



# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

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

### NOVEMBER—DAY 10 HOURS, NIGHT 14

- 14 Wed *Apostle Philip*  
 15 Thu *Begins the Nativity Penitential Season/Christouígenna/Filipóvka.*  
 17 Sat 5:00 p.m. Vespers  
 18 Sun<sup>25•VIII•Lk9</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**  
 24 Sat 5:00 p.m. Vespers  
 25 Sun<sup>26•I•Lk10</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Miller**

### DECEMBER—DAY 9 HOURS, NIGHT 15

- 1 Sat 5:00 p.m. Vespers  
 2 Sun<sup>27•II•Lk11</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**  
 6 Thu *↓St. Nicolas, Bishop of Myra, Wonderworker*  
 8 Sat 5:00 p.m. Vespers  
 9 Sun<sup>28•III•Lk12</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**  
 13 Thu *34th Anniversary of the death of Fr. Alexander Schmemann*  
 15 Sat 5:00 p.m. Vespers  
 16 Sun<sup>29•IV•Lk13</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Smith**  
 22 Sat 5:00 p.m. Vespers

### \* THE WEEKS OF LUKE BRING US TO THE FEASTS OF LIGHT—ΤΑ ΦΩΤΑ \*

*Who is this man—like us in everything but sin—whom we are following via Luke's Gospel from Nazareth to Jericho and Jerusalem and the Cross?*

*The Church revisits, and contemplates, and celebrates, the Divine Manifestations [ΤΑ ΦΩΤΑ] of our Lord Jesus Christ:*  
 • Life from God—December 25  
 • Life with God—January 6  
 • Encountered in the Sacramental Life of the Church—February 2

- 23 Sun<sup>30•V•Lk14</sup> 10:00 a.m. **Common Confession Rite** (in conjunction with the penitential season and the dawn of the Feasts of Light)  
 ~10:45 a.m. Divine Liturgy—**Coffee Hour: S**

- 24 Mon **CHRISTMAS EVE**  
 4:00 p.m. Vespers with the Divine Liturgy

- 25 Tue **NATIVITY OF OUR LORD JESUS CHRIST**  
*NOTE: Between Christmas and Theophany—what was long ago called by some the Dodekaímeron or Twelve Days—there is no Wednesday/Friday abstinence.*

- 29 Sat 5:00 p.m. Vespers  
 30 Sun<sup>31•VI•Lk15</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Tarassova**

### JANUARY—DAY 10 HOURS, NIGHT 14

- 5 Sat 5:00 p.m. Vespers  
 6 Sun **THEOPHANY OF OUR LORD JESUS CHRIST**  
 10:00 a.m. Divine Liturgy of Saint Basil

Weather permitting, our Annual Parish Business Meeting will take place on Sunday, January 27.

**My brethren, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them, "Good-bye and good luck! Keep warm and well fed," but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless.**  
**James 2.14–17**

### Loudoun Hunger Relief collecting holiday food for Thanksgiving....

Father,

I delivered some 300 pounds of food yesterday to the Food Pantry. About 24 bags, complete Thanksgiving meals with gift cards... with some extra food donations as well. I will post the receipt on the bulletin board at church.

Pamela

**"Take it (OCA background-check policy), or leave it (the OCA)."**  
**A study in excess.**

**GUIDELINES ON BACKGROUND CHECKS by THE SYNOD OF BISHOPS (OCA) REVISED MARCH 2017.**

As stated in the Policies, Standards, and Procedures (PSP) of the Orthodox Church in America on Sexual Misconduct, the screening of potential clergy, church employees, and volunteers is a requirement that ensures the safety of children in the church. Section 11.02 of the PSP, Recruiting and Selecting Parish Volunteers Working with Youth, outlines the screening process which includes an application, interview, references, criminal history background check, and training on sexual abuse prevention.

The following information is primarily concerned about the process of obtaining the “criminal history background check”, hereafter referred to simply as “background check.” Information on the details of the full screening process can be found in the Abbreviated PSP document on the OCA website.



A. Who is required to receive a background check?

Ordained clergy (Bishops, Priests and Deacons) Minor Orders (Subdeacons and Readers) Youth Workers (Church School Teachers, camp counselors, youth advisors/mentors, etc.) Paid Church employees Seminary Applicants Diaconal Program Applicants Candidates for Ordination

B. National Sex Offender Registry

The following leadership positions are not required to undergo a full background check, however, they must be checked on the free National Sex Offender Registry (<http://www.nsopw.gov>). Anyone who appears on a sex offender registry CANNOT hold any position of leadership in the Church. These positions include but are not limited to:

Metropolitan Council Member\* Diocesan Council Member\* Parish Council Member\* Church Officer

Choir Director, Altar server (adult and teen)

Updated 3-13-17

\*Council members who are nominated should be checked on the National Sex Offender Registry prior to the voting process so as to avoid removal after appointment should a negative finding be discovered.

NOTE: Some Dioceses or parishes may require a full background check on the above positions.

**It is incumbent upon parish rectors to conduct this check for parish council members, church officers, choir direc-**

tors, and altar servers. [The editor does not see readers.]

The diocesan administrator should verify for Diocesan Council members. And, the Office of the Metropolitan should ensure Metropolitan Council members are not on the sex offender registry.

C. Who should obtain the background check?

The Holy Synod of Bishops of the Orthodox Church in America approved in late 2016 the centralizing of the background check process. This transition will take place gradually over the next several months. Each diocese will designate an administrator\* to process background checks for all ordained clergy, minor orders, youth volunteers, church employees and other volunteers. Local parish rectors, however, will still be responsible for ensuring volunteers and employees fill out a paper application, checking references, and conducting interviews as necessary (see Youth Volunteer Application Packet).

The diocesan background check administrator will work directly with parish rectors to obtain the names of all those required to have a background check. Once obtained, the applicant will receive instructions from the diocesan administrator on how to submit their personal information on a secure website. Prior to conducting a background check, permission will be obtained from the prospective employee or volunteer.

In cases of seminary and diaconal program applicants, the institution or program director shall obtain the check. In cases of seminarians who are petitioning for ordination prior to graduation, the OCA central administrator will obtain the background check with the approval of the institution. Once the seminarian has graduated and left seminary, however, and is seeking ordination, the Ruling Bishop/diocesan administrator must obtain the check.

