



HOLY TRINITY ORTHODOX Parish Church RESTON Newsletter

Future Site: Potomac View Road (behind NoVa).

July 2012

THE WEEKS OF MATTHEW WILL FERRY US TO THE ELEVATION OF THE CROSS AND THE END OF THE CHURCH YEAR—OUR PILOT: THE HOLY SPIRIT (A THEME IN THE GOSPEL ACCORDING TO MATTHEW).

JULY—DAY 14 HOURS, NIGHT 10

- 22 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**
Twentieth anniversary of the sudden exodus of Fr. John Meyendorff (+1992)
- 29 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**

AUGUST—DAY 13 HOURS, NIGHT 11

- 5 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**
- 6 Mon ↑ Transfiguration of the Lord—*Bless fruit*
- 12 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Geoghegan**
- 15 Wed ↑ Dormition of the Theotokos—*Bless flowers*
- 19 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Hawkins**
- 26 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**

SEPTEMBER—DAY 12 HOURS, NIGHT 12

- 2 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**
- 9 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**

Fr. John Jillions who oversees the OCA's Front Office in Syosset, NY, offered this reflection on current events.

The story goes that when Fr. Alexander Schmemmann was close to death, two of his close friends and colleagues from St. Vladimir's Seminary asked him to bless the continuation of his work. He was silent and then said, "It is not my work to bless." The Church belongs to none of us. It is God's. For whatever reason, we have been given the gift of being a part of it and serving Christ. But we are only holding this little piece of Christ's work and his church in trust for him and for coming generations. "Moreover it is required of stewards that they be found trustworthy" (1Cor. 4.2). The Body of Christ, with its members working together provides checks and balances to ensure as best as is possible that the stewardship is being carried out in a trustworthy manner. The bishops, working collaboratively and in consultation with the other members, have the stewardship of authority to make decisions for the health of the Body, "that there be no spot or wrinkle or any such thing" (Eph. 5.27). But judgment is a tricky business and is always imperfect. No one really knows how well or poorly anyone is carrying out his or her stewardship except God. Even St. Paul is unwilling to judge his own work, because everything will ultimately be revealed by the Lord, "who will bring to light the things now hidden in darkness and will disclose the purposes of the heart" (1Cor. 4.5). Still, if we love the Church we can't avoid the hard, imperfect decisions required of trustworthy stewards. That's what adults have to do, deciding and acting in the absence of perfect knowledge. Anything less is irresponsible.

Thus should one regard us: as servants of Christ and stewards of the mysteries of God. ² Now it is of course required of stewards that they be found trustworthy. ³ It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; ⁴ I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. ⁵ Therefore, do not make any judgment before the appointed time, until the Lord comes...

—1Cor. 4.1+

SYOSSET, NY 9.VII.2012—In a letter addressed to the members of the Holy Synod of Bishops dated Friday, July 6, 2012, His Beatitude, Metropolitan Jonah, tendered his resignation as Primate of the Orthodox Church in America. His Beatitude composed and signed the letter at his residence in Washington, DC, in the presence of Archpriest John Jillions, OCA Chancellor. On Saturday, July 7, the letter was presented to the Holy Synod in the course of a conference call in which all of the hierarchs participated, except Archbishop Alejo of Mexico City. The text of His Beatitude's letter reads as follows:

"To the Holy Synod of the Orthodox Church in America:

"Brothers,

"As per your unanimous request, as conveyed to me by Chancellor Fr. John Jillions, I hereby tender my resignation as Primate of the Orthodox Church in America, and humbly request another episcopal assignment.

"I had come to the realization long ago that that I have neither the personality nor the temperament for the position of Primate, a position I never sought nor desired.

"It is my hope that due consideration will be made for my financial situation, both in any interim and in consideration for any future position. I am the main financial support for both

Sunday Liturgy 9:00 a.m. through September 2

my parents and my sister, beyond my own needs.

“I will appreciate your consideration in this, and beg forgiveness for however I have offended you, and for whatever difficulties have arisen from my own inadequacies and mistakes in judgment.

“Asking your prayers, I remain faithfully yours,
“Metropolitan Jonah, Archbishop of Washington”

In response to this turn of events, the Synod of Bishops appointed Archbishop Nathaniel [Pop] of Detroit and the Romanian Episcopate as *Locum Tenens* of the OCA until the election of a new metropolitan [*which may be put off for more than the OCA Statute’s three months—Ed.*]; Bishop Michael [Dahulich] of New York will serve as Administrator *pro tem*; and Bishop Alexander [Golitsin], newly appointed to Toledo and the Bulgarian Episcopate, will oversee Washington *pro tem*.

