” and any deviation from the Typikon is equated with heresy.

Historical facts paint a radically different picture. Primitive Christianity was diverse, and each local community developed and followed its own practices. There were Jewish Christian communities who continued to follow traditional Jewish practices (which were themselves diverse, as Judaism in the time of Christ was split into several factions). Gentile Christian communities did not feel themselves bound to Jewish practice and felt free to

develop their own. And mixed communities, consisting of both Jewish and Gentile Christians, had to find their own way. Indeed, the very first “council,” described in Acts 15, decided that such diversity was acceptable when it ruled that Jewish prescriptions did not apply to Gentile converts.

In later centuries, each Christian center continued to follow its own liturgical path. Certainly all celebrated the Eucharist on Sundays, and the daily cycle, as well as the major feast days, including Pascha, Christmas, Theophany, *etc.*, began to emerge. Here again there was great diversity. The earliest annual feast to develop, Pascha, was celebrated on different days in different areas of the growing Church, as were the other feasts as they emerged.

The 4th century, especially following the legalization of Christianity, was a watershed. In some respects, it was a period of consolidation and increased uniformity, as shown, for example, by the decision of the First Ecumenical Council in Nicaea to set a uniform date for Easter. But diversity certainly continued, even within the same geographical area. A primary example of this diversity was the existence, for over 1,000 years, of two distinct traditions of daily prayer in every geographical area—cathedral and monastic. The cathedral tradition was intended for popular use [*namely parish use—Ed.*] and included responsorial and antiphonal singing that involved the entire congregation in singing refrains, many processions, the ritual use of candles and incense, *etc.* Popular services began and ended the day, in addition to even more elaborate services on Sundays and feasts. Monastics, on the other hand, developed their own services, much longer, more sober, and focused on silent prayer and meditation on Scripture.

In the centuries that followed, these traditions continued to develop and often to influence each other. Monasteries, especially those in cities, adopted some cathedral practices, and the cathedral rite was strongly influenced by monastic practice, especially during those times when monks exercised strong influence in church life, whether during the iconoclastic crisis in the 8th–9th centuries, or later during the hesychast era in the 14th century. Throughout this period, change was constant and there was no desire for uniformity. Change was necessary simply to adapt to differing historical circumstances and pastoral need. Ironically, it was in the monastic milieu that changes were the most significant and dramatic. For example, it was Theodore the Studite who, in the late 8th century, was charged with rebuilding monastic life in the Byzantine Empire and introduced an entirely new pattern of daily prayer that combined the austere Palestinian monastic office with the prayers and litanies of the Constantinopolitan cathedral office.³ Centuries later, the monks of Mt. Athos developed the so-called “neo-Sabaite” tradition, which forms the basis for the contemporary Typikon in

use throughout the Eastern Orthodox world.⁴

Uniformity, though never absolute uniformity, was made possible only with the advent of printing. It was the invention of printing in the 16th century that made standardization possible. Up to that point, there was great variety in the manuscript tradition, and no two manuscripts were exactly alike. Now, identical texts could be widely distributed—a development that not only made uniformity possible, but also made differences in practice more noticeable and evident. It should not surprise us, then, that it was precisely in the 16th and 17th centuries that some Orthodox churches, particularly in the Slavic orbit, began to legislate on liturgical matters, to approve newly printed liturgical books, and to insist on uniformity. Yet even today, as any parish priest or choir director will tell you, standardization and uniformity never became absolute. The printed book tells you what to do, but almost no one follows the book exactly. The Typikon and the service books say one thing, but what is actually done is something quite different. A large urban cathedral will do one thing, a small, rural mission parish another, and a monastery something else—all depending on local needs, abilities, and circumstances. All this is perfectly normal and desirable, reflecting that the church is a living organism existing in ever-changing circumstances and responding to new challenges.

The fact is, however, that few today have much knowledge or understanding about how the services developed. This often makes the necessary adaptation to local circumstances a haphazard process. Which elements are essential and must be preserved? Which can be abbreviated or omitted? What are the criteria for making these choices? What style of psalmody is most appropriate in a parish setting? Or in a monastic setting? These are among the questions that always need to be asked in any context—but in fact they are all too rarely asked in contemporary Orthodoxy.

New Skete, now celebrating its 50th anniversary [2016], has been asking these questions from the very beginning

of its existence; and this benefits the whole Church. Just as every monastery in the Orthodox world, New Skete has its own Typikon,⁵ and its distinctive liturgical style adapted to its particular needs. Clearly, this style is not suitable for everyone and cannot simply be duplicated or imitated in different settings. One may agree or disagree with the choices the community has made. The great contribution of New Skete, however, is that it is asking the proper and informed questions—questions that all Orthodox should be asking as they face the challenges of modernity, post-modernity, secularism, and, at least in Western society, both North American and European, dwindling membership.

