



HOLY TRINITY ORTHODOX Parish Church Newsletter

Future Site: Potomac View Road (behind NoVa).

May 2013

APRIL—DAY 13 HOURS, NIGHT 11

- 26 Fri *Day 40—End the Great Forty Days.*
7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 27 Sat *Saturday of Lazarus—ancient day for reintegrating penitents bound with a penance (as the Gospel will say: “Unbind him and let him go...”)*

THE GREAT WEEK, THE HOLY WEEK

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

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.

MAY—DAY 14 HOURS, NIGHT 10

- 2 GREAT AND HOLY THURSDAY—INSTITUTION OF THE HOLY EUCHARIST
7:00 p.m. The Twelve Passion Gospels (*Glade Room*)
- 3 GREAT AND HOLY FRIDAY—THE LAMB OF GOD—OUR PASCHAL LAMB—IS SLAIN
PASCH OF THE CROSS—ΠΑΣΧΑ ΣΤΑΥΡΩΣΙΜΟΝ
3:00 p.m. Descent from the Cross (*St. Luke's Serbian*)
- 4 THE GREAT AND HOLY SABBATH WHEN THE LORD RESTED FROM HIS WORK
* PENTECOST—ΠΕΝΤΗΚΟΣΤΗ—ΠΑΤΑΓΩΔΕΤΗΜΙΑ—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
- 5 SUN **MIDNIGHT Resurrection Matins with the Divine Liturgy (at the Glade Room) Blessing of paschal foods and breakfast at the Mariño's.**
5:00 p.m. **Roast Lamb Feast** at *Hawkins home* (703.430.2289)
- 6 Mon **BRIGHT MONDAY**
10:00 a.m. Divine Liturgy—*St. Luke's Serbian—followed by breakfast.*
- 12 Sun **SUNDAY II: GOSPEL: ABOUT THOMAS**
10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**
- 18 Sat *Food Pantry—10:00 a.m. to 1:00 p.m.*
- 19 Sun **SUNDAY III: GOSPEL: ABOUT THE MYRRH-BEARING WOMEN AND JOSEPH**
10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**

LITURGY MOVES TO 9:00 a.m.

- 26 Sun **SUNDAY IV: GOSPEL: ABOUT THE PARALYTIC**
9:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**
- 29 Wed **MID-PENTECOST: COME AND DRINK THE WATER OF IMMORTALITY**

¹⁹ My friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰ by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹ and since we have a great priest over the house of God, ²² let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.
—Hebrews 10

The Pope of Alexandria to meet the Pope of Rome in May.

April 24, 2013

VATICAN CITY. The Pope of Alexandria, Theodore II, will meet Pope Francis next month in the Vatican—the first visit by a Coptic Orthodox leader in 40 years and the latest sign of growing ties between the new pope and the Orthodox world. Theodore will visit various Vatican departments and is set to stay in Rome for several days. His arrival is expected for May 10 or 11, Vatican spokesman Federico Lombardi told AFP.

Theodore's predecessor, Shenouda III, met with Pope Paul VI in 1973 and the two launched a process of dialogue between their two Churches. “The idea is to celebrate the 40th anniversary of that historic meeting,” Lombardi said.

The visit will be part of a European tour during which Theodore will visit different Coptic parishes—his first foreign trip since his election in November at a time in which the Coptic minority is faced with rising Islamism in Egypt.

The meeting between Theodore and Francis will be a further step in greater dialogue between Orthodox and Catholics, after the Patriarch of Constantinople, Bartholomew, became the first spiritual leader of the world's Orthodox to attend the papal inauguration of Francis in March.

**Sunday May 26
Liturgy moves to 9.**

You might want to read this. It's from the Glossary in our forthcoming Liturgy book, and talks about the Typikon, a monastic book of guidelines for divine services many think (and they're not all in ROCOR) is the fifth gospel. The solution to Vespers (evening prayer) in the monings during the Great week, and Matins (moring prayer) in the evenings, may not be to everyone's liking. But Liturgical realism is a key component of Renewal....

TYPIKON.—The manual of rules and guidelines governing every aspect of divine services in monasteries—and sometimes daily life—during the course of the year, purportedly following the model of the Mar Savva monastery in the Judean Desert. The Church of Russia has been living off an edition last edited in A.D. 1682 (Schmemmann). With the blessing of the Ecumenical Patriarch a controversial new Greek edition appeared in A.D. 1888. Insofar as parish churches are not monasteries, any Typikon has qualified relevance. Respecting the traditional mind-set, liturgical guidelines and values, parishes have to make their own (Meyendorff).

While the Typikon is widely revered, few actually read it. Hundreds of years in the making—Constantinople and its monasteries, Jerusalem and its monasteries, Mount Athos—it sheds interesting light on what we do in our churches. For example, four pages into a *Word on Prayer* (pg. πῆΔ) the Slavonic Typikon makes a strong case for traditional congregational singing under assault (already in the XVII century) in monastic as well as parish churches, at a time when men-boy choirs singing in parts was the latest rage in from Poland. (Even in a monastic setting the Typikon wants “everyone who finds himself in church” to sing *Lord, have mercy*, and *Amen*, and *Our Father, etc.* See the gamut on pg. 16 in our new Liturgy book.)