WHEN IT COMES TO MAKING CONTRIBUTIONS to the Loudoun Interfaith Food Pantry we could do better. Will anyone disagree? None needs to go and buy a whole bunch of different things. If Giant, say, is selling 10 cans of soup for 10 bucks, buy that. Someone else could buy a half dozen cans of beans. Or tomatoes. Or baby food. Or anything else on the list. A bunch of one thing.... Bring it to church and we’ll get it to the Pantry.

FOOD PANTRY WISH LIST

Canned items—Peanut butter, Jelly, Juices (100% fruit), Vegetables, Canned fruit, Canned beans, Tomato products, Stews, Soups. Boxed Items—Macaroni and cheese, Cereal, Pasta, Rice, Potatoes, Crackers. Other Items—Sugar, Powdered milk, Coffee, Tea bags, Dry beans. Needs for the Homeless—Pop-top canned foods, Individual serve items, Can opener. Infant Needs—Diapers (all sizes), Baby personal hygiene. Personal Hygiene—Deodorant, Shampoo and conditioner, Bath/hand soap, Tissues, Tooth paste, Toothbrush, Laundry soap, Women’s hygiene products, Shaving cream and razors. Distribution Center Supplies—Ziploc bags (all types), Paper towels, Disposable gloves, Disinfectants, Bleach, Window cleaner, Antibacterial hand soap, Copy paper (white and colors), File folders.

Update on sewer:

Not the slam-dunk we might have been led to believe.

Our application to Loudoun Water is in: still no feedback on the engineering. No surprise, it is the second time around for this, and there was no problem last time. The real issue is, will VDoT approve the way the sewer goes under their road. Last time VDoT said nix. So we wait.

No action has been taken with easements. We will have a Special Parish Meeting when decisions have to be made in that department. As things stand now, our neighbor adjacent to the north is willing to deal. But the new owners on the next property down would like to fleece us. (What else is new?) They wouldn’t allow our surveyor on their property. They want to be paid an easement fee. They want us to connect their house to the sewer and pay construction costs and connection fee (it’s the neighborhood tradition). And they would probably like us to build them a second bath, but as yet they haven’t mentioned that. Our consultant informs us that the Lees’ lot is one acre and that the land assessed value is \$230,000, which works out to about \$5 per square foot. With an estimate rear line of 135 feet and width of the easement being 15 feet, the fair market value is about \$10,222. He then goes on to say “an easement is considerably less than the purchase value.” (The pros will look into this. It might be necessary to involve an appraiser to provide a dollar estimate for the land involved, but that might be overkill.) The fact of the matter is, “In for a penny, in for a pound.” We will have to play the game and make a dollar offer for an easement. The Lees will say no thanks, and what will happen next will happen.

John McGeehan has informed us that another issue has come up which seems premature, and that is the issue of the County’s requirement of a certified tree survey. This is an issue connected with the Site Plan, and it seems we can avoid shelling out three grand until after we find out about a sewer solution.

Another issue before us is simply this: time is running out on our Special Exception. We have to extend it. And it is essential that we do so.

Keeping up.—Fr. Grigorios Tatsis, a Greek-American, who worked as a biological researcher for 20 years, and is currently priest at Holy Trinity Cathedral (Greek) in New Orleans, will be elected **bishop for the American Carpatho-Russian jurisdiction** under Constantinople (headquartered in Johnstown, PA) while Ukrainian Father Pankraty Dubas, serving in Chicago, has been elected bishop by Constantinople to assist Bishop Athenagoras of Mexico. A Ukrainian to the Greeks in Mexico, and a Greek to the CarpathoRussians (the putative CarpathoRussia of the 1930’s is, since the War, the TransCarpathian Oblast of Western Ukraine) in the U.S. of A. *Veeery interestink....* (Hope he likes *piróhy*. And *holubki*.)

*Remembering Father John Meyendorff
on the 20th anniversary of his sudden exodus,
22 July 1992.*

The Orthodox Church and the Western World.

April 1968

The definition of our stand as Orthodox Christians with other Christians, either in the sphere of broad institutions, such as that of the ecumenical movement, or in more modest meetings and in our everyday life, depends entirely upon our own conception of what we are. Controversies about actual name of our Church – is it or is it not an Orthodox “Catholic” Church? Is it “Greek”? Is it “Russian”? – show that our real stand has not yet been really clarified in some minds. And there are other signs, much more important than these misunderstandings about words, which indicate that we are not yet quite clear about the way we are supposed to follow, particularly here in America.

Meanwhile, time is running short; the responsibility clearly belongs to our generation – today!

First of all there is one striking fact about the Orthodox Church in this mid-twentieth century: she is no more physically absent in the Western World. She is present here both physically and spiritually and we—you and I—are responsible for the efficiency of that presence. She can no more be really called “Eastern” when millions and millions of her faithful are, for several generations, citizens of the Western countries, when they speak the language of these countries, when they intend to remain here and to build up the Church and when hundreds of converts join the Church regularly, without any real proselytizing on our part. This Orthodox “diaspora” is obviously one of the most important spiritual events of the twentieth century and it can not be considered as just a historical accident: a definite will of God entrusts us with the responsibility for a worthwhile message about the True Christian Church.

Do we really meet the challenge? With special reference to the situation of Orthodoxy in America, it is clear that three basic conditions are to be fulfilled by us in order to respond to the situation in which we find ourselves by the will of God:

We must be united.

The nationalistic feelings which currently separate the Orthodox Church in America into a dozen or more jurisdictions (Greek, Russian, Serbian, etc.) is sinful, uncanonical and impractical for further progress. It is sinful because it is contrary to Christian Love. It is uncanonical because it contradicts the clearest statements of Ecumenical Councils: “There may not be two bishops in one city” (First Ecumenical Council, Cannon 8). It is impractical for the obvious reason that a united church of some 3,000,000 communicants would be much more able to face the problems we face now in our individual jurisdictions.

We must have more concern for education.

Building churches—without teaching our youth, without giving the necessary training to future priests, without giving to our community the means to give an articulate witness to Orthodoxy—cannot lead very far in the future of the Church. And it is dangerous, because without education many elements of our Faith are lost or distorted: our entire thinking becomes sickly polarized between superficial liberalism and a fanatical “super-Orthodoxy”, which confuse the Holy Tradition of the Church with simple human-made practices and local traditions. Meanwhile, our seminaries are deprived either of the required material means or of adequate academic standards. We have no high schools of our own, no colleges nor universities.

We must accept with love and humility the problems of the Western Christianity as our own.

Since we claim to possess the Christian Faith in its truly “catholic” (*i.e.*, all embracing and universal) form, we must accept with love and humility the problems of the Western Christianity as our own and search for their Orthodox solution. To think that we will convert America to Byzantine culture, or preserve Orthodoxy by locking it in a nationalistic ghetto, sentimentally attached to the past—be it “Hellenism” or “Holy Russia”—is possible only through self-righteous naiveté. The great Fathers of the Church were called “Fathers” because they faced the problems of their time and were concerned with the heresies of their day. Our task is to become their authentic “sons”.

This requires a tremendous effort of our part, but an effort which will be immensely profitable for our own sake. It means that nothing but heresy and error should be foreign to us, either in Western Christianity or in the Western World as a whole, which has become our world because God has placed us here. We surely can keep and preserve the great Byzantine tradition which has been the tested vehicle of Orthodox Christianity for so many centuries, but as a basis, not as a prison.

“The Truth shall make you free”, said the Lord (John 8.32) and St. Paul gives us the great example of the true Christian attitude versus a conflicting society—this attitude is that of a debtor: “I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise” (Rom. 1.14).

There can be no clearer expression of our task for today.

—Fr. John Meyendorff, *“Witness to the World”*,
St. Vladimir Seminary Press,
Yonkers, N.Y., 1987, pgs. 211–213.

Some old photos: <http://youtu.be/oOdTogZlyp8>

Anyone wishing to send a card to Mrs. Marie Meyendorff may mail it to: 8710 Ch du Lac Labelle, Labelle, Québec, Canada J0T 1H0. Or swish it electronically to: mariemeyendorff@gmail.com.

Coptic Orthodox form fraternity.

THE DAILY NEWS, EGYPT 8.vii.2012 Activists from Egypt's Coptic Christian minority have moved to buffer the rise of political Islam, particularly the Moslem Brotherhood, by establishing their own group—the Christian Brotherhood. The idea of a Christian Brotherhood group was formulated in 2005 as Islamist groups became more prominent in public life. Political analyst Michel Fahmi and head of Al-Kalema Center for Human Rights, Mamdouh Nakhla, proposed a counterweight group in an attempt to balance the political landscape and ensure that the Copts were never without a voice. Nakhla told *Egypt Today* earlier this year that he felt there had been a definite rise in ill-feeling towards the Coptic community. However, it was not until Mohammed Morsi was elected President that Christian activists felt that it was really necessary to form a group. "It was then important [after Morsi's win] to establish a body that can resist the Islamic tide," Fahmi told *Al Arabiya* in a recent interview. He went on to emphasise that the purpose of the Christian Brotherhood is not to antagonize Moslems but rather to maintain a check on political Islamists.

Mursi picks woman, Copt as vice-president.

CAIRO 28.vi.2012 Mohammad Mursi's first appointments as president-elect of Egypt will be a woman and a Coptic Christian, a spokesman said, as he moves to allay fears about the Moslem Brotherhood.

Sameh el-Essawy said that although the names of the two choices had not yet been finalized, they would be Mr. Mursi's two vice-presidents. When the appointments are finalized, they will constitute the first time in Egypt's history that either a woman or a Copt has occupied such an elevated position in the executive branch. The Moslem Brotherhood is at pains to calm fears of what an Islamist president might mean for Egypt and the region at large. Appointing a woman and a Copt is an attempt at a show of unity.

Peace-loving Moslems.

SEDMTSA.RU 29.vi.2012 According to *Mideast Christian News*, Moslems in the village of Basra, near Alexandria, surrounded the Coptic Orthodox Church of St. Leo during the Divine Liturgy, and demanded that the people vacate the church. They threatened to set the church on fire if they didn't. The priest, Father Sever, immediately called the police for assistance and was advised to submit to the demands of the mob, to sit in the busses in which the Copts arrived for the service, and no longer enter the church.

In the middle of the Liturgy the congregation was forced to leave the church. Once outside, they were ridiculed by the Moslems. The crowd shouted threats and verbal abuse. Father Sever was warned that the next time he allowed believers to gather in the church, the church would be destroyed without notice.

As the busses with the parishioners drove away, they were pelted with stones and other objects that fell into the hands of the peace-loving Moslems.

Tou Kyriou deithomen.

In Greece it's money.

SEDMTSA.RU ATHENS 16.vii.2012 Despite campaign promises not to cut clerics' stipends—which, many years ago, the state had undertaken to pay as compensation for the nationalization of church properties, the Ministry of the Economy again started to discuss the issue.

It is assumed that the already small stipends of the priests will be reduced by 50%; thus the state would save €100 million a year. Payment of the remaining half of any stipend would be made by the parish. The outlook is very bleak, given the difficult financial situation of most parishioners.

The Synod of Bishops of the Church of Greece said that to help the clergy, whose number amounts to 10,000 individuals (along with their families 50,000 people), all of the church's charity funds would be used up.

We should point out that many priests in Greece supplement their incomes with secular jobs. (The only secular job forbidden them is gynecologist.) A number of priests teach in Greek schools at different levels; and those second and third job salaries have been cut drastically.

The Church of Russia has made a financial commitment to help the Church of Greece with her charity work.

Archbishop Benjamin: the Clergy, Monastics and Faithful of the Diocese of the West:

Efforts to divide and scatter the flock of Christ are unceasing. In human terms, the conflict and challenges we face in 2012 are really no different from those faced in other places and at other times since the day of the Crucifixion.... This is not to downplay the seriousness of what lies before us today, but I hope it will help us all put our present storm into perspective....

The Church—and especially the monasteries—is not the collection of the well or the perfect.... Each of us, clergy, monk, nun, or faithful parishioner is on a journey to uncover more and more the likeness of Christ within us and to become perfected by the work of the Holy Spirit. It is, however, a journey, a day by day process, and not an instant fix done by some act of magic....

The High Priest and Physician of the Church is not any one bishop or human priest, but Christ Himself. And we who are tasked with the care of Christ's flock remind you of the Letter to the Hebrews: "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who must give an account. Let them do so with joy and not with grief, for that would be unprofitable for you. Pray for us; for we are confident that we have a

good conscience, in all things desiring to act honorably” (Hebrews 13.17,18). Our struggle takes on many forms. And, not every battleground or skirmish can be openly reported and disclosed at this time because to do so would be to re-injure the innocent and do greater harm.

Metropolitan Jonah resigned as Primate of our Church and rumors abound as to the reason why. While I cannot share the details with you, I can tell you the members of the Holy Synod, Metropolitan Council and officers of our Church are fully aware of the reasons and are informed. You will no doubt hear all sorts of opinions and speculation from persons who have no first hand knowledge of

events and simply disseminate their personal suspicions and agendas recklessly and with abandon. I can tell you it is wholly inaccurate to characterize this matter as simply a clash of personalities or philosophies.

I want to assure you all the decisions made have been made unanimously by the Holy Synod and not lightly. I ask for your prayers and encourage you all to stand in faith and love as one body, the Body of Christ. Be confident and have faith the bishops are of one mind. Be confident we will move forward together as one body in Christ. Be confident God has not and will not abandon us.