

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA January 2019

JANUARY—DAY 10 HOURS, NIGHT 14

- 26 Sat 5:00 p.m. Vespers
 27 Sun^{35•II•Lk19} 10:00 a.m. Divine Liturgy — **Coffee Hour: Belinsky**

FEBRUARY—DAY 11 HOURS, NIGHT 13

- 2 Sat Feasts of Light 40th Day: Feast of the Encounter of the Lord
 5:00 p.m. Vespers
 3 Sun^{36•III•Lk20} 10:00 a.m. Divine Liturgy — **Coffee Hour: Busenberg**
Our Annual Parish Business Meeting follows.
 9 Sat 5:00 p.m. Vespers
 10 Sun^{37•IV•Lk21} 10:00 a.m. Divine Liturgy — **Coffee Hour: Bobrovsky**
 16 Sat 5:00 p.m. Vespers — **BEGINS THE TRIODION (WHICH ENDS WITH PENTECOST)**
 17 Sun^{38•V•Lk22} **GOSPEL: A MAN WHO NEEDS GOD vs. ONE WHO DOESN'T (Luke 18.9+)**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Doyle**
In light of the Gospel reading, no Wednesday/Friday abstinence.
 23 Sat 5:00 p.m. Vespers
 24 Sun^{35•VI•Lk23} **GOSPEL: WAYWARD SONS, LOVING FATHER (Luke 15.11+)**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Ellmore**

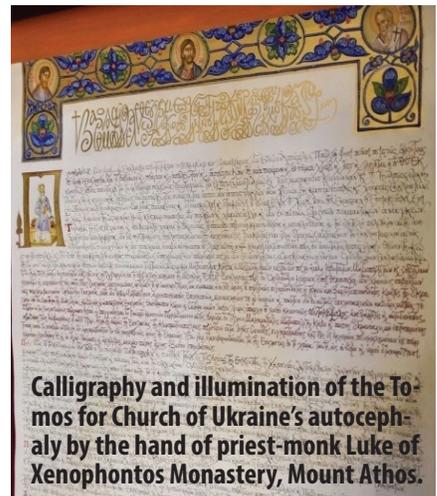
MARCH—DAY 12 HOURS, NIGHT 12

- 2 Sat 5:00 p.m. Vespers
 3 Sun^{36•VII} **GOSPEL: JUDGMENT—BEFORE TIME RUNS OUT REACH OUT (Mat. 25.31+)**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Hawkins**
Vespers moves to Sunday evenings.
 10 Sun^{37•VIII} **GOSPEL: FORGIVENESS—LETTING GO (Mat. 6.14+)**
 10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**
 5:00 p.m. Penitential Vespers, followed by *Bliny* and all the fixings.
 11 Mon *Begin the Great Forty Days*

Regarding our Annual Parish Business Meeting.

Ordinarily we hold our Annual Business Meeting on the last Sunday of January. This year we will meet on the Sunday, February 3. We will hear a financial report for 2018, and approve a new budget. We will elect three to the Parish Council, and learn who will look after palms and flowering branches as well as flowers for the Holy Week. And there will be opportunity for parishioner concerns.

A note to coffee-hour hosts.—Please include some half & half along with your coffee-hour contribution. And please remember, something gluten-free. And NO nuts.



Calligraphy and illumination of the Tomos for Church of Ukraine's autocephaly by the hand of priest-monk Luke of Xenophontos Monastery, Mount Athos.

The Months Ahead in the Unfolding Church Year

Things begin a little late this time around. The Triodion begins on Sunday, February 17. (That's when the gospel concerning the Publican and Pharisee is read.) Forgiveness Sunday falls on March 10, the Great Forty Days beginning on the 11th. This year the Holy Pasch falls on April 26–28, a week after the Latin computation (April 19–21) which, this year, falls right in the middle of the Jewish Pasch—the Pasch of the Law as the Paschalion calls it—beginning at sunset April 19 (=14 Nissan/Paschal full moon in the biblical calendar).

