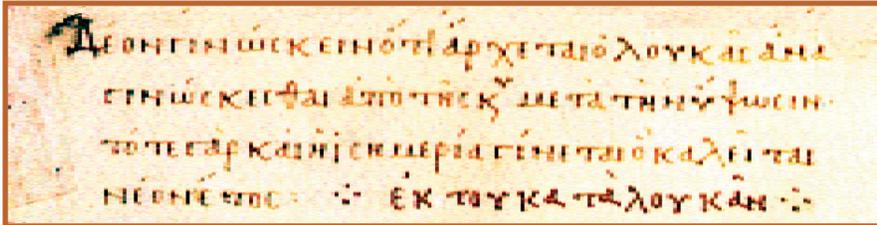


HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA September 2015



Detail, title page, Luke, *Apraktós* [meaning readings for Sundays (and Saturdays)] 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 23, actual fixed date of the ancient Church New Year in the Church of Constantinople. Read about the Church New Year in our new Liturgy Book, pgs. 166–168, and pg. 63.

SEPTEMBER BRINGS THE NEW CHURCH YEAR—BEGIN THE WEEKS OF LUKE

SEPTEMBER—DAY 12 HOURS, NIGHT 12

20 Sun^{16•VII} 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: Mosholder**

BECAUSE ALL OF US FALL SHORT IN MANY WAYS, as St. James says in his epistle (3.2), it is appropriate for a parish to bring back 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 accountable. So plan on taking part in the **Common Confession Rite on the 20th**. Come on time. Come in the right frame of mind. As the Apostle says, “Encourage one another.”

23 Wed *Conception of St. John the Forerunner, Prophet and Baptizer, Ancient Church New Year (fixed date)*

26 Sat 6:00 p.m. Great Vespers

27 Sun^{17•VIII•Lk1} 10:00 a.m. Divine Liturgy—**Coffee Hour: Smith**

OCTOBER—DAY 11 HOURS, NIGHT 13

3 Sat 6:00 p.m. Great Vespers

4 Sun^{18•I•Lk2} 10:00 a.m. Divine Liturgy—**Coffee Hour: Tarasova**

10 Sat 6:00 p.m. Great Vespers

11 Sun^{19•II•Lk3} 10:00 a.m. Divine Liturgy—**Coffee Hour: Warden**

17 Sat 6:00 p.m. Great Vespers

18 Sun^{20•III•Lk4} 10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**

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

24 Sat 6:00 p.m. Great Vespers

25 Sun^{21•IV•Lk5} 10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**

31 Sat 6:00 p.m. Great Vespers

If one of you is wise and understanding, let him show this in practice through humility filled with good sense.... Wisdom from above is, first of all, innocent. It is also peaceable, lenient, docile, rich in sympathy and kindly deeds that are its fruit, impartial and sincere. The harvest of justice is sown in peace for those who cultivate peace. —James 3.13,17,18

Abbreviated version of OCA Policies, Standards and Procedures on Sexual Misconduct issued.—The chief reason why it must be mothers and fathers who (with parish resources) undertake to educate their children in the Orthodox faith.

SYOSSET, NY [OCA], August

In response to general feedback from parishes, the Office for Review of Sexual Misconduct Allegations (ORSMA) and the Sexual Misconduct Policy Advisory Committee (SMPAC) of the Orthodox Church in America have created an abbreviated version of the Policies, Standards, and Procedures (PSP) on Sexual Misconduct.

“Parishes—specifically parish council members and youth workers—will be required to read this five-page booklet rather than the full 39 page PSP,” said Cindy Heise, ORSMA Coordinator. “This will hopefully encourage more people to read the PSP and understand the components that directly impact parish life in regard to protecting our youth.”

Accordingly, she added, the Annual Compliance Form has also been revised to reflect what actions are required on the parish level. Another

SanktHubertus XXII

Saturday, November 7, is the date for the Hawkinses’ Saint Hubertus Roast Venison Dinner. There’s room for 20 diner-donors.

NOVEMBER—DAY 10 HOURS, NIGHT 14

- 1 Sun^{22•V•Lk6} 10:00 a.m. Divine Liturgy—**Coffee Hour: Adams**
7 Sat *SanktHubertusFest XXII at Hawkins—20 Diner-Donors—No Vespers.*
8 Sun^{23•VI•Lk7} 10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**
14 Sat *Apostle Philip—5:00 p.m. Great Vespers*
-

associated document, the Guidelines on Background Checks has also been updated to further clarify the PSP requirements. The Holy Synod of Bishops has approved all of these documents.

