



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

R E S T O N

July 2014

JULY—DAY 14 HOURS, NIGHT 10

- 6 Sun^{4•III•Mt4} 9:00 a.m. Divine Liturgy — **Coffee Hour: Lynch**
 13 Sun^{5•IV•Mt5} 9:00 a.m. Divine Liturgy — **Coffee Hour: Matyuf**
 20 Sun^{6•V•Mt6} 9:00 a.m. Divine Liturgy — **Coffee Hour: Morrow**
 22 Tue *22nd anniversary of the sudden exodus of Fr. John Meyendorff (+1992)*
 27 Sun^{7•VI•Mt7} 9:00 a.m. Divine Liturgy — **Coffee Hour: Mosholder**

AUGUST—DAY 13 HOURS, NIGHT 11

- 3 Sun^{8•VII•Mt8} 9:00 a.m. Divine Liturgy — **Coffee Hour: Smith**
 6 Wed ↑ *Transfiguration of the Lord—Bless fruit*
 10 Sun^{9•VIII•Mt9} 9:00 a.m. Divine Liturgy — **Coffee Hour: Warden**
 15 Fri ↓ *Dormition of the Theotokos—Bless flowers*
 17 Sun^{10•I•Mt10} 9:00 a.m. Divine Liturgy — **Coffee Hour: Wayland**
 24 Sun^{11•II•Mt11} 9:00 a.m. Divine Liturgy — **Coffee Hour: Williams**
 31 Sun^{12•III•Mt12} 9:00 a.m. Divine Liturgy — **Coffee Hour: Belinsky**

SEPTEMBER—DAY 12 HOURS, NIGHT 12

- 7 Sun^{13•IV•Mt13} 9:00 a.m. Divine Liturgy — **Coffee Hour: Busenberg**

“Together towards unity despite our differing starting points,” the Bishop of Rome tells Visiting Orthodox delegation.

29 June 2014

The Delegation of the Ecumenical Patriarchate of Constantinople paid their traditional visit to Rome to mark the Solemnity of the Holy Apostles Peter and Paul. The Delegation, which was sent by Bartholomew I, was led by the Metropolitan of Pergamo, John (Zizioulas) who is also co-president of the International Commission for Theological Dialogue between the Catholic and Orthodox Churches; he was accompanied by the Archbishop Job of Telmissos and Patriarchal Archdeacon John Chrysavgis.

The embrace between Athenagoras and Paul VI 50 years ago in Jerusalem was a “prophetic gesture” which “gave decisive impulse to a journey which, thank God, has never ceased,” Francis

said in his address to the Patriarchal Delegation. In his greeting to the Ecumenical Patriarch, Francis said: “I have vivid and moving memories of my recent meetings with my beloved brother Bartholomaios.” “During our common pilgrimage to the Land of Jesus, we were able to relive the gift of that embrace between our venerable predecessors, Athenagoras I and Paul VI, which took place fifty years ago in the holy city of Jerusalem. I consider it a special gift from the Lord that we were able to venerate the holy places together and to pray at each other’s side at the place of Christ’s burial, where we can actually touch the foundation of our hope,” Francis went on to say.

“The joy of that meeting was then renewed when, in a certain sense, we concluded our pilgrimage here at the tomb of the Apostle Peter as we joined in fervent prayer, together with

The Apostle on Law Suits

How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the saints? Do you not know that the saints will judge the world? If the world is to be judged by you, are you unqualified for the lowest law courts? Do you not know that we will judge angels? Then why not everyday matters? If, therefore, you have courts for everyday matters, do you seat as judges people of no standing in the church? I say this to shame you. Can it be that there is not one among you wise enough to be able to settle a case between brothers? But rather brother goes to court against brother, and that before unbelievers? Now indeed (then) it is, in any case, a failure on your part that you have lawsuits against one another. Why not rather put up with injustice? Why not rather let yourselves be cheated? Instead, you inflict injustice and cheat, and this to brothers. Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived. . . .

1 Corinthians 6:1+

the Presidents of Israel and Palestine, for the gift of peace in the Holy Land,” Francis continued. “The Lord granted us these occasions of fraternal encounter, in which we were able to express the love uniting us in Christ, and to renew our mutual desire to walk together along the path to full unity.”

The Pope expressed the hope that the Catholic and Orthodox Churches would “look at one another with the eyes of faith and to see ourselves as we truly are in God’s plan, according to the designs of his eternal will, and not what we have become as a result of the historical consequences of our sins.” “The Lord granted us these occasions of fraternal encounter,” Francis added, “to renew our mutual desire to walk together along the path to full unity.” “If all of us can learn, prompted by the Spirit, to look at one another in God,” he continued, “our path will be even straighter and our cooperation all the more easy in the many areas of daily life which already happily unite us.”

