



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

January 2015

JANUARY—DAY 10 HOURS, NIGHT 14 (THE DAYS ARE GETTING LONGER)

- 4 Sun^{30•V•Lk15} **SUNDAY BEFORE THEOPHANY**
10:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**
- 6 Tue ↓ **THEOPHANY OF OUR LORD JESUS CHRIST**
- 11 Sun^{31•VI•Lk16} **SUNDAY AFTER THEOPHANY**
10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**
- 18 Sun^{32•VII•Lk17} 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 25 Sun^{33•VIII•Lk18} 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**
Tentative date for our Annual Parish Business Meeting following the Liturgy—weather permitting. (Alternate date: February 1)

FEBRUARY—DAY 11 HOURS, NIGHT 13

- 1 Sun^{34•I•Lk19} 10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**
- 2 Mon ↑ **ENCOUNTER OF OUR LORD JESUS CHRIST** [40TH DAY]



Patriarch Bartholomew blesses the faithful during the Christmas Liturgy in St. George church in the Phanar, patriarchal center in Istanbul.

Turkey permits first new church in 90 years

AFP, Ankara

Saturday, 3 January 2015

Turkey's Islamic-rooted government has authorized the building of the first church in the country since the end of the Ottoman empire in 1923, AFP has learned.

The church is for the country's tiny Syriac community and will be built in the Istanbul suburb of Yesilkoy on the shores of the Sea of Marmara, which already has Greek, Armenian and Roman Catholic churches.

"It is the first since the creation of the republic," a government source told AFP Saturday.

In re Matthew Lepnew's appeal to Loudoun County's Board of Zoning Appeals—his follow-up to getting us evicted from the Glade Room.

Marsha Morrow informs: The County has posted a notice at the entry to the parking lot announcing the hearing set for Thursday, January 22, at 7:30 p.m. in the Board of Supervisor's Meeting Room in 1 Harrison St., Leesburg.

"Churches have been restored and reopened to the public, but no new church has been built until now," he added.

Turkey, which once had large Christian minorities, is now 99 percent Muslim, and critics of the ruling party AKP have accused it of trying to Islamicize its officially secular society.

However, as part of its bid to join the European Union Amlara has made efforts to widen minority rights and return some seized property and restore churches, monasteries and synagogues.

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

A video you may wish to check out: <http://myocn.net/orthodox-priest-speaks-middle-east-crisis-american-tv/>

The country's ancient Syriac minority, which now numbers less than 20,000, live mostly in the southeast, and tend to be either Orthodox or Roman Catholic.

The church will be built on land given by the local council and paid for by a Syriac group, the government spokesman, who asked not to be named, said.

Fr. Rob Spaliatsos, serving in Missoula, Montana, on: Community of Faith: Finding our way back to faith-based social ministry.

On January 1, the Orthodox Church celebrates the memory of one of the great saints in Christian history, Basil, Archbishop of Caesarea in Cappadocia (modern central Turkey). Basil is regarded as one of the great minds of the Church, known for both his writing and oratory skills. In addition to his theological importance, Basil also provides important guidance to the Church in the area of social ministry, being one of the great champions of people marginalized by society, the poor, the widowed, the orphaned, and the sick.

During his time as bishop of Caesarea in the late fourth century [Basil was a bishop for a period of eight years—Ed.], Basil embraced the new freedoms the Church was receiving under Constantine's Edict of Milan (313 A.D.) and began eparchial ministries designed to serve those in need. Referred to as the Basilian, Basil created a

center which included housing for the homeless, a hospital, and hospice care. He also created soup kitchens to combat periods of famine arising in his community.

Basil used his rhetorical talents to bring an identity to the people society had ceased to see. His sermons became the tool which opened the eyes of many to the suffering that existed in their communities.

In a sermon on poverty, Basil implored: “He who strips a man of his clothes is called a thief. Is not he who, when he is able, fails to clothe the naked, worthy of no other title? The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes you do not wear are the shoes of the one who is barefoot; the money you keep locked away is the money of the poor; the acts of charity you do not perform are so many injustices that you commit.” [Sounds tad like the late Mario Cuomo—Ed.]