As everyone in our community should know by now, in the Orthodox Catholic East, the three-day Pasch *must follow* the Pasch of the Law (the way that the Lord's Day follows the Sabbath—anticipation followed by fulfillment).

To no one's surprise, the Tables created by Dionysius Exiguus back in the time of Justinian keep track of the 14-Nissan Paschal moon which seems to trump the Council of Nikaia's full moon following the Spring Equinox. On at least two occasions during the past 30 years, the entire Orthodox world marked the Pasch according to a 14-Nissan full moon that occurred *prior* to 21 March—and without a whimper from rigorists.

Finally, our Parish Feast falls on Sunday, June 16 (Fathers' Day).

**ORTHODOXY IN DIALOGUE
AN INTERNATIONAL FORUM FOR
ORTHODOX CHRISTIAN ENGAGEMENT
WITH THE CONTEMPORARY WORLD
COMMENT JANUARY 21, 2019
THE EDITORS**

On December 16, 2018 we published *Ukrainian Autocephaly: An Awkward Spot for the OCA*, which quickly became one of our most popular, most shared, most discussed articles of all time. It sits currently in the top 2% of over 500 articles.

On January 7, 2019 we reached out to the Chancery of the OCA with the following questions:

Does the OCA recognize the autocephaly of the Church of Ukraine?

Has the Metropolitan begun, or does he intend to begin, commemorating Metropolitan Epiphanius of Kiev and All Ukraine, liturgically/publicly in the diptychs, as the First Hierarchy of an autocephalous Church?

If “no” to 1 and/or 2, is the OCA at least in communion with the OCU as well as the newly renamed ROCU [the Russian Orthodox Church in Ukraine, until recently known as the Ukrainian Orthodox Church–Moscow Patriarchate]?

Less than an hour later we were pleased to receive the following from the Chancery:

With regard to your email: His Beatitude and the members of the Synod of Bishops [pictured below] are reviewing the matters you inquire of. Any statements that they might make on these recent developments will be made through official channels, *i.e.*, oca.org.

Two weeks later we note that no statement has appeared on the OCA website.

Orthodoxy in Dialogue’s first article to deal explicitly with the question of Ukrainian autocephaly appeared on April 25, 2018—Deacon Nicholas Denysenko’s *The Promise of Autocephaly in Ukraine: What’s at Stake?*—a full eight and a half months prior to the delivery of the Tomos of Autocephaly to Metropolitan Epiphanius by Patriarch Bartholomew of Constantinople.

As far back as March 10, 2016 the official website of the President of Ukraine carried a report on Petro Poroshenko’s visit to the Phanar, where Patriarch Bartholomew and he discussed “the future of Ukraine, about peace, about single national Orthodox Church awaited by the Ukrainian nation.”

Which is to say, the autocephaly of the Church of Ukraine didn’t fall from the sky while no one was looking. Certainly there has been more than enough time to review the matters at hand?

Although Metropolitan Tikhon of the OCA was not included in the diptychs at Metropolitan Epiphanius’s Nativity Liturgy on December 25 Old Style, this has never before prevented the OCA First Hierarchy from commemorating those who do not commemorate him.

Orthodoxy in Dialogue’s tens of thousands of readers around the world eagerly await the conclusion of the OCA Synod’s review.

See the extensive Ukraine section in our Archives by Author.

Orthodoxy in Dialogue seeks to promote the free exchange of ideas by offering a wide range of perspectives on an unlimited variety of topics. Our decision to publish implies neither our agreement nor disagreement with an author, in whole or in part.



With converts taking over the diaconate, presbyterate, and episcopate in the OCA, there is no awareness that the ethnic group that came here over one hundred years ago putting flesh onto the bones of the Russian missionary eparchy out of Alaska, came from what is today Western Ukraine and its spillover into modern Central Europe—from Galicia and Lemkovina, Bukovina, and Volyn, and TransCarpathia (many peoples’ imaginary CarpathoRussia). OCA grandchildren and great-grandchildren of that Old Immigration sending their saliva off to Ancestry.com are learning what was kept from them by their *katsap* leaders.

