



HOLY TRINITY ORTHODOX CHURCH RESTON Parish Newsletter

Future Site: Potomac View Road (behind NoVa).

PASCHA 2012

OUR MARANALORD THA COME! / Cor. 16.22

APRIL—DAY 13 HOURS, NIGHT 11

The biblical 14th of Nissan which brings the full moon announcing the Pasch of the Law (read Exodus 12.5) falls this year on Friday, April 6 (=24 March Julian). The Orthodox Catholic Church of the East always wants the Christian Pasch to follow the Pasch of the Law (*i.e.*, the Old Testament Pasch) which it fulfills and perfects. Consequently Holy Friday is April 13, and Resurrection Sunday is the 15th (=26 March Julian). This year the Latin West marks Holy Friday on the day of the full moon, one day *before* the Pasch of the Law, and Resurrection Sunday on the 8th, one day *after* the Pasch of the Law, thus straddling the first day of Passover, details the Latin tradition does not care about, to the abiding annoyance of the Eastern Church. In this connection there is an interesting development in the Holy Land. The Franciscan Friars who oversee the ecclesiastical sites and interests of the Roman Church in Palestine are thinking about observing the Holy Pasch in 2013 following the tradition of the Orthodox Catholic East.

THE GREAT AND HOLY WEEK

- 8 Sun ENTRANCE OF THE LORD INTO JERUSALEM—ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΓΓΩΝ, ΗΕΓΓΑΛ ΔΕΚΕΤΟΘΕΙΑ, SUNDAY OF FLOWERING BRANCHES**
 9:30 a.m. Matins and blessing of flowering branches and palms
 10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**

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.

- 13 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 Serbian*)
6:45 p.m. Great Vespers: Descent from the Cross (*Glade Room*)

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

* **PENTECOST — ΠΕΝΤΗΚΟΣΤΗ — ΠΑΤΑΓΩΔΑΤΗΡΙΑ — 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

- 15 SUN 9:30 a.m. 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)

- 16 Mon BRIGHT MONDAY**

10:30 a.m. Divine Liturgy — *St. Luke's Serbian—followed by breakfast.*

- 21 Sat *Food Pantry—10:00 a.m. to 1:00 p.m.*

- 22 Sun SUNDAY II: THOMAS

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

- 29 Sun SUNDAY III: THE MYRRH-BEARING WOMEN AND JOSEPH OF ARIMATHEA

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

Each one of you is a child of God because of your faith in Christ Jesus: As many of you as were baptized into Christ have robed yourselves in him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. Furthermore, if you belong to Christ you are the descendants of Abraham, which means you inherit all that was promised. —Galatians 3.26-20

The Holy Pasch This Year: Same as Last Year, But with a Big Difference.

In the last newsletter we mentioned the possibility of holding Resurrection Matins with the Liturgy in the morning instead of midnight this year. And when we discussed it informally after the Liturgy that Sunday, people generally agreed. We mentioned receiving not one but two emails expressing dissent, but the consensus was let's try it. One person opined, "We are getting older." Another thought that perhaps some who could not come to a midnight service might come in the morning.

Over the centuries the Greeks liked getting started with their feasts early. Which explains Vespers with the Divine Liturgy for Christmas, Theophany, and Pascha—Vespers being served at sundown on the eve of the feast. When innovations pushed these services out of the way, they settled for midnight Liturgies at Christmas and Resurrection Sunday. Few people know that the midnight Mass at Rome came about to satisfy the demands of the Greek community there.

Regarding the Holy Pasch, when Vespers with the Divine Liturgy got pushed back to Holy Saturday morning (to accommodate the innovation of a second Paschal Liturgy at midnight) a number of anomalies were produced. For one thing, singing about the setting of the sun at ten in the morning is nuts. But everybody does it. Then, the Greeks, remembering the Vespers with the Divine Liturgy is the Paschal

Liturgy, they all come to church to make their Paschal communion (even in this country). And when the midnight service takes place, they all show up outside the church in the thousands (even here in D.C.). They get their candle, hear the *Chistos anestis* then head home. A handful may stay for the Liturgy.

