



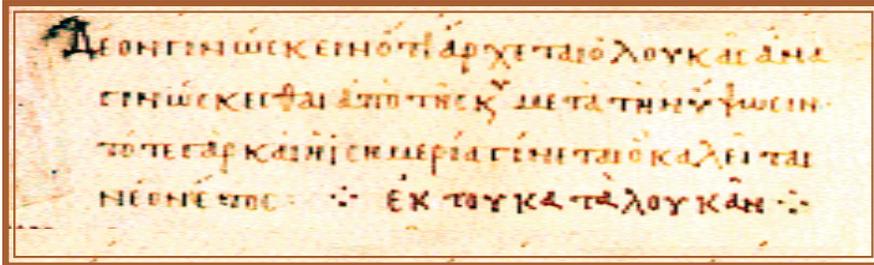
# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

R E S T O N

Future Site: PotomacView Road (behind NoVa).

September 2013



Detail, title page, Luke, *Apraktos* Gospel, XI/XII century (Athos, Iviron, unnumbered, fol. 100). The Greek reads: «One needs to know that Luke begins to be read from the Sunday after the Elevation [September 14], for just then the equinox is taking place; it is called New Year.» This year the equinox falls on September 22.

### SEPTEMBER BRINGS THE NEW CHURCH YEAR.

SEPTEMBER—DAY 12 HOURS, NIGHT 12

15 Sun<sup>12•III</sup> SUNDAY AFTER THE ELEVATION OF THE CROSS: **THE NEW CHURCH YEAR**

9:45 a.m. **Common Confession Rite**—*in conjunction with the season.*

~10:30 a.m. Divine Liturgy—**Coffee Hour: Belinsky**

21 Sat **Food Pantry—Leesburg: 10:00–1:00**

*Diocesan Council meets, St. Mark's: noon to 3:00*

22 Sun<sup>13•IV•Lk1</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**

29 Sun<sup>14•V•Lk2</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**

OCTOBER—DAY 11 HOURS, NIGHT 13

6 Sun<sup>15•VI•Lk3</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**

13 Sun<sup>16•VII•Lk4</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Geoghegan**

19 Sat **Food Pantry—Leesburg: 10:00–1:00**

20 Sun<sup>17•VIII•Lk5</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Hawkins**

23 Tue *St. James, Bishop of Jerusalem, “Brother of the Lord”*

27 Sun<sup>18•I•Lk6</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**

NOVEMBER—DAY 10 HOURS, NIGHT 14

2 Sat *SanktHubertusFest XXI at Hawkins—20 Diner-Domors*

3 Sun<sup>19•II•Lk7</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**

10 Sun<sup>20•III•Lk8</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**

14 Thu *Apostle Philip*

**BECAUSE WE ALL FALL SHORT IN MANY WAYS**, as St. James says in his epistle, it is a good thing for a parish to follow the original idea of beginning the church year with penitential prayer, driving home to ourselves, despite any evidence to the contrary, that we are in fact disciples of the Lord Jesus Christ—a people responsible, resourceful, and resilient... and answerable. **So plan on taking part in the common confession rite on Sunday, the 15th.**

**I urge you, brethren, by the mercies of God, to offer yourselves as a living sacrifice, holy and pleasing to God, as your spiritual service. Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may discern what is the will of God, what is good and pleasing and perfect.** —Romans 12.1,2

### Highlight of the Summer

At long last, the new edition of our Liturgy Book has seen the light of day. We have sent out a handful of complimentary copies, and distributed a complimentary copy to each household in our community. (If you haven't received yours, be sure to get one from Carlos after the Liturgy. Now we have to get down to the business of selling them.

#### Check out Sister Vassa Larin's new blog.

<http://www.youtube.com/watch?v=MAPa6LUU01w>

She plans on talking about the Church calendar—sidestepping the Old versus the New—on a regular basis.

#### Fr. Thomas Hopko gets gold.

Protopresbyter Thomas Hopko, Dean Emeritus of Saint Vladimir's Seminary, Yonkers, NY, was presented with the rarely awarded Saint Innocent Award, Gold Class, by His Beatitude, Metropolitan Tikhon on behalf of the Holy Synod of Bishops and the Orthodox Church in America.

The award, which was presented on August 24, 2013—the 50th anniversary of Father Thomas's ordination to the priesthood by His Eminence, the late Archbishop [later Metropolitan] Ireney—was given in recognition of Father Thomas's outstanding service as a priest, teacher, seminary dean and writer who has had a deep influence for good on the life of the Orthodox

Church in America. It was presented at the closing banquet of the Archdiocese of Canada's Assembly, titled "Faithful Stewardship: Our Words, Commitments and Actions," in the presence of His Grace, Bishop Irénée of Quebec City.

