



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA 22 August 2020

He who loves his neighbor has fulfilled the Law... "You shall love your neighbor as yourself." Love never wrongs the neighbor, hence love is the fulfillment of the Law. Romans 13.10 Hence, wearing a mask.

Readings for the Eleventh Sunday after Pentecost—Tone II

READING FROM THE WISDOM OF SIRACH.

27.30 Resentment and anger, these are foul things too, and both are found with the sinner. 28.1 He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbor the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the commandments. Remember the commandments, and do not bear your neighbor ill will; remember the covenant of the Most High, and overlook the offense.

PROKIMENON, Tone II

Reader: The prokimenon of the second tone: **The Lord is my strength and my song. * He has become my salvation.** [v.14 RSV/OCA]

PSALM 117

NOTE: On the lips of the reader the Messiah's paschal thanksgiving.

With praise, bless the Lord, for he is good! His love lasts forever! 2Let Israel's house declare it.... 3Let Aaron's house declare it.... 4Let those who revere the Lord, let them declare it: His love lasts forever!

5From dire straights I cried out to the Lord; he answered me from the vastness of his domain. 6The Lord is with me; I am not afraid! What can man do to me? 7The Lord is with me; my helper in everything!

8It is better to count on the Lord than to depend on men; 9It is better to count on the Lord than to depend

on princes.... 14**The Lord is my strength and my song. He has become my salvation.**

15Shouts of victory and joy in the tents of the just!... 16the Lord's right hand has raised me up; the Lord's right hand has won the victory! 17No, I will not die; I will live and declare the works of the Lord....

19Open the gates of justice for me; let me enter and give thanks to the Lord! 20This is the Lord's own gate, where the just enter in. 21I give you thanks for hearing me; you have been my salvation.

22The stone rejected by the builders has become the cornerstone; 23this is the Lord's doing, a marvel in our eyes....

Reader: **The Lord is my strength and my song.**
People: **He has become my salvation.**

READING FROM PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

BRETHREN: 9.2 Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord. 3My defense against those who would pass judgment on me is this. 4Do we not have the right to eat and drink? 5Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Kephias? 6Or is it only me and Barnabas who do not have the right not to work? 7Who ever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? 8Am I saying this on human authority, or does not the law also speak of these things? 9It is written in the law of Moses, *You shall not muzzle an ox while it is treading out the grain.* Is God concerned about oxen, 10or is he not really speaking for our sake? It was written for our sake, because the plowman should plow in hope, and the thresher in hope of receiving a share. 11If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? 12

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yours, Redeemer, * will never cease
• • • • •
extolling you!

THE ÉKTENY or FERVENT PRAYER (Ancient Penitential Litany and Prayer)

Let us all say with our whole soul,
and with our whole mind let us say:
Lord, have mercy.

O Lord almighty! O God of our fathers!
We pray you. Hear us and have mercy.

Have mercy on us, O God,
according to your great mercy!

We pray you. Hear us and have mercy.

Again we pray:

For devout and Orthodox Christians.

For our Archbishop Tikhon.

For Emilia's daughter Elizabeth, and for all who have asked
for our prayers: we pray for mercy, life, peace, health,
salvation, visitation, pardon, and remission of their sins.

For Orthodox Christians who are made to suffer on account
of Christ, and we pray for those who persecute them.

For Orthodox Christians and indeed all men who are
victims of war and civil strife [and terror], of hunger and
want, of intolerance and injustice.

For physicians, nurses, care-givers, and all serving those
infected with the virus; and for the thousands who have
succumbed to the disease—and for all who will die today.

PRAYER OF THE ÉKTENY

Lord our God, accept this fervent prayer from your
servants, and have mercy on us according to the
greatness of your mercy. Send down your compassionate
help upon us and upon all your people awaiting the rich
mercy that comes from you.

For you are God, merciful and loving to man, and we
render glory to you—to the Father and to the Son and to the
Holy Spirit: now and ever, and unto ages of ages. Amen.

