



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

New Parish Center: 20937 Ashburn Road, #110, Ashburn, VA July 2015

SUMMER

JULY—DAY 14 HOURS, NIGHT 10

- 5 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**
- 12 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**
- 19 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**
- 22 Wed 23th anniversary of the sudden exodus of Fr. John Meyendorff (+1992)
- 26 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**

AUGUST—DAY 13 HOURS, NIGHT 11

- 1 Sat *Begins the Dormition Penitential Season*
- 2 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**
- 5 Wed 7:00 p.m. Vespers with the Divine Liturgy—*Bless grapes and fruit*
Followed by a pot-luck supper.
- 6 Thu *Transfiguration of Our Lord Jesus Christ*
- 9 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**
- 15 Sat ↓Dormition of the Most Holy Theotokos—*Bless flowers*
- 16 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 23 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**
- 30 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Miller**

SEPTEMBER—DAY 12 HOURS, NIGHT 12

- 6 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Mitkovitzer**
- 13 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**
- 14 Mon ↑Elevation of the Life-giving Cross
- 20 Sun **The New Church Year**
10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**

Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! We know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And this hope will not leave us disappointed because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us.

(Rom. 5.1–5)

A first for our community.

Several years back, Terry Peet, long-time and devoted Holy Trinity parishioner who absconded to Sts. Peter and Paul in Binghamton, NY, in 2002, was invited by church authority to join a diaconal program to be run by Bishop Michael of New York and St. Tikhon's Seminary. Upon completing the program, he was duly ordained, and has since undertaken a *diakonia* that ranges from teaching classes on the Gospels to bringing communion to shut-ins.

When he came down recently to see our new temple, naturally he was impressed, and expressed a desire to come here and serve. And this will happen on the last Sunday in July; July 26 will be our first Divine Liturgy with the assistance of a deacon. Let's plan a festive coffee-hour.



?

"Coffee with Sister Vassa." Hmm. Why not "Coffee with Father Paul"? Say, the odd Wednesday evening. At 7:30 p.m. Any thoughts?

Father Robert Taft, great liturgical scholar that he is, visited our community on several occasions, beginning in 2011. He was in town for a conference in the latter part of June. The plan was to bring him out to Ashburn to show him our new temple, but life got in the way. However, Father Paul was able to take him to dinner along with Father George Kokhno. We were sad to learn from Father Robert (who's feeling his years) that this is the last time he will participate in an *Oriente Lumen* conference, a scholarly gathering that also drew the regular participation of Archbishop Kallistos [Timothy] Ware of England. Sister Vassa Larin, who came to Reston twice, also participated in these conferences, but not this year. We hope to see more of her in the future.

We include to the following piece because it says something about the work of the Church in Greece in trying times. Priests have been hard hit by the austerities imposed in a country in which priests do not participate in political elections because the Bishops forbid it. They will, apparently, participate in this vote.

Why The Church of Greece is Weighing in on the Referendum.

Huffington Post: 3 July 2015

The sermon at the church of St. Paul in Thessaloniki ended abruptly one day recently when one of Greece's most important religious leaders informed the congregation that he was going to vote "yes" on an economic bailout referendum taking place on Sunday (5 July).

The Metropolitan Anthimos told the congregation they had the right to vote however they wished, but that he would "vote for Europe"—at which point the assembly erupted with a mix of responses, some applauding while others shouted objections.

On Sunday, the Greek people will be voting on whether to accept the terms of a bailout offered by Greece's European Union creditors that includes the continuation of the severe austerity measures that have resulted in resentment and economic hardship in the country. It is expected to be a close vote, with the current polling numbers showing an almost even split between the "yes" and "no" votes. The closeness of the numbers and the sense of what is at stake have led to intensifying political activity. Prime Minister Alexis Tsipras is urging a "no" vote, and Finance Minister Yanis Varoufakis has pledged to step down if the Greek people do not reject the bailout terms.

On the other side, the head of the Orthodox Church, Archbishop Ieronymos II, has thrown the weight of his office behind the "yes" vote. In a statement released Wednesday, the archbishop wrote: "We have to promise our children a Greece of growth and progress. A Greece that will move on with self confidence and safety, flesh of the flesh of the hard core of the common European family."

The vast majority of Greeks identify as Orthodox, and the Church is in the constitution as the prevailing religion of the country. "The Church in Greece is omnipresent," explained Father Dan Skvir, the Orthodox Christian Chaplain at Princeton University. "There are one or two churches on every block. It is obviously a critical player, and its voice is listened to."

Not all Orthodox priests are lining up behind the archbishop. At a recent pro-government rally in Syntagma Square in Athens, priests protested the austerity measures outside the Greek Parliament.

However, it appears that within the Greek Orthodox Church, the upper levels of the hierarchy are publicly supporting the European bailout and warning against the

exit of Greece from the European Union or the eurozone.

But why?

Dr. Elizabeth H. Prodromou, who teaches at the Fletcher School of Law & Diplomacy at Tufts University, points to two important factors. The first is the religious ties the Orthodox Church has with Europe: "The Church of Greece sees Orthodoxy as part of the European fabric and history and understands Greece to be an important part of the European project."

The Orthodox Church fears that a "no" vote could lead to the exit of Greece from Europe, where it historically belongs.

Prodromou suggests the second reason church leaders are supporting the "yes" vote is that they feel the humanitarian crisis would grow much worse if Greece were to exit the eurozone. While not all Greeks are enthusiastic about the Orthodox Church, there has been general consensus that the Church has played an important role in recent years as Greek society has suffered under the austerity measures. The Church maintained massive food distribution operations around the country and provided job training and shelter for Greek citizens, as well as for the growing immigrant population.

This humanitarian concern led Greek Orthodox Church officials to write a letter in 2011 to the president of the European Commission, José Barroso, in which they protested the hardships the Greek people were being made to suffer. "It would be a scandal if European leaders did not take the cries of simple citizens into account and if these very citizens of Europe were threatened like expendable products," they wrote.

Perhaps most of all, the church fears the splintering of Greek society amid increasingly harsh rhetoric. Given Greece's history of civil war and factionalism, the potential for national schism in Greece is real, reminds Prodromou. More than anything, the Archbishop Ieronymos II's statement encouraged citizens to remain committed to the nation and to one another:

"The times we are living in are maybe the most crucial ones for our Nation since after World War Two. It's a time of responsibility for everyone. For every institution in the country, for the political parties, the Church, for each and every Greek. We are all united by the love for our country. The anxiety for its present and its future. Nothing separates us. That is why we must not allow the poison of division contaminate our souls. It will be a crime burdening the next generations."

We include to the following piece because it shows the Church coming to the aid of people suffering what we assume are the unintended effects of the austerities in Greece, specifically the limit on cash withdrawals from the banks in Greece.

Astoria Churches Come to the Rescue for Penniless Greek Honeymooners Impacted by Greek Bank Controls.

The Pappas Post, 2 July 2015, Greek America.

Greek newlyweds Valasia Limnioti and Konstantinos Patronis’s long-planned “dream trip” to the U.S. ended in New York City, where their three-week honeymoon quickly turned into a nightmare when their Greek-issued credit and debit cards were suddenly declined when the Greek government issued capital controls, limiting bank transactions and the flow of money abroad in any way.

“We were hungry, and I cried for two days,” Limnioti said. “I felt homeless in New York.”

The couple skipped a few meals before spending their last dollars on dinner at McDonald’s. Strangers from two Greek Orthodox churches in Astoria came to the rescue, giving them survival cash until their flight home to Greece.

The couple’s U.S. adventure started after their June 6 wedding in Volos, Greece.

Their coast-to-coast U.S. trip that took in Los Angeles and a Caribbean cruise “was the dream trip of our lives,” Limnioti said.

They had saved for a whole year to pre-pay for flights and hotels, with enough cash left for both necessities and

pleasures. Neither of their two Greek-bank issued credit cards worked.

“Everything was all right — then ‘boom!’ in New York,” Limnioti told NBC News in an interview.

Within days, the couple ran out of cash and “we couldn’t withdraw any money — zero,” Limnioti said.

On Tuesday, in despair, they reached out to the New York-based Greek Orthodox Archdiocese of America, which connected them with two churches in Astoria, which offered about \$350 from the St. Demetrios Greek Orthodox church and another nearby one, St. Irene Chrysovalantou.

“I said to them, ‘Don’t worry, that’s why we’re here,’” said the Rev. Vasilios Louros of St. Demetrios. “This is the church of Christ and we always help people.”

The money was withdrawn from the church’s bank account, “and that was it,” he said.

In addition, an undisclosed amount came from a New York-based Greek journalist who hails from Volos.

The couple insisted they’d pay back the money but were told it was a gift, said Limnioti.

Numerous Greeks are stranded abroad, including some patients in U.S. hospitals who cannot pay for medical care or daily living expenses.



Little by little, the Church in China is coming back to life.

11 June 1900:

A day of Diocletian-like persecution against the numerous Christians of the vast land of China. A day of anger and fire and upheaval. The Boxer rebels vented their fury in particular against the Orthodox, who all together numbered no more than seven hundred, and struck at Christ’s “little flock” in a mad rage...

It may be that they held many grievances against the foreigners and their various “missionaries,” who were not always innocent of worldly ambitions and self-serving considerations. But the small Orthodox Church of China, the holy offspring of the Russian missionary zeal of older times, had shown and proved from early on that its concern and task was exclusively preaching and spreading the Kingdom of God, and not the “religious” support of political and other vain and reprehensible expediences. So, even if others had given cause for suspicion and complaint, the Orthodox merely preached Christ crucified and nothing else.