In his remarks, Metropolitan Tikhon emphasized that the award was as much for who Father Thomas is as for his accomplishments. Likewise, he acknowledged Anne Hopko for the support she has given Father Thomas over the years. (The couple celebrated their 50th wedding anniversary on June 9 of this year.)

Archpriest John Jillions, OCA Chancellor, was the main banquet speaker and offered a testimonial on Father Thomas's life, work and influence in the Orthodox Church, as well as the influence he has exerted on thousands of people. He noted that Father Thomas is the author of eight books and dozens of articles and has been featured in numerous videos, audiocassettes, 400 lectures and podcasts on Ancient Faith Radio. In particular, Father John cited Father Thomas's "55 Maxims for Christian Life," which is widely available on line.

Father John also noted the Ancient Faith Radio podcast interview of the Hopkos by Archpriests Alexander Garklavs and John Shimchick, marking the couple's 50th wedding anniversary. When asked what advice they would give to people today—especially clergy couples—who are serving the church, Mrs. Hopko in that interview said, "Do the best you can in the place you find yourself," to which Father Thomas added, "Concentrate on that small group of people you are responsible for, and just be a good Christian."

In accepting the award, Father Thomas expressed deep gratitude for the love and kindness shown to him. He said the words from the Psalms, quoted by Saint Innocent when he was dying, summed up his own feelings about his own life: "The steps of a man are from the Lord, and he establishes him in whose way he delights; though he fall, he shall not be cast headlong, for the Lord is the stay of his hand" (Psalm 37.23–24).

For decades, Father Thomas and his family have spent summers in Canada at the community in Lake Labelle where he serves Saint Sergius Chapel.

Helen Thomas memorial recalls journalist's Detroit roots  
**"Tell them to get the hell out of Palestine."**

Pioneering journalist Helen Thomas, 92, died last month in Washington. Associated Press, Troy, Mich., 16.viii.2013, by Hasan Dudar, *The Blade* [Toledo] staff writer.

"The Greeks have Helen of Troy. Alabama, Helen Keller. And the city of Detroit has Helen Thomas." Those were the words invoked by Archpriest Joseph Antypas at a memorial service on Thursday at St. George Antiochian Orthodox Church in honor of famed White House correspondent Helen Thomas. Some 250 people, mostly Mrs. Thomas's family and friends, attended the service, with 16 nieces and nephews singing in a chorus.

Mrs. Thomas, who was born in Winchester, Ky., in 1920 and grew up in Detroit, died on July 20 in Washington. Her niece, Suzanne Geha, said it was Mrs. Thomas's wish to be buried in Detroit, the city she always considered home even after a lifelong career as the so-called "dean" of the White House press corps in the nation's capital.

Mrs. Geha, herself a former TV reporter and anchorman at WOOD-TV in Grand Rapids, Mich., and WXYZ-TV in Detroit, remembered her aunt during the eulogy more for her soft-hearted outlook on life than the bulldog reporter who grilled 10 U.S. presidents in the White House briefing room during the course of her 70-year career. "She was always for the underdog," Mrs. Geha said. "Their plight was her plight. Wherever she saw injustice, wherever she saw oppression, she felt deeply about it."

As the daughter of Lebanese immigrants and as a female reporter who started her career in the early 1940s, Mrs. Thomas was also an underdog who had to fight the odds to become United Press International's first female White House correspondent in 1961. She would go on in 1962 to persuade President John F. Kennedy, who Mrs. Geha divulged Mrs. Thomas had once dated, to boycott the White House Press Club's annual dinner if the female correspondents were not allowed to attend. Mr. Kennedy persuaded the group to combine its dinner with the female group, Mrs. Geha said.

Mrs. Thomas, who sat in her reserved, front-row seat in the White House briefing room, fell in love with her profession after seeing her first bylined story published in Eastern High School's student newspaper. After graduating from Wayne State University with a degree in journalism, she began looking for ways to start her career in Washington.

When her mother, Mary, asked why she wouldn't stay to work at one of Detroit's three newspapers, the young woman responded: "Mom, the news originates in Washington, and that's where I need to be."