The Office of the Metropolitan shall obtain the check on all heads of institutions (Deans and Chancellors) as well as stavropegial monasteries (Abbots).

\*see table in section D

D. Which company do we use to run a background check?

By the end of 2017, all dioceses will have begun the transition to using the company Protect My Ministry (PMM). By December 2018, background checks for all OCA parishes will be processed through PMM via the diocesan administrator. Each Diocese will be introduced to the new system over the next several months.

E. Where should background check documents be stored?

Protect My Ministry provides electronic storage of background checks so it is no longer necessary to keep a hard copy on file. However, other documents related to an individual's file (paper application, interview notes, reference checks, etc.) are to be stored confidentially and securely by the local rector at the parish. Updated 3-13-17

F. How often are criminal history checks run? A background check must be obtained, and **renewed every three years** for the required positions.

G. How long are background records kept on file?

Paper background check documents are to be kept on file **for three years until the individual's next background check is conducted**, at which point the original may be destroyed. Once the transition to Protect My Ministry is complete, background checks will be stored electronically. All other documents associated with a file (original application, reference check, interview notes, etc.) must be retained as long as the clergyman/volunteer/employee is in his/her role and for 7 years after the individual has left his/her position.

H. How do I ensure private information stays private?

Personal information is inputted by the applicant directly online into Protect My Ministry's secure website, thus eliminating the need for rectors to obtain sensitive information. Only Diocesan Bishops and background check administrators will have online access to the personal information contained in background checks for applicants in their diocese only. The central OCA administrator will have access to information for all dioceses. While inputting their information online, applicants may

select to receive a copy of their background check. The diocesan administrator will inform the parish rector of the background check results.

#### I. Billing

The central office of the OCA will be billed directly by Protect My Ministry. The OCA Treasurer will in turn bill each diocese for the cost of the background checks that have been processed each month. Each Diocese will determine their own system of ensuring the payment of the background checks. The diocesan administrator will then inform parishes what their responsibility is in covering the costs.

Further questions regarding background checks and the screening process should be directed to Cindy Heise at [cheise@oca.org](mailto:cheise@oca.org).

**NOTE FOR PENNSYLVANIA RESIDENTS:** In 2014, the Commonwealth passed ACT PA 153 which requires that anyone working with youth in any capacity in a church in PA must meet additional background check requirements which include PA State Police, Child Abuse Registry, and FBI fingerprinting (for those living outside of PA or who have not lived in PA for the last ten years). These are required every three years.

PA State Police and Child Abuse Registry searches are provided by Protect My Ministry. However, FBI fingerprinting requires going to a registered location to complete. Please contact your diocesan administrator for more information.

#### SALT AND LIGHT

*Saturday, November 3*

"You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Mat. 5.13–16)

Fr. Robert F. Taft, a beloved teacher of many, who passed away yesterday (November 2), was both these things: both "salt" and "light." By the "salt" of his particular genius, he brought alive the "flavor" of otherwise-dead historical facts—sometimes even to the point of disturbing the more sensitive palates, unaccustomed to his dose of "salt." Because Father Taft said it like it was, according to his meticulous and honest research.

For this powerful witness, for being the honest scholar he was—for being himself—he was often criticized and maligned. But he could never "be hid," like "a city set on a hill." Like many church-scholars, he suffered under and for the burdens of his knowledge, which both enlightened



When one considers the fact that Father Taft "did not suffer fools gladly," one can appreciate all the more his note back to us after his first visit here: "Keep up the good work."

and disturbed the "*status quaestionis*" of the Church's past and present issues. Be that as it may, I want to thank God for Fr. Taft's courage, to bear witness to what he learned, in his unapologetic martyrdom. Thank You, God, for giving us Fr. Taft. And thank you, Fr. Taft, for letting God offer you to us, as the salt and light we so need in our today. Writer unknown.

#### **Another, tad more earthy appreciation of Father Taft's remarkable scholarly life.**

ROME—We lost one of those remarkable, larger-than-life characters who, through the centuries, have always made Rome what it is when Bob Taft died on Monday [November 2 in Weston, MA] at the age of 86.

Archimandrite Robert Taft...the greatest living scholar writing for a largely Western audience on the liturgies of Orthodox Eastern Christianity.

From his perch at Rome's Pontifical Oriental Institute from 1975 to 2011, Taft utterly dominated the field (and didn't mind telling you that.) His six-volume *A History of the Liturgy of St. John Chrysostom* is considered by

many experts to be not only the definitive work on the subject, but just possibly unsurpassable.

I honestly think the hardest part of leaving Rome for Taft wasn't really leaving behind the scene of his greatest accomplishments, nor was it abandoning the Italian meals and wine he'd enjoyed for decades with great relish. It was giving up the seat in the institute's library he'd occupied for 46 years, which had become, in effect, his audience hall.

Once, I was sitting there with him getting background for a story and a student walked over to say hello. As he walked away - loudly enough the student couldn't miss it, of course—Taft said, "Smart kid, but doesn't seem to get the formula for success around here: 'Enter library, put ass in seat, do not leave.'"

None of that, however, is quite what made Taft so unforgettable for anyone who had the privilege to know him. Instead, here's the thing: He was big, loud, crude, opinionated, hilarious, and just left your jaw dropping every time you talked to him.

When I met Taft for the first time over what would become many Roman meals over the years, we'd been

talking about five minutes when I popped some question on Orthodoxy. Taft launched into a response, and I made the mistake of interrupting early on.

“Listen, kid, I’ve forgotten more about this subject than you will ever know,” he snapped back. “So just do me a favor, shut your damn mouth and open your ears.”

That’s how it would go for the better part of 20 years. I talked to Taft a lot, because he just flat-out knew everything (or had the confidence he did, which sometimes amounts to the same thing), but I always knew submission was the price of entry.

As a longtime centerpiece on the Roman scene, Taft was useful on all kinds of stuff beyond relations between East and West, usually phrasing his insights in decidedly earthy language. For instance, I remember once asking him why he thought so many seminarians and young priests from the developing world end up staying abroad rather than going home, exacerbating priest shortages in those places.

Taft’s simple take?

“They got used to going to the bathroom in a toilet that flushes,” he said. (Actually, the expression was a bit more off-color, but this is a family news site.)