“Most importantly, **we have come to a consensus concerning the screening of volunteers working with minors** in the Church,” Mrs. Heise continued. “We have agreed that all current youth workers and Church school teachers who have worked in their capacity for less than two years (as of this date) and future applicants who wish to work with youth must go through the full screening procedure as designated in the PSP. This would include

- (1) **a written application,**
- (2) **an in-person interview,**
- (3) **professional or personal references,**
- (4) **criminal history check every three years,**
- (5) **child abuse clearance,**
- (6) **driving history check** if applicable, and
- (7) **training on the prevention of sexual abuse of children annually.**

“Any youth worker and Church school teacher who has been working in his/her role for more than two years as of this date will be exempt from two components of the screening procedure—the interview and reference check,” she added. “They are still required, however, to fill out a written application and undergo the criminal history check (every three years), child abuse clearance, driving history check, and training on the prevention of sexual abuse of children.”

Mrs. Heise concluded by saying that a file folder should be created for each individual youth worker and Church school teacher in a secure location in their respective parishes and that all screening documentation should be kept in each individual’s folder.

**Out of the Antiochian-American presence:
Orthodox Institute 2015—Adult Education Nov. 5–8.
“Educate the adults and you won’t need church
schools!” [Or ORSMA]**

In Christian education circles, we have spoken of the need to educate adults for years with phrases like, “Christian education doesn’t end with church school,” “Total Parish Education,” and most notably the name of our yearly event, “The Orthodox Institute for Continuing Education in the Faith.” Converts from fundamental churches are pleased to find that Orthodoxy offers a treasure chest of

resources for growth in the faith, from the church mothers and fathers, to icons, to hymnography. Yet, in many churches the focus is on educating the children with perhaps only one class, taught by the priest, for adults.

In Adult Education: Building on the Foundation of Faith, our aim is to encourage parishes to change their thinking. Kevin Allen, will open the conference with the address: Adult Education is Crucial to the Parish. As adult education coordinator at Saint Barnabas Antiochian Orthodox Church, Costa Mesa, CA, Kevin developed his own catechism module for inquirers, in addition to providing a substantial adult education program with notable speakers. Kevin was formerly the host of two popular interview programs on Ancient Faith Radio, “The Illumined Heart” and “Ancient Faith Today.”

Our overview course, Basic Principles of Adult Education, will be presented by Dr. Anton Vrame and Robert Snyder. Dr. Vrame is the Director of the Department of Religious Education for the Greek Orthodox Archdiocese, and Robert Snyder has been the Christian Education Coordinator for the Diocese of Toledo and the Midwest (AOCA) for over 20 years. He is frequently requested for adult education workshops.

The Institute courses further our aim by presenting curricula and success stories. We will have sessions by authors on how to use their books as curricula, led by: Fr. Andrew Damick, *Heterodoxy and Orthodoxy, An Introduction to God*; Fr. Stephen Freeman, *Everywhere Present, Christianity in a One-Storey Universe*; and Fr. John Oliver, *Introducing The Irenaea Course: a Practical Catechism of Orthodox Life* (not yet published). In addition, books that have been used successfully as curricula for adult education will be on display, and a bibliography provided—participants are encouraged to email names of books they would recommend be included!

Equally important, is our second objective, to present workshops by those who have made adult education normative in their parishes. Gerry Clonaris, the Adult Religious Education Ministry Chairman at St. Nektarios Orthodox Church in Charlotte, NC and Metropolis Religious Education Chairman, will share his experience and success in *Weaving Adult Education into Parish Life*. Fr. Josiah Trenham, of St. Andrew Church, Riverside, CA, has grown his ministry through the internet, and his parish through adult education. He will present the story of Patristic Nectar Publications in the course, *Making Your*

The Antiochian adult-education initiative, in all probability, will not be looking to Father Schmemmann for ideas, ideas like these from *Liturgy and Life*.