PATRIARCHAL AND SYNODAL TOMOS FOR THE BESTOWAL OF THE ECCLESIASTICAL STATUS OF AUTOCEPHALY TO THE CHURCH IN UKRAINE

Bartholomew, by God's mercy Archbishop of Constantinople–New Rome and Ecumenical Patriarch:

“You have come to Mount Zion... and to the Church of the first-born” (Hebrews 12.22–23), as the blessed Paul, apostle to the nations, declares to all the faithful, appropriately likening the Church to a mountain to affirm conviction and recognition as well as steadfastness and stability. For although the Church of God both is and is called one flock and one body of Christ—everywhere sharing the confession of Orthodox faith, the communion through the sacraments in the Holy Spirit, and the constancy of apostolic succession and canonical order—already from the earliest apostolic times it also consists of local and native Churches internally self-administered by their own shepherds, teachers and servants of the Gospel of Christ, namely, their regional Bishops, not only for the historical and secular significance of these cities and lands, but also for the particular pastoral needs of these places.

Therefore, inasmuch as the most devout and divinely-protected country of Ukraine has been fortified and magnified by heavenly providence, while also acquiring comprehensive political independence, and inasmuch as its civil and church leaders have avidly sought its ecclesiastical self-administration over more than thirty years—thereby further echoing previous similar requests periodically addressed by its people to the most holy Apostolic Throne of Constantinople, which is obliged by a lengthy canonical tradition to care for the holy Orthodox Churches facing difficulties, especially those with which it has always been associated through canonical bonds, such as the historical Metropolis of Kiev—our Modesty, along with our most reverend Metropolitans and most honorable beloved brothers and concelebrants in the Holy Spirit, in the imperative concern of the Great Church of Christ within the Orthodox world for healing long standing schisms and divisions in the local Churches, unanimously determine and declare that the entire Orthodox Church contained within the boundaries of the politically constituted and wholly independent State of Ukraine, with its sacred Metropolitan, Archdiocesan and Episcopal sees, its monasteries and parishes, as well as all the ecclesiastical institutions therein, operating under the Founder of the One, Holy, Catholic and Apostolic Church, our Godman Lord and Savior Jesus Christ, shall hereafter exist as canonically **AUTOCEPHALOUS**, independent and self-administered, having and recognizing as its First Hierarchy in all church matters its presiding canonical Primate, who shall bear the title “His Beatitude Metropolitan of Kiev and all Ukraine,” without any lawful addition or deletion to this title without permission from the Church

of Constantinople. This Primate shall preside over the Holy Synod, annually comprised of Hierarchs invited by rotation and seniority from those serving within the geographical boundaries of Ukraine. This is how the affairs of the Church shall be governed in this land, as the sacred and holy Canons declare, freely and in the Holy Spirit and unimpeded, far from any other external interference.

Moreover, we recognize and declare this Autocephalous Church, established within the boundaries of the sovereign territory of Ukraine by means of this signed Patriarchal and Synodal Tomos, as our spiritual daughter, and recommend that all Orthodox Churches throughout the world acknowledge and commemorate it by the name “Most Holy Church of Ukraine” with its see in the historic city of Kiev, without being henceforth entitled to establish bishops or found extraterritorial altars in regions already lawfully dependent on the Ecumenical Throne, which bears canonical competence over the Diaspora, but instead restricting its proper jurisdiction within the territories of the State of Ukraine. Indeed, we bestow upon this autocephalous ecclesiastical Authority all the attending privileges and sovereign rights, so that from this day the Metropolitan of Kiev and all Ukraine shall commemorate “Every Orthodox Eparchy” during the liturgy, while the surrounding choir of most holy Hierarchs shall commemorate his name as First Hierarchy and Primate of the most holy Church in Ukraine. As for matters related to internal ecclesiastical administration, these shall be arbitrated, adjudicated and determined absolutely by the Primate and the Holy Synod, adhering to the evangelical and other teachings—in accordance with sacred Tradition and the venerable canonical regulations of our Holy Orthodox Church, as well as the teaching and injunction of Canon 6 of the First Ecumenical Council in Nikaia, which dictates that “whereas the common vote of all is reasonable and in accordance with the ecclesiastical canon, in cases where two or three disagree by reason of personal rivalry, let the vote of the majority prevail”—while further preserving the right of all Hierarchs and other clergy to address petitions of appeal to the Ecumenical Patriarch, who bears the canonical responsibility of irrevocably passing judgment over matters related to bishops and other clergy in local Churches, in accordance with the sacred Canons 9 and 17 of the Fourth Ecumenical Council in Chalcedon.