Still, it was Eastern Christianity where Taft’s star shone the brightest, and he was never shy laying out his take on things. In essence, he thought the best path to Christian unity ran through the synodal structures of the Eastern churches, in which each church in communion with one another is largely autonomous in its own affairs....

A 2004 Q&A was perhaps Taft’s most famous foray into print, and it included insta-gems such as this take on why it’s difficult to deal with the Russians sometimes.

“To attempt to apply rational analysis to this is to fail to understand what the East is,” he said. “Once you get over on this side of the Atlantic Ocean, the further you go South or East from anywhere, the worse everything gets, except the food. Logic gets worse, rationality gets worse, and everything ultimately winds up in hysteria and emotionalism. It’s futile to try and reason about it.”... [Just look at what’s going on with the Phanar, Ukraine and Russia now—Ed.]

Despite being a frequent Vatican critic, Taft was also an insider who exercised real influence. In 2001, he was instrumental in a decree approving inter-communion between the Catholic Church and the Assyrian Church of the East in certain circumstances. (He would call that ruling “the most remarkable Roman Catholic magisterial document since Vatican II,” in part because it represented official approval for a time-honored Eucharistic consecration rite that doesn’t involve the ‘institution narrative’ of the synoptic Gospels....)

Make no mistake, Bob Taft was not an unflawed man. He could be arrogant beyond all belief, and crude to the

point of deliberately shocking (in some ways, he seemed to delight in tweaking images of him as the scion of a distinguished Rhode Island family and a distant relative of President William Howard Taft.) He could be petty in his judgments, prone to anger and capable of carrying a grudge for a long, long time.

Still, what Robert Taft was, more than anything else, was an original—he was fully, completely his own man, in a town that often seems to reward fakes and ladder-climbers. Taft carved out a unique spot for himself in Rome, based not on careerism but utter and supreme competence.

Needless to say, he’s not going to be easy to replace. Yet the amazing thing about this town is, if you wait long enough, someone else like him will pop up—because, as it turns out, the system also needs those honest, colorful, tell-it-like-it-is gadflies from time to time who do their best, sometimes against all odds, to keep it honest.

Rest in peace, Archimandrite Taft, and may flights of angels sing thee to thy rest.

—Writer unknown.

## AN ENCOMIUM FOR FATHER ROBERT F. TAFT

by A.A.J. DeVille [November 7, 2017]

The Orthodox priest-scholar and my friend Father William Mills passed on to me an e-mail from the Jesuit, Father John Baldovin, who was in to see Father Robert Taft last weekend and reported that he is no longer eating and is very weak and frail. Taft, now in his 86th year, will soon appear, it seems, before the “awesome tribunal of Christ,” as the Orthodox liturgy, which Taft has done so much to help us understand, plaintively puts it.

For those who do not know him, Taft has, more than any scholar of our time, helped Eastern Christians and others understand the Constantinopolitan tradition, tracing out its liturgical history in all its fascinating and often messy details through hundreds of articles and books stretching back more than fifty years.

Though a Roman Catholic, and a Jesuit,... Taft has shaped many minds in the Orthodox world. Scholars such as Paul Meyendorff and Father Alexander Rendel at St. Vladimir’s Seminary in New York studied under him; Sister Vassa Larin was one of his last graduate students; and many other Orthodox and Roman Catholic scholars today have been influenced by his myriad works. It is, in fact, impossible to study liturgy or Eastern Christian history seriously without coming across Taft’s works.

His formidable reputation precedes him, and so, when I was scheduled to be on a panel with him at the *Oriente Lumen* conference in Washington, DC in June 2011, I was a little nervous, for Taft is a gruff, no-nonsense kind of guy infamous for his take-no-prisoners style. He was still quite vigorous then, but clearly slowing down. We had, I was relieved to discover, a very amicable time together, in part because I had done my homework and was not

indulging in some of the things Taft has long denounced, not least “confessional propaganda” masquerading, he says, as church history.

It is, I think, from Taft that I was first awakened to the uses and abuses of Christian history, especially when it comes to the dolorous divisions between East and West. Several of his works treat serious historiographical questions, and I have often returned to them, referred others to them, or used them to develop some of my own work. I would note three in particular: “The Problem of ‘Uniatism’ and the ‘Healing of Memories’: Anamnesis, not Amnesia” was published in *Logos: A Journal of Eastern Christian Studies* in volume 41–42 (2000–2001), the first issue in which I was involved as one of the editors, and an issue dedicated to Taft by Father Peter Galadza on what was the former’s 70th birthday.

More recently, in working on Islamic distortions of Crusades history (especially in ISIS propaganda, on which I have written elsewhere), I have found myself returning to Taft’s “Ecumenical Scholarship and the Catholic-Orthodox Epiclesis Dispute,” *Ostkirchliche Studien* 45 (1996): 204–26. It admits of wider application than to the epiclesis debates.

The third work is one of his late works, his short 2006 book *Through Their Own Eyes: Liturgy as the Byzantines Saw It*. There he recognized how much history, including that which he had done, was largely textual and documentary history, which is understandable and useful, but also limited. What he said we needed more of was history through the eyes not of the scholars or clerics writing the books, but of those in the churches—more a social history of ritual enactment and engagement by the people. Such history would require different methods not apart from textual and documentary methods, but in addition to them, bearing in mind that the people celebrating the liturgy were not always doing what the rubrics told them to do! Sometimes, in fact, the people in church were—as Taft memorably showed elsewhere, quoting from patristic sources—engaged in rather unsavory behavior, showing up drunk on Pascha or getting into brawls in the communion line! In these and many other examples Taft was and remains enormously useful in demolishing the tendency, much in evidence on the part of some Eastern Christians, to romanticize the past, nostalgically pining for some pristine patristic era that never was.

Taft wrote many other books besides this one, and I freely admit I have not read all of them. I think the first book I read was the collection of articles, *Beyond East and West: Problems in Liturgical Understanding*, published in an updated edition in 2001 by the Pontifical Oriental Institute, where Taft was a professor for nearly half a century, and where even the Ecumenical Patriarch Bartholomew himself once studied. There are many gems in

that book, including an autobiographical chapter in which Taft recounts some of his early formation.

With my students over the years, I have often assigned Taft’s *The Liturgy of the Hours in East and West* (Liturgical Press, 1986). It’s a dense book, and by Taft’s own admission focused much more on the East than the West, but that detracts nothing from its value. For those coming to the Orthodox tradition with no background whatsoever, Taft’s 1992 book, *The Byzantine Rite: A Short History*, is a good place to start.