How the Church Understands It.—Liturgical catechesis shows us first of all the main *purpose*, the aim of religious education as it is understood by the Church. This aim is *to bring the individual into the life of the Church*. I emphasize: it is not merely the communication of “religious knowledge,” not training a human being to become a “good person,” but the “edification”—the “building up”—of a member of the Body of Christ, a member of that new “chosen race” and “holy nation” (1 Pet. 2.9) whose mysterious life in this world began on the day of Pentecost. “And make him (or her) a reason-endowed sheep in the holy flock of your Christ, an honorable member of your Church,” says the baptismal prayer. Religious education is nothing else but the disclosing of that which happened to man when he was born again through water and Spirit, and was made a *member of the Church*. [PAGE 11]

A New Life.—The sacraments of Baptism and Chrismation bring us into the life of the Church. Baptism is our birth into a new life; the Holy Chrism consecrates us to the service of God together with all the other members of the Church; in the sacrament of the Holy Eucharist we renew the gift of unity, through the offering of one sacrifice and the communion of one Bread and one Cup. In the daily, weekly, and yearly liturgical cycles the Church fills time with the memory of Christ. His presence and the grace of the Holy Spirit permeate all the aspects of our life. To sum up, through liturgy a human society (the “parish”) realizes itself as a Church, *i.e.*, as a new unity, as knowledge of and communion with God. [PAGE 13]

Participation is Key.—What then should Christian education be, if not the introduction into this life of the Church, an unfolding of its meaning, its contents and its purpose? And how can it introduce anyone into this life, if not by *participation* in the liturgical services on the one hand, and their *explanation* on the other hand? “Taste and see that the Lord is good”: first taste, then see—*i.e.*, understand. The method of liturgical catechesis is truly the Orthodox method of religious education because it proceeds from the Church and because the Church is its goal. In the past the catechumens were first brought into the church gathering, and only then the meaning, the joy, and the purpose of this gathering was explained to them. And what would we communicate in our Christian education today, if explanation is not preceded by experience, by all that we unconsciously inhale and assimilate even before we begin to understand? [PAGES 13,14]

Getting It Wrong Has a Downside.—Everything I have said above may seem utopian in our present conditions. How can these theories be applied in practice? How can they become effective? There is no easy and simple answer to this question. Whether we want it or not, we are challenged today with the tremendously difficult task of rethinking Church tradition as a whole, of applying it in a situation radically different from that of the past. It will take more than one generation to solve this problem but we must at least face it and also become aware of its meaning. Compromises, temporary solutions, adjustments—all these are admissible only if we firmly refuse once and for all consciously to alter Church traditions, to lower its standards in order to “fit” them into our needs. [PAGE 14]

The Orthodox way of life consists in... creative “actualization” of Church Tradition; refusing to follow it, we consciously or unconsciously abandon Orthodoxy. [PAGE 8]

Parish a Catechetical Powerhouse. Kevin Allen will also have a session, Here to Help, for any who wish to discuss planning for adult education.

Finally, for those interested in personal educational opportunities, two workshops will be offered. *Orthodox Academic Opportunities*, covering the seminaries, colleges, and St. Stephen's course will be presented by His Grace Bishop Thomas of the Antiochian Orthodox Diocese of Charleston, Oakland and the Mid-Atlantic, and Fr. Sergius Halvorsen, Assistant Professor of Homiletics and Rhetoric at St. Vladimir's Seminary. *Orthodox Smart Phones and More*, presented by Anestis Jordanoglou, of the Greek Orthodox Department of Religious Education, and Vasiliki Oldziej, Diocesan Coordinator for the Antiochian Orthodox Department of Christian Education will show you how to make your phone an Orthodox education de-

vice. Also featured will be the many Orthodox educational websites, YouTube channels, podcasts, and videocasts, and tips on how to set up bookmarks, favorites folders, and subscriptions.

As always, we will offer, in cooperation with the Orthodox Christian Education Commission, the *Church School Director Seminar*, and *Advanced Teacher Training* taught by the volunteer staff of the Antiochian Orthodox Department of Christian Education.

Book-signings, and wine-and-cheese receptions add to the wonderful weekend. Fellowship, worship, learning and sharing all come together in a beautiful setting. This year, for some of our sessions, we will have the company of those attending the first Pilgrimage of St. Raphael who will be arriving Friday night.



