

HOLY TRINITY ORTHODOX CHURCH

Parish RESTON Newsletter

NewParishCenter:20937 Ashburn Rd., #110, Ashburn, VA Mid-April 2022

Please note minor changes Marsha called your attention to.

APRIL—DAY 13 HOURS, NIGHT 11

15 Fri DAY 40—END THE GREAT FORTY DAYS.

6:00 p.m. PreSanctified Liturgy, *and a pot-luck meal.*

15 April = 14 Nisan this year: the Paschal Moon will appear in our evening sky.

16 Sat Saturday^{VI} of Lazarus (John 11.1–45)—Ancient day for final reconciliation of penitents who were required to fulfill an epitimion or penance before being unbound—restored to their place at the Lord’s Table. As the gospel reading will say, “Unbind him and let him go.”

THE GREAT WEEK, THE HOLY WEEK

17 Sun ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΤΩΝ, ΗΕΓΚΛΑΔ ΔΕΚΕΤΟΗΣΙΑΔΑ, SUNDAY OF FLOWERING BRANCHES AND PALMS

Blessing of flowering branches and palms

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

FAST IN THE BRIDEGROOM’S ABSENCE
VIGIL FOR THE BRIDEGROOM WHO COMES AT MIDNIGHT
In Mark we read:

^{2:18}The disciples of John and of the Pharisees were accustomed to fast. People came to Jesus and objected, “Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?” ¹⁹Jesus answered them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. ²⁰But the days will come when the bridegroom is taken away from them, and then they will fast on that day.” 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 18 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).*

APRIL 19 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.*

APRIL 20 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.*

Clearly Covid is not yet finished with us. At the same time, things in church should come back to something approaching normal. The Bishop feels we should follow local guidelines.

04 APRIL 2022,
THE TABLET

Expel Russian Orthodox from WCC says Rowan Williams

by Patrick Hudson

“I am still waiting for any member of the hierarchy to say that the slaughter of the innocent is condemned unequivocally.”

There is a strong case for expelling the Russian Orthodox Church from the World Council of Churches, Rowan Williams has said. “The riot act has to be read,” the former Archbishop of Canterbury told Radio 4’s Sunday programme “When a Church is actively supporting a war of aggression, failing to condemn nakedly obvious breaches of any kind of ethical conduct in wartime, then other Churches do have the right to raise the question.” “I am still waiting for any senior member of the Orthodox hierarchy to say that the slaughter of the innocent is condemned unequivocally by all forms of Christianity.” Dr Williams is a recognised authority on Orthodox Christianity, having learnt Russian to study the works of Dostoevsky. He was discussing the relationship between the church and the Russian state, and historical comparisons with Churches in apartheid South Africa and Nazi Germany. “It suits Putin to have a compliant church establishment, and the church establishment, conversely, does quite well out of Putin’s regime: lots of expensive new churches being built, lots of privileges for the hierarchy who are still in some ways recovering from all those decades of ferocious persecution under the communist regime.” He said that this resembled the situation of Christianity in the fourth century

APRIL 21 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.

6:00 p.m. Vespers with the Divine Liturgy—*followed by a pot-luck meal*

APRIL 22 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 him. He opened the doors of paradise locked against him by using the key: Remember me.

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

APRIL 23 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*

7:00 p.m. Paschal Matins—*Blessing of Paschal Baskets*

*** PENTECOST — ΠΕΝΤΗΚΟΣΤΗ — ΠΕΝΤΑΓΕΣΤΗΗЦА — THE FIFTY DAYS ***

THE GREAT AND HOLY PASCH—FESTIVAL OF FESTIVALS—THE GREAT DAY

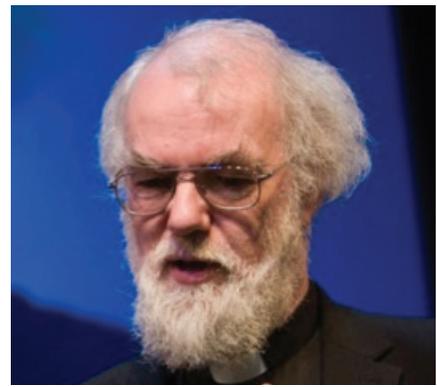
PASCH OF THE RESURRECTION — ΠΑΣΧΑ ΑΝΑΣΤΑΣΙΜΟΝ

Begin the Weeks of John.