Years ago, talking to Father Niko Stavrakis, then *proistamenos* at Sts. Constantine and Helen, and an admirable priest, told us that when he came to that community, there would be three thousand people waiting outside the church, but when it came time to go in, maybe 20 or 30 stayed. And he considered it one of his pastoral accomplishments when he was able to convince 200 people to stay. The Greeks who hurried home to their *margaritsa* were simply remembering the now-morning Liturgy was *the* Paschal Liturgy.

Another anomaly: At Matins with the Divine Liturgy at midnight there is no proclamation of the resurrection in the reading of the Gospel. We read John, And that is about Baptism. The reading from the Gospel according to Mark before the service begins was put there *ad hoc* to correct the problem. If memory serves, this Gospel reading is not in Slavic books.

Further, in the Slavic North March and early April nights are cold. When the Greek innovations reached them, some, like the Serbs, held Resurrection Matins (*Uskrs*) early Saturday evening (as they do here at St. Luke's). And the Liturgy at 10 in the morning. Farther north, some, like the Carpathians, followed the Serbs, others, like the Galicians, did everything in the morning. Eastern Ukrainians and Russians doing everything at midnight is a rather recent—twentieth century—invention to be laid largely at the feet of Archbishop Antony Khrapovitsky of Volyn and Kiev and ROCOR fame.

At St. Nicholas here in Washington, people staying in large numbers for midnight Matins with the Liturgy is a rather recent development. Lots of people would come for the outdoor part, many would stay for the Matins, then slowly drift away to their Paschal foods. Now, of course, as with the Greeks, a lot of people stay to the end.

When Father Arkady Moiseyev was overseeing St. Nicholas he was under pressure to cancel the 10 a.m. Liturgy in the morning. He resisted. For him it was *the* Paschal Liturgy.

The Typikon wants the Matins to start at a morning hour, without being more specific. And as we said at another time, none of this is written in stone. So.

As we did last year. We'll gather at St. Luke's Serbian this Friday morning at 10 (to avoid the rush) for the Matins of Great and Holy Friday and the reading of the 12 Gospels. (We'll save \$160 in Glade Room rental for a service that never attracted many of us.) Then, in the evening, at 6:45, for the Vespers of Great and Holy Saturday and the rite of the Descent from the Cross with the Epitaphios. (We have the Glade Room for three hours only.) Then at 9:30 Sunday morning we'll gather for Matins with the Divine Liturgy followed by a breakfast of Paschal foods.

Keeping up.—Parishioner generosity enabled the Treasurer to send \$1500 to the fund established to help the Eastern Pennsylvania priest who lost everything in a house fire.

You may have heard we could not find some cloths we need for the Paschal season. Fortunately, they have turned up. But now we cannot locate our **baptismal font**. Big as it is, it has gone missing. Do you know where it is?

For the **Bright Monday Liturgy**

“One in six Americans lives in poverty.”

—ABC News

FOOD PANTRY WISH LIST

More and more people are turning to the Loudoun Interfaith Food Pantry.

Canned items—Peanut butter, Jelly, **Juices (100% fruit)**, Vegetables, **Canned fruit**, Canned beans, Tomato products, Stews, Soups. Boxed Items—Macaroni and cheese, **Cereal**, Pasta, Rice, Potatoes, Crackers. Other Items—Sugar, Powdered milk, Coffee, Tea bags, Dry beans. Needs for the Homeless—Pop-top canned foods, Individual serve items, Can opener. Infant Needs—Diapers (all sizes), Baby personal hygiene. Personal Hygiene—Deodorant, Shampoo and conditioner, Bath/hand soap, Tissues, Tooth paste, Toothbrush, Laundry soap, Women's hygiene products, Shaving cream and razors. Distribution Center Supplies—Ziploc bags (all types), Paper towels, Disposable gloves, Disinfectants, Bleach, Window cleaner, Antibacterial hand soap, Copy paper (white and colors), File folders.

at 10:30 a.m. St. Luke's is in charge. We are welcome to join them and will bring Paschal food leftovers to the breakfast that will follow.

Just maybe **Archbishop Jonah** will be able to visit our community during the Paschal season.

Regarding a **sewer** solution, our consultants are trying to get a survey done. A single homeowner is apparently not cooperating. And apparently neither is Loudoun Water. *Quelle surprise.*