For those, by contrast, ready for an in-depth history, then there is of course Taft’s magnum opus, the multi-volume history of the Liturgy of St. John Chrysostom. I have not read all volumes, but those that I have are vintage Taft: an amassing of sources in a variety of languages, judiciously sifted to tell a history with all the best virtues of the academy—objectivity, fairness, discernment, and comprehensiveness. These are the virtues which seem to me to be depressingly in decline across too much of our world today—the academy included—as we demand either instant answers to complex questions, or we substitute ideological programs for the long, hard askesis of scholarship, which asks of us much patience and self-denial in service to the truth.

Taft possesses these virtues in abundance, marking him out as a scholar’s scholar whose works have been recognized and rewarded by the Ecumenical Patriarch, the Catholicos of the Armenian Church, Harvard University’s Dumbarton Oaks Centre, and the British Academy, *inter alia*.

All great men have blind spots, and with a little trembling I suggest that Taft’s was around the Latin liturgical reforms after Vatican II, on which I disagreed with him in some respects. Taft’s 2008 “Return to Our Roots: Recovering Western Liturgical Traditions” in *America* magazine lauding those reforms was surprisingly uncritical in some key areas, and did not seem to consider the evidence of what Joseph Ratzinger famously called the grave damage done to the Latin Church, whose reformers based themselves—as the Anglican Catherine Pickstock has memorably said—upon an entirely sinister conservative worldview that failed to challenge modernity’s notions of time and scorn of repetitive “thick” ritual (a point which owes not a few things to Mary Douglas’ *Natural Symbols: Explorations in Cosmology*).

But unlike those whom Taft criticizes in his 2008 essay, I am in all other respects a staunch defender of Vatican II, especially for its ecclesiological and ecumenical advances, as I make abundantly clear in my chapter published this year in *The Reception of Vatican II*, edited by Matthew Levering and Matthew Lamb and published by Oxford University Press. There I drew on Taft’s earlier works assessing the legacy of the Council and looking at the

prospects of Orthodox–Catholic unity. Those prospects are brighter because of Taft’s unwillingness to shield us from the messy realities of both our shared past and our present.

Let me end, as Taft’s life is coming to its end, with his 2008 book *Liturgy: Model of Prayer—Icon of Life*. For those of us who only knew and know Taft as this formidably blunt scholar, this book comes as something of a surprise. For here we see that he is after all a priest with a tender (if unsentimental) care for souls. (I’ve heard over the years from some of his former students that Taft would surprise people, including students, with pastoral visits to them in hospital.)

### **The Ecumenical Patriarchate Patriarchal Church of St. George Announcement (October 11, 2018).**

Presided by His All-Holiness, the Ecumenical Patriarch, the Holy and Sacred Synod convened for its regular session from October 9 to 11, 2018, in order to examine and discuss items on its agenda.

The Holy Synod discussed in particular and at length the ecclesiastical matter of Ukraine, in the presence of His Excellency Archbishop Daniel of Pamphilon and His Grace Bishop Hilarion of Edmonton, Patriarchal Exarchs to Ukraine, and following extensive deliberations decreed:

1. To renew the decision already made that the Ecumenical Patriarchate proceed to the granting of Autocephaly to the Church of Ukraine.

2. To reestablish, at this moment, the Stavropigion of the Ecumenical Patriarch in Kiev, one of its many Stavropigia in Ukraine that existed there always.

3. To accept and review the petitions of appeal of Filaret Denisenko, Makariy Maletych and their followers, who found themselves in schism not for dogmatic reasons, in accordance with the canonical prerogatives of the Patriarch of Constantinople to receive such petitions by hierarchs and other clergy from all of the Autocephalous Churches. Thus, the above-mentioned have been canonically reinstated to their hierarchical or priestly rank, and their faithful have been restored to communion with the Church.

4. To revoke the legal binding of the Synodal Letter of the year 1686, issued for the circumstances of that time, which granted the right through *oikonomia* to the Patriarch of Moscow to ordain the Metropolitan of Kiev, elected by the Clergy-Laity Assembly of his eparchy, who would commemorate the Ecumenical Patriarch as the First hierarch at any celebration, proclaiming and affirming his canonical dependence to the Mother Church of Constantinople.

5. To appeal to all sides involved that they avoid appropriation of churches, monasteries and other properties, as well as every other act of violence and retaliation, so that the peace and love of Christ may prevail.

For pastoral tenderness and scholarly fierceness alike in investigating sources, inveighing against bad history that propagates Christian division, and pushing Eastern and Western Christians further down the path to unity demanded of us by Christ, may the Lord count it all unto him as righteousness! And may his memory be eternal.

*Adam DeVille is associate professor and chairman of the Department of Theology & Philosophy at the University of Saint Francis in Fort Wayne IN, and editor-in-chief of Logos: A Journal of Eastern Christian Studies. He holds a PhD in Theology from the University of Ottawa and St. Paul University. His published works include Orthodoxy and the Roman Papacy: Ut Unum Sint and the Prospects of East-West Unity.*



Ecumenical Patriarch Bartholomew of Constantinople

### **THE CASE FOR CONSTANTINOPLE**

*by John Chryssavgis, October 29, 2018*

It is tempting to consign the rift between Constantinople and Moscow—this time over autocephaly in Ukraine—to competition within the Orthodox world over power and jurisdiction. The reality is more complex. Beyond the multifaceted religious intrigue lie murky geopolitical ramifications. The matter transcends any exercise of right or even the simple exhibition of might.

The issue of the autocephaly (literally, “self-headed”, or self-governing) of the Church in Ukraine, along with questions of the validity of orders and sacraments, are vital to Orthodox unity, but they pale before the isolationism

and nationalism that has plagued Orthodox Christianity in recent centuries. This is the essential context to Moscow's decision to cut communion with Constantinople. The demoralising effect this is having on the wider Church—coercing bishops and synods into taking sides—only underlines how a handful of Orthodox hierarchs make decisions without concern for or consultation with the lay community. Tragically, it is putting at risk hard-won Orthodox unity in Western Europe and the United States, where Orthodox Churches of all jurisdictions work together on missionary and humanitarian projects.