This way of “looking at one another in God” is nourished by faith, hope and love; it gives rise to an authentic theological reflection which is truly *scientia Dei* [knowledge of God], a participation in that vision which God has of himself and of us. It is a reflection which can only bring us closer to one another on the path of unity, despite our differing starting points.” “I hope and I pray, then,” Francis said, “that the work of the Joint International Commission can be a sign of this profound understanding, this theology ‘on its knees’.”

According to Francis, “the Commission’s reflections on the concepts of primacy and synodality, communion in the universal Church and the ministry of the Bishop of Rome will not be an academic exercise or a mere debate about irreconcilable positions.” “It is a journey upheld by the martyrdom of so many of our brothers and sisters who, by their witness to Jesus Christ the Lord, have brought about an ecumenism of blood,” the Pope emphasised.

At the end of his speech, Francis greeted and thanked Patriarch Bartholomew and invited delegates from Constantinople “to continue to pray for me and for the ministry with which I have been entrusted.”

Revival in the Balkans

Jun 27, 2014 by Philip Jenkins

During the 1990s, perhaps 150,000 people perished in the hellish violence that raged over the Balkan peninsula. Although the conflicts were largely defined by ethnic differences, religion played a critical rôle in the three-sided war between Orthodox Christians, Roman Catholics, and Muslims. Armed gangs would burst into a house and demand that residents make the sign of the cross. Your life could depend on whether you made the horizontal bar from right to left (Orthodox) or vice versa (Catholic). Across Kosovo and Bosnia-Herzegovina, ancient places of worship were desecrated and their artistic treasures vandalized.

After such horrors, it might seem unthinkable to find signs of hope in the region’s religious life, but some forceful individuals demand our attention. One is Mustafa Cerić, the Islamic grand mufti of Bosnia. In the worst of the violence, his faith not only survived but grew and broadened. As he said, “When you are faced with death and when you see that humans do not help you, and you are left alone for four years in besieged Sarajevo, therefore you cannot live alone, you have to seek some help.” He has worked diligently to promote understanding between Europe’s Muslim, Jewish, and Christian leaders.

Mustafa Cerić speaks forcefully to European Muslims, who face the twin seductions of secularism and Islamist extremism. Muslims, he says, must reject any view that “the only hope is in the Muslim past as a way of life and a goal of history.” In words that apply across religions,

he urges Muslim migrants to Western Europe to follow three fundamental laws: learn the language of your host country; obey its laws; and try and do something good for that country.

Although the nation of Albania was not directly involved in the wars, ethnic Albanians suffered heavily from the fighting in neighboring Kosovo. Albania itself, moreover, recovered only slowly from the horrendous communist tyranny of Enver Hoxha, a self-proclaimed Stalinist who had a deep animus against religion of all kinds. In 1967 he declared Albania the world’s first wholly atheist state, and persecutions were wide-ranging and ferocious. Catholics and Muslims were targeted for harsh treatment. In its way, then, postcommunist Albania needed a thoroughgoing spiritual reconstruction no less than Bosnia.

The most impressive leader of this process has been Anastasios, the archbishop of Tirana and the primate of the Albanian Orthodox Church. (He is by origin an ethnic Greek.) When he took office in 1992 he faced a nightmare situation. His see had been vacant since 1973, and virtually all its institutions formally closed. Orthodoxy survived in a diasporic existence, with its overseas capital in Boston. The country’s Orthodox Church, claiming the loyalty of perhaps 15 percent of the population, faced extinction.

First and foremost, Anastasios is a polymath scholar, with interests in history, linguistics, and comparative religion, but it is difficult to imagine any religious leader accomplishing so much practical real-world good in such a short time. In 20 years he reorganized several hundred parishes, a process that often demanded whole new buildings. Monasteries flourish once more. The archbishop restored the theological academy and seminary and ordained hundreds of new priests. A whole range of Orthodox media now operate, including newspapers and radio stations.

The church’s social outreach and charitable works have been spectacular. The results include new schools and medical clinics, which serve people without regard to religious affiliation. When the wars in former Yugoslavia drove thousands of refugees into Albania, the Orthodox Church took the lead in humanitarian efforts, with Muslims the main beneficiaries. Anastasios works for harmony with the country’s other faiths, including its majority Muslim population and its crucial Sufi orders.

Ironically, Anastasios’s accomplishments seem to contradict Mustafa Cerić’s warning against a return to the Middle Ages. In his comprehensive religious, educational, and social activism, Anastasios sometimes seems like a theocratic throwback to the Byzantine Middle Ages.

