



HOLY TRINITY ORTHODOX Parish Church RESTON Newsletter

Future Site: Potomac View Road (behind NoVa).

May 2012

OVER 50 DAYS THE CHURCH REFLECTS ON THE MYSTERY OF THE CROSS AND HER LIFE IN CHRIST

MAY—DAY 14 HOURS, NIGHT 10

6 Sun FOURTH SUNDAY AFTER THE PASCH [OF THE CROSS]

Gospel: The Paralytic (*John 5.1–15*)

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

13 Sun FIFTH SUNDAY AFTER THE PASCH [OF THE CROSS]

Gospel: The Samaritan Woman (*John 4.4+*)

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

19 Sat *Food Pantry—Leesburg: 10:00 a.m.–1:00 p.m.*

20 Sun SIXTH SUNDAY AFTER THE PASCH [OF THE CROSS]

Gospel: The Man Born Blind (*John 9.1+*)

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

■ From the first Sunday [after Holy Friday, “Pasch of the Cross”—Ed.] count 40 days, then on Thursday celebrate the feast of the Assumption of the Lord [today we say Ascension—Ed.]... —Apostolic Constitutions, Syria (ca. 380 A.D.)

23 Wed **EVE OF ASCENSION**

7:00 p.m. *Vespers with the Divine Liturgy (at St. Luke’s Serbian) followed by a potluck meal*

24 Thu FORTIETH DAY: ASCENSION OF THE LORD

27 Sun SEVENTH SUNDAY AFTER THE PASCH [OF THE CROSS]

Gospel: The Message Entrusted (*John 11.47–52*)

9:00 a.m. Divine Liturgy — **Coffee Hour: Lepnew**

■ After 10 days of the [Ascension], when the 50th day from the first Sunday arrives, you are to have a great feast; for on it, at the third hour, the Lord Jesus sent us the gift of the Holy Spirit... —Apostolic Constitutions, Syria (ca. 380 A.D.)

■ “I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened for me, and there are many adversaries.” —1 Corinthians 16.7–8 (57 A.D.)

■ Paul had decided to sail past Ephesus... for he was hastening to be at Jerusalem, if possible, on the day of Pentecost [58 A.D.]. —Acts 20.16

JUNE—DAY 15 HOURS, NIGHT 9

3 Sun FIFTIETH DAY: PENTECOST SUNDAY—PARISH FEAST

9:00 a.m. Divine Liturgy — **Coffee Hour: Lynch**

No Vespers of Pentecost Evening this year.

4 Mon *Monday of the Holy Spirit — Begin the Weeks of Matthew*

■ After having celebrated Pentecost, **keep a feast** for one week...

10 Sun FIRST SUNDAY AFTER PENTECOST: **FEAST OF ALL SAINTS**

9:00 a.m. Divine Liturgy — **Coffee Hour: Matyuf**

Fifth anniversary of the death of Fr. Laurence (+2007)

■ After having celebrated Pentecost, **keep a feast** for one week, and after that **keep a fast** for a week [origin of the so-called Apostles’ Fast—Ed.]: for it is right to rejoice over the Gift of God [meaning the Descent of the Holy Spirit—Ed.], and then to keep a fast after the time of relaxation [of fasting during the 50-day Paschal/Pentecost season]. —Apostolic Constitutions, Syria (ca. 380 A.D.)

Lord, remember your Church, deliver her from all evil and perfect her in your love, gather her up from the four winds sanctified for your kingdom which you have prepared for her. For yours is the power and the glory unto the ages. Let grace come and let this world pass away. Hosannah to the God of David. If any be holy, let him come, if any be not, let him repent. *Marána thá. Amen.*

—Teaching of the Twelve Apostles, x.5,6

Marána thá explained.

Marána thá is an Aramaic phrase which means, Our Lord, come! It appears in the *Teaching of the Twelve Apostles*, the so-called *Didache*, (above) which dates from the middle of the first century, and in 1 Corinthians 16.22 in Paul’s own hand. Unlike alleluia (hal-lelu-yah), hosannah, and amen, *marána thá* didn’t survive in liturgical useage in Aramaic. Its proper context is the Eucharist. It is behind the talk one hears at our Liturgy in these Fifty Days in the Prayer over Bowed Heads after the Our Father, before communion: “...It is you who choose to reveal yourself to us in the Breaking of the Bread, and we implore you: *Come to us. Open our hearts to your presence....*” Such talk concludes the Apocalypse or Revelation to John (22.20), itself a reflection on the Lord’s Day Eucharist: The One who gives this testimony says, “Yes, I am coming soon.” Amen. Come, Lord Jesus.