In addition to the above, we declare that the Autocephalous Church in Ukraine knows as its head the most holy Apostolic and Patriarchal Ecumenical Throne, just as the rest of the Patriarchs and Primates also do, while having along with its other canonical obligations and responsibilities, as its foremost mission, the preservation of our Orthodox Faith inviolable as well as the canonical unity and communion with the Ecumenical Patriarchate and the other local Orthodox Churches unwavering. Furthermore,

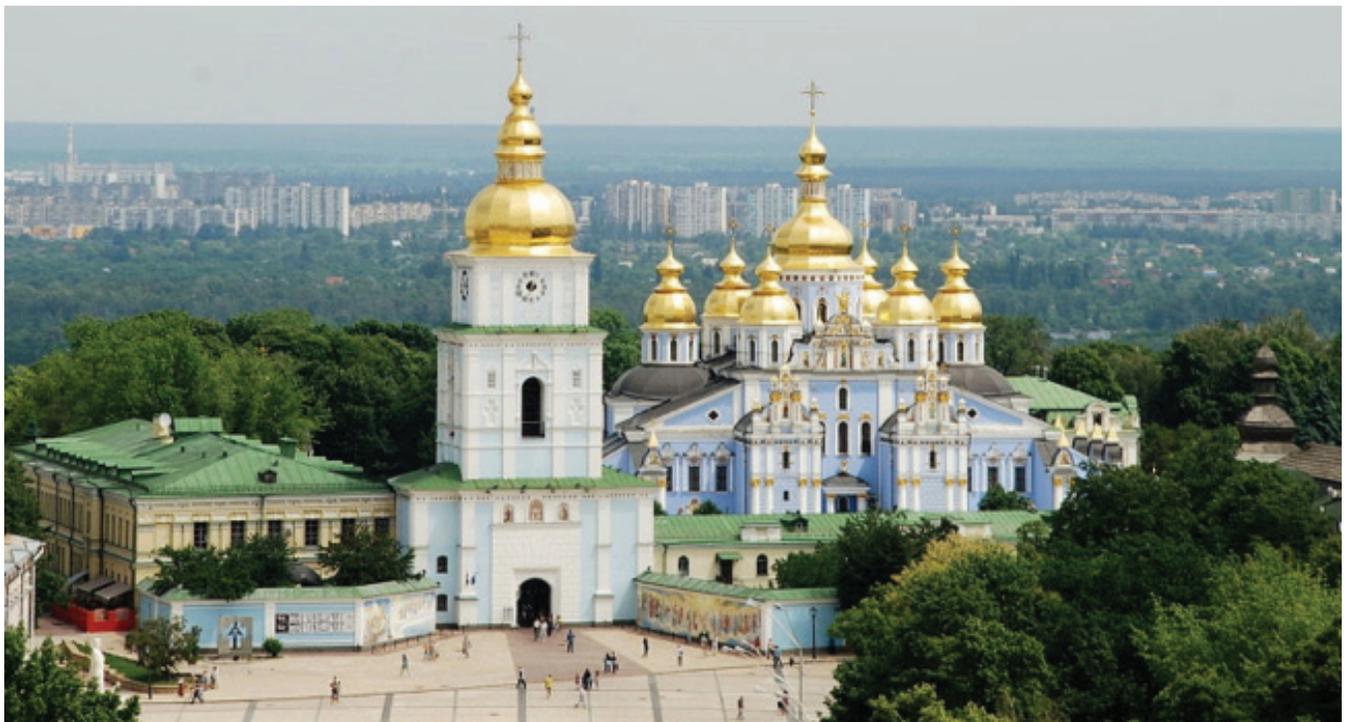
the Metropolitan of Kiev and all Ukraine, as well as the Hierarchs of the most holy Church of Ukraine, are from now on elected in accordance with the provisions of the holy and sacred Canons as well as the relevant regulations of its Constitutional Charter, along with mandatory agreement in all matters on the regulations of the present Patriarchal and Synodal Tomos. All the Hierarchs have the duty to shepherd the people of God in a manner pleasing to God, advancing, in the fear of God, peace and concord in their country and Church.