**“Orthodox Youth—
witnesses
of Christ’s love
and missionaries
of the Church.”**



The Patriarch of the Romanian Orthodox Church participated on Friday, 4 September 2015, in the official opening of the European Orthodox Christian Youth Meeting, which took place in Clujh-Napoca — Youth Capital of Europe for 2015 — between 4 and 7 September 2015. At this event, organized in Avram Iancu Square in the European Youth Capital of this year, thousands of young people from all over Europe were present. On this occasion, His Beatitude, Patriarch Daniel, addressed to those present the speech entitled, “Orthodox Youth – witnesses of Christ’s love and missionaries of the Church.” The head of the Orthodox Church of Romania underlined the fact that the Church is called to pay special attention to young people.

“The difficulties faced by young people in contemporary society are of economic nature (material poverty, unemployment, vocational confusion, uncertainty of life for tomorrow, depression) as well as of moral (libertinage, violence, drugs, alcoholism, human trafficking) and of spiritual-religious nature (sectarianism, fanaticism and religious proselytism). Faced with these problems, the Church is called to pay special attention to young people,

defending the innocence, honesty, courage and desire for renewal and all those values characteristic to this age blessed by God, towards nurturing human dignity and a healthy life and in searching for salvation or eternal life.

“Thus, in practice, it is absolutely necessary to promote a more intense pastoral-missionary activity of the Church and a more extensive guidance and support for young pupils and students, young married couples, young people working a lot while receiving less money, unemployed youth who have no jobs, by offering them spiritual, pastoral, social-charitable assistance both for those in Romania and for those from beyond its borders.”

The Metropolitan of Clujh, Maramuresh and Sălazh, during the official opening of the Orthodox Christian Youth Meeting in Clujh-Napoca, expressed his concern about the European continent, which has become adrift not only spiritually, but also demographically. According to His Eminence Metropolitan Andrei, Christian youth holds the power to re-establish the European society. His Eminence affirms, drawing the attention of those who are entrusted with the mission of forming and educating youth,





“We consider that investing in young people is the most important thing to do. Not in vain wise Solomon exhorts us: ‘Train up a child in the way he should go: and when he is old, he will not depart from it’. We, as adults, have great responsibility for what we lay down at the foundation of their life, and for the way we form their social being. The way of being and the personal example of every one of us has a great importance. We have to stir their interest with the great spiritual ideas that today’s humanity is concerned about, and affirm to them that their spiritual integrity and their purity of life are the treasures of the greatest price that they own,” His Eminence added.

At the opening festivity numerous officials and local authorities were present.



LIGHT WHERE THERE WAS DARKNESS

This new temple rising to honor Saint Nicholas, Bishop of Myra in Lycia, will glow at night through a veneer of white Pentelic marble from the same vein in Greece that was quarried to construct the Parthenon.

Construction underway on the St. Nicholas National Shrine at the World Trade Center in Lower Manhattan.

By David W. Dunlap, *The New York Times*, 9 September 2015.

What is most amazing about the World Trade Center, 14 years after the terrorist attack, is that it is steadily growing less amazing.

With the removal last year of fences around the National September 11 Memorial, the opening this summer of Greenwich Street to foot traffic and the arrival of office tenants at Tower 1 and Tower 4, the site feels as if it is being knitted back into the fabric of Lower Manhattan. To mix metaphors, it is coursing again with lifeblood.

A landscape that could scarcely have been imagined a decade ago is now a day-to-day reality for thousands of workers who pour into the site each morning.

For those who know the trade center's history, however, there is something amazing to report: Construction has begun in earnest on the St. Nicholas National Shrine, a Greek Orthodox church and nondenominational bereavement center, designed by Santiago Calatrava, which will overlook the memorial.

On Aug. 28, the first concrete was poured. This week, the formwork is in place for the base of the drum-shaped temple. Construction is expected to take two years.

A rendering of the \$35 million domed structure, which will glow at night through a veneer of white Pentelic marble, from the same vein in Greece that was quarried to construct the Parthenon.

The \$35 million domed structure to the south of the memorial will glow at night through a veneer of white Pentelic marble, from the same vein in Greece that was quarried to construct the Parthenon.



What seemed like a simple idea in 2001—to replace the St. Nicholas Greek Orthodox Church that stood at 155 Cedar Street until it was crushed by the collapse of 2 World Trade Center—became one of the most complex projects in the redevelopment.

Then again, St. Nicholas has a mission different from any other building on the site.

“The purpose is to project something that will open a window to eternity,” Archbishop Demetrios, the First Hierarch of the Greek Orthodox Church in America, said on Tuesday.

For years, little progress was made as the Greek Orthodox Archdiocese of America and the Port Authority of New York and New Jersey squabbled over how the church would be compensated for giving up the Cedar Street parcel—and the air rights along with it—which the authority needed to build an underground vehicle security center.