From a Foreword to a Recent Book on Schmemmann

by Andrew Louth

It is generally recognized that “liturgical theology,” as a notion or a discipline, owes its existence to the great Orthodox theologian of the last century, **Fr. Alexander Schmemmann**. Liturgical theology, as Fr. Alexander understood it, is distinct from liturgiology, the study of the history and development of liturgical rites through (primarily) liturgical texts, and from a theology of liturgy, understood as a fundamental dimension of theology of worship. Both these disciplines are important—indeed liturgical theology depends upon them—but liturgical theology, as Fr. Alexander understood it, is theology derived from, or validated by, the liturgical practice of the Church. Fr. Schmemmann's own practice of liturgical theology was powerful and influential. The changes in the way in which the Orthodox liturgical rites have been celebrated in the course of the last fifty years or so bear out Fr. Schmemmann's influence. These changes can, however, be seen (as can Schmemmann's liturgical theology) as growing out of the experience of the Russian émigrés in exile who, robbed of the splendor they were accustomed to in “Holy Russia,” had to make do with the bare essentials in makeshift places of worship: there they came to discern the true shape of the liturgy.

To see liturgical theology as Fr. Schmemmann did is to enter into a commanding vision with profound entailments for the nature of theology, although the way he practiced liturgical theology is not without its critics. Christians of the Eastern Church rejoice in their possession of a pre-modern liturgy. In his search for the true liturgical *ordo*, Schmemmann could be seen, with some justice, as undermining the very liturgy he knew and experienced. [*This remarkable sentence penned by an outsider is, I surmise, not meant derogatorily. It refers to unforeseen change Fr. Schmemmann's thinking inspired, such as restoring to the people their voice in divine service.—Ed.*]

A latecomer to Orthodoxy, Professor Andrew Louth (born 1944) was ordained a priest of the Russian Orthodox Patriarchal Eparchy of Sourozh in 2003 and serves a parish in Durham, and is *Emeritus* Professor of Patristic and Byzantine Studies in the Department of Theology and Religion at the University of Durham in Durham, England.

The People from Nowhere.

This piece was sent in by Tanya Bobrovsky. Regarding the term Rusyn, it simply identifies people of Rus', ancient name for the Kievan state. This group spent a thousand years under Hungarian (Madyar) rule ending with WW1. Here in America during the 1930s their relatives started calling themselves CarpathoRussians.

Would it surprise you to know, that in 2020, there is a silent genocide happening in the middle of Europe? St. Alexis Tóth's people, Andy Warhol's "people from nowhere"—who practically brought the Orthodox Faith to North America, are now disappearing from their homeland in the lonely Carpathian Mountains.

They are the CarpathoRusyns, or simply Rusyns, and for centuries, there has been push to marginalize, assimilate, or even exterminate them.

A little-known fact is that Andy Warhol [Varhola] was a CarpathoRusyn. Many think he was simply being mysterious when he claimed that he "came from nowhere," however in reality, like many Rusyns, he simply didn't know how to explain where his people came from, considering their land is divided between the territory of several states and often shifted hands. Rusyn lands are part of modern-day Ukraine, Slovakia, Poland, Hungary, and Romania.

Rusyns suffered greatly when the powers-that-be clashed over their lands.

The first concentration camp in Europe could in fact be considered Talerhof, where in WW1, the Austrian army mass murdered and tortured thousands of Rusyns.

This article is not sufficient to describe the war crimes committed against the Rusyns—that would require several articles. This article instead is written in the hopes that it can help raise awareness for the Carpathian Ruthenian people, and also to explain why their story should matter very much to American Orthodox Christians—the short version—according the history of the Orthodox Church in America alone, whether Americans realize it or not: Rusyns built hundreds of churches in America [from Connecticut to Ohio, and as far west as Minneapolis—Ed.] and literally laid the foundations for what we recognize today as much of American Orthodoxy.

These people do not deserve to be forgotten, especially not after what they've been through. Over 30,000 men, women, and children were interned in the brutal death camp of Talerhof, with around 800 priests.

According to U.S. Congressman Medill McCormick, the prisoners were beaten and tortured; the photos are



Rusyn lands shown in blue over a map of Eastern-Central Europe. What is identified as SubCarpathian Rus' is today the TransCarpathian Oblast of Ukraine.

an eerie foreshadowing of the holocaust to come. The numbers may be smaller, but Rusyns are a tiny nation of less than a million people, which made this crime all the more horrible for such a close-knit society.

Many Lemko victims of Talerhof were from the same region of Galicia and Poland as Holocaust victims would later come from. The Carpathians truly are the Galician Golgotha, or arguably, the Golgotha of Europe, where thousands of these peaceful shepherds were slaughtered.

Some sources list that between the camps of Talerhof and Terezin, 10,000 people were murdered in around three years' time.