Nonetheless, in order that the bond of spiritual unity and association of the holy Churches of God may remain in every way undiminished—for we have been instructed “to maintain the unity of the Spirit in the bond of peace” (Ephesians 4.3)—His Beatitude the presiding Metropolitan of Kiev and all Ukraine is required to commemorate, in accordance with the ancient traditions of our holy Fathers, the Ecumenical Patriarch, their Beatitudes the Patriarchs and other Primates of the local Autocephalous Churches, in the sequence of the Diptychs, according to canonical order, assuming his proper place after the Primate of the Church in the Czech Lands and Slovakia both in the sacred Diptychs and church assemblies.

At the same time, the Orthodox Church in Ukraine, through its Primate or else the canonical *locum tenens* on the Throne of Kiev, is obliged to participate in periodical Inter-Orthodox consultations on significant canonical,

doctrinal and other issues, in accordance with the sacred custom of the Fathers that has prevailed from the outset. The First Hierarch, after being installed, must also immediately dispatch the necessary Irenic Letters concerning his establishment both to the Ecumenical Patriarch and the other Primates, just as he is also entitled to receive the same from these, while commencing his irenic journey as customary from the First-Throne Church of Constantinople, wherefrom it will likewise receive the Holy Myron as affirmation of its spiritual unity with the latter. In the case of major issues of ecclesiastical, doctrinal and canonical nature, His Beatitude the Metropolitan of Kiev and all Ukraine must, on behalf of the Holy Synod of his Church, address our most holy Patriarchal and Ecumenical Throne, seeking its authoritative opinion and conclusive support, while the prerogatives of the Ecumenical Throne over the Exarchate and Sacred Stavropegial institutions in Ukraine shall be preserved unmitigated.

Consequently, on the basis of all the above and on the basis of these conditions, our Holy Great Church of Christ blesses and declares the Orthodox Church in Ukraine as Autocephalous, invoking the abundant gifts of God and boundless treasures of the All-Holy Spirit upon the venerable hierarchy, the righteous clergy and pious people throughout the land of Ukraine, and praying that the First and Great High Priest Jesus Christ—through the intercessions of our all-holy and most blessed Lady, the



St. Michael Monastery of Golden Domes—blown up by the Bosheviks and rebuilt after the collapse of the USSR—seat of the Archbishop of Kiev and site for the enthronement of the newly elected Metropolitan on February 3.



Theotokos and ever-virgin Mary; the holy and glorious prince Vladimir, equal to the apostles; the holy and glorious queen Olga; our venerable and God-bearing Fathers, the ascetics and monastics of the Kiev Lavra and all the monasteries—may forever support the Autocephalous Church of Ukraine, now reckoned in the body of the One, Holy, Catholic and Apostolic Church, and grant it stability, unity, peace and increase for His glory and that of the Father and the Holy Spirit.

These things, then, are deemed and determined, joyfully proclaimed to you from the venerable Center of Orthodoxy, having been ratified in synod, whereas this Patriarchal and Synodal Tome is issued for permanent protection, being recorded and signed in the Code of the Great Church of Christ in Constantinople, delivered in an identical and accurate copy to His Beatitude Epiphanius, the Primate of the Most Holy Church of Ukraine, and to His Excellency the President of Ukraine, Mr. Petro Poroshenko, for abiding verification and permanent confirmation.