For many in the Detroit area, home to the country's largest concentration of Arab-Americans, Mrs. Thomas was more than a journalist who challenged presidents with

her blunt line of questioning; she was an icon. “[Wayne State] had a reception every year for journalism diversity and when she would speak, it was always inspirational,” said Mae Bashi, 30, who received the Helen Thomas Spirit of Diversity Award at the university in 2002. Mrs. Bashi said she was following Mrs. Thomas’s footsteps as an Arab-American woman from the Detroit area and was disappointed in the university for discontinuing the award in 2010 after comments made by Mrs. Thomas regarding Israel.

During an American Jewish Heritage Celebration Day event at the White House, Rabbi David Nesenoff asked Mrs. Thomas to comment about Israel, to which she replied: “Tell them to get the hell out of Palestine.” Rabbi Nesenoff asked where the Israelis should go, and Mrs. Thomas said: “They can go home. Poland. Germany.” The comments brought her under national scrutiny for their harsh tone and what was considered insensitivity to the Holocaust European Jewry suffered in Nazi Germany. [*Let’s not be distracted by the miseries visited all these years on the Palestinians.—Ed.*]

Mrs. Thomas, then a columnist with Hearst Newspapers, lost her job and seat in the White House briefing room in the fallout. Father Antypas, former pastor at St. Elias Antiochian Orthodox Christian Church in Sylvania, said the Arab-American community doesn’t deserve Mrs. Thomas’s legacy after the meager support she received from fellow Arab-Americans. “She was attacked from all sides and nobody came to her rescue,” Father Antypas said.

Osama Siblani, founder and publisher of the Arab-American News in Dearborn, Mich., said Mrs. Thomas confided to him that she did not expect her comments to cause such damage to her reputation. “Instead of opening a discussion on the issue, she was crucified,” said Mr. Siblani, who was the second Arab-American after Mrs. Thomas to be inducted into the Michigan Journalism Hall of Fame.

Mrs. Geha said her aunt never had hate in her heart, but that she didn’t agree with certain politics and policies. “She never hated people,” Mrs. Geha said. “She never hated a people. Never. She loved peace.”

Mrs. Thomas’s cremated remains were blessed by an Orthodox priest in Washington and buried in a family plot in the city of Detroit during a private ceremony later Thursday [viii.15].

An interesting take on the peace-loving Moslems

## **Muslim demographic bomb: Muslims are Not a Minority**

By Daniel Greenfield, *Canada Free Press*, Thursday, July 25, 2013

[*Dhimmi*: During *Tourkokratia*, a theoretically protected non-Moslem religious minority — in Turkish reality readily oppressed, exploited, and abused. —Ed.]

The most persistent myth of the Western Dhimmi narrative is that Muslims are a minority and must receive special protection and accommodation. But Muslims are not a minority. There are 1.5 billion Sunni Muslims worldwide, outweighing Catholics as the next largest religious faction at 1.1 billion and Hindus at 1 billion. They are still a minority of the overall population in Western countries, but a demographically trending majority.

In the UK more people attend mosques than the Church of England, that makes Muslims the largest functioning religious group there. Mohammed was the most popular baby name last year, ahead of Jack and Harry. In France, in this generation, more mosques have been built than Catholic churches and in southern France there are already more mosques than churches. Mohammed-Amine is the most popular double name, ahead of Jean-Baptiste, Pierre-Louis, Leo-Paul and Mohammed-Ali.

In Belgium, 50 percent of newborns are Muslim and empty Belgian churches are being turned into mosques. The most popular baby name is Mohammed and of the top 7 baby names, 6 were Muslim. A quarter of Amsterdam, Marseilles and Rotterdam and a fifth of Stockholm is already Muslim. The most popular baby name in Amsterdam, Utrecht, Rotterdam and The Hague is... Mohammed.

Europe’s Muslim population doubled in the last generation, and is set to double again. By 2025, (a decade and a half away), a third of all births in the EU will be Muslim. The demographic writing is already on the wall. A third of Muslims in France and Germany are teenagers or younger, as compared to a fifth of the native population. A third of Muslims in the UK and Belgium are under 15 versus a fifth of the native population. Counting all age groups, they’re a minority. But in generational demographics, Muslims are swiftly becoming a majority.

Looking at these numbers it is hard to argue that Muslims are a minority. They are not a majority at the moment, but majorities are not just a statistical snapshot, but a cultural and demographic trend. Countries are not defined by the past, or even by the present, but by the future. By the direction in which they are headed. And Europe’s future is a Muslim majority. Most European governments have accepted that and are acting on it. There may currently be more warm European bodies than Muslim ones, but the

culture is being steered by the assumption of an Islamic future.

