

# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA October 2018

## WE BEGIN OUR FORTY-FIRST YEAR AND JOURNEY TO THE NEXT PASCH WITH THE WEEKS OF LUKE

### OCTOBER—DAY 11 HOURS, NIGHT 13

Question: How is it that October, which means *eighth month* in Latin, is our tenth month?

- 6 Sat 6:00 p.m. Vepers **returns**
- 7 Sun<sup>19•II•Lk3</sup> 10:00 a.m. Divine Liturgy — **Coffee Hour: Bobrovsky**
- 13 Sat 6:00 p.m. Vespers
- 14 Sun<sup>20•III•Lk4</sup> *Fathers of the VII Ecumenical Council (Nikaia II, 787 A.D.)*  
10:00 a.m. Divine Liturgy — **Coffee Hour: Doyle**

THE TRADITION OF THE CHURCH is not only passed on in written documents, but has also been given in unwritten form. In chapter XXVII of St. Basil's book of thirty chapters written to Amphilochos concerning the Holy Spirit, he says "Among the carefully guarded teachings and doctrines of the Church, there are some teachings we received from written documents, while others we receive secretly, for they have been handed on to us from the apostolic tradition. Both sources have equal power to lead us to righteousness. No one who values the seasoned discipline of the Church will dispute this, for if we neglect unwritten customs as not having much force, we then bury much of the Gospel which is vitally important." Those are the words of Basil the Great. How then can we know anything about the holy place of Golgotha or the life-giving tomb? Is not such unwritten information handed down from father to son? For it is written that the Lord was crucified at the Place of the Skull, and buried in a tomb which was hewn out of a rock by Joseph; <sup>Matthew 27.60</sup> but it is from unwritten tradition that we know the locations of these places, and hold services there now. There are other examples. What is the origin of the three immersions at baptism, or praying toward the East, or the manner in which we celebrate the Eucharist? Therefore the holy Apostle Paul says: "So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." <sup>2 Thessalonians 2.15</sup> Therefore, since so much that is unwritten has been handed down in the Church and is still observed now, why do you despise ikons?

— First *Apologia* of St. John of Damascus  
Against Those Who Attack Divine Images [*i.e.*, Ikon], 23.

- 20 Sat 6:00 p.m. Vespers
- 21 Sun<sup>21•IV•Lk5</sup> 10:00 a.m. Divine Liturgy — **Coffee Hour: Ellmore**
- 23 Tue *Apostle James, Brother of the Lord*
- 27 Sat 6:00 p.m. Vespers
- 28 Sun<sup>22•V•Lk6</sup> 10:00 a.m. Divine Liturgy — **Coffee Hour: Hawkins**

### NOVEMBER—DAY 10 HOURS, NIGHT 14

- 3 Sat *No Vespers*
- 4 Sun<sup>23•VI•Lk7</sup> 10:00 a.m. Divine Liturgy — **Coffee Hour: Helton**  
*Daylight Saving Time ends. Vespers returns to 5:00 p.m.*
- 10 Sat 5:00 p.m. Vespers
- 11 Sun<sup>24•VII•Lk8</sup> 10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**

### **SanktHubertus XXV—is on the horizon!**

Maria Hawkins is reminding 20 diner-donors that her *SanktHubertus* Roast Venison Dinner will be held on Saturday, November 3. (There will be no Vespers that evening.)

### **A Shot Across the Bow of the Church of Constantinople**

*Moscow, September 14, 2018*

As a result of the Ecumenical Patriarch's appointment of two ex-arch bishops in Ukraine without any blessing from the Orthodox Church of Ukraine, the Holy Synod of the Orthodox Church of Russia resolved at its extraordinary session today that Patriarch Kirill of Moscow and All Russia will cease commemorating Patriarch Bartholomew of Constantinople during the Divine Liturgy.

The primates of the world's 15 autocephalous Orthodox Churches typically commemorate one another at various points during the Divine Liturgy.

They also resolved to suspend concelebration with Constantinople hierarchs and to suspend participation in all structures chaired or co-chaired by representatives of the Ecumenical Patriarchate, as His Eminence Metropolitan Hilarion (Alfeyev), the head of the Department for External Church Relations, stated at a press briefing today, as RIA-Novosti reports.