24 Sun 10:00 p.m. Divine Liturgy—*Blessing of Paschal baskets and festal brunch follow.*

25 Mon BRIGHT MONDAY

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



under the emperor Constantine, “when a Church that had been persecuted for a long time found itself publicly respectable and embraced the imperial system quite uncritically”. Under Vladimir Putin, the Russian Orthodox Church has become ever more closely associated with the state and the armed forces, and is a cornerstone of the Russian president’s vision of a unique Russian culture at odds with the west. Dr Williams said that “the jury’s out” on whether Putin was objectively evil, but said that it was the Russian Church’s responsibility to address the question. “Is his soul in danger? Absolutely.” Despite several instances of dissent among his clergy, Patriarch Kirill has refused to condemn the Russian invasion and is increasingly seen as complicit in the war. “We have seen no signs among the Russian hierarchy of a willingness even to ask for a ceasefire – that’s the minimum I would hope to see,” said Dr Williams. He said that the Patriarch’s position exceeded any supposed defence of Russian culture and religion. “What I cannot understand and cannot begin to condone is how that is compatible with a nakedly aggressive act of violence against a neighbouring Christian nation.” Asked what he would say if he could speak to Patriarch Kirill, Dr Williams said: “Your own flock are being killed in Ukraine by other members of your own flock. It is your responsibility to condemn the killing of your own flock, for whom you are answerable to Jesus Christ.”



Article in a recent edition of the “Irish Times.”

Christian leaders must call out Moscow patriarch Kirill who has been an ardent supporter of Putin since he came to power in 2006.

Christian churches have from time immemorial coluded with political ambition and expansionism, be that imperialist, nationalist or economic, providing each with ideological justification, and benefiting in social leverage in return.

This phenomenon has reared its ugly head again in the person of Patriarch Kirill of Moscow and all Russia, leader of 110 million Russian Orthodox Christians and who has been an ardent supporter of Vladimir Putin since he came to power in 2006.

Kirill refuses to condemn the invasion of Ukraine, despite repeated calls for him to do so from Pope Francis, other Orthodox Church leaders and more recently from the World Council of Churches.

Putin’s election as president of Russia for the third time in 2012 was described by Kirill as a “miracle of God.” Allegedly having worked for the KGB in his early career, as did Putin, Kirill shares his expansionist ambitions.

Russkiy Mir (Russian World), is a nationalist ideology, developed over the past 20 years, which views Ukraine, Belorussia, Moldova, in fact all Russian-speaking nations, as part of the Russian world.

In this schema, Ukraine is not viewed as a sovereign nation. The *Russkiy Mir* Foundation was set up by Putin to further the Russian language and culture at home and abroad.

For Kirill, its anti-West ideology suited his position that western consumerist society, with its concomitant moral depravity best epitomised in a “gay pride parade,” amounted to a spiritual threat.

Both he and Putin had a certain appeal for the Christian far right, especially in the United States. For Putin, Russian Orthodoxy served as a symbol and instrument of national identity, which extends far beyond national borders. Within this world view, the annexation of Crimea and invasion of Ukraine are presented as “liberation” from the threat of western influence.

Seamless link

Kirill’s most recent response to the World Council of Churches (of which he was an executive member) reflects a seamless link between religious and political propaganda.

Following the Russian invasion of Crimea in 2014, the new Orthodox Church of Ukraine was formed in January 2019. It severed allegiance to Moscow, allying itself with Constantinople which holds honorary primacy over 15 Orthodox churches worldwide. Kirill virulently opposed this move.

A total of 290 Russian Orthodox priests and deacons (mostly in Russia) wrote a joint statement against what

they called the fratricidal war with Ukraine, exposing them to threats from religious and civil authorities for so doing.

Within Ukraine some Russian Orthodox dioceses are seeking to break with the Moscow Patriarchate as are the Orthodox Churches of Lithuania and Amsterdam.

Kirill has divided Orthodoxy globally. He annexed three Orthodox provinces in Africa that were traditionally under the Patriarchate of Alexandria. He has gained support from 160 parishes worldwide and effected serious divisions with the Patriarchates of Greece, Cyprus and Alexandria.