America is not nearly as vulnerable to the Muslim demographic bomb, because it is less socialist and more multicultural. It also has no former Muslim colonies, like England or France. Or at least it didn't have any before. But the liberation of Iraq has touched off a swarm of 'refugees' moving to the United States. While some of them are Christian, the majority are Muslim. By law we are obligated to accept 5,000 a year. The 2008 target for Iraqi immigration was 12,000, far more than most of the former Soviet Union combined. Not significant numbers alone, but they are part of a bigger picture.

In 2005, almost 100,000 Muslims became legal residents of the US. In 2009, it was 115,000. And the numbers continue to rise each year. That means that already they make up around 10 percent of immigrants to the US. The number of Egyptian and Syrian immigrants has more than doubled since 9/11. The number of Turkish immigrants has more than tripled. The number of Afghanis has tripled. Somalis have gone up from nearly 3,000 to nearly 14,000 a year. Pakistan hit a high of 21,000 in 2009 and Saudis are up by 50 percent.

Not nation shattering numbers in and of themselves, but let's look at them in relation to birth rates.

The United States birth rate was 13.5. Pakistan's birth rate is 24.1. Egypt's birth rate is 24.6. The Saudi birth rate is 19.3. The Afghani birth rate is 37.3. The Somali birth rate is 42.7. What this means is that we are importing Muslim immigrants with a birth rate that twice or even three times higher than our own.

The United States birth rate is already inflated by its own immigrants, including large numbers of Latinos and the million plus Muslims already in the US, so the baseline numbers are even worse. But these numbers are bad enough, as the social services departments of Amsterdam or Malmo could tell you. We are not importing 115,000 Muslims a year. No, we're importing as many as 2,500 Muslim babies a year into our demographic pool.

Compare that to the 25,000 Korean immigrants in 2009, from a country with an average birth rate of 8.5. Increase Korean immigration fivefold until they outnumber the annual number of Muslim immigrants, and you still aren't even importing a 1,000 babies a year. A thousand Somali immigrants are the demographic equivalent of 5,000 Korean immigrants because the Somali birth rate is 5 times the Korean birth rate. The 25,000 Korean immigrants represent a mere 212 babies a year, but the 14,000 Somalis represent 600 babies a year.

This is how demographic suicide creeps up on nations. And this also is an incomplete picture. The Korean-American intermarriage rate is at over 50 percent. There are no statistics for Somali intermarriage rates in the US, but

Muslims do not leave their religion upon marriage. And in Sweden and Norway, Somali intermarriage rates are very low. Which means the Little Mogadishus growing across the United States are not going anywhere. And given time, there will be a Little Mogadishu in your city too.

Despite all this Mohammed won't be the most popular baby name in the United States any time soon. But a Muslim population boom will sneak up on us. It already is. Yet population-wise Muslims are a minority. But are they really?

There are two kinds of minorities. The first kind come from countries where they were a minority or under foreign rule. The Irish, Jews, Tibetans, Armenians and Norwegians are all examples of that. The second kind of minority isn't really a minority at all. This 'minority' immigrates from countries where they are the ruling majority. They are not persecuted and are not escaping anything except living in a failed state.

These "Majority Minorities" are designated as minorities by political correctness, but they don't think of themselves as minorities or act like minorities. They are used to being the dominant culture and when they are hostile, it is not because of a sense of persecution, but xenophobia. While they are labeled minorities—they actually behave like majorities.

They are acting like the majority culture—which in their minds they are.

Muslims are "Majority Minorities", who act with all the entitlements and privileges of a majority. When Somali cabbies refuse to carry airport passengers with duty free liquor or almost half of Muslims in the UK want Sharia law—they are behaving as if they already are the majority entitled to force their culture, their law and their religion on the minority. And in their eyes, we are the minority, because they have no cultural tradition of how to be minorities.

The Irish, the Jews and African-Americans have a cultural memory of being persecuted that they retain in song and story. But Muslims have rushed to wipe away the shame of briefly living under European colonialism by casting back to the golden age when they were the oppressors, reviving the Caliphate and lashing out violently at even the slightest criticism of their religion.

Muslims in America and Europe are still numerical minorities, but they act like majorities. And they are doing everything they can to become majorities. Treating them like minorities is a mistake that Europe has already come to regret and that we are only beginning to learn the folly of. Muslims can either be a minority or a majority. If they choose to act like a majority, imposing their culture, religion and worldview on others—then they should be treated like one.

Comments