On this sixth day of the month January of the year two thousand and nineteen, of the XII indiction

+ Bartholomew of Constantinople, hereby determines in Christ God

- + Panteleimon of Vryoula
- + Gennadios of Italy and Malta
- + Avgoustinos of Germany
- + Germanos of Tranoupolis
- + Evangelos of New Jersey
- + Kyrillos of Rhodes
- + Evgenios of Rethymnon and Avlopotamos
- + Ambrose of Korea
- + Konstantinos of Singapore
- + Arsenios of Austria
- + Chrysostomos of Symi
- + Nathanael of Chicago

Marsha Morrow's Long Journey to Christmas. The Story Behind the New Look in Church.

Sometime in 2018, I realized that the white cover we used for the communion table was essentially two cloth napkins. This needed to be corrected. One Sunday in the summer, I stopped at the Joann Fabrics in Sterling to find a white brocade for that table. In my roaming in the fabric aisles, I found a suitable fabric for that use, but also happened on a gold brocade with a cross pattern that simply leapt out at me. It was the most unlikely fabric to be found in what is essentially an aisle of dress fabrics.

I immediately bought a few yards of that, in addition to the white, went home and sewed two covers for the communion table—one in white and one in the gold brocade covered with crosses in circles. (I call that the St. George cross.) That Sunday, I showed the gold brocade to Fr. Paul. His eyes lit up and I knew I was in trouble. I quickly told him it was only 44" wide, so not for vestments, thinking that was where he was going. Instead, he said that it would be wonderful to have that for the Christmas season. In my mind that meant new covers for all the icon stands, so while it was a big job, no problem, after all there are only six of those.

Next step was taking measurements and buying the fabric. I ended up buying all that the Joann store had in stock and ordering another 12 yards to be delivered to my home. To that I added a lining. I also went online to the company from which we ordered all of the vestments and ordered trim. I made the first two and realized that the measurements were wrong and the technique was a disaster and the trim was all wrong. At that point, Carlos asked what about the altar table? and what about the side tables? Bottom line, the six pieces now grew to 13 pieces and I realized I was drowning.

Long story shorter, Sharon Lefchick agreed to come save me. She and I bought lots of additional fabric, new linings, stiffener and various widths of trim and tassels. She came to my house and we sewed and sewed and finally finished about two or three weeks before the church had to be dressed for the Christmas season. I know that without Sharon, I could never have completed the job. She taught me many ways to do things correctly. She fought with my sewing machine which is probably close to 50 years old, and at the same time as we figured out the solution to the machine issues. As we worked, every time that I said—OK, that's good enough, she said—not quite yet, and she was right.

The day we set everything up, the smile on Fr. Paul's face was wonderful. However, the next words I heard were, "I have an entire bolt of white brocade that would be wonderful for Pascha."... And the beat goes on....

—Marsha Morrow

**ORTHODOXY IN DIALOGUE,
AN INTERNATIONAL FORUM FOR
ORTHODOX CHRISTIAN ENGAGEMENT
WITH THE CONTEMPORARY WORLD
JANUARY 14, 2019 THE EDITORS**

Orthodoxy in Dialogue is sharing this announcement as part of their wider commitment to raising awareness of the plight of, and collecting funds for, the homeless and the hungry in our midst—among the least of Christ’s brothers and sisters whom he singles out at the very centre of our responsibility to care for the suffering world where he has placed us.—Yet remember that the hungry are hungry every day of the year, and that our personal duty to give alms must be fulfilled every day of our lives.

Perhaps this is something we might consider participating in in future.

Sunday, February 3, 2019 has been designated “Souper Bowl of Caring Sunday” by International Orthodox Christian Charities [IOCC].

This year’s 21st annual Souper Bowl Sunday—it’s name reflects the anticipated Super Bowl on the same day—aims at rallying parishes and their youth to champion feeding the poor and caring for those in need around the world.

A variety of resources—posters, bulletin inserts, and announcements—is available on the IOCC web site to generate a “team spirit” in the weeks leading up to the first Sunday of February.

IOCC offers parishes and youth groups the following easy, step-by-step tips for organizing a successful parish Souper Bowl Sunday.

Parishes should announce that they will be part of the Souper Bowl of Caring while asking parishioners to bring nonperishable food items and monetary contributions to the Divine Liturgy on Sunday, February 3.

Youth and/or other groups should discuss plans as they relate to community outreach and serving the poor. Reading the Parable of the Good Samaritan [Luke 10.25–37] is a great starting point in relating “helping our neighbor” to Souper Bowl service activities.

Local food banks and/or soup kitchens should be identified as recipients of the nonperishable foods collected on Souper Bowl Sunday. A monetary goal for raising and collecting funds for IOCC’s programs around the world also should be determined.

After services on February 3, youth may stand at exits with large soup pots to receive monetary donations. Other young people can help pass collection trays at the appropriate time.



During the week after Souper Bowl Sunday, nonperishables should be delivered to designated local hunger-relief charities.

Monetary donations may be sent to IOCC, 110 West Road, Suite 360, Baltimore, MD 21204.

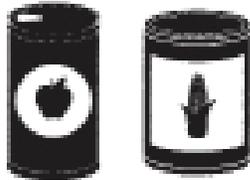
Established in March 1992 as the official humanitarian organization of the Standing Conference of Canonical Orthodox Bishops in the Americas—today’s Assembly of Canonical Orthodox Bishops of the United States of America—IOCC, in the spirit of Christ’s love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to so respond. By God’s grace, IOCC enables those suffering and in need to continue to improve their own lives and communities and to have the means to live with dignity, respect, and hope. Since its inception, IOCC and its partners have provided over \$600 million in relief and self-help programs to people in more than 60 countries. Current programs focus on emergency relief, agriculture and food security, education, health, water and sanitation, and economic opportunity in Syria, Greece, Ethiopia, Tanzania, Uganda, the Balkans, the United States and elsewhere. IOCC celebrated its 25th anniversary in 2017.

This announcement appeared earlier on the website of the Orthodox Church in America (OCA). It seems odd that the Assembly of Canonical Orthodox Bishops—of which IOCC is an official organization—has neither promoted this initiative on its website nor posted anything at all in six weeks.

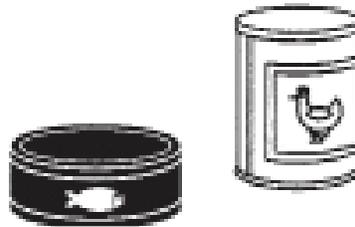


FOOD PANTRY MOST NEEDED ITEMS

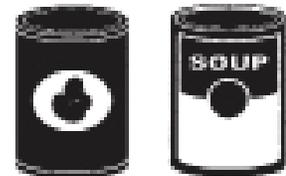
Canned Fruits & Veggies



Canned Meat



Canned Beans & Soup



Cereal



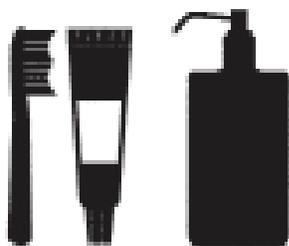
Whole Grain Pasta & Rice



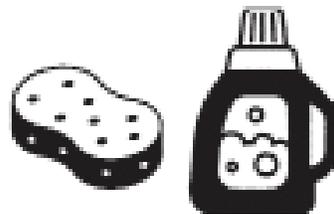
Peanut Butter



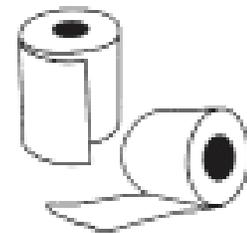
Hygiene Items



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

750 Miller Drive, Suite A-1 • Leesburg, Virginia 20175 • Phone: (703) 777-5911 • Fax: (703) 777-5531