However, these measures do not indicate a break in Eucharistic communion: "Eucharist communion between the Churches has not been interrupted. This decision does not deprive the clergy of the Patriarchate of Constantinople and the Russian Orthodox Church of the possibility

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of holding joint services,” explained Patriarchal Press Secretary Fr. Alexander Volkov.

The Holy Synod of the Orthodox Church of Russia previously stated that it will break Eucharistic communion with Constantinople in the case that it grants autocephaly to a Ukrainian church.

His Beatitude Metropolitan Onufry of Kiev and All Ukraine also announced at the meeting today that the canonical Church will not be meeting with the exarchs, who have already arrived in Kiev, inasmuch as they have no blessing to be on the canonical territory of the Orthodox Church in Ukraine.

### **Archbishop Onufriy, Metropolitan of Kiev, will not meet with Constantinople’s Exarchs.**

*Kiev, September 14, 2018*

The exarchs of the Ecumenical Patriarch recently appointed to Kiev, Archbishop Daniel from the United States and Bishop Ilarion from Canada, have already arrived in Ukraine and have begun their work of preparing “for the granting of autocephaly to the Orthodox Church in Ukraine,” according to Constantinople’s unilateral plans.

However, they will only be meeting with hierarchs of Ukraine’s two schismatic bodies.

His Beatitude Metropolitan Onufriy of Kiev and All Ukraine, the primate of the canonical Ukrainian Church, informed the Holy Synod in Moscow of these developments at today’s extraordinary session held there.

Due to health concerns, Met. Onufry remained in Kiev but participated via video chat and phone calls.

“Both so-called exarchs of the Patriarch of Constantinople have arrived in Ukraine,” Metropolitan Onufriy told the Holy Synod. “One has been appointed to conduct the negotiation process with the party of the so-called Patriarch Philaret, and the other with the party of Metropolitan Makariy, head of the Ukrainian Autocephalous Orthodox Church.”

However, the Ukrainian primate affirmed that the exarchs would not have any meetings with the canonical Church: “We have not met with them and we do not intend to meet, because they came here without our blessing. As representatives of the canonical Church in Ukraine, we will not be communicating with them; we will be monitoring how events develop.”

The Tulchin Diocese of the Ukrainian Orthodox Church has also released a specific statement instructing its clergy and faithful to refrain from communion with the Constantinopolitan exarchs.

For his part, Patriarch Kirill of Moscow and All Russia drew a parallel between current events and those of the 1920s, during the patriarchate of St. Tikhon of Moscow, when the renovationist Living Church was gaining ground with communist backing. At that time, the Ecumenical

Patriarchate also sent its representatives at the request of the illegitimate Living Church, trying to persuade St. Tikhon to step down from the patriarchal throne in order to let the Living Church thrive.

“Since what is happening now in Ukraine... is a mirror image of what took place at the beginning of the 20th century, we must follow the line very courageously determined by Patriarch Tikhon in the most difficult years for our Church, which is the only correct and canonically justifiable way,” Patriarch Kirill concluded.