Conflicts over the future of St. Nicholas also played out within the Greek Orthodox community. The archbishop said in 2001 that he envisioned the new building as a



**Molding frames at the construction site.
On Aug. 28, the first concrete was poured.**



memorial shrine, not just the parochial church it had been. Members of the small but still active parish felt they were entitled to more control over the project.

Not until 2011 was the path cleared for the plan that is now being realized, under which the church was to be situated at the east end of Liberty Park, a landscaped public space that the Port Authority is constructing on the roof of the vehicle security center.

Proposals were invited from 13 architects. Archbishop Demetrios said they were instructed to design a building that would be unmistakably ecclesiastical yet contemporary in design and harmonious with the rest of the new trade center.

Construction on the shrine, to the south of the National September 11 Memorial, is expected to take two years.

Mr. Calatrava was the unanimous choice of the selection committee, the archbishop said, despite the fact that his World Trade Center Transportation Hub was running over budget and behind schedule.

Though the cost of St. Nicholas was estimated at \$20 million in 2013, Archbishop Demetrios said, “We know in principle there is no way, even in building a cottage, that you stay within budget.” And this is to be a national shrine of Eastern Christianity. “We have to have a masterpiece of architecture,” the archbishop said. “It has to be the best.”

Mr. Calatrava has “done a lot to assist in keeping the

budget down,” said Jerry Dimitriou, the executive director of administration for the archdiocese.

What attracted the committee, Archbishop Demetrios said, was that Mr. Calatrava had been strongly influenced by *Agia Sophia*, the magnificent sixth-century Byzantine basilica in Istanbul that was converted by the Turks into a mosque and then, in 1935, into a museum.

Fulfilling the requirement of modernity, the principal facade of St. Nicholas, a drum supporting its 48½-foot-diameter dome, will glow softly from within after dark.

The concrete load-bearing walls will be sheathed in a curtain wall of glass panels sandwiching slices of marble so thin—two or three millimeters—that they will be translucent, illuminated by LEDs in the cavity between the concrete and curtain walls.

Because the glass surface will be nonreflective, it will appear in the daytime that the church is sheathed in solid stone, Mr. Dimitriou said, as he led a reporter and a photographer through the concrete outline of St. Nicholas.

“If you can conceptualize it,” he said, “we’re standing at the center of the dome and, looking up, you’ll see the icon of Christ when we’re finished.”

As he spoke, there was an expanse of cloud-free blue sky overhead. A cloud-free blue sky on a September morning. A Tuesday morning, to be precise. At a quarter of 9.





Panagia Church in Istanbul—a memorial service for the victims of the 1955 pogrom on the city's Greeks.

The Turkish *Kristallnacht*

Sixty years after its pogroms against ethnic Greeks, Turkey grapples with its ugly history.

[One thing this piece does not bring out is this: the Greek population of Istanbul and environs considers itself descendent from the Roman Empire in the East, and not the modern state of Greece—so these folks are not necessarily welcoming to Greeks trending here from economically stressed Greece. And a mosque in Athens is simply not their issue. As for the term Greek Orthodox, it means not Armenian—who, these days, outnumber Greeks in Istanbul—and not Syrian. We should also point out that the pogroms of September 6–7, 1955 were set off by announcements that the home of Turkey's founding father Mustafa Kemal Atatürk, in the city of Thessaloniki in northern Greece, had been bombed. Groups of mobsters were organized by the Turkish Army's Tactical Mobilization Group and unleashed to raid and destroy Greek-owned businesses, churches, and to assault Greek citizens.—Ed.]

By Aykan Erdemir 7.IX.15. ANKARA — A belated commemoration—60 years late, in fact—was held on September 6 at Istanbul's Panagia Greek Orthodox Church. It was in memory of the victims of the 1955 pogrom targeting the *Polites*, short for *Constantinopolites*, namely the Greeks of Istanbul [called *Rum* in Turkish and Arabic].

This was the first Divine Liturgy-*cum*-memorial service ever to remember what's known in Turkey as “the events of September 6 and 7.” In what some refer to as the “*Kristallnacht* in Constantinople,” 71 churches, 41 schools, eight newspapers, more than 4,000 stores and 2,000 residences were looted or destroyed overnight. The human toll and suffering were even more catastrophic,

with more than 30 dead, 300 injured and 400 raped. As one Greek Orthodox community leader recently argued, the greatest damage of the pogrom was to the ideal of equal citizenship in Turkey, not only for the *Polites* but also for the country's other non-Muslim minorities.

