

Schedule of Services

Sunday, July 3, 2011

Third Sunday after Pentecost — Tone 2

All Saints of Britain and Ireland

Martyr Hyacinth of Caesarea in Cappadocia; Martyrs Diomedes, Eulampius, Asclepiodotus and Golinduc, who suffered with Hyacinth

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Romans	5:1-10
<i>Gospel:</i>	Matthew	6:22-33

Saturday, July 9

No Vespers at Holy Trinity Cathedral

Sunday, July 10

Fourth Sunday after Pentecost — Tone 3

Ven. Anthony of the Kiev Caves

Founder of Monasticism in Russia

Holy 45 Martyrs at Nicopolis in Armenia, including Leontius, Maurice, Daniel, Anthony, Alexander, Sisinius, Meneus, and Berelad; Martyr Apollonius of Sardis; Martyrs Bianor and Silvanus of Pisidia

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

Saturday, July 16

4:30p Vigil

Resurrection Gospel IV

Sunday, July 17

Fifth Sunday after Pentecost — Tone 4

Fathers of the first Six Œcumenical Councils

Greatmartyr Marina (Margaret) of Antioch in Pisidia; Royal Passionbearers Tsar Nicholas, Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiana, Maria, Anastasia

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Romans	10:1-10	<i>(Sunday)</i>
	Hebrews	13:7-16	<i>(Fathers)</i>
<i>Gospel:</i>	Matthew	8:28-9:1	<i>(Sunday)</i>
	John	17:1-13	<i>(Fathers)</i>

Holy Trinity Missionaries

This year we have several missionaries from Holy Trinity going abroad:

His Grace, Bishop MATTHIAS

Lisa Rusen

Brad Garlick

Evan Bernick

Tatiana Fruin

Dennis Garlick

Theoni Richardson

Stephanie Richardson

These folks will be travelling with Project Mexico to help build housing for the local people, as well as working around the orphanage.

As they will be leaving on July 12, please remember them in your prayers!

We wish our missionaries a safe trip, a successful mission, and a safe return home.

May God grant them Many Years!

Cathedral Choir CD

The long anticipated CD of the Cathedral Choir, under the direction of Deacon Gregory Ealy, is now available for purchase.

Please contact Justin Kneeland for more information.

Lamplighters

We are in dire need of “Lamplighters.” These are the folks who not only light and extinguish the candles and lampadas, but also trim and fill them.

If you would like to volunteer some of your time, please contact either Tony Scott or Theodore Kurtz at you earliest convenience.

Building and Restoration Corner

Christ said, ‘I came not to send peace, but a sword’ and “division.” Christ summoned us to war on the plane of the spirit, and our weapon is “the sword of the Spirit, which is the word of God.” Our battle is waged in extraordinarily unequal conditions. We are tied hand and foot. We dare not strike with fire or sword: our sole armament is love, even for enemies. This unique war in which we are engaged is indeed a holy war. We wrestle with the last and only enemy of mankind — death. Our fight is the fight for universal resurrection.

– Archimandrite Sophrony, “His Life is Mine”

In order to keep our parishioners and friends updated on the progress of the restoration of Holy Trinity, and what future plans are being made, we will publish reports from the Building and Restoration Committee in this space.

The ceiling of the balcony and the space above the window on the west wall damaged by water have been repaired, as well as the entrance into the Cathedral. It looks great!

Next Monday, July 11, craftsmen will be at the Cathedral to repair the falling canvas over the window on the south and north walls.

This is just a start. More information will be coming soon.☪

Hieromartyr Alexander of New York and Moscow

Last week, we celebrated the memory of All Saints of North America. Listed in the article were St. Tikhon, St. John of Chicago, and St. Alexander of New York and Moscow. We are very familiar with the life of St. John of Chicago, and know about most of the life of St. Tikhon, and had a brief encounter with St. Alexander.

We continue to share the lives of the American saints in the next few bulletins.

Herewith we will read a bit about St. Alexander (Hotovitsky).

The New Martyr of Russia Alexander Hotovitzky was born on February 11, 1872 in the city of Kremenetz, into the pious family of Archpriest Alexander, who was Rector of the Volhynia Theological Seminary and would later be long remembered in the hearts of the Orthodox inhabitants of Volhynia as a good shepherd. Young Alexander received a good Christian upbringing from his parents, who instilled in him love for the Orthodox Church and for the people of God.

The future pastor was educated at the Volhynia Seminary and the St. Petersburg Theological Academy, from which he graduated with a Master's Degree in 1895.

