



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

R E S T O N

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA October 2017

THE WEEKS OF LUKE ARE LEADING US TO JERICO AND ZACCHAEUS

OCTOBER—DAY 11 HOURS, NIGHT 13

- 14 Sat 6:00 p.m. Vespers
 15 Sun^{19•II•Lk.4} 10:00 a.m. Divine Liturgy — **Coffee Hour: Zeig**
 21 Sat 6:00 p.m. Vespers
 22 Sun^{20•III•Lk.5} 10:00 a.m. Divine Liturgy — **Coffee Hour: Hawkins**
 23 Mon Apostle James, Brother of the Lord
 28 Sat 6:00 p.m. Vespers
 29 Sun^{21•IV•Lk.6} 10:00 a.m. Divine Liturgy — **Coffee Hour: Adams**

NOVEMBER—DAY 10 HOURS, NIGHT 14

- 4 Sat No Vespers
 5 Sun^{22•V•Lk.7} 10:00 a.m. Divine Liturgy — **Coffee Hour: Busenberg**
Daylight Saving Time ends. Vespers returns to 5:00 p.m.
 11 Sat 5:00 p.m. Vespers
 12 Sun^{23•VI•Lk.8} 10:00 a.m. Divine Liturgy — **Coffee Hour: Doyle**

LOUDOUN FOOD PANTRY WISH LIST

Cans, jars—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.

NOTE: Donna Ellmore and Pamela Wayland are serving as liaison between our Parish and Loudoun Food Pantry and their efforts to serve the area’s people in need.

A note to coffee-hour hosts.—Please include some half & half along with your coffee-hour contribution.

In the spiritual life our personal prayer should be the foundation of our corporate prayer in the liturgy of the Church. People who pray only when they go to church will be very weak in their prayer and will receive very little from the common prayer of the Church in its liturgical gatherings.

—Encyclical Letter on the Spiritual Life in the Church, OCA Bishops, 1976

SanktHubertus XXIV—Still a few places at table.

Maria Hawkins is reminding us that her *SanktHubertus* Roast Venison Dinner for 20 diner-donors will be held as usual on the first Saturday in November—November 4. (There will be no Vespers that evening.) Once again there will be musicians during the cocktail hour which begins at 6:30 p.m. Then, at 7:30 p.m., roast venison and all the fixin’s plus coffee and a choice of three—yes, three—desserts. All donations benefit Holy Trinity’s future plans. You will find the sign-up sheet at church. Or call Maria at 703.430.2289.

The Story of Saint Hubertus.

Confessor, thirty-first Bishop of Maastricht, first Bishop of Liège, and Apostle of the Ardennes, born about 656; died at Fura (the modern Ter-vüren), Brabant, 30 May, 727 or 728. He was honored in the Middle Ages as the patron of huntsmen, and the healer of hydrophobia (rabies). In the Latin Church he is the patron saint of hunters, mathematicians, opticians, and metalworkers.

Hubertus was the eldest son of Bertrand, Duke of Aquitaine, and grandson of Charibert, King of Toulouse, a descendant of the great Pharamond. Bertrand’s wife is variously given as Hugbern, and as Afre, sister of Saint Oda. As a youth, Hubertus went to the court of Neustria, where his charming manners and agreeable address won

universal esteem, gave him a prominent position among the gay courtiers, and led to his investment with the dignity of “count of the palace.” He was a worldling and a lover of pleasure, his chief passion being for the chase, to which pursuit he devoted nearly all his time. The tyrannical conduct of Ebroin caused a general emigration of the nobles and others to the court of Austrasia. Hubertus soon followed them and was warmly welcomed by Pepin Heristal, mayor of the palace, who created him almost immediately grand-master of the household. About this time (682) he married Floribanne, daughter of Dagobert, Count of Louvain, and seemed to have given himself entirely up to the pomp and vanities of this world. But a great spiritual revolution was imminent. On Holy Friday morn, when the faithful were crowding the churches, Hubertus sallied forth to the chase. As he was pursuing a magnificent stag, the animal turned and, as the pious legend narrates, he was astounded at perceiving a cross between its antlers, while he heard a voice saying: “Hubertus, unless you turn to the Lord, and lead a holy life, you shall quickly go down into hell.” Hubertus dismounted, bowed down low and said, “Lord, what would you have me do?” He received the answer, “Go and seek Lambert, and he will instruct you.”