The 1955 pogrom was not a clash of civilizations pitting Muslims against Christians. On the contrary, amid rising Turkish-Greek tension over the future status of the then British colony of Cyprus, the riots were carefully planned by the Turkish government to cleanse Istanbul of the approximately 100,000 *Polites*, who were excluded from the Turkish-Greek population exchange of 1923–24. Chauvinist thugs, as history has repeatedly demonstrated, happen to be an imperfect tool for social engineering. As one assailant told a Greek Orthodox victim of the 1955 pogrom, the thugs had permission “not to kill but only to break things.” By the time martial law and curfew were declared in Istanbul the next day, however, the death toll exceeded 30. Of the stores looted by the out-of-control mobs, only 59 percent belonged to the targeted *Polites*, with the remaining establishments belonging to the Armenians and Jews.

In an era of vastly expanded communication, the Turkish state is no longer capable of keeping a lid on dirty secrets of the country's past.

This crime against humanity on such a scale has, until recently, been swept under the carpet in Turkey. As is also the case with the 1934 Thrace pogroms against Turkish Jews and countless pogroms against the members of the Alevi faith, the 1955 pogrom targeting the *Polites* has not been part of Turkish school curricula. Turkey's Greek Orthodox families have also refrained from discussing

including the Greek Orthodox community. Unfortunately, there seem to be major shortcomings in the content and implementation of the decree, as various minorities continue to complain about their unresolved claims.

Sixty years after the 1955 pogrom that devastated their community, Turkey's *Polites* continue to live a precarious life. There are still occasional attacks, such as the arson attempt at Istanbul's *Agia Triada* [Holy Trinity] Greek Orthodox church in June, but the Turkish-Greek rapprochement, no matter how flawed, seems to have made life easier for the Greek "hostages" of the Turkish state. Although far from ideal, this *modus vivendi* appears relatively agreeable within the perspective of the ongoing carnage and mayhem in the Middle East and North Africa. It is unlikely, however, that what appears agreeable to Turkey's authoritarian politicians would be acceptable to the new generations who are unwilling to settle for anything less than full fundamental rights for all residents of Turkey, without exception.

To make matters worse, AKP officials, just like generations of politicians before them, see Turkey's minorities as pawns to be traded for additional rights for Turkish Muslims abroad. The Halki Seminary of Istanbul, a leading Orthodox institution for training clergy, has remained closed since 1971, and Erdoğan has made it very clear that it can be back in service only **when a mosque is open for service in Athens**. Such complete disregard for fundamental rights and freedoms of Turkey's minority citizens and an unashamed tit-for-tat policy have prompted members of Turkey's Greek Orthodox minority to protest their status as "hostages of the state" to be bartered for the Turkish Muslim minority's rights in Greece.

Aykan Erdemir is a former member of the Turkish parliament and a nonresident fellow at the Foundation for Defense of Democracies. He currently teaches at Bilkent University, Ankara.



Today, younger generations of Turks often walk past Greek churches in many central districts such as Taksim, Beşiktaş and Kadıköy without ever begging the question as to what happened to the community that once filled their interiors. These young people may also enjoy visiting the local taverna (Greek tavern) but it might not occur to them that the current owner is no longer a man named George but instead an Ahmet, despite the establishment keeping its original name.

Note from Kiev—Fr. Andriy Dudchenko serves in small-town France. So what? you ask.

9 September. На Успение Богородицы имел радость служить Божественную литургию в Тэзе [Taizé, в Франции], в романской церкви 12 века... [где] теперь служат православные священники, которые приезжают в Тэзе. Там есть все, что нужно для службы—и антиминс (подписанный епископом Корсунским РПЦ), и сосуды, и облачения, и книги на разных языках, больше

всего на румынском. Даже просфоры оказались (хранились замороженными). С благословения митрополита Александра Драбинко я привез антиминс, на котором служил, а в подарок общине Тэзе от митрополита Александра, напрестольное Евангелие на украинском языке. Со мной сослужил румынский священник, который уже много лет ездит сюда. Служили на церковнославянском, английском (в переводе о. Павла Гаврильчака, за что благодарю о. Георгия Кохно), украинском,

греческом и румынском языках.... Вместе пели, молились и причащались православные паломники из Украины, России, Беларуси, Греции, Румынии, Великобритании.

