

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

Future Site: Potomac View Road (behind NoVa).

November 2013

ANTICIPATION AND THE FEASTS OF LIGHT

NOVEMBER—DAY 10 HOURS, NIGHT 14

- 14 Thu *Apostle Philip*
 15 Fri *Begins the Nativity Fast* [Νηστεία τῶν Χριστουγέννων, Филипповка]
 16 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
 17 Sun^{21•IV•Lk9} 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
 24 Sun^{22•V•Lk10} 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**
 28 Thu *Thanksgiving*

DECEMBER—DAY 9 HOURS, NIGHT 15

- 1 Sun^{23•VI•Lk11} 10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**
 6 Fri ↓ *St. Nicolas, Bishop of Myra in Lycia, Wonderworker*
 8 Sun^{24•VII•Lk12} 10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**
 13 Thu *30th Anniversary of the death of Fr. Alexander Schmemmann*
 15 Sun^{25•VIII•Lk13} 10:00 a.m. Divine Liturgy—**Coffee Hour: Smith**
 21 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
 22 Sun^{26•I•Lk14} **SUNDAY BEFORE THE NATIVITY**
 9:45 a.m. Common Confession Rite (*in conjunction with the penitential season*)
 ~10:30 a.m. Divine Liturgy—**Coffee Hour: Warden**

THE WEEKS OF LUKE BRING US TO THE FEASTS OF LIGHT

The Church reflects on the Divine Manifestations [ΤΑ ΦΩΤΑ] of the Lord Jesus Christ:
 Life from God (December 25) • Life with God (January 6)
 Encountered in the Sacramental Life of the Church (February 2)

- 24 Tue **CHRISTMAS EVE—4:00 p.m. Vespers** with the Divine Liturgy
 25 Wed **NATIVITY OF OUR LORD JESUS CHRIST**
 NOTE: *Between Christmas and Theophany—what was long ago called by some the Dodekaïmeron or Twelve Days—there is no Wednesday/Friday abstinence.*
 29 Sun^{27•II•Lk15} **SUNDAY AFTER THE NATIVITY**
 10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**

JANUARY—DAY 10 HOURS, NIGHT 14

- 5 Sun^{28•III•Lk16} **SUNDAY BEFORE THEOPHANY**
 10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**
 6 Mon ↑ **THEOPHANY OF OUR LORD JESUS CHRIST**
 12 Sun^{29•IV•Lk17} **SUNDAY AFTER THEOPHANY**
 10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**
 12 Sun^{30•V•Lk17} 10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**
 18 Sat *Food Pantry Leesburg—10:00 a.m. to 1:00 p.m.*
 19 Sun^{31•VI•Lk18} 10:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**
 26 Sun^{32•VII•Lk19} 10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**
Our Annual Parish Business Meeting will follow the Liturgy—weather permitting.

FEBRUARY—DAY 11 HOURS, NIGHT 13

- 2 Sun^{33•VIII•Lk20} **ENCOUNTER OF OUR LORD JESUS CHRIST** [40TH DAY]
 10:00 a.m. Divine Liturgy—**Coffee Hour: Geoghegan**

BECAUSE WE ALL FALL SHORT IN MANY WAYS, as St. James says in his epistle, it is a good thing for a parish to prepare to greet the Feasts of Light 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 Sunday, December 22. Come on time. Come in the right frame of mind.**

OCA Front Office preoccupied with issues of sexual misconduct.

The scoop from Father Vitko.

The Holy Synod has recently mandated 20 hours of continuing education for all its clergy, both priests and deacons (see <http://oca.org/about/departments/department-of-continuing-education>). In 2013, this also includes five hours of required training around matters pertaining to sexual misconduct. To facilitate meeting this latter requirement, and to provide standardized training across the Archdiocese, His Beatitude has asked that this training be provided at a Clergy Retreat and Continuing Education Day on Friday, Nov. 15. The day will start at 10:00 a.m. with a Prayer Service and consists of multiple sessions by Fr. Ian Pac-Urar on sexual misconduct training. Also as part of His Beatitude's commitment to foster informal interactions amongst the clergy and with His Beatitude, the retreat will include a long informal lunch and clergy get together.

And on the very next day:

We are having our Archdiocesan Assembly (Saturday, Nov. 16) also at St. Matthew's in Columbia, MD. The day begins with Divine Liturgy at 9:00 a.m. and ends with Vespers at 5:00 p.m. There is a single \$100

per parish/mission registration fee that covers all your delegates and observers. Please share these materials with your parish council and with your lay delegates.