Accordingly, he set out immediately for Maastricht, of which place St. Lambert was then bishop. The latter received Hubertus kindly, and became his spiritual director. Hubertus, losing his wife shortly after this, renounced all his honors and his military rank, and gave up his birthright to the Duchy of Aquitaine to his younger brother Eudon, whom he made guardian of his infant son, Floribert. Having distributed all his personal wealth among the poor, he entered upon his studies for the priesthood, was soon ordained, and shortly afterwards became one of St. Lambert’s chief associates in the administration of his diocese. By the advice of St. Lambert, Hubertus made a pilgrimage to Rome and during his absence, the saint was assassinated by the followers of Pepin. At the same hour, this was revealed to the pope in a vision, together with an injunction to appoint Hubertus bishop, as being a worthy successor to the see. Hubertus was so much possessed with the idea of himself winning the martyr’s crown that he sought it on many occasions, but unsuccessfully. He distributed his episcopal revenues among the poor, was diligent in fasting and prayer, and became famous for his eloquence in the pulpit. In 720, in obedience to a vision, Hubertus transferred St. Lambert’s remains from Maastricht to Liège with great pomp and ceremonial, several neighboring bishops assisting. A church for the relics was built upon the site of the martyrdom, and was made a cathedral the following year, the see being removed from Maastricht to Liège, then only a small village. This laid the foundation of the future greatness of Liège, of

which Lambert is honored as patron, and St. Hubertus as founder and first bishop.

Idolatry still lingered in the fastnesses of the forest of Ardennes—in Toxandria, a district stretching from near Tongres to the confluence of the Waal and the Rhine, and in Brabant. At the risk of his life Hubertus penetrated the remote lurking places of paganism in his pursuit of souls, and finally brought about the abolishment of the worship of idols in his neighborhood. Between Brussels and Louvain, about twelve leagues from Liège, lies a town called Tervüren, formerly known as Fura. Hither Hubertus went for the dedication of a new church. Being apprised of his impending death by a vision, he there preached his valedictory sermon, fell sick almost immediately, and in six days died with the words “Our Father who art in heaven ...” on his lips. His body was deposited in the collegiate church of St. Peter, Liège. It was solemnly transferred in 825 to the Abbey of Amdain (since called St. Hubertus’s) near what is now the Luxemburg frontier; but the coffin disappeared in the sixteenth century. Very many miracles are recorded of him in the *Acta Sanctorum*, etc. His feast is kept on 3 November, which was probably the date of the relocation. St. Hubertus was widely venerated in the Middle Ages, and many military orders were named after him.

**From the OCA Website:
Glorification of St Tikhon, the Apostle to America—
Commemorated on October 9.**

Saint Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropets district of the Pskov eparchy. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church, as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him



for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called “bishop” and “patriarch” by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the Saint Petersburg Theological Academy, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of Saint Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in Eastern Poland in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin on October 19, 1897, and returned to Kholm as Vicar Bishop of the Kholm-Warsaw Eparchy. Bishop Tikhon zealously devoted his energy to his new responsibilities. His attractive moral make-up won the general affection, of not only the Rusyn population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bish-

op of the Aleutians and Alaska. As head of what would become the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord’s vineyard.

He did much to promote the spread of Orthodoxy, and to improve his vast eparchy. He reorganized the eparchial structure, and changed its name from “Eparchy of the Aleutians and Alaska” to “Eparchy of the Aleutians and North America” in 1900. Both clergy and laity loved their archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for Saint Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of Saint Nicholas in Brooklyn for the Syrian Orthodox immigrants. Two weeks later, he consecrated Saint Nicholas Cathedral in NY.

In 1905, Saint Tikhon was elevated to the rank of Archbishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and Saint Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse eparchy. In June of 1905, Saint Tikhon gave his blessing for the establishment of Saint Tikhon’s Monastery.

On 13 March 1907—a week after that first “All-American” *Sobor* or Council in Mayfield, PA—he departs America, having been named Eparch of Yaroslavl and Rostov, where he quickly won the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When Saint Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. Upon his transfer to Vilno, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when Archbishop Tikhon was in Vilno. He spared no effort to help the poor residents of the Vilno region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution in Russia and formation of a new Synod, Saint Tikhon became one of its members. On June 21, 1917, the Moscow Eparchial Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country.