I have personally enjoyed a long and fruitful relationship with the New Skete communities, as have the many students from St. Vladimir's Seminary that I have brought on class trips and who experienced such warm hospitality. May New Skete enjoy continued success for many years to come!

NOTES

1 Broadcast on May 22, 2011. Text posted at <http://www.cbsnews.com/news/mt-athos-a-visit-to-the-holy-mountain/>.

2 See, for example the classic studies by R.H. Tjft, *7/ir. Byzantine Rite: A Short History* (Collegeville: Liturgical Press, 1992); and M. Arranz, "Les grandest-tapes de la liturgie byzantine: Palestine-Byzance-Russie. Essai d'aperçu historique," in *Liturgie de l'Église particulière et liturgie de l'Église universelle* (BELS 7) (Rome, 1976), pp. 43–72.

3 This is known as the "Studite" reform. A useful description of this reform can be found in T. Port, *Byzantine Liturgical Reform*, Orthodox Liturgy Series 2 (Crestwood, N.Y.: St. Vladimir's Seminary Press, 2010), pp. 115–51.

4 Cf. R.F. Taft, *The Byzantine Rite: A Short History*.

5 Originally, a Typikon is precisely a monastic rule, which traditionally includes not simply liturgical rubrics, but rules of organization, discipline, dress, fasting, etc.

Founded in 1930 as the
Russian Orthodox Church of St. Nicholas

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Metropolitan Tikhon
Archbishop of Washington
Metropolitan of all America and Canada
Archpriest George Kokhno
Priest Valery Shemchuk

30 January 2018

The Very Reverend Paul N. Harrilchak
Holy Trinity Orthodox Church
PO Box 3707
Reston, VA 22095-1707

Dear Father Paul:

The clergy and Parish Council of Saint Nicholas Cathedral would like to express their gratitude for the use of your beautifully designed and meticulously researched Reston Catechetical Series in our outreach and educational programs. Our role as a pilgrimage site for the Orthodox Church in America and as a gateway to Orthodoxy in the Nation's Capital, provide many opportunities to use your series in reaching out to both visitors and inquirers.

The Reston Catechetical Series has proven to be particularly valuable for further developing Orthodox understanding among the Cathedral's newly Chrismated and cradle-Orthodox parishioners. On several occasions, this series and your Divine Liturgy book provided the basis for adult education classes at the Cathedral and during a weekly Skype class.

We thank you for enriching the Cathedral's education program and for enabling us to more effectively inform those wanting to learn more about Orthodoxy.

With love in Christ,



Father George Kokhno



Claire Nobles
Parish President



LOUDOUN HUNGER RELIEF

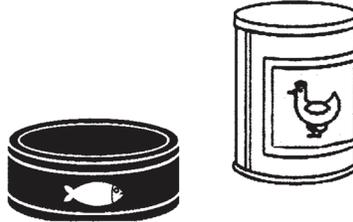
Food for today. Hope for tomorrow.

FOOD PANTRY MOST NEEDED ITEMS

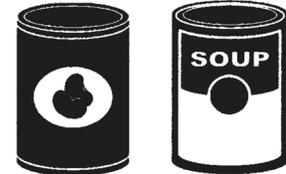
Canned Fruits & Veggies



Canned Meat



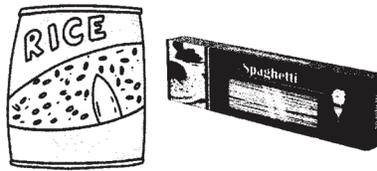
Canned Beans & Soup



Cereal



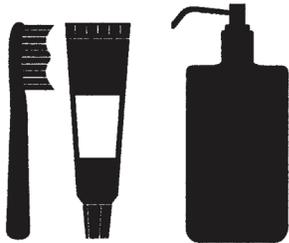
Whole Grain Pasta & Rice



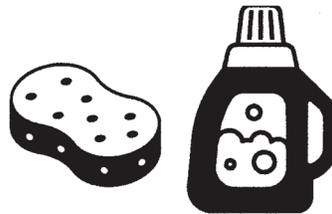
Peanut Butter



Hygiene Items



Household Items



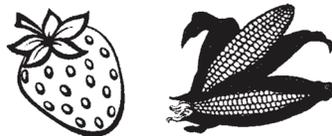
Paper Products



Cooking Oil



Fresh Fruits & Vegetables



Other

Diapers Fruit Cups
 Wipes Granola Bars
 Formula Popcorn
 Infant Cereal
 Nutritional Shakes
 and Drinks

PopTop Cans and Microwavable Cups Preferred
Low Sodium • Low Trans Fat • Sugar Free

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