FOOD PANTRY WISH LIST

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.

**Liturgy moves to 9:00 a.m.
May 27**

A Simpler Parish Feast this year.

This year St. Luke's is not available for our usual Vespers of Pentecost Evening followed by a parish celebration. On the Sunday of the Resurrection we had a fancy coffee hour, which worked out quite well. Perhaps we could do the same for Pentecost. (Pentecost is three weeks away—3 June.) If someone has an alternative, please bring it up for discussion after church.

Sewer

One neighbor is interested; a second is not. The second also wants to be compensated for fair market value of any easement.

“We have a plan and we're moving forward.”

NEW YORK (CBS NewYork) — On September 11, 2001, the Twin Towers weren't the only structures destroyed. The St. Nicholas Greek Orthodox Church was also erased from Manhattan when the World Trade Center collapsed on it. Now, the effort to rebuild it is moving ahead, WCBS John Metaxas reports. U.S. Rep. Carolyn Maloney (D-Manhattan) said the rebuilding of the church, after a decade of delays, finally appears to be on track. The hope is that construction can begin next year with the church completed in time for its 100th anniversary in 2016, John Metaxas reported. “It's not only the church, but it's a space. It's 4,500 square feet. It will be a beautiful park,” Maloney said. “To rebuild it to its glory where people can pray, remember, become inspired and go forward, It's tremendously important,” said Maloney. “This will be open to all denominations to come and pray. The Port Authority believes that 250,000 people a day will visit this church.” Church leaders said that, so far, they have raised \$4 million of the estimated \$20 million needed for the project. If you would like to donate, send a check payable to St. Nicholas Greek Orthodox Church, P.O. Box 340968, Brooklyn, New York 11234.

Father John Vitko of St. Luke's announces: Everyone is invited.

On May 20th we are holding a Dinner and Dance at The Grand Atrium in Vienna in celebration of our 50th anniversary. We need to know by May 10th how many people will be coming. So RSVP by e.mail to: Kathy Lumovich (klumovich@verizon.net), or by snail.mail to: St. Luke 50th Anniversary, 6801 Georgetown Pike, McLean, VA 22101) no later than May 10. The suggested donation: \$50 per person.

SAINT LUKE 50TH ANNIVERSARY CELEBRATION

Sunday, May 20, 2012

Greeting of His Beatitude, Metropolitan Jonah: 10:15 a.m.
Hierarchical Divine Liturgy: 10:30 a.m.
St. Luke Chapel, 6801 Georgetown Pike, McLean, VA

Dinner/Dance:
Grand Atrium

2236 Gallows Road, Vienna, VA (Tickets required)

Hors d'oeuvres: 1:30 p.m.

Dinner and Program: 2:30 p.m.

Dancing, with Music by Duni Vetre 4:00p.m.–6:00 p.m.

Event Chair Kathy Lumovich
klumovich@verizon.net

Dinner reservations: \$50 per person donation.

Father Paul will be attending the affair. And it would be a good thing if a contingent of Holy Trinity parishioners attended as well. Our community has been able to use St. Luke facilities these many years *gratis*; no small benefit to us. And there is every reason to admire and celebrate the perseverance and accomplishments of St. Luke's community.

INTERVIEW

Friends,

This is an interview I did with written answers to questions from the Russian online journal «Orthodoxy and the World» Pravmir.ru. Here is the translation, or rather the English is the original(except for the questions)... posted with the thought that it might be of interest in some way...

The questions are as they were posed; but originally there was a larger set of questions which for convenience I narrowed down, and in some cases combined to these which you see... As to the dichotomy of liberal and conservative, it is usually presented in such a way (for example in politics, and fairly absurdly so in America where political distinctions are relatively slight) as to exclude or beat down one side or the other of the equation. It would seem to me that neither in church nor in state nor in anything else, is this the best way of seeing things...

Yours,

Bishop Seraphim (Sigrist), OCA Ret.

1. Tell about your way to Orthodoxy? Расскажите о Вашем пути к Православию.

As you know I was not born in the Orthodox Church but was received into it later and during my student years. If I may I will reduce the autobiographical question to this that I found my spiritual home within our Orthodox Church, in the experience of its liturgy and life and it became clear that this was the right place for me to be and to work.

2. Tell about people who were spiritually important for you in the beginning of your Church life, of your monastic way. And what about now? Расскажите о своих духовных авторитетах на заре Вашей церковной жизни, в начале монашеского пути. А сейчас?