The Typikon does not condone serving Vespers—*evening* prayer—with the Divine Liturgy (the Nativity, Theophany, Holy Friday, Pascha) at 10 in the morning. It knows nothing about the Rite of Forgiveness on the eve of the Great Forty Days. The Typikon is not behind the ubiquitous topsy-turvy scheduling for divine services in the Great and Holy Week—Vespers (prayer at sundown) in the morning, Matins (prayer at sunrise) in the evening (so-called serving “by anticipation”).

It knows nothing of the Holy Wednesday Anointing Rite the Greeks have introduced to replace Lenten Confession. And as for Paschal Matins on the Great Day, the Typikon knows nothing about singing it at midnight. Ὡς ἡ ἀρχὴ ὕμνου—*ob časě útreněm*, in the morning, or at the morning hour—is when the Typikon wants the assistant ecclesiarch to toll the bell, light the lamps, and fire up the censer.

In the Holy Week a thousand years ago the Great Church fit her rather sober *anámnesis* or remembrance of the Lord's Passion into the framework of Vespers and Matins. Rites have gotten a tad more complex—there is poetry galore, some new rites, and redundant readings—but the pattern in the Typikon is basically the same. For example, on Holy Friday, the Typikon directs us to remember the Cross of the Lord, his Unnailing, his Descent from the Cross, not at 3 in the afternoon as many do here linking things to the time of day mentioned in the Gospels, but with Vespers at sundown. Then on the next morning, Holy Saturday—absent any dissonance—the Typikon invites us to sing Matins as the funeral and burial of the Lord (something one sees more readily in Greek practice than in the Slavic inasmuch as the Greeks “bury” the *epitáphios* in the altar after the procession). Then, that evening—Holy Saturday evening—the Typikon would gather us to celebrate the Resurrection of the Lord with Vespers (and Baptism) and the Divine Liturgy of St. Basil (putting to use what we have learned from scholarship—what we have forgotten—about those 15 readings). Resurrection Matins and a second Paschal Liturgy take place on Sunday morning.

Restoring the ancient regimen buried in the Typikon would serve Renewal, enabling more people to participate in and benefit from the divine services of the Great and Holy Week.

Head of OCA's Chicago Diocese Resigns. Signs of Relief Rise Like Incense.

April 14, 2013. By Manya A. Brachear Chicago Tribune reporter.
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Unable to overcome the disgrace of a sexual misconduct accusation, Bishop Matthias Moriak, head of the local diocese for the Orthodox Church of America, has announced he will step down Monday (15 April), leaving a vacancy in Chicago just weeks before Orthodox Christians celebrate Easter on May 5. On a leave of absence since allegations of inappropriate behavior with a woman surfaced last August, Bishop Matthias, 64, would have celebrated his two-year anniversary as leader of the church in Chicago and the Midwest this month.

At his first meeting with clergy last May, following a year of parish tours, he barred evening Liturgies on [the eves of] feast days, and baptisms on Sundays. He also limited the rôle of women in divine service, and decreed that priests should wear only [Roman] collars or cassocks, never plain clothes, in public. Clergy immediately expressed concerns.

In a speech delivered at Chicago's Holy Trinity Cathedral last month, the bishop blamed clergy for plotting his ouster. "Several priests in the diocese who do not agree with my support of traditional Orthodox practices [*his view—Ed.*] and my firm stand on moral issues have used this incident as an excuse to have me removed," he told parishioners. "The loud voices of the clergy who did not want to be obedient to the hierarchy was heard." [*And thank God. He was anti Frs. Schmemmann and Meyendorff, calling them "fads," meaning they were aberrant. And let's not forget the priests' wives who rose up en masse in a letter against his return.—Ed.*]

In his letter to parishioners on Sunday, the bishop asked for forgiveness, and said he would forgive others. "It is my hope that my stepping down will end the ordeal allowing the diocese to move toward healing," he said. "I ask for everyone's forgiveness for my failings, my mistakes and sins. In turn, I assure everyone of my forgiveness."

Born David Lawrence Moriak, Bishop Matthias came to Chicago two years ago [from the Carpatho-Russian Diocese under the Greeks—Ed.] after the unexpected death of his predecessor, Archbishop Job. Father Matthias Moriak joined the OCA to become Chicago's bishop in April 2011. [*The man was vetted by the Synod and the Chicago clergy. Apparently a dissembler, the bishop-candidate kept his true views about important church matters to himself, biding his time. Talk on the street opines the Bishops will wait a while for the dust to settle, and then find some desk job for him.—Ed.*]

Archbishop Tikhon Invited to Speak at Orientale Lumen Conference June 17–20. We May Get to Host Sister Vassa Larin Again.

April 25, 2013

His Beatitude, Metropolitan Tikhon, has been invited by Jack Figel to speak at the Orientale Lumen XVII Conference at Washington Retreat House adjacent Catholic University in North East June 17–20, 2013. The annual gathering is sponsored jointly by the Society of Saint John Chrysostom, the Orientale Lumen Foundation, and Eastern Christian Publications. The conference theme—"Vision of a Reunited Church"—will be developed by a number of speakers moderated by the Rev. Ron Roberson, CSP, of the US Conference of Catholic Bishops. Among the other Orthodox speakers are Priest Thomas FitzGerald, Hellenic College/Holy Cross Greek Orthodox School of Theology, and Sister Vassa [Larin] of the University of Vienna, Austria. Several prominent Roman Catholic speakers will also address participants. Detailed information on registration fees, schedule, and accommodations may be found on-line. Videos of past conferences may be viewed at www.oltv.tv.

"One in six Americans lives in poverty."

—ABC News

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.