Of course, the Orthodox Church has never been democratic, even at its most conciliar. But the Early Church understood that the power to discern authenticity—what Orthodox liturgy calls “rightly dividing the word of truth”—does not belong to a bishop or synod alone, but to the Church as a whole. The rights and wrongs of the Ecumenical Patriarchate's decision—originally issued last April and affirmed this month—to grant autocephaly to the Ukrainian Church (long estranged from Moscow) could be debated by canon lawyers and argued over by church historians. For instance, Moscow may question how Constantinople can restore millions of Ukrainians to communion—but how could Moscow have branded an entire generation of believers “schismatics”? Whenever a mainly Orthodox nation has become an independent state, it has, after a while, gained its own autocephalous Church with its own patriarch; ecclesiastical borders in the Orthodox world frequently follow political borders. But the sweeping reprisals emanating from Moscow suggest something deeper than just a dispute over territory. Yes, Russia stands to lose property; but Constantinople hardly stands to gain wealth or power.

In the long run, by recognising the Orthodox Church of Ukraine as autocephalous, the Orthodox Church will acquire a new member—by an eerily similar process as led to the recognition of several other self-governing national Churches, including those of Greece, Bulgaria, and the Czech Lands and Slovakia. How can a national Church, whose patriarchate was only restored in the last century, complain that recognition of independent Churches in new countries “could directly jeopardise the unity of the Orthodox Church”?

Orthodox unity is as impenetrable a mystery as it is inaccessible in actuality. Orthodox congratulate themselves for oneness in doctrine and sacrament. This has long provided a lucrative selling point to outsiders, while persisting as a romantic notion for insiders. Yet, if unity and canonicity are to be anything more than pieties, Orthodox Christians must admit their failure and hypocrisy. It is disingenuous to brandish “unity” as a defensive banner or an offensive weapon whenever a problem arises. And it is perilous to associate sacramental unity with territorial entitlement.

Orthodox unity was revealed to be elusive when a Pan-Orthodox Council was convened in Crete in June 2016 for the first time in a millennium. It soon became clear that the Orthodox Church would be stubbornly reluctant to let go of ancient resentments. Thus when Bartholomew declared that while bishops-in-council could be creative in describing their relationship with other Christian communions, they could not classify them as heretics, resentful deliberations ensued, and reverberate to this day.

Bartholomew's conviction that the Orthodox Churches would proclaim a more convincing message if they thought and acted together encountered the same opposition as he now faces with his recognition of Ukraine's autocephaly. The council had provided a forum for airing religious concerns and vetting territorial contentions. By not attending, Russia missed an opportunity to put its case; now it vigorously presses for a pan-Orthodox consensus to resolve the dispute over Ukraine. Then, as now, Moscow's strategy and action plan were the same: to threaten schism and severance of communion if it did not get its way.

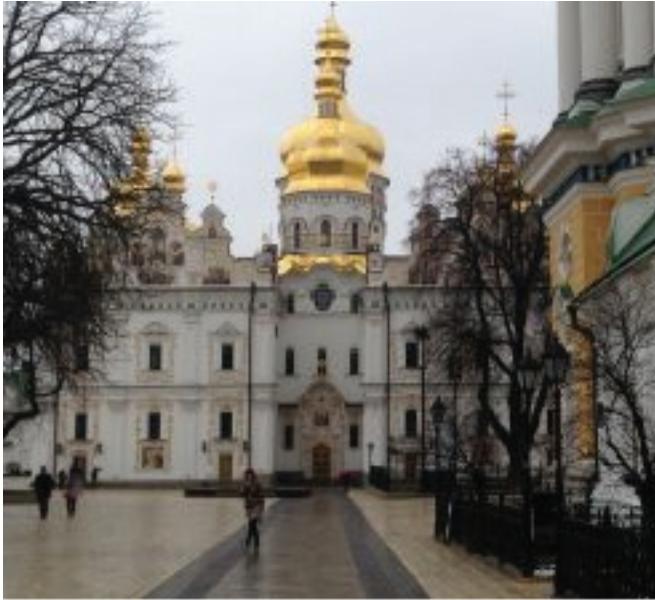
Councils are the natural way for Orthodoxy to govern itself. Yet the Great Council was less about agreements and more about showing a readiness to initiate a more transparent conversation with the modern world, rather than to remain cocooned in its medieval past. The paranoid suggestion that Constantinople is being coerced by the US State Department exposes a hostility towards the West among some Orthodox Churches that is spearheaded by the Moscow patriarchate. Ideological rhetoric further reinforces a sharp distinction between the sacredness of the Orthodox Church and the sinfulness of the West. It is easier to condemn the decadence of the modern world and to dispute territorial boundaries than to address issues of social justice and to seek to transcend parochialism and prejudice.

Bartholomew is boldly cultivating a culture of openness and engagement in the face of unrelenting criticism. As primus inter pares among Orthodox leaders, he has an uncanny ability to remain focused on what matters most—keeping the Orthodox Church in dialogue with the modern world without being in thrall to its values. Orthodox Churches still have much to learn about tolerance—towards other faiths, other cultures, other Churches, other communities. It is precisely the frailty of Bartholomew's remnant Church, deprived of national protection and unable to make threats in pursuit of territorial claims, that makes him—by history and by destiny—the appropriate centre for unity in the Orthodox world.

Orthodoxy's foremost reassurance lies in the recognition that the comforting grace of God never abandons the Church. Many millions are hoping that church and civic leaders in Russia and Ukraine will embrace the present

moment as a unique opportunity for growth and enrichment for God's people in a region that has far more to gain from complementarity and friendship than from conflict.