After graduation from the Academy, he was sent for missionary service to the Diocese of the Aluetians and North America, where he was assigned to the position of reader at the newly-established St Nicholas Orthodox Church in New York City. Following his marriage to Maria Scherbuhina, a graduate of the Pavlovsk Institute in St. Petersburg, the Hieromartyr Alexander was ordained to the diaconate, and soon after, on February 25, 1896, to the priesthood by Bishop Nicholas (Ziorov) of the Aleutians, whom Father Alexander would always later remember with gratitude and love. The ordination took place at the diocesan cathedral in San Francisco.

A week after his ordination, the young priest returned to New York to assume the pastorate of the parish where he had previously served as reader. From 1898 to 1907, the New Martyr Alexander served as a pastor under the omophorion of Bishop Tikhon. Saint Tikhon, who, in the tragic year of 1917, was to be elevated by Divine Providence to the primatial see as Patriarch of Moscow, valued highly Father Alexander's sincere piety, his gift of pastoral love, and his multifaceted theological erudition.

The spectrum of his activity in the United States was quite broad and very fruitful. He was successful in missionary service, primarily among Uniates newly-emigrated from Galicia and Carpathian Rus. He was also one of the closest collaborators of the Orthodox arch-pastors in America and represented the Orthodox Church before American religious institutions and meetings.

Through Father Alexander's efforts, Orthodox parishes were established in Philadelphia, Yonkers, and Passaic as well as other large and small towns throughout North America. The parishioners of these churches were cradle Orthodox whom fate had brought to the New World, as well as Carpatho-Russians converted from the Byzantine Rite and former Protestant converts to the Orthodox Church.

An important contribution to the witness of the truth of Orthodoxy before heterodox American society was made by the *American Orthodox Messenger*, which was published in English and Russian under Father Alexander's editorship. Articles by the editor regularly appeared in this journal.

The New Martyr Alexander actively participated in the establishment of an Orthodox diocesan mutual aid society and at various times, he served as treasurer, first secretary, and president of this organization. The society provided material aid to Austrian Carpatho-Russians, Macedonian Slavs, Russian troops in Manchuria, and to Russian prisoners of war in Japanese camps.

Father Alexander also took upon himself the ascetical burden of constructing the architecturally remarkable and majestic St Nicholas Cathedral in New York to replace the small parish church. The cathedral was to become an adornment of the city. He visited Orthodox communities throughout America soliciting funds for the construction of the Cathedral. In 1901, he also traveled to his homeland, Russia, for this purpose.

From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland, where the majority of the population was Protestant. Although Finland was then part of the Russian Empire, the Orthodox clergy there had to exert great efforts to protect the Orthodox Karelians from the proselytic expansionism of the Finnish Lutherans. In Finland, the New Martyr Alexander was a loyal, active, and dedicated assistant to his archpastor — Sergius (Stragorodsky), the future Patriarch.

In August 1917, Archpriest Alexander was transferred to Moscow and assigned as assistant pastor of Christ the Savior Cathedral. Here he was again under the direct guidance of Saint Tikhon, with whom he had already been closely associated in America.

During the difficult years of the Civil War, the New Martyr Alexander collaborated closely with StTikhon in the administration of the Moscow diocese. In 1918, under the spiritual leadership of the rector, Father Nicholas Arseniev, and the assistant pastor, Father Alexander, a brotherhood affiliated with Christ the Savior Cathedral was established. As its first activity, the brotherhood issued an appeal to the Orthodox flock, which Father Alexander helped write.

Pastoral service at that time was accompanied by much grief and danger. In May 1920 and November 1921 Father Alexander was arrested for brief periods. He was accused of violating the decrees concerning the separation of the Church from the state, and the school from the Church, by holding church school for the children.

During this difficult time for the Church, Father Alexander was unwaveringly guided by the statements of the Holy Patriarch to his flock and also followed his directives. Funds to assist the starving were collected at Christ the Savior Cathedral. At the same time, measures were undertaken to protect the sacred objects of this church.

During the intervening years, St. Alexander was arrested and convicted several times for anti Soviet behavior, and spent much time in prison and/or exile.

In the 1930's, Protopresbyter Alexander served as rector of the Church of the Deposition of the Robe on Donskoy Street. One of the parishioners of this church recalls, "Even today, I remember Father Alexander's eyes. It seemed as if his glance penetrated your heart and embraced it with affection. I had the same feeling when I saw the holy Patriarch Tikhon... The same light also shining in Father Alexander's eyes was testimony of his sanctity."

In the fall of 1937, the New Martyr Alexander was arrested again. The documentary evidence about him at our disposal ends with this; however, a majority of oral reports testify to his death as a martyr. The place of his burial is unknown.☞