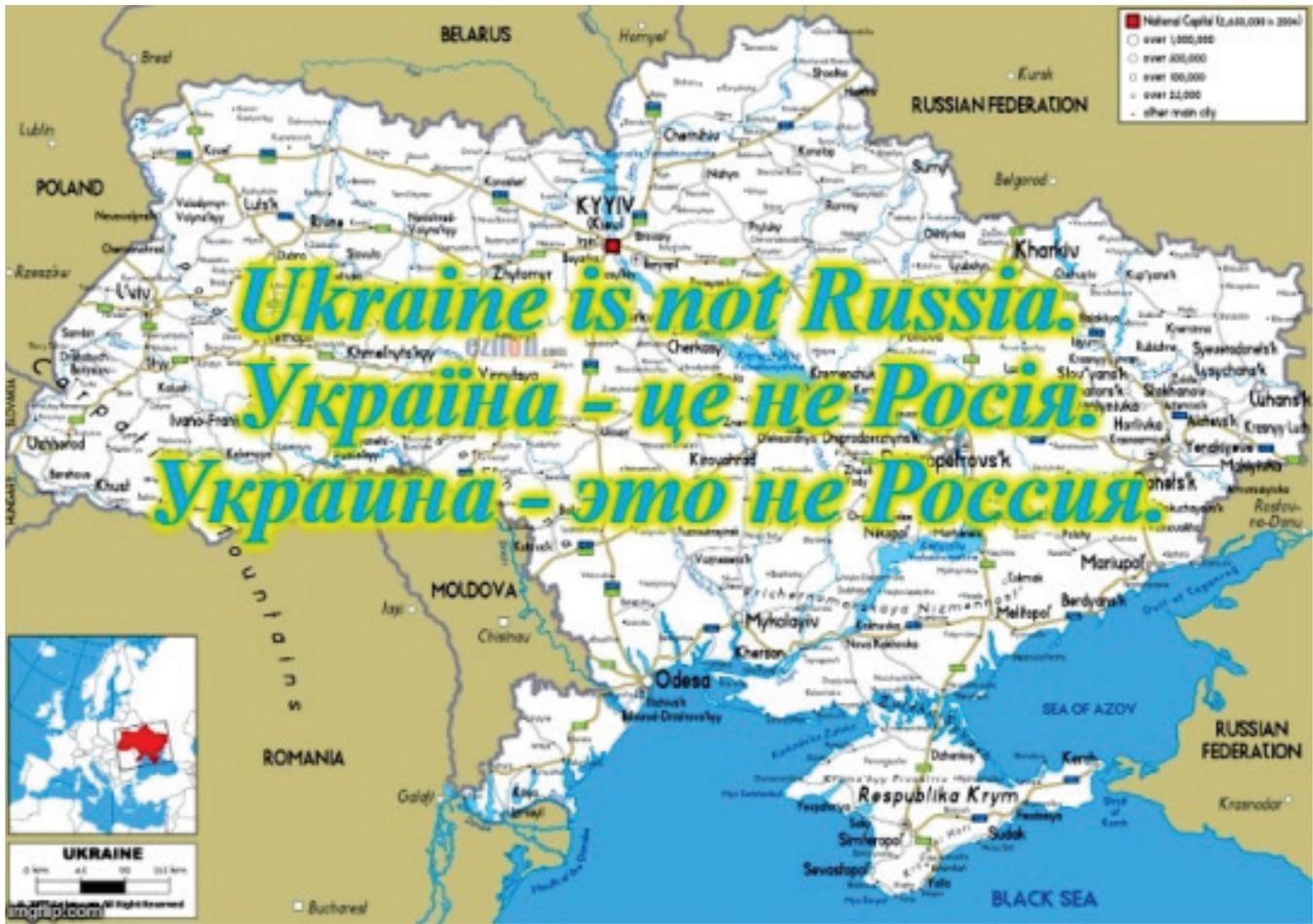
The three principals: Bartholomew of Constantinople, Kirill of Moscow, Philaret of Kiev.

### **Utilitarian Symphony: The Church-State Relationship in Russia**

*Father Cyril Hovorun*

I would like to share some ideas that I have been entertaining since my work in the administration of the Moscow Patriarchate. I have tried to comprehend the ethos of the church-state relationship in Russia and articulate it in a concise way, and now I think I can summarize my findings in one word: utilitarianism.

I should start by clarifying that this utilitarianism has little to do with the homonymous moral doctrine produced in the 19th century by thinkers like Jeremy Bentham (1748-1832) or John Stuart Mill (1806-1873). For them, “utility” was human happiness caused by morality. In our case, utility occurs when a person or institution uses other persons or institutions for their own ends. These ends may be morally justifiable. However, the methods used in utilitarian relationships are rarely acceptable from a moral standpoint.



How does this principle of utilitarianism work in church-state relations? Each partner in this type of relationship pursues its own goals. In Russia, the state wants total control, much like Mussolini's stato totale. Outside the country, Russia wants to restore a hierarchical order of nations and secure for itself the upper tier in this hierarchy. It also seeks restoration of the imperial order, similar to what existed in the 19th century. The Russian war against Ukraine and its persistent confrontation with the West are means of pursuing these goals in a utilitarian way.