*Archdeacon John Chryssavgis holds a DPhil in Patristics from the University of Oxford and serves as theological adviser to the Ecumenical Patriarch on environmental issues. Orthodoxy in Dialogue has recently published a review of his Bartholomew: Apostle and Visionary.*



## **What Really Happened in Constantinople Last Week**

*by Cyril Hovorun, October 15, 2018*

Last week Ukraine's Orthodox Church got confirmation that it will likely receive the independence from Moscow that it has long sought. The issue is complex, and the terminology foreign to most readers. The issue of the Ukrainian church is similar to an iceberg. What appears above the surface is political, but the largest part underneath has 1/3 nothing to do with politics. Millions of Orthodox Ukrainians were considered outside of spiritual unity with the rest of the Orthodox world. Thousands of other Orthodox Christians who belonged to the only legitimate Orthodox Church in Ukraine, the Ukrainian Orthodox Church (UOC), felt uncomfortable there because it seems to channel Russia's political agenda. This is the same country which annexed Crimea and launched a hybrid war in Ukraine's east. Both the Moscow Patriarchate and its filial structure in Ukraine, the UOC, have failed to address the pastoral issue caused by the ecclesial schism. It was addressed, however, by the church of Constantinople, which had planted Christianity in the medieval Kyivan state and was responsible for the Kyivan Metropolia (an administrative unit in the Orthodox church) until it gave Moscow some rights to manage Ukrainian ecclesial matters in 1686. On October 11, the governing body of the

Ecumenical Patriarchate, called the Holy Synod, revoked these rights from Moscow and reinstated its own control in Ukraine. Effectively, the Ecumenical Patriarchate restored the status quo, which existed on the territory of modern Ukraine at the end of the seventeenth century. Although this decision seems to deal with the remote past, it has a wide array of political and ecclesial implications that apply today. The most important ecclesial implication is that the schism in Ukraine has effectively ended. Those faithful who belonged to unrecognized Orthodox churches are now in communion with the rest of Orthodox churches worldwide. The leaders of the unrecognized churches were restored to their episcopal and priestly degrees. Constantinople thus exercised its right to entertain appeals from outside its own jurisdiction. Constantinople also invited these churches to form a new ecclesial structure, which it intends to grant full independence (or autocephaly) by issuing a founding document, called a Tomos, to it.

The Ecumenical Patriarchate's decision directly affects the standing of the Ukrainian Orthodox Church-Moscow Patriarchate, which was effectively brought back under the jurisdiction of Constantinople and given an opportunity to become a key player in building a new independent Ukrainian church. The UOC, however, has rejected the offer and aligned itself with Moscow. The Moscow Patriarchate partially broke its official relations with Constantinople, and more severe responses are expected on October 15, at the session of the Holy Synod of the Russian Church. Moscow claims the project is purely political, backed by the United States, and serves the interests of Ukrainian President Petro Poroshenko. For instance, Russian Minister of Foreign Affairs Sergey Lavrov stated in a recent interview: "As regards the church problems, the interference [of the state] to the life of the church is prohibited by law in Ukraine, Russia, and, I hope, in any other normal state. However, when the special representative of the USA on the questions of the church relations [editor's note: this is false] openly welcomes the decision of the Patriarch Bartholomew, when K. Volker, who is supposed, on behalf of the USA, to contribute to the Ukrainian normalization on the basis of Minsk agreements, makes his statements about these processes, in this case we say: if the shoe fits, wear it." The irony is that his statement comes from a politician who accuses other politicians of interfering in 2/3 church affairs. Moreover, Lavrov's statement followed Vladimir Putin's meeting focused solely on the Ukrainian church issue with his Security Council on October 12. It seems this issue has become extremely important in Russian politics. It's also important in Ukrainian politics. There, the issue became a part of the national strategy of rebuking Russian aggression and protecting the state's territorial integrity. In Ukraine, many believe that as Russia has instrumental-

ized the church to challenge Ukrainian statehood, so the Ukrainian state should protect itself by weakening the ties between Ukrainian Orthodoxy and Russia. In addition to serving the national interest, an independent Ukrainian church may help the political interests of Poroshenko, who seeks reelection in 2019. Constantinople's decision to grant autocephaly to the Ukrainian church may become Poroshenko's most important achievement. That is why he should be disappointed by the decision of the Ecumenical Patriarchate to restore its Metropolia, instead of giving autocephaly to the Ukrainian church. He even tweeted that the October 11 decision granted the church autocephaly, which it did not. Poroshenko expected the Synod to grant the church independence, not a Metropolia dependent on Constantinople. Despite this frustration, the Tomos is still highly likely to be issued soon. The October 11 decision will certainly facilitate this much awaited document.

*Father Cyril Hovorun is acting director of the Huffington Ecumenical Institute at Loyola Marymount University in Los Angeles, California.*

### **Crisis in Orthodoxy: Separating Fact from Fiction**

*Nicholas Denysenko, October 15, 2018*

On October 15, the Holy Synod of the Russian Orthodox Church met in Minsk, Belarus, and declared their decision to sever Eucharistic Communion with the Ecumenical Patriarchate on the basis of Constantinople's "anticanonical acts" in Ukraine. This decision is not a full-scale schism, because Constantinople has not broken communion with Moscow, and the other Orthodox Churches in the world have not responded.

Moscow adopted this decision in protest of Constantinople's recent decision to restore Patriarch Filaret (Denysenko), leader of the Kyivan Patriarchate (KP), and Metropolitan Makariy (Maletych), leader of the Ukrainian Autocephalous Orthodox Church (UAOC) to full communion with the Church. Filaret was the leader of the Moscow Patriarchate in Ukraine until he committed to obtaining canonical autocephaly (independence) from Moscow in 1991. Moscow deposed him from holy orders in 1992 for "leading the Church into schism," and anathematized him in 1997. Both he and metropolitan Makariy appealed these canonical sanctions to Constantinople. By declaring these two bishops to be canonical, and their faithful in communion with the Church, Constantinople essentially restored the ancient Kievan Metropolia on the basis of Constantinopolitan claims to canonical territory. Constantinople has promised the Ukrainians that they will receive autocephaly soon. One can expect that this autocephaly will be granted once the Ukrainians convoke a unification council and elect a new leader.

Moscow's protest of Constantinople's action is based on their argument that Ukraine is Moscow's canonical territory. This dispute has resulted in an explosion of headlines and accusations, many of which are rooted in baseless and fatuous conspiracy theories circulated by clergy who need to crack their history books. Russian news agencies and politicians claim that autocephaly is a project of American invention designed to weaken Russia. Sergei Lavrov, Russia's foreign minister, even went so far as to say that Russia has a responsibility to defend "her faithful" in Ukraine; a tacit threat that exposes the lie that the Moscow Patriarchate in Ukraine is "independent."