Translation:

On the Dormition of the Theotokos I had the pleasure of serving the Divine Liturgy in Taizé [France], in a 12th-century Romanesque church... where, these days, Orthodox priests who come to Taizé serve. Everything needed for service is there — an antimimension (signed by the bishop of Korsun ROC), vessels, vestments, and books in various languages, mostly in Romanian. They even have prosphoras (kept frozen). With the blessing of Metropolitan Alexander Drabinko I brought an antimimension upon which I served, and, as a gift from Metropolitan Alexander to the Community of Taizé, an altar Gospel Book in the Ukrainian language. With me served a Romanian priest who has been coming here for many years. We served in Church Slavonic, English (in the translation of Fr. Paul Harrilchak, for which I thank Fr. George Kokhno), Ukrainian, Greek, and Romanian.... Together Orthodox pilgrims from Ukraine, Russia, Belarus, Greece, Romania, and Great Britain sang, prayed, and communed.

Wikipedia has this to say about this unusual religious organization in Central France:

The Taizé Community is an ecumenical monastic order in Taizé (Saône-et-Loire, Burgundy) France, a small desolate village just north of Cluny, the site of a historically influential Roman Catholic monastic foundation. It is composed of more than one hundred brothers, from Catholic and Protestant traditions [and who remain Catholic or Protestant, as the case may be — Ed.], who originate from about thirty countries across the world. It was founded in 1940 by Brother Roger Schütz, a Reformed Protestant from Switzerland. Guidelines for the community's life are contained in The Rule of Taizé written by Brother Roger and first published in French in 1954. [In August 2005 Brother Roger, aged 90, was murdered in a knife attack by a mentally ill woman — reportedly a 36 year old from Romania.]

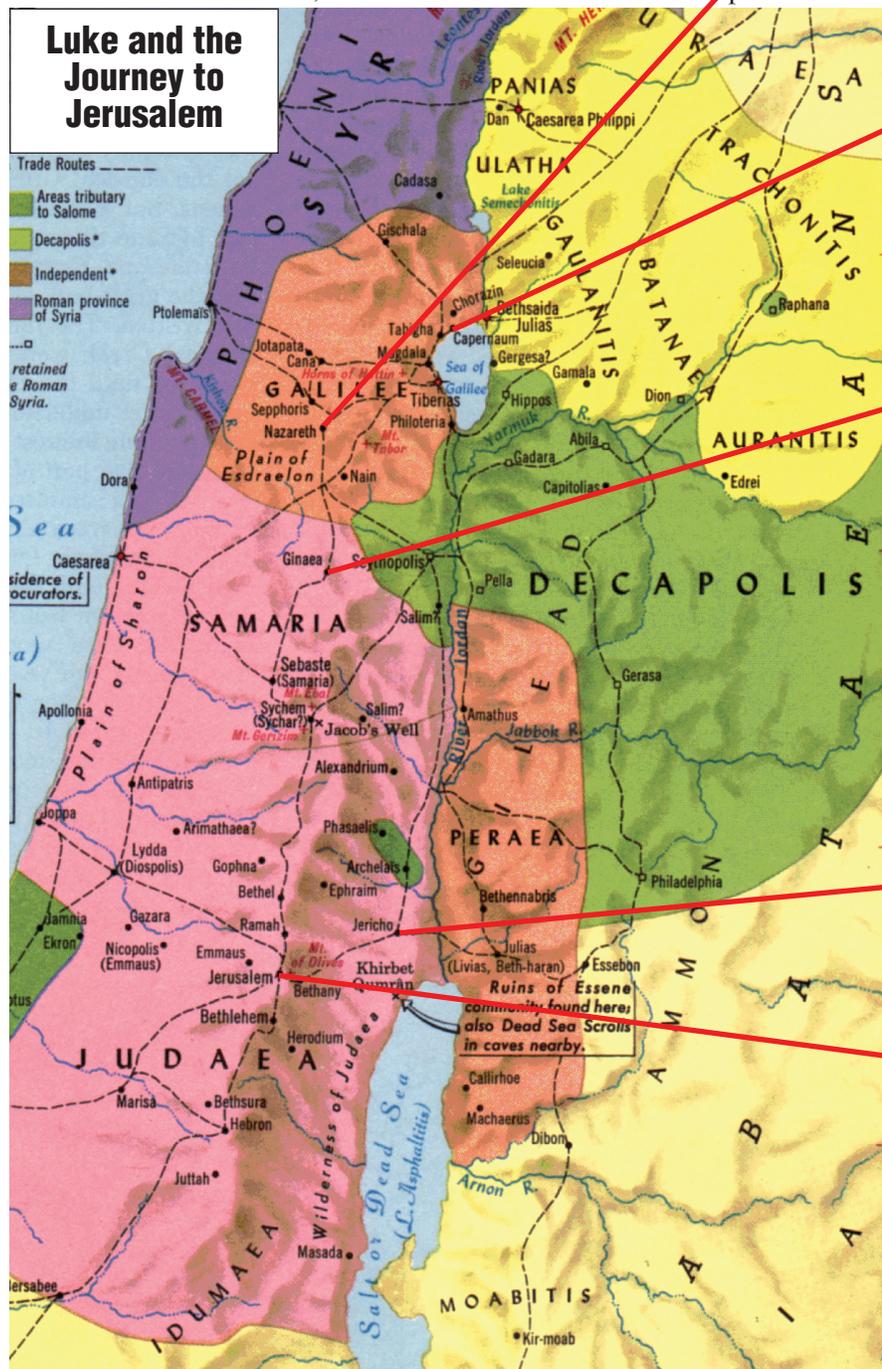
The community has become one of the world's most important sites of Christian pilgrimage. Over 100,000 young people from around the world make pilgrimages to Taizé each year for prayer, Bible study, sharing, and communal work. Through the community's ecumenical outlook, they are encouraged to live in the spirit of kindness, simplicity and reconciliation.