Also, please get your completed registration forms, registration fee and parish update to me by Nov. 1, 2013.

Community Outreach—Feeding those in need... demands for assistance are immediate.

Gregory Honshul writes:

Holy Trinity has a long history of helping the Loudoun Interfaith Food Pantry with donations of food, money and volunteers. Our immediate goal is to help our parishioners connect with those in need. Towards that goal—we are in fact redirecting that glass jar from Jerusalem to local needs—we are expanding our efforts by collecting money donations on a regular basis to apply towards food purchases (that is, some of us will do the shopping), food gift cards and/or cash donations. Loudoun Interfaith Relief will advise us which form of gift will best meet their immediate needs.

Put what you can—in cash or check—in the glass jar; all proceeds will be distributed to the Food Pantry monthly.

Parishioners may still bring contributions of food and other items on the Pantry's wish list, and we will continue to get them to the Pantry.

We will try to keep track of our efforts through the Newsletter.

Nadine Doyle on that Concert of Church Music at St. Peter's.

On Wednesday, September 18, 2013 several members of Holy Trinity attended a concert of The Patriarch Tikhon Choir given at St. Peter's Roman Catholic Church on Capitol Hill. The choir is named in memory of the Russian missionary bishop to North America and subsequent Patriarch of Moscow. His ties to both North America and Russia reflect the composition of this semi-professional choir of singers from both The United States, Canada and Russia. Vladimir Morosan, who attended services at Holy Trinity in the past and now lives in San Diego, was called from Moscow by Vladimir Gorbik asking for help to initiate this choral effort. Vladimir Gorbik is a native of Yekaterinburg, Russia, and studied choral and orchestral conducting at the Moscow State Conservatory, where he is now a member of the conducting faculty.

PaTRAM, the Patriarch Tikon Russian-American Music Institute, sponsored this group of musicians and is dedicated to "facilitate the North American practice and cultivation of Russian Orthodox liturgical choral singing in both English and Slavonic on the highest levels of spiritual depth and professionalism."

Over the next several years, PaTRAM plans to organize a series of classes in liturgical choral leadership, based on the curriculum and training programs developed by

Vladimir Gorbik. He and others of his choosing will teach the classes with the objective of developing "new ranks of Orthodox musicians with demonstrated competence in the skills and knowledge required for leadership of liturgical music and will help to impart a new level of seriousness and professionalism to the vocation of the Orthodox Church choir director and singer."

After reading the above in the program the concert began with a procession of the choir into the church. The men, dressed in black cassocks, were followed by the women, also dressed in black robes who wore long white head scarfs which enclosed their faces and covered their hair in the fashion of the Muslim woman. It was hard to understand what message that was meant to convey. The singing filled the church with beautiful sound with selections from the All-Night Vigil and the Divine Liturgy. A good many of the pieces were in English, but the words were very difficult to understand. Since most professional choirs strive for fine diction, the resonance within the building perhaps worked against that standard. Apart from a selection by Sergei Rachmaninoff none of the music was familiar. The chanter had a marvelous voice, but it was difficult to determine if English or Church Slavonic passed his lips. The other highlight was the basso profundo who was a fine example of that type of voice grown nowhere else in the world.

The sound was beautiful and the performance level was indeed professional, but if, as the brochure read, "Orthodox singing culture itself, which places a high value on attentiveness, mental and physical stillness, emotional restraint, and obedience to a conductor or head singer" is indeed true, how this relates to the humble church member who simply sings from his heart is difficult to appreciate.

When the Orthodox here in America aren't looking up the dress of the Roman Church, or the Episcopalian, they're cross-dressing like Baptists. The power of culture vs. the hard reality of being a minority.... Here is a piece written in the Bible-believer idiom (what their theologians call Sola Scriptura). The author makes two points with which we have to agree. What two would you pick out?

From the Bible Belt: A new study might reveal why a majority of Christian teens abandon their faith upon high school graduation.

A new study might reveal why a majority of Christian teens abandon their faith upon high school graduation. Some time ago, Christian pollster George Barna documented that 61 percent of today's 20-somethings who had been churched at one point during their teen years are now spiritually disengaged. They do not attend church, read their Bible, or pray.