The accusation is based on Ukrainian President Poroshenko's appeals to Constantinople to grant autocephaly to the Church in Ukraine, backed by the Ukrainian Parliament. A careful examination of this history shows that most Ukrainian presidents have been interested in the Church issue: Leonid Kravchuk and Victor Yushchenko supported autocephaly, while Victor Yanukovych was a supporter of the Russian World concept. Other politicians are also involved, especially the oligarch Vadym Novinsky, who sponsored numerous trips of delegations of bishops from the Moscow Patriarchate in Ukraine to promote opposition to autocephaly. The politicians' involvement is designed to protect their own interests, while the struggle for autocephaly began as a dispute within the Church.

All of this might sound very byzantine to Catholic and Protestant readers. The canonical battle exposes the real issue: power, and not only power, but the presence of neo-imperialism in the Church.

Ukrainians are familiar with Patriarch Kirill's "Russian World" initiative. The Russian World envisions a multinational Orthodox civilization that draws upon the values of medieval Rus' – it sounds beautiful, to recapture sanctity, peace, strong families, and piety, a Christian rejection of the materialism that invites faithful to make idols out of possessions, status, and identity. The problem with the Russian World is that it depends on the reconstitution of the city-states of Kievan Rus' by connecting contemporary Ukraine, Russia, and Belarus' into one united Rus', with Moscow as its center, and Kiev as the historical mother that gave birth to Rus', her unity, and her Church. While Ukrainian Greek Catholics and the KP and UAOC rejected the Russian World as an initiative cloaking neo-imperialism, this initiative created chaos in the Moscow Patriarchate in Ukraine. During his tenure as Metropolitan of Kiev, Metropolitan Volodymyr (Sabodan, died 2014) permitted Ukrainianization of the Church while attempting to hold together her diverse constituencies. His pastoral task was to construct a Church resistant to the temptations of Ukrainian nationalism and the Russian world. When he became gravely ill with Parkinson's disease, a cohort of bishops who supported the Russian

World attempted to revise the statute of the Church to reduce its autonomous status and conform it to the statute of the Moscow Patriarchate. These actions, along with the new leadership's refusal to condemn Russian aggression and honor Ukrainian soldiers who died defending their country, alienated many of the rank and file clergy and laity in Ukraine.

Constantinople is playing the role of the biblical Cyrus in releasing the Ukrainians from their captivity to Moscow. As Sotiris Mitralexis wrote on October 15, Moscow's reaction has been swift and decisive: they employed the ecclesial nuclear option in an attempt to salvage the dream of the Russian World, and one word characterizes their actions: consistently aggressive. Moscow's aggression won't halt the process of autocephaly in Ukraine: if anything, it will hasten it, unless Ukrainian Church leaders sabotage their own freedom.

This byzantine crisis affects real people. The rest of the world's Orthodox Churches are now under pressure to pick a side. Faithful people who are ambivalent about the Ukrainian issue might be prohibited from partaking of communion in Church. This issue hits home in America, where Orthodox plurality is the norm, and the Greek Orthodox Archdiocese of America is larger than all of the other Orthodox churches combined. The crisis also exposes several flaws in contemporary Orthodoxy: the absence of an ecclesiological mechanism that resolves intra-Orthodox conflicts, and the tendency for the imperial legacies of the Churches to prohibit Orthodoxy from confronting modernity. Expect this crisis and its consequences to stir up new movements for reform in Orthodoxy, along with the usual array of counter-reformations.

Perhaps most lamentable is the seemingly complete absence of reference to the Great Canon, Christ and the Gospel. All of these differences and ideologies are supposed to be set aside for the sake of baptismal unity in Christ, experienced by sharing Eucharistic Communion. Sadly, this union is fractured for an indefinite period of time. But hope remains, because resurrection follows death, and one can hope that an Orthodox Church ready and willing to confront the challenges of the twenty-first century might rise from the ashes of neo-imperialism and the rubble caused by those who seek power.

### **PATRIARCH BARTHOLOMEW, PRESIDENT POROSHENKO TAKE ANOTHER STEP TOWARD UKRAINIAN AUTOCEPHALY**

*November 3, 2018*

Official Report from President of Ukraine

President Petro Poroshenko and Ecumenical Patriarch Bartholomew signed the Agreement "On Cooperation and Interaction between Ukraine and the Ecumenical Patriarchate of Constantinople" [on Saturday, November 3, 2018]. This is an agreement on cooperation in the creation of an independent Orthodox Church in Ukraine: the Ecumenical Patriarch provides the Tomos, recognizing the independence of the Ukrainian Church, and presents it to the Primate elected by the Council.

The Head of State stressed that this day is historic for the creation of an independent Ukrainian Autocephalous Orthodox Church, as today the agreement was signed on the establishment of an independent Ukrainian Church.

"The Agreement we signed today provides all the conditions for the process of preparing for the Council, the process of giving the Tomos to be brought to a strict conformity with the canons of the Orthodox Church. I congratulate you all on signing this Agreement. I want to emphasize that November 3 is a historic day for the creation of the Ukrainian Autocephalous Orthodox Church," Petro Poroshenko said.

"Today is a historic day. The historic day, which was initiated from the first days of the restoration of Ukraine's independence, when Ukrainians sought and prayed for the Lord to send them an independent autocephalous Ukrainian Orthodox Church," the President added.

"I urge Ukrainians to pray for peace, for the unity of the Ukrainian Church. To pray that the Lord will not allow provocations strived by our enemies, will not allow bloodshed. We will do our utmost to complete the procedure of giving the Tomos to the Ukrainian Church by His All-Holiness Patriarch Bartholomew as soon as possible," the Head of State said.