In a declaration, dated March 25th last, Orthodox theologians worldwide wrote: “Just as Russia has invaded Ukraine, so, too, the Moscow Patriarchate of Patriarch Kirill has invaded the Orthodox Church... causing division and strife, with untold casualties not just to the body but to the soul.”

Propaganda

Despite the considerable international backlash against his support for this war, Kirill remains intractable. Opposition to the war within Russia can result in lengthy prison sentences and opposition from elsewhere goes unheard.

Under Putin, he has an expanded base for his Russian World propaganda, as well as benefiting financially for his allegiance. The now well-publicised 2009 image of him sporting a Breguet watch valued at more than €22,000 (airbrushed out but reflected on a polished table) and recent photos of him displaying his liking for expensive bling indicate an income a tad above that of the average cleric.

When questioned, he says his river yacht and watches come from generous donors. There were also questions regarding his involvement in the importation of foreign cigarettes which accrued more than €1 billion, money he claims went to fund the church.

For anybody connected with Putin, their power and money is suspect, as we can see in the global sanctions against Russian oligarchs and businesses. But Kirill is different—he is and has been in a unique position to influence how 110 million people think.

His spurious blend of national and spiritual expansionism, absolute refusal to condemn the evil wreaked on the Ukrainian people and his description of this invasion as a holy war against the “forces of evil”, aka the West, are truly cynical and dangerous.

Putin’s war has united Ukraine, the rest of Europe and all right-thinking people in opposition. Will Kirill’s blessing of, and collusion with, this atrocity unite the Christian churches—Orthodox, Reformed and Catholic—to act together (as opposed to individually) in calling this man to account?

He has exercised his spiritual leadership in a most reprehensible manner. How religious leaders respond to his justification of the desecration of a people will test how authentic or otherwise they really are.

Maria Jansson

OCA'S UKRAINE—FR. HOPKO'S "RUSSIA"—AT A GLANCE

Defective knowledge of the history of Eastern Europe—Ukraine, Russia, Belorus—is widespread in the OCA; at St. Tikhon's it borders on toxic.

Galicia, which spilled over into Poland, was a state in the AustroHungarian Empire. On the verge of the 20th century Galicia was 45% Polish, 45% Ukrainian and 10% Jewish (Klesmer music originates in Galicia).

Chernígôv, home of St. Herman's family

Despite more than 140 tsarist Russian decrees forbidding the use of the Ukrainian language, it is the dialect of Poltava that becomes the Ukrainian literary language.

Nevertheless, today, the Eastern region of Ukraine speaks Russian as its first language.



To the left of this line one will find the DNA Ukrainians share with what is left of the OCA's ethnic base coming here between 1880 and 1920 and putting flesh on the bones of the so-called Russian Metropolia (not to mention several other ecclesiastical jurisdictions here).

Names for ethnic groups—tribes really—in use a hundred years ago—*e.g.*, Lemko, Galician, Boyko, Rusnak—are, today, largely irrelevant if not unintelligible here in America. And today our "sisters, cousins and aunts" come here as Ukrainian, Polish, Slovak, or Hungarian nationals.

SubCarpathian Rus'—legendary CarpathoRussia.

After almost a thousand years under Hungarian rule, the region declares its independence as CarpathoUkraine (with a GreekCatholic priest as president) just before the war in 1939. Today she is Ukraine's TransCarpathian *oblast'* with interesting historically driven internal divisions—much like Orthodox America.

Regarding language: In addition to their Ukrainian mother tongue, in Volyn the priests spoke Russian, in Galicia Polish, and in SubCarpathian Rus' [Saint Father Tóth (TobT) for example] spoke Hungarian.

Last line of the Ukrainian national anthem:

...I pokažimo ščo my, brattja, kozackoho rodu!

...And let us show, brothers, that we are of the kozak race!

Two salient observations from Father Meyendorff:

1. "Russian Church is Ukrainian Church." Just think of the chants—Znamenny, Kievan, Galician, Carpathian, Greek, Bulgarian—for starters....

2. "To be Orthodox, a Church must be in communion with the See of Constantinople." Moskvá has severed communion... and set up an exarchate for all of Africa—Africa of all places!—in defiance of Alexandria....