If you read the account of the execution of Rusyn priest-martyr Maxim Sandovich in the prison camp, it sounds just as horrifying as any Holocaust story—and the only thing scarier than a heinous crime is one where the perpetrators get away with it, and everyone is none the wiser. Well... when was the last time you've heard someone shed a tear for the Rusyns?

Virtually everyone knows about and condemns the Holocaust, and the ideology of racial supremacy (rightly so!), but today, there are few people who know the story of the Carpathian Rusyns. Thousands of them faced the same fate as St. Maxim in concentration camps before WW2.

Glory to Jesus Christ, there are no more concentration camps, Rusyns are not being mass murdered by Austrians, mass exiled by Stalin, or forcefully converted to Unatism by... well... basically all of their neighbors, though violent Church seizures are still a very real threat in Western Ukraine since the 1990s.

In 2019 alone, the rector of a TransCarpathian Church, Priest Ioann Deket was threatened with murder.

And there is still a cultural genocide happening—a conscious and even subconscious effort to erase the name Rusyn from the history books—and it's happening in their own native towns and villages.

Despite the fact that the TransCarpathian region of Western Ukraine is arguably one of the capitals of Rusyn civilization, the Ukrainian state to this day does not recognize the Rusyn people as a nation, or even sub-ethnos, classifying them simply as Ukrainian “Highlanders” or *Verkhovyntsy*. This is how an entire people are taught about in Ukrainian schools and media to the children

of even uninformed Rusyns. Take this clip from a song performed by Ukrainian children in the Subcarpathian Drohobych region of southern Lviv, which says “Our (Ukrainian) Highlanders, Boikos and Hutsuls, Lemkos and Mazurs who danced across the mountains...” They mentioned every obscure tribe of Rusyns, but leaving out the word Rusyn itself. There is another song entitled simply, “Carpathians,” where the girl sings about growing up in the Carpathians and being proud to be Ukrainian.

Of course, there is nothing wrong with any of those songs, or certainly not being Ukrainian; however especially in the second case, the dress and music style is clearly CarpathoRusyn. As a matter of fact, the people are essentially Galician Rusyns; however their ancient name Rusyn is left out of the history books and all media, so children are intentionally not exposed to it in schools or on television.

As a result, they have been effectively denied an opportunity to express their unique cultural and ecclesiastical life, whether you consider them an entirely separate nation like related Slovaks, or an independent Slavic sister in the greater Rus' family, which includes modern Russians, Ukrainians, and Belarusians.

Sadly, many schools in Western Ukraine only teach the Ukrainian nationalist perspective, and therefore Rusyn children and people of Rusyn descent are unable to learn about their history. If they're lucky, some may encounter the word Rusyn as a footnote in a history book—an archaic term for Ukrainians—as their whole people are literally written out of history.

The result is many Rusyns don't even realize their nation is disappearing, because they don't even realize they're Rusyn!

In a video from Pennsylvania, in which CarpathoRusyn expert, Professor Paul R. Magocsi [*Hungarian spelling pronounced Magochee—Ed.*] is translating into English, as Rusyn cultural leader Valeriy Padiak from Uzhhorod amazingly recounts the story of how a Rusyn electrician came to the Ruysn center in Uzhhorod to work, and after becoming interested in some of the displays, asked him, “And so... who are these Rusyns anyways?” The best part is that he asked *in the Rusyn language*. That is how serious the Rusyn situation has become.

A Father of the Church on Distribution of the Eucharist.

The Bread and Wine are **not a figure** of the Body and Blood of Christ—No, never!—**but the actual deified Body of the Lord**, because the Lord himself says: “This is my Body”.... Wherefore, in all fear and with a pure conscience and undoubting faith let us approach.... And let us honor it with all purity of body and soul.... **Let us approach** it with burning desire, and **with our hands together in the form of a cross** let us receive the Body of the Crucified.”

—St. John of Damascus (+749 A.D.),
Exact Exposition of the Orthodox Faith, 86



Fresco, detail,
mid-XII century,
Akhtala, Georgia



Kyr Evstratyi Zorya, Archbishop of Chernigov,
Ukraine, at a parish in his eparchy.



The Church manages her household in full possession of her past. When she forgets—as she does—the past prods her memory; it is a function of Tradition to make sense of things and give life to the future.

—Paul N. Harrilchak, *Confession*, pg. 99