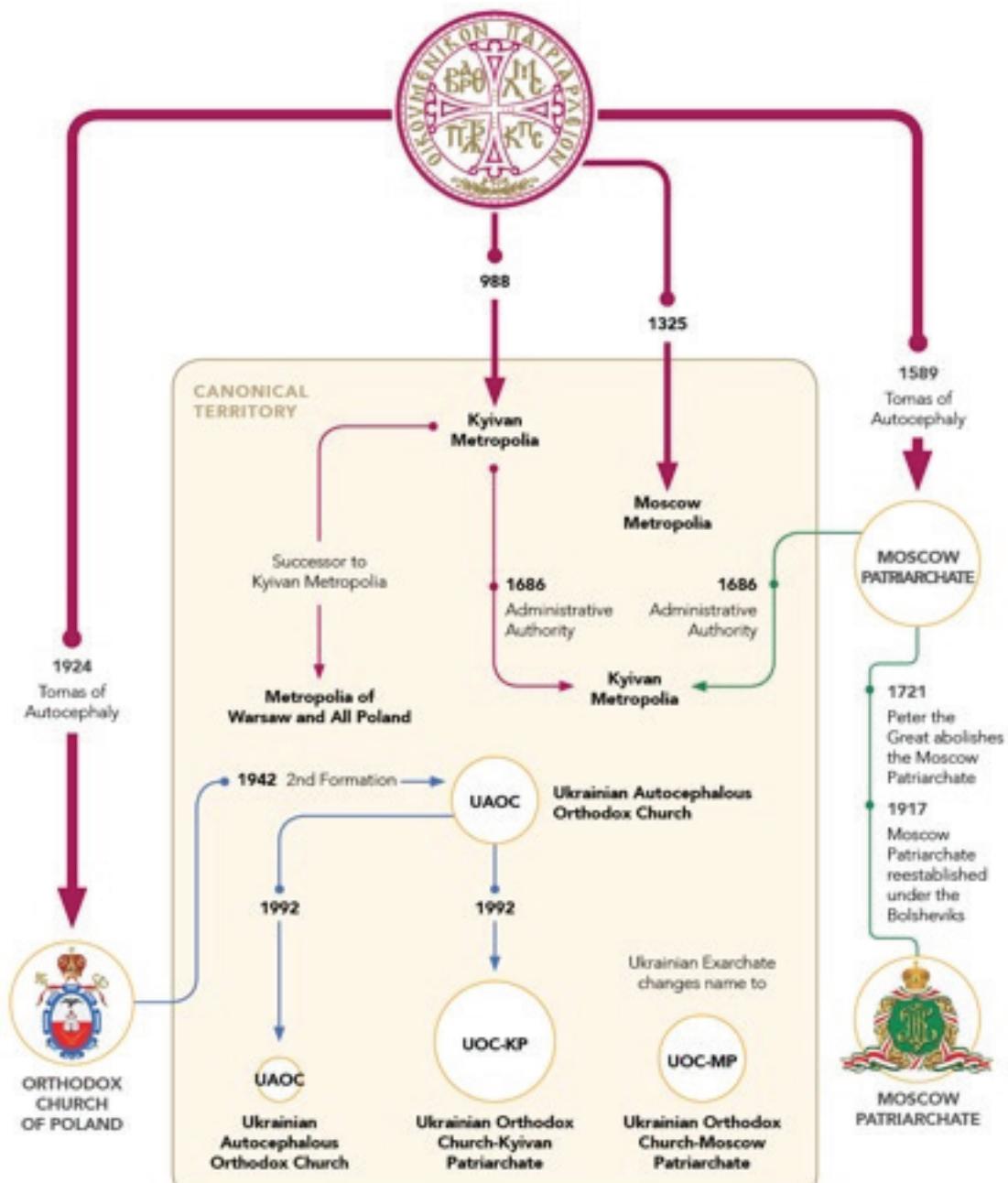
Ecumenical Patriarch Bartholomew emphasized that today is an important historical moment for bilateral ties and for the Orthodoxy as a whole.

"We have just signed the Cooperation Agreement between the Ecumenical Patriarchate and Ukraine. This Treaty will help accelerate the provision of autocephaly to the Orthodox Church in Ukraine," Patriarch Bartholomew said.

His All-Holiness emphasized: "This right to have an autocephalous Church and this desire, which you have cherished for many years, come true these days."

"Just as other nations of the Balkans, who received autocephaly from the Mother Church, had this right. This is an exclusive right of the Mother Church to provide autocephaly when it deems it expedient, when all conditions are ready for this process," the Ecumenical Patriarch especially emphasized.

*This report appeared earlier today on the official website of the President of Ukraine.*

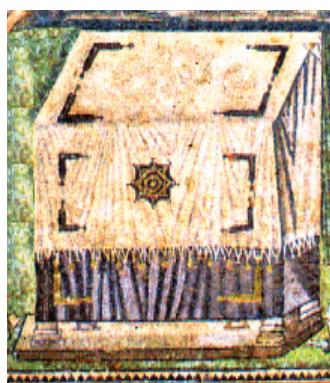




Helene Lubienska de Lerval, *The Whole Man at Worship: The Actions of Man before God*, trans. by Rachel Attwater (New York, Desclée Company, 1961), 28ff. "For the meal at a festival [in Greco-Roman antiquity] the candlesticks and spare dishes of food were placed on a high, square piece of furniture, perhaps the ancestor of the many square [and wooden] altars of Christian times...."



Above: In old venues like Kiev, the bishops actually assemble the wooden altar table at the consecration of a church using mallets and mastic.



To the right one glimpses the holy table's double covering in this VI-century Ravenna mosaic.



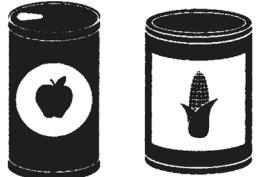


**LOUDOUN  
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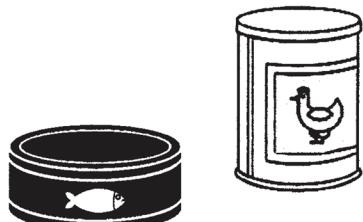
*Food for today. Hope for tomorrow.*

## FOOD PANTRY MOST NEEDED ITEMS

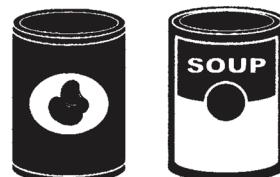
### Canned Fruits & Veggies



### Canned Meat



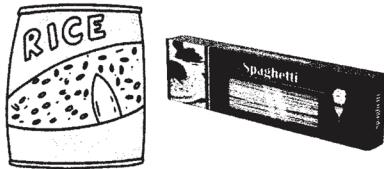
### Canned Beans & Soup



### Cereal



### Whole Grain Pasta & Rice



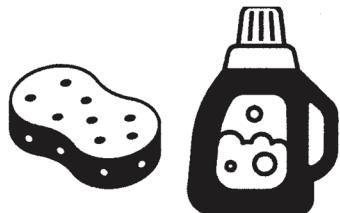
### Peanut Butter



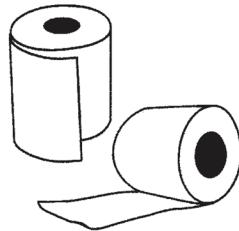
### Hygiene Items



### 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