What are the methods used by the Russian state to achieve its geopolitical goals? Russia draws its methods from many different ideologies that are often incompatible, such as radical left and radical right, Marxism and nationalism, and promotes a strong state while assaulting institutions. Nevertheless, Russia's methods work well, and the state manages to mobilize people of opposite persuasions to united action against the current democratic world order. Because the Russian state propagates ideologies that are incompatible with one another, it does not have to subscribe to any of them officially. Rather, they are just tools that allow the state to promote its ideas in a completely utilitarian way. Russia uses this same utilitarian approach with the Orthodox Church. For the Russian po-

litical regime, Orthodoxy is just another ideology that can be used in the same way as conservatism, libertarianism, nationalism, and so on. The Russian political leadership does not believe in theology, just as it does not believe in any other ideology it promotes. Or, to be more precise, Russian leaders accept Orthodox Christianity in their own self-serving way, which I call "political Orthodoxy," Orthodoxy designed for achieving political goals. This sort of "religion" was very common during the Soviet era. Today, while Russia's leaders may have personal sympathies and spiritual experiences with some religious ideas, they utilize religion and in religious ceremonies, such as during trips to Mount Athos, the monastic center in Greece, to divert attention from the kleptocracy they have planted throughout the former Soviet Union. Post-Soviet kleptocrats likewise use the Church as a substitute Communist ideology in modern-day Russia. The new quasi-Soviet ideology, which is expressed through Orthodox symbols and theology, helps the Russian state to keep society in check. The Russian regime also uses the Church to justify its intervention in Ukraine. The Russian political regime uses the Church as a soft power against Western countries, such as for lobbying against Western sanctions.

What about the Orthodox Church? Is it also a victim of

Russia's utilitarian efforts? Sadly, the Orthodox Church uses the state in the same way as it is used by the state. The Church needs resources that it can obtain only from the state, so it trades its own assets in exchange for those resources. And the Church's most valuable asset is its influence upon individuals. This is why Orthodox priests often bless Russian missiles and prisons, along with openly supporting the state in their sermons. The Church also develops and presents state-based ideology to its congregants. For instance, the notorious concept of the "Russian World" [Russian: *Russkii Mir*], which was used to justify Russia's invasion of Ukraine, was designed by the Church.

However, just as the Russian state is not sincere in supporting the Orthodox Church, so the Church is not sincere in supporting the state. They are both aware that they are only a means to an end, but they still use one another to achieve their own goals. Both sides in the post-Soviet

Church-state symphony employ the utilitarian method, and both subscribe to the Machiavellian principle that the end justifies the means.

The leadership of the Russian Orthodox Church understands that the state is committing military crimes in Ukraine, is fraught with corruption, and that Russia's political leaders have no moral code. Nevertheless, the Church turns a blind eye to the actions of the Russian state and instead sees only an opportunity to achieve its own goals. The followers of utilitarianism in the 19th century believed that morally appropriate behavior does no harm to others and increases happiness in society. In contrast, the utilitarianism practiced by the Russian Orthodox Church in the 21st century harms both society and the Church itself. And the "happiness" that this utilitarianism produces stems from propaganda that is ephemeral, delusional, and fake. Sooner or later, the people who consume it will be dissatisfied, and the Church will be discredited.

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### **Inter-Orthodox Feud Deepens over Ukraine**

*by Jonathan Luxmoore/Orthodoxy in Dialogue*

According to the transcript Patriarch Bartholomew defended his plan to grant autocephaly to a new Orthodox Church of Ukraine.

A Greek Orthodox news agency has published the transcript of a three-hour summit between the Orthodox Ecumenical Patriarch, Bartholomew I, and Patriarch Kirill of Russia over the future of Orthodoxy in Ukraine, showing that the Russian delegation angrily rejected Ukrainian self-rule and insisted the country's current government was illegitimate.

According to the transcript, published on 1 October by *Orthodoxia*, Patriarch Bartholomew defended his plan to grant autocephaly, or independence, to a new Ukrainian Orthodox church during the 31 August meeting at his Istanbul see, and rejected Kirill's warning that Russian-backed separatists would soon overthrow Ukraine's "illegal government".

"Ukrainians do not feel comfortable under Russia's authority — they want full freedom religiously, just as they have obtained it politically," the Ecumenical Patriarch, who holds honorary primacy among the world's 14 main Orthodox churches, told his Russian guests. "So they have turned to their mother church, which judges their claim fairly and will proceed in that direction... Everyone has come to the Ecumenical Patriarchate and begged for the granting of self-rule."

However, this was contested by Patriarch Kirill, who said the very "idea of a separate Ukrainian nation" had been "developed in the nineteenth century by Uniates," a pejorative Russian term for Greek Catholics, so they "could expand into the country and cut it off from the Tsar".

"The granting of autocephaly for the Ukrainian church is a matter not just for the church of Constantinople, but concerns all Orthodox," Kirill told Bartholomew, according to the transcript. "These people took power in a *coup* during the 'Maidan' period, and are calling for autocephaly to strengthen their authority because they hold power illegally. The people are poised to overthrow and evict them, so they are seeking support and prestige from the Ecumenical Patriarchate."

Calls for an independent Church to be formed out of Ukraine's three rival Orthodox jurisdictions, one of which remains loyal to the Moscow Patriarchate, have intensified since Russia's 2014 annexation of Crimea and bloody intervention in eastern Ukraine, and were backed in 2016 by President Petro Poroshenko, who petitioned Patriarch Bartholomew to grant the necessary "tomois of autocephaly." Bartholomew named two Orthodox bishops to supervise preparations on 7 September, after failing to reach agreement with Kirill at the Istanbul summit. A week later, Russia's Orthodox church responded by cutting ties with the Ecumenical Patriarchate, and warning Bartholomew he would forfeit his honorary Orthodox primacy if his "interfering activities" continued.

In the transcript, Patriarch Kirill insisted Ukraine was "part of the territory of the Russian Church," and said the Ecumenical Patriarch had the right to grant autocephaly only to "local Orthodox churches within its normal jurisdiction." However, this was dismissed by Bartholomew, who said the strength of Orthodoxy was measured by "holy rules and tradition," not by claims to numerical superiority and power.

In a statement last week, the Ukrainian government said the Vatican's Secretary for Inter-State Relations, Archbishop Paul Gallagher, had told its foreign minister, Pavel Klimkin, during talks at the United Nations that the Holy Roman See respected the "decision of the Ukrainian people to create a single local Church." However, this was denied by the Vatican's Kiev nunciature, which said the Holy See had "no intention whatsoever" of evaluating "an internal question of the Orthodox Church".

The head of the Orthodox Church in Cyprus, Archbishop Chrysostom II, offered on Saturday to mediate in the inter-Orthodox dispute, according to Ukrainian government sources.

*This report appeared on October 1, 2018 on The Tablet.*

*Jonathan Luxmoore is a freelance writer who covers church news and a five-time winner of Catholic Press Association awards. His books include *The Vatican and the Red Flag* (London/New York, 1999), *Rethinking Christendom: Europe's Struggle for Christianity* (Leominster, 2005) and a two-volume study of communist-era martyrdom, *The God of the Gulag* (Gracewing, 2016).*

### **Kenya meets Holy Trinity/Reston.**

Father Andrew Harrison is a man on the go... even in retirement. He has served in many parishes, St. Luke's in Palos Hills, Illinois, St. Innocent in Tarzana, California, and St. Herman of Alaska in Littleton, Colorado. He has ties to our parish as well: a former classmate of Father Paul's so many years ago, and co-celebrant of Matthew and Susan's wedding (also so many years ago). Recently, he found himself in Kenya, instructing Orthodox priests on the Sacrament of Confession. As Father Andrew explains on his GoFundMe page, "There are seven Sacraments in the Orthodox Church. In Kenya they are practicing only six." He explains that the Bishop of the Kusumu Diocese requested assistance to teach both clergy and laity about the sacrament of confession. Father Andrew turned to Father Paul's *Confession with Examination of Conscience and Common Prayers*—which he has been using for years in Palos Hills—as his reference. The trip was conceived by two missionaries, Tom Franz of the OCMC, and Father Julian from the Romanian Episcopate, who saw a need for instruction on the sacrament of confession after their previous trips teaching the AA 12-Step program in Kenya. Below is a picture of Father Andrew with 35 priests who attended the second day of teaching.

—Susan Matyuf



## **Archdiocese of Washington General Assembly Summary, September 2018**

Holy Trinity was represented and attended our annual Archdiocesan Assembly meeting hosted by Fr. Gregory Safchuk (St. Mark's Bethesda). In addition to attending, three members of Holy Trinity contribute to Diocesan activities, which includes Marsha Morrow (Mission Board), Matthew Matyuf (Diocesan Treasurer) and Gregory Honshul (Diocesan Council). We have summarized here brief talking points and encourage you to contact us if you wish to discuss further. We have also posted the meeting agenda and attached handouts on the parish hall bulletin board for your convenient review.

His Beatitude Tikhon began the meeting with prayer and followed by playing our own Diocesan Video, prepared by Fr. John Parsells, specifically for the occasion of the recent 2018 All-American Council (please see for yourself at <https://wdcoca.org/video.html>). Future plans are in the works for 2020 celebration of the 50th anniversary of autocephaly and the glorification of St. Herman of Alaska. See plans posted on our Diocesan website for pilgrimage cruise to Alaska set for next year.

Fr. John Vitko's Chancellor Report offered thanks for a good year and brought attention to a few high points which included; New mission near Fairfax/Springfield (coming soon), 40th Anniversary of Holy Trinity and Ordination of Fr. Paul, and the revitalized DDB Board. Challenges to be addressed for the upcoming year were also identified and

they include; succession planning for our retiring clergy and encouraging vocations in the Church, enhancing our internal diocesan communications, youth programs that will engage our youth plus identifying a youth director, and transitioning our diocese to the concept of proportional giving (*i.e.*, parishioners and parishes). Expect to hear more about these topics as work continues in support of these efforts.

His Beatitude Metropolitan Tikhon officiated at the ordination of Sub-Deacon Luke (Pierce) Scantlin during the Hierarchical Divine Liturgy. Many attended and offered congratulations to Sub-Deacon Luke, his wife Camille, and their two daughters on this important event in their lives and the life of the St. Nicholas Cathedral community!

Matthew Matyuf, Diocesan Treasurer, presented a review of 2018 financial reports and offered a 2019 budget which was approved following discussion and a motion to accept. In support of initiatives discussed by this body previously, line item additions to the new budget included \$1,000.00 each for youth activities and communications (*i.e.*, *Cathredra* restart). The newly commissioned Finance Committee will meet and begin discussions on related finance topics, in preparation of our next scheduled meeting.

Michael Thompson officially assumed leadership of the Distinguished Diocesan Benefactors (DDB) committee. The DDB is credited in 2018 with providing over \$12,000.00 of assistance to clergy, seminarian and mission support and challenge grants. —Gregory Honshul



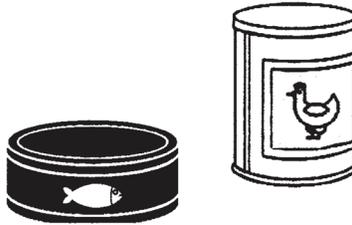


# FOOD PANTRY MOST NEEDED ITEMS

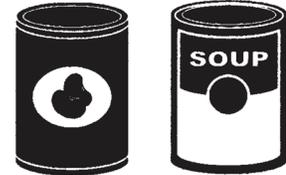
## Canned Fruits & Veggies



## Canned Meat



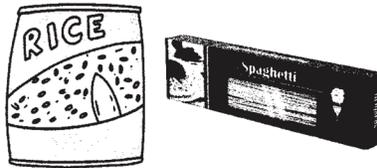
## Canned Beans & Soup



## Cereal



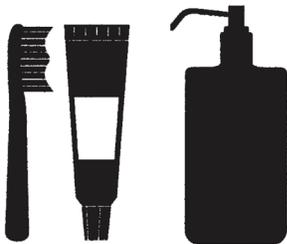
## Whole Grain Pasta & Rice



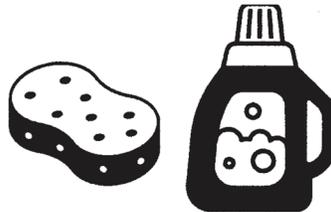
## Peanut Butter



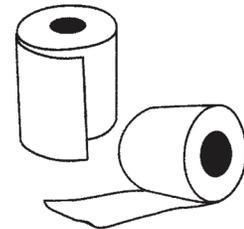
## Hygiene Items



## Household Items



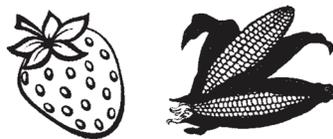
## Paper Products



## Cooking Oil



## Fresh Fruits & Vegetables



## Other

Diapers      Fruit Cups  
Wipes      Granola Bars  
Formula      Popcorn  
Infant Cereal  
Nutritional Shakes  
and Drinks

**PopTop Cans and Microwavable Cups Preferred**  
**Low Sodium • Low Trans Fat • Sugar Free**

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