According to a new five-week, three-question national survey sponsored by the National Center for Family-In-

tegrated Churches (NCFIC), the youth group itself is the problem. Fifty-five percent of American Christians are concerned with modern youth ministry because it's too shallow and too entertainment-focused, resulting in an inability to train mature believers. But even if church youth groups had the gravitas of Dallas Theological Seminary, 36 percent of today's believers are convinced youth groups themselves are not even biblical.

After answering three questions at YouthGroupSurvey.com, each survey participant received NCFIC Director Scott Brown's e.book entitled *Weed in the Church: How A Culture of Age Segregation Is Destroying the Younger Generation, Fragmenting the Family and Harming the Church* as well as access to a 50-minute-long documentary entitled *Divided: Is Modern Youth Ministry Multiplying or Dividing the Church?* Adam McManus, a spokesman for NCFIC, is not surprised by the church's deep concerns about youth groups.

"Today's church has created peer dependency," McManus says. "The inherent result of youth groups is that teenagers in the church are focused on their peers, not their parents or their pastors. It's a foreign sociology that leads to immaturity, a greater likelihood of sexual activity, drug experimentation and a rejection of the authority of the Word of God.

"Proverbs 13.20 says, 'He who walks with wise men will be wise, but the companion of fools will suffer harm.' The result is that the youth stumble, they can't see beyond their noses, and spiritual adolescence is prolonged well into adulthood. It's crippling the body of Christ. That's why it's time to return to the biblical paradigm and throw out the youth group structure entirely."

He continues, "I am greatly encouraged by the results of our survey. American Christians are finally waking up to the disconnect between the clear teaching in Scripture in favor of family-integration and the modern-day church's obsession with dividing the family at every turn. Age segregation, especially during the tender and impactful teenage years, not only hasn't worked, it's been detrimental. Even worse, it is contrary to the Bible. But the good news is that practices in the churches related to youth groups are changing dramatically. Twenty years ago no one was even asking this question."

McManus cited the following Scriptures to document his contention that it's God's will for the church to embrace the biblical model of families staying together in the service as the Word of God is preached: Deuteronomy 16.9–14, Joshua 8.34–35, Ezra 10.1, 2 Chronicles 20.13, Nehemiah 12.43 and Joel 2.15–16.

"Our fervent prayer is that God will raise up Spirit-filled, Bible-preaching, Christ-centered, family-integrated assemblies from the ashes of our man-centered, family-fragmenting churches," McManus adds. "Plus,

the church needs to begin to equip Christian fathers to communicate the gospel to their families. Today, Christian parents are beginning to realize that they have not fulfilled their spiritual duties by simply dropping off their kiddos to Sunday school and youth group, allowing other parents to disciple their children by proxy.

"Let's not forget the powerful words spoken by Moses in Deuteronomy 6.4–7: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.'

"It is the parents' primary obligation to disciple their own children, impressing God's commandments upon them in the home on a daily basis."

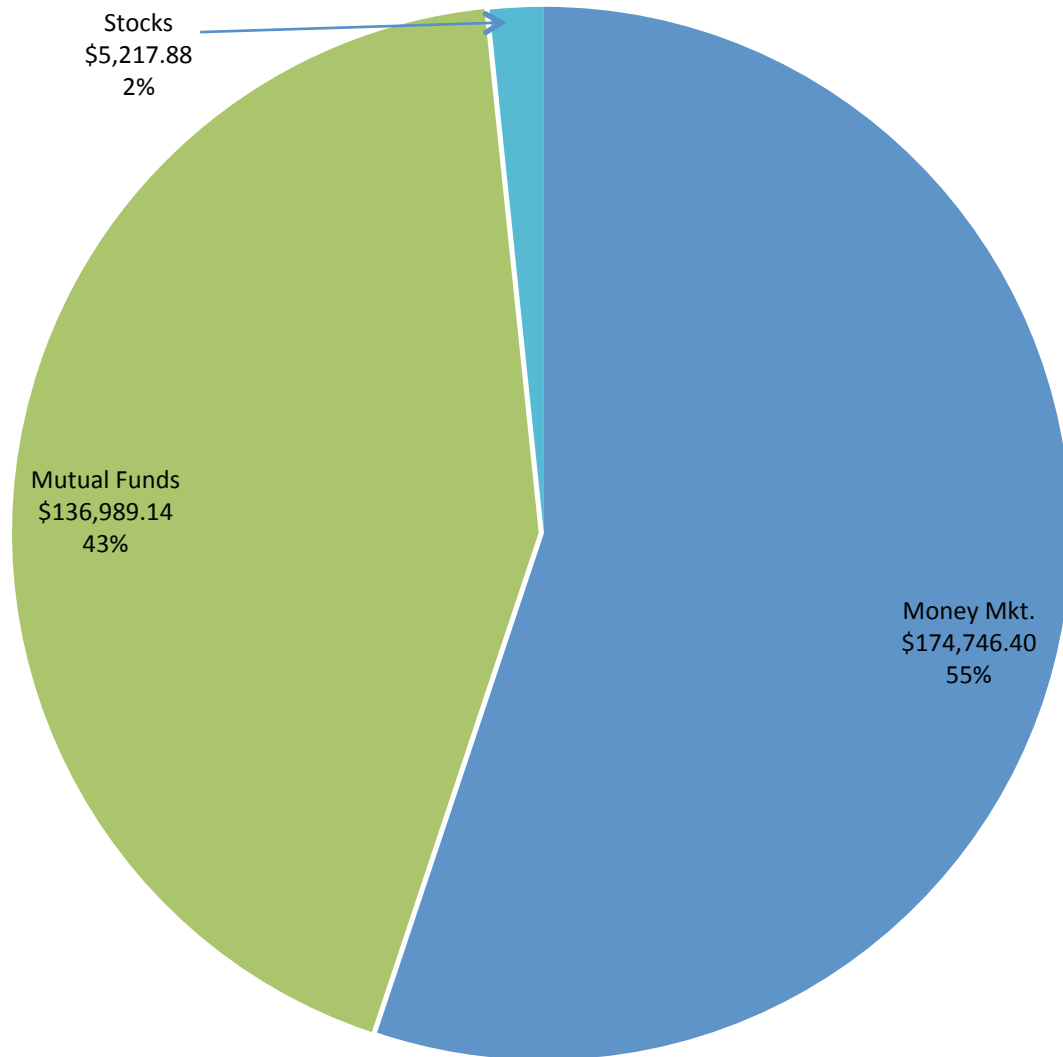
Cameron Cole, youth director at Cathedral Church of the Advent in Birmingham, Ala., says, "There is a propensity in our culture to outsource the development of our children. For intellectual development, we send them to school. For athletic development, we send them to Little League. And for spiritual formation, we send them to youth group. The church has done a poor job of communicating to the parents that they are the primary disciplers of their children. Parents don't believe this, but the reality is that kids listen to their parents far more than they're going to listen to a youth minister."

"It's time for the Christian father to take the central role which God has ordained," McManus concludes. "Gathered around the dining room table, the father needs to lead family worship once again, which had been standard behavior for a vibrant American Christian family for hundreds of years, dating back to the Plymouth, Mass., colony of 1620. Dad needs to read from and discuss the Bible, sing Christian songs and pray with his family, his little flock over which God has appointed him shepherd. Frankly, I'm not as concerned about what happens in Sunday school in church as I am with what happens in 'Monday school' and 'Tuesday school' at home with the family."

**Let's give Fr. Meyendorff's little book,
The Orthodox Church, a second chance.
And will someone provide a place for us to meet?**

Acute and chronic theologitis is common among the Orthodox Christian population. And since Doctor Thomas Hopko and his peers have found no cure (if, indeed, they are searching for one) the common remedy is to plod on, with the occasional cup of strong tea with lemon and honey. So let's give some thought to another try "after the holidays," when demands on our time ease up.

Holy Trinity Building Fund Assets \$316,953.42



Regarding our parish income profile, Matthew Matyuf, our treasurer, writes:

General Fund averages \$1,215.00 per week. This will be about \$63,180.00 for the year, which will be approximately \$8,400.00 (\approx annual Glade Room rent) short of our \$71,610.00 operating budget.

Building Fund donations this year are \$2,600.00 with \$2,400.00 from the St. Hubertus Dinner. The \$200.00 is found money (CA-Thompson's and D. Krisa); there

have been no donations to the building fund by current parishioners. Since we draw from the building fund to pay the rent for the Glade Room and property taxes, I see no reason to put money in the building fund by regular donors. Our Building expenses this year are \$24,600.00, with \$20K in escrow at Loudoun Water to negotiate with the neighbors. We should be getting most of this back since we have no deal.