My first pastor in the church is not someone well known but he was a good priest and important in my life, Fr. Vladimir Berzonsky. I remember his saying that even if he felt cold and empty, when the Liturgy began he always felt himself renewed and in the spirit of prayer. I think that is something important. Fr. Alexander Schmemmann who of course is well known, was my teacher and at seminary my confessor. He came to Japan at the time I took monastic vows and said to me “do not allow your monasticism to separate you from other people.” I have tried to live somehow with these two words from these spiritual fathers, and of course remembering my patron St. Seraphim of Sarov.

3. You seem a person with quite liberal views, monasticism is very much traditional and conservative institution. Why did you choose monastic way? Вы кажетесь человеком достаточно либеральных взглядов, тогда как монашество – очень традиционный, консервативный институт. Почему Вы избрали монашеский путь?

I do not feel myself especially as a liberal, or also and more deeply I hope that the dichotomy liberal/conservative is overcome within the life of the Church ...and I think anyway it is our task to overcome it. But at the same time accepting the variety of gifts and of temperaments and so on. Now as to monasticism, it can seem as an institution conservative but if we look more closely, do we not feel the innovative spirit of the desert saints and their courage in discovering a new way of life? And we could speak of the spirit of St. Nil of Sora and of the non-possessors but then also we want to remember that St. Joseph and the possessors, wished to build and possess in order to serve the poor and suffering. Orthodox missionary work was so often the story of monastics who boldly encountered new cultures, we mention St. Innocent (John Venniaminov), St. Stephen of Perm, St. Nikolai of Japan and so on... it should not be forgotten that there is a prophetic spirit in monasticism, indeed looking back to prophet Elijah and the school of prophets, and that continues within the whole history... we could speak of course of the elders of Optino, reflected of course in Dostoevsky's image of Fr. Zosima, and in our time of Fr. Lev Gilet and of St. Maria Skobtsova and also of Pavel Evdokimov in his words on interior monasticism — an expression first used by St. Tikhon of Zadonsk.

4. What is holiness? Did you meet saints during your life? How is it possible to feel contact with saints of past? Have Orthodox people converted from other religions and denominations special difficulties with this issue? Что такое святость? Вы встречали святых в своей жизни? Как чувствовать связь со святыми прошлого? Нет ли у православных, обращенных из других религий и конфессий, с этим сложностей?

Holiness is not, first of all, a possession but it is the work of God, of the Holy Spirit, in and through persons, revealing the image of Christ within the “undistorted image” (expression of St. Silouan [*Silvanus*] of Athos) of the person touched by holiness. I have felt holiness, the presence of the Holy, in many people and moments but as to saints recognized by the Church I have not known any who are yet canonized but I believe Metropolitan Leonty Turkevich (who I did meet) will be canonized and I am hoping this will be the case. And of course perhaps others of my lifetime and experience will be so recognized but that is for the Church to judge and beyond Metropolitan Leonty I will not engage in advocacy here... Now as to our relation to the saints, as you know for us they bring us to Jesus Christ, and it is within our relation to the Lord that we know them and again they lead us back always to the Lord. I think it is not so difficult for people who are not Orthodox to understand this but of course it must be experienced within the life and prayer of the Church to become organic knowledge and not theory.

5. { The question of how the tragic and the resurrectional view of history relate in Christianity, which is central, and is Christianity a broad way or a narrow, and how are we to feel of the spiritual situation of our time, is it the end of Christendom or is it a time of hope (synthesizing several questions)? } {Здесь Владыка собирает вместе вопросы о сочетании трагического и радостного в христианстве, об узком или широком пути христианства, о взгляде на духовную ситуацию нашего времени – конец ли это христианского мира или время надежды}

In Orthodox piety we do not focus on the Cross except also with the awareness of the Resurrection, and at the same time a piety which centered just on the Transfiguration and the “transfigured cosmos etc” without the cross would be insufficient to the faith of the Church wouldn't it? So with our approach to history and to our present reality. Maybe someone will say that ‘liberals’ suppose things are going to get better and better and ‘conservatives’ think in more pessimistic and apocalyptic terms but really our knowledge must include both... ”that I may know him and the power of his resurrection and the fellowship of his suffering” of St Paul expresses this. Or also the poet Rainer Maria Rilke, who as Simeon Frank said, writes often with astonishing wisdom says that it is necessary to know the terrible in life to be able to receive its magnificence. In the book of Revelation, the great Christian poem of history we might say, we see on the one hand the worship and liturgy of eternity and on the other the chaos and darkness in history. We are not given an explanation of how these things will resolve but rather just the vision of their resolution in the eternal city of Jerusalem which will include all things and towards which

we are on our pilgrim journey. It would be also correct to say that the Christian vision of history is that of the person of Christ who is himself the resolution... filling the future as the image of the Pantocrator fills the domes of Byzantine churches. The One to whom, Pasternak says in a poem, the centuries come like barges on the river of time, to be judged by him. Now as to our own time and society this complex and full Christian vision should enable us to see with clear eyes and without being swept up in the current of our time, the zeitgeist, or on the other hand being afraid to accept the gifts of our time... for example the extension of our knowledge and awareness of events in the world gives opportunity for service and prayer for others which were not available before.