On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of

Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Orthodox Church of Russia on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then a lot would reveal the will of God. The council members chose three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Prayer Service in the Cathedral of Christ the Saviour, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Ikon of the Theotokos. Metropolitan Vladimir of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. Saint Tikhon did not change after becoming the First Hierarch of the Orthodox Church of Russia. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, “Lamentations, mourning, and woe.” He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met Saint Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies, in conditions of internal schisms and upheavals by various adherents of the Living Church—the so-called renovationists—and autocephalists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of a godless regime, by hunger, and civil war. This was a time when Church property was being confiscated, when clergy were subjected to court trials and persecutions, and Christ’s Church endured repression. News of this came to the Patriarch from all corners of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the Church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the commandments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to

stay away from the political struggle.

The Summer of 1921 brought a severe famine to the Volga region. In August, Patriarch Tikhon issued a message to the Russian people and to the people of the world, calling them to help famine victims. He gave his blessing for voluntary donations of church valuables, which were not directly used in liturgical services. However, on February 23, 1922, the All-Russian Central Executive Committee published a decree making all church valuables subject to confiscation. [One can go to Marjorie Merriweather Post’s Hillwood Estate in DC to see some these treasures—and, if one listens intently enough, hear each of them say, “*Res clamat domino.*” —Ed.]

According to the 73rd Apostolic Canon, such actions were regarded as sacrilege, and the Patriarch could not approve such total confiscation, especially since many doubted that the valuables would be used to combat famine. This forcible confiscation aroused popular indignation everywhere. Nearly two thousand trials were staged all over Russia, and more than ten thousand believers were shot. The Patriarch’s message was viewed as sabotage, for which he was imprisoned from April 1922 until June 1923.

His Holiness, Patriarch Tikhon, did much on behalf of the Orthodox Church of Russia during the crucial time of the so-called Renovationist schism. He showed himself to be a faithful servant and custodian of the undistorted precepts of the Orthodox Church. He was the living embodiment of Orthodoxy, which was unconsciously recognized even by enemies of the church, who called its members “Tikhonites.”

When Renovationist priests and hierarchs repented and returned to the church, they were met with tenderness and love by Saint Tikhon. This, however, did not represent any deviation from his strictly Orthodox policy. “I ask you to believe me that I will not come to agreement or make concessions which could lead to the loss of the purity and strength of Orthodoxy,” the Patriarch said in 1924.

Being a good pastor, who devoted himself entirely to the Church’s cause, he called upon the clergy to do the same: “Devote all your energy to preaching the word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!”

It was extremely painful and hard for the Patriarch’s loving, responsive heart to endure all the Church’s misfortunes. Upheavals in and outside the church, the Renovationist schism, his patriarchal responsibilities, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox [*quelle surprise!*], combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25 Julian/April 7 Gregorian, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 p.m., he made the sign of the Cross twice and said, “Glory to you, O Lord, glory to you.” He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large katholikon of the Donskoy Monastery in Moscow could not contain the crowd which overflowed the monastery grounds into the square and adjacent streets. Saint Tikhon, eleventh Patriarch of Moscow — and the first in two centuries since Peter the Great’s suppression — was

First Hierarch of the Church of Russia for seven and a half years.

On October 9, 1989, the Synod of Bishops of the Orthodox Church of Russia glorified Patriarch Tikhon and numbered him among the saints. For nearly seventy years, Saint Tikhon’s relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

It would be difficult to imagine the Orthodox Church of Russia without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the saint’s own words can best sum up his life: “May God teach every one of us to strive for his truth, and for the good of the Holy Church, rather than something for our own sake.”



Ikon of New Martyrs

The Bolsheviks—November 2017 brings the 100th anniversary of their ascendancy to power—murdered 500,000 Orthodox Christians. By the eve of World War Two, one could count the number of surviving bishops on the fingers of one hand. In the ikon’s background one sees the Church of Christ the Saviour, built to commemorate the victory over Napoleon in 1812, the construction of which was funded by the citizens of Russia. Stalin blew it up in 1932 to epitomize what he intended to do to the Orthodox Church. Stalin came and went. Communism crumbled from within (just as the Roman Bishop Fulton J. Sheen predicted). And the Church of Christ the Saviour was rebuilt in all its glory as the Soviet Union bit the dust.