Right Church. Wrong stuff. 143 bishops from around the world gathered in Istanbul at the beginning of September for consultations with Kyr Kyr Bartholomew, Patriarch of Constantinople. The one bishop not invited? Archbishop Tikhon, Metropolitan and First Hierarch of the Orthodox Church in America. Something's terribly wrong. And it's unlikely that the Great Council of 2016, if it ever happens, will fix things.

THE GOSPEL ACCORDING TO LUKE presents the ministry of the Lord Jesus as a journey from Nazareth and Capernaum to **Jerusalem, the Holy City** which is, in the words of *The Jerusalem Bible*, **the predestined stage for the drama of salvation and whence the evangelization of the world must begin.** Reading from the Gospel of Luke we follow the Lord on this journey. This gives the Church Year its unique shape and dynamics. Working from this ancient start the sacred liturgist was able to craft a Church Year of continuous reading from the Holy Gospel—Luke, Mark (+Hebrews), John (+Acts which is part two of Luke), and Matthew. That is, in our view, sheer genius. Father Schmemmann had a different take on the Church Year, but only because he relied on older Russian authorities whose resources were not as replete as the modern historian's. And only in the 1980s did the Church of Russia correct herself in the matter of beginning to read Luke *on time*, i.e., the week after the Elevation of the Cross, as does the Church of Constantinople.

Luke and the Journey to Jerusalem



Lk. 4.14 Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. ¹⁵ He taught in their synagogues and was praised by all. ¹⁶ He came to **Nazareth**, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read....

Lk. 4.28 When the people in the synagogue heard this, they were all filled with fury. ²⁹ They rose up, drove him out of the town.... **4.31** Jesus then went down to **Capernaum**, a town of Galilee. He taught them on the sabbath, ³² and they were astonished at his teaching because he spoke with authority.

Lk. 9.51 When the days for his being taken up were fulfilled, **he resolutely determined to journey to Jerusalem**, ⁵² and he sent messengers ahead of him. On the way they entered a **Samaritan village** to prepare for his reception there, ⁵³ but they would not welcome him because the destination of his journey was **Jerusalem**.

Lk. 13.22 He passed through towns and villages, teaching as he went and making his way to **Jerusalem**.

Lk. 17.11 As he continued his journey to **Jerusalem**, he traveled through Samaria and Galilee.

Lk. 19.1 He came to **Jericho** and intended to pass through the town....

Lk. 19.28 After he had said this, he proceeded on his journey up to **Jerusalem**.

Lk. 19.36 As he rode along, the people were spreading their cloaks on the road; ³⁷ and now as he was approaching the slope of the **Mount of Olives**, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen.