



# **THE CONSECRATION NEW ALTAR TABLE**

SEPTEMBER THIRTIETH  
TWO THOUSAND SEVENTEEN



# Hieromartyr Hilarion (Troitsky) of Vereya

## *Commemorated December 15*

*Hieromartyr Hilarion's relics will rest inside the holy altar table.*

The holy New Martyr Archbishop Hilarion (Vladimir Alexievich Troitsky in the world), an outstanding theologian, an eloquent preacher, and a fearless defender of Christ's holy Church, was born around 1885.



During the Council of 1917 he delivered a brilliant address calling for the restoration of the Moscow Patriarchate, which had been dissolved by Tsar Peter I in the eighteenth century. When Saint Tikhon (April 7) was chosen as Patriarch, Saint Hilarion became his fervent supporter. Saint Hilarion was consecrated as bishop on May 20, 1920, and so the great luminary was placed upon the lampstand (Luke 11:33). From that time, he was

to know less than two years of freedom. He spent only six months working with Patriarch Tikhon.

Vladika was arrested and exiled in Archangelsk for a year, then spent six years (1923-1929) in a labor camp a few miles from Solovki. There at the Filomonov Wharf, he and at least two other bishops were employed in catching fish and mending

nets. Paraphrasing the hymns of Pentecost, Archbishop Hilarion remarked, "Formerly, the fishermen became theologians. Now the theologians have become fishermen."

Archbishop Hilarion was one of the most popular inmates of the labor camp. He is remembered as tall, robust, and with brownish hair. Personal possessions meant nothing to him, so he always gave his things away to anyone who asked for them. He never showed annoyance when people disturbed or insulted him, but remained cheerful.

In the summer of 1925, Vladika was taken from the camp and placed in the Yaroslav prison. There he was treated more leniently, and received certain privileges. For example, he was allowed to receive religious books, and he had pleasant conversations with the warden in his office. Saint Hilarion regarded his time at the Yaroslav Isolated Detention Center as the best part of his imprisonment. The following spring he was back at Solovki.

In 1929 the Communists decided to exile Archbishop Hilarion to Alma-Atu in central Asia. During his trip southward from the far north, Saint Hilarion was robbed and endured many privations. When he arrived in Saint Petersburg, he was ill with typhus, infested with parasites and dressed in rags. When informed that he would have to be shaved, he replied, "You may now do with me whatever you wish." He wrote from the prison hospital, "My fate will be decided on Saturday, December 15. I doubt I will survive."

Saint Hilarion died at the age of forty-four in the hospital of a Saint Petersburg prison on December 15, 1929. His body was placed in a coffin hastily made from some boards, and then was released to his family. The once tall and robust Archbishop

Hilarion had been transformed by his sufferings into a pitiful white-haired old man. One female relative fainted when she saw the body.

After obtaining permission to take his body for burial, Metropolitan Seraphim (Chichagov), who occupied the Leningrad see at the time, brought white hierarchical vestments and a white mitre to the prison hospital. They vested him, and took him to the church at the Novodevichy Monastery in Saint Petersburg for the funeral and burial services, at which seven bishops participated.



On May 10, 1999 Holy Hieromartyr Hilarion, Archbishop of Vereya, was glorified as a saint by the Moscow Patriarchate of the Russian Orthodox Church. On the eve of his canonization, the holy Hieromartyr's relics were translated from Saint Petersburg to Moscow, and placed in the Church of the Sretensky Monastery.

# Hieromartyr Sergius Florinsky of Rakvere

## *Commemorated December 30*

*Hieromartyr Sergius's relics will rest inside the Antimension.*

Saint Sergius was born on March 4, 1873 in Suzdal, where his father served as a priest. He graduated from seminary in 1893, and married Elizabeth Ivanovna Smolensk just before his ordination to the priesthood on March 5, 1900.



Saint Sergius was appointed to serve as a chaplain in the Russian army, where he was attached to the 151st Infantry Regiment of Pyatigorsk. Saint Sergius was honored by the military as a distinguished priest and gifted pastor who ministered to his regiment without pause. He helped to guide and support his soldiers through both the Russo-Japanese War and World War I.

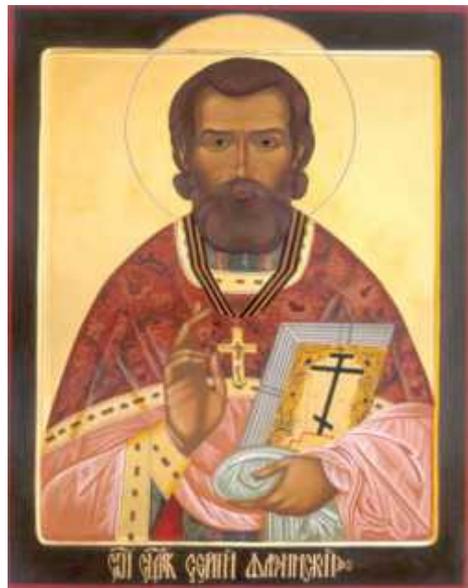
His regimental commander, Colonel D. L. Ardaziani wrote that "Father Sergius is an exemplary pastor in all respects, an irreplaceable clergyman on the battlefield, and a fine man."

On June 22, 1917, Saint Sergius received a new appointment, to serve as a chaplain at the field hospital in Wesenberg (now Rakvere, Estonia). He served in the hospital until its closure on March 22, 1918. Earlier, in January, the hospital refused the order handed down by the Bolshevik People's Commissariat to dismiss all clergy from the military. At the

request of the entire staff, he remained at the hospital until it was disbanded.

On December 16, 1918 the Red Army occupied Wesenberg. Three days later, Saint Sergius was arrested as a representative of the old reactionary regime and as a suspicious person in Eastland without a primary occupation. He was also accused of involvement with the anti-Bolshevik resistance. On December 20, he was interrogated, and on December 26, 1918, he was sentenced to death. To his interrogator, Saint Sergius said, "I am guilty of one thing, that I am a priest, and for this I sign my name."

On December 30, he was shot with other convicts in the woods of Palermo, where a memorial stone now stands. In total, more than 80 people were executed. After the departure of the Bolsheviks, all who were shot were reburied. Father Sergius was then buried in the town cemetery.



In 2002, Father Sergius was canonized by the Russian Orthodox Church as a martyr. During his exhumation in 2003, it was clear that most of his body did not decompose. The remains of the saint were recognized as holy relics, and were exhibited for veneration in the Church of the Nativity of the Theotokos in Rakvere.

# STONES USED TO SECURE THE HOLY ALTAR TABLE

## STONE 1

FROM ROME, ITALY  
DR ROBERT VRANES

## STONE 2

FROM SAINT SAVA SERBIAN ORTHODOX CATHEDRAL  
NEW YORK, NY  
DESTROYED BY FIRE ON MAY 1, 2016  
ON THE EVENING OF HOLY PASCHA  
HIS GRACE, BISHOP IRINEJ (DOBRIJEVIC)

## STONE 3

FROM THE GRAVESITE OF BELOVED  
HOLY TRINITY PARISHIONERS:  
+PAFNUTY & +KONSTANTYNA JUSZCZAK  
WINDHAM, CONNECTICUT  
“THEY ARE THE ORIGINAL FOUNDERS OF THIS CHURCH”,  
AS RECORDED IN THE MINUTES FROM  
THE ANNUAL PARISH ASSEMBLY, ON MAY 2, 1982

## STONE 4

FROM PINE ISLAND ON LONG ISLAND SOUND  
GROTON, CONNECTICUT  
MR THOMAS SHAKUN

ALSO A SHARD FROM SUSSISTA/HIPPUS  
(GOLAN HEIGHTS), ISRAEL.  
EAST OF THE SEA OF GALILEE & SITE OF THE FEEDING OF  
THE 4,000 (MATTHEW 15:32-39, MARK 8:1-9)  
READER TIKHON (ERIK T. WALLACE, PH.D.).

THE FOUR STONES ARE USED TO SECURE THE TOP OF THE ALTAR TABLE  
TO ITS BASE. THE FOUR STONES ARE USED TO DRIVE A ¾” X 3”  
WOODEN DOWEL PEG INTO EACH OF THE FOUR CORNERS. THE STONES  
SHOULD BE FROM PLACES OF HISTORICAL SIGNIFICANCE OR HAVE  
GREAT MEANING; THEY ARE MARKED WITH THE PLACE OF THEIR ORIGIN.  
ACCORDING TO CUSTOM, THE STONES ARE PLACED EITHER UNDER THE  
HOLY ALTAR TABLE, OR ELSE BEHIND IT, AND REMAIN THERE AS LONG  
AS THE HOLY TABLE STANDS IN THAT PLACE.

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**THIS ALTAR TABLE IS  
OFFERED IN LOVING MEMORY OF**

**+ANNE MATCHESON (D. 2015)**

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**CELEBRATING  
THIS CONSECRATION**

HIS EMINENCE  
THE MOST REVEREND ARCHBISHOP

**NIKON**

ARCHBISHOP OF BOSTON, NEW ENGLAND,  
AND THE ALBANIAN ARCHDIOCESE

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**~ SPECIAL THANKS ~**

**A SPECIAL THANKS TO THE FOLLOWING  
WITHOUT WHOM THIS DAY WOULD NOT BE POSSIBLE:**

**HIS EMINENCE, ARCHBISHOP NIKON**

**VERY REVEREND JOHN HOPKO  
SAINTS CYRIL & METHODIUS ORTHODOX CHURCH  
TERRYVILLE, CONNECTICUT**

**VERY REVEREND THEOPHAN WHITFIELD  
SAINTS NICHOLAS ORTHODOX CHURCH  
SALEM, MASSACHUSETTS**

**MR & MRS JON MATCHESON  
HOLY TRINITY ORTHODOX CHURCH  
WILLIMANTIC, CONNECTICUT**

**MATUSHKA MARY ROSE ANDRUCHOW  
SAINT NICHOLAS ORTHODOX CHURCH  
SALEM, MASSACHUSETTS**

**MR & MRS VIKTOR SUKHAREV  
HOLY RESURRECTION ORTHODOX CHURCH  
ALLSTON, MASSACHUSETTS**

## MR. JON MATCHESON OUR ALTAR TABLE MAKER



Photo Courtesy of Timothy Fetzko Photography

*Jon is a self-taught cabinetmaker and has been involved with woodworking since 1978. His experience includes custom cabinet design and fabrication, furniture design and building, and architectural millwork and installation. He owned and operated his own architectural millwork business in Waterbury, Connecticut, from 1986-1997.*

*The altar table being consecrated this morning is identical to the altar table Jon constructed for Christ the Savior Orthodox Church in Southbury, Connecticut, which was consecrated in June, 2005. Jon was assisted with the plans for their altar table by Very Reverend John Hopko from Saints Cyril & Methodius Church in Terryville, CT.*

*The Holy Trinity altar table is constructed of solid poplar, a light cream to yellowish brown hardwood. The top is constructed of wood from the previous altar table that had been used at Holy Trinity for 58 years (1958-2016). Jon and his wife, Mercedes (Merci), gifted the new altar table to Holy Trinity in honor of its Centennial Anniversary in 2016.*

**MANY YEARS, JON & MERCEDES MATCHESON!**