6. Concerning your experience in Japan and how to preach Christ to people not acquainted with Christianity? Что Вам дал опыт служения в Японии? Как проповедовать Христа среди народа, не знакомого с христианством?

As you know I was in Japan for 19 years, as teacher, priest in a village, and finally as a Bishop. Of course to say anything adequate would require a very long answer but let me say

this concerning Japan, that personal example is valued more by most Japanese than is theoretical argument. So it was the character of St. Nikolai Kasatkin which drew people to the Church, and in the village where I was priest for a time there was memory of the character of a Japanese catechist who had lived and taught there for 20 years half century earlier, and in general when people say why they became Christians it is from some personal connection, friendship, inspiration, much more commonly than from anything abstract. And for my part, I have many warm memories of the faith and character of so many of our faithful. This can relate to a general observation of mission that it cannot be only a giving people information, telling them things as a series of propositions but it must be rooted in life, first in an invitation to a living community gathered around the Eucharist and also that it be personal, the sharing of faith which lives in Christian persons with those outside the Church. Given that there is a particular Japanese difficulty perhaps in receiving abstract argumentation which is not their cultural preference, it nonetheless holds I think that in every country and situation the sharing of faith is personal and then also into the eucharistic community.

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14 candidates to be the Pope of Alexandria, and a blank card (not a bad idea).

A Coptic legal advisor announces that 14 bishops and priests from Egypt and abroad have nominated themselves for the papal chair, and that there may be a change in the lot system that makes the ultimate decision. Maged Riyad, legal consultant to the Coptic Orthodox Church in the United States, announced in a press conference in Cairo on Sunday that 14 bishops and priests nominated themselves for the papal chair. Elections for the new pope are expected to take place in September. Riyad stated that Copts outside Egypt will have a strong influence in choosing the new pope, especially the widespread churches in the US, Canada and Europe. Although the acting Pope Bakhomious received many endorsements, Riyad iterated that “Bishop Bakhomious refused to run in the elections... He does wish to lead the transitional phase and wishes to hand over the church to God’s choice.” Regardless of the endorsements, the nominee can decline to run. On the regulations over the papal elections, Riyad said that years before the late Pope Shenouda III’s death, he was presented with amendments to the 1957 bylaws. Shenouda did not agree to apply the amendments, however, because he foresaw that they might favour one person. However, Riyad countered: “I am not satisfied with the 1957 bylaws, since they have many problems and loopholes.” The legal advisor admits that the bylaws cannot be amended right now, though, “since, like a law, it requires many procedures and discussions in the People’s Assembly before it can be approved.” According to Riyad, however, the acting Pope Bakhomious is adamant that the bylaws should be

amended by the new pope within the first year of taking the throne. In fact, Bakhomious will require the nominees sign an agreement to that effect. On the moment of truth: when a child is blindfolded and will chose from the lots cast with the names of the three shortlisted papal candidates, Riyad highlighted that Bakhomious is in favour of adding a **fourth blank paper**, as a possible answer that God does not approve of any of the three nominees. The candidates for the papal chair include the Youth Bishop Moussa; Bishop Beshoy, Secretary of Holy Synod; Bishop Youaness, Secretary of the late Pope; General Bishop Raphael; Bishop Makarios of Minya governerate; Bishop to Germany Domyan; Priest Shenouda and others. Papal nominations opened on 27 April and will close on 17 May. The date elections will start will be announced Tuesday. Earlier on Saturday, the Assiut governorate Bishop Abram said that—up until then—seven had been nominated to succeed the late Pope Shenouda III. On the same day Pope Shenouda III passed away, 17 March, the General Assembly (made up of the Holy Synod and Laity Council) announced that they will narrow down the list to three candidates from a pool of several nominees; one of whom will succeed the pope who died at 88. That’s when a child will be blindfolded and will chose from among the three (now possibly four) cards with the names of the candidates