One could argue our faith-based hospitals owe a great deal to the example created over 1,600 years ago by this Christian bishop. Still, while there are many hospitals throughout the country that are faith-based (St. Patrick’s hospital here in Missoula being an example), it seems many church communities across the country have lost sight of their important role to live out the Gospel of Jesus Christ by feeding the hungry, clothing the naked, visiting the imprisoned, and ultimately standing with those who exist on the margins of our society.

As recently as the beginning of the 20th century, churches across the country had been actively involved in ministries very similar to the programs Basil created. Sadly, as the 20th century ended, churches were involved less and less in social ministries which were shifting toward public programs guided by the growing profession of social work. Our own Poverello Center provides an example of this shift from a faith-based ministry to a secular program.

However, it seems it need not be one or the other, but rather, both together. Programs that are publicly funded are critical to communities, but need not take the place of faith-based programs which are guided by and funded by our religious communities. Here in Missoula, organizations like Family Promise and Missoula Interfaith Collaborative show how faith-based communities working together can continue to provide important and transformative ministries for our city, while also helping to open our community’s eyes to the suffering that God has given us the talents and resources to remedy.

Let us be guided by the example of St. Basil, embracing the sufferings of others as our own, so that their suffering may come to an end.

Fr. Rob Spaliatsos is the pastor of Annunciation Greek Orthodox Church, in Missoula. He serves on the board of Family Promise and is involved in the work of Missoula Interfaith Collaborative.

<http://www.goodreads.com/book/show/23840487-the-divine-liturgy-of-the-great-church>

Father George Kokhno, consummate web surfer that he is, found this piece virtually as soon as it appeared in December. Out of nowhere. Unsolicited. Unexpected. The reviewer divines

the important presuppositions at work, without disclosing the book’s “secrets.”

Gregory — ?? — rates it 4 out of 5 stars.

“It was almost twenty-five years ago that I became familiar with the first edition of this annotated and enhanced liturgy book. An archpriest serving in the Orthodox Church in America, Fr. Paul has used earlier editions of the book at Holy Trinity since the mid 1980’s, but copies for study outside parish services were not available until now.

Too bad it’s taken so long, but with this release, both clergy and laity who love our familiar Liturgy of St. John Chrysostom should grab a copy. As a service book, it very effectively opens liturgy to more personal involvement. However, to truly appreciate all that the book has to offer, one has to sit down with an attitude of prayerful study and wrestle with it.

Imagine placing the two small facing pages of the typical liturgy book found in the pew pockets (oops, no pews at Holy Trinity!) on a legal-size page and then filling all the white space with Post-it notes, each with a comment, scripture reference, patristic quote, or historical nugget; Then, every ten pages or so, insert a full page of a saint’s or theologian’s commentary relating to that point in the liturgy. And don’t forget the musical notations on almost every page so that the faithful can sing together in the appropriate Greek, Kievan, and Carpathian tones. It is a glorious jumble on paper, challenging at first glance, but well worth taking time to work through.

This is the work of a priestmonk and scholar with an eclectic intellect and, as you’ll see, pointed opinions. But his challenging points-of-view (choir directors, beware!) sit on firm foundations: the words of such ancient churchmen as Chrysostom, Irenaeus, Augustine and Cavailas, and their modern spiritual descendants, men like Frs. John Meyendorff and Alexander Schmemmann, New Skete founding abbot Laurence Mancuso, and Fr. Robert Taft, the prolific Byzantine Catholic scholar.

It is the shared push for “liturgical renewal” from Harrilchak’s modern mentors that is behind his efforts to make concrete what this renewal might look and sound like at the parish level. “Renewal” is not in any sense the rewriting of Holy Tradition as expressed in liturgy. It is, rather, jettisoning the pious accretions and affectations that have crept into liturgical practices over the last several generations, many of which are now held to be the “proper and traditional” forms. Fr. Paul has mined liturgical history, gleaning the thoughts of those who knew that liturgy, to be transformational, has to be understood and experienced fully. He has set within his book some of the truest and clearest of the genuine gems to be found in the Orthodox Catholic Church of the East.”