But he had few options. In past centuries, bishops simply had to take on so many areas of enterprise because the state was not adequate to the task, and that was the situation Albania found itself in following the depredations

of communism. Civil society had been obliterated, and only the church could hope to recreate it.

But Anastasios found other, strictly modern inspiration for his work. Before returning to Albania in 1992, he had spent a decade supervising the well-established Orthodox congregations in East Africa. As the acting archbishop in charge of Kenya, Uganda, and Tanzania, he built up a church from the grass roots, training and ordaining clergy, translating the Scriptures, and developing new parish churches and schools.

His time in Africa constituted perfect on-the-job training for his later work in Europe. What he learned in building a surging new Christianity in the Global South could now be applied to restoring an ancient European church, with its roots in the Roman Empire.

Iraqi Christians are caught in the middle and hitting the road.

KHAZIR CHECKPOINT, Iraq

Lilian stood by the side of the road at this dusty checkpoint along the Erbil-Mosul highway. In skinny jeans and a polka-dot blouse, she looked a bit out of place.

Most of the other Iraqis on the road are very poor, while Lilian and her family are middle class. Most of the other Iraqis fleeing now are doing so because they couldn't afford to before. Lilian and her family are fleeing now because the violence finally hit too close to home.

A little after midnight Wednesday night, Lilian and her family heard shells drop near their home in Karamlish outside Mosul. Unable to tell if the violence was getting closer or not, they decided to hit the road. By 6 the next morning they were on their way to Erbil located in Iraq's relatively safe, semi-autonomous Kurdistan region.

"We heard that Daah doesn't hurt civilians, but I don't know," said the 21-year-old student, using the Arabic acronym for the Islamic State of Iraq and the Levant (ISIL), the insurgent group currently taking on the Iraqi government.

"Honestly, I don't know what we will do," she said with a nervous laugh.

Everyone in Iraq is worried, but Lilian and her family are worried for slightly different reasons than most other people. They are Christian, and while the sectarian divisions plaguing Iraq are mostly between Muslims, the violence that has resulted spares no one.

More than two weeks after ISIL and other Sunni militias swept across northern Iraq and claimed Mosul, civilians continue to flee their homes — many of them Christian. Mosul's archbishop told local news outlets thousands of Christians have fled clashes near Mosul over the past few days.

The United Nations estimates that so far this year more than a million Iraqis have been made homeless by violence.

The clashes that drove Lilian and her family from their home were in the Hamdaniya district east of Mosul, according to local

news reports. Kurdish security forces were reportedly digging defense trenches, trying to set up a checkpoint that would protect the Kurds and Christians in the area when violence erupted.

Lilian's aunt, Afnan, said it felt like the entire village emptied out Thursday morning. "Everyone was leaving," she said. "It was so quiet, there was nothing."

Farther down the highway, another family from Hamdaniya is caught in traffic. The father, who asked not to give his name for fear of reprisals, spoke with red, puffy eyes. He didn't sleep at all last night, kept awake by the sounds of shelling. At sunrise, he and his wife, their 6-month-old baby and his mother-in-law hit the road.

"It was so safe before. I don't know how the fighting got so close," he said. Immediately after militants overran Mosul two weeks ago, he said he considered fleeing, but then things quieted down. Kurdish security forces partially took control of the area.

"I trusted the peshmerga," he said of the Kurdish security forces. "But now, we'll just manage ourselves, we don't need to trust anyone anymore."

Many of the families fleeing violence outside Mosul have come to the small Christian neighborhood of Ankawa on the northern edge of Erbil. Most hotels in the area are at capacity, so churches and schools have opened their doors. Classrooms and offices have been converted into dormitories, to make way for sleeping mats.

Fadi Sabah and his family have staked out a corner of a classroom on the first floor of St. Joseph's elementary school.

"We've already seen this one time before," Sabah said, bouncing his sleepy newborn son in his arms.

While Iraq's Christian communities are some of the oldest in the world, their numbers have dwindled. Following the US-led invasion of Iraq in 2003 and the country's ensuing civil war, some estimate the Christian population fell by more than half. Many Christians took advantage of liberal asylum programs to emigrate to Europe and the US.

Sabah says he would like to leave Iraq, but for the time being he doesn't have the money or the connections to make that happen.

On a desk in the corner of the classroom, Sabah's sister-in-law unpacks a small suitcase full of food and blankets. She says she has enough baby formula for another two days at best.

Out in the hallway, local religious groups have dropped off cases of water, sandwiches and more sleeping mats. Another organization has begun a registration process copying down information from identity cards onto handwritten ledgers.

Sabah isn't shy about placing blame for his family's current predicament. "We have no one else to thank, but Mr. President of course," he said, now more angry than sad.

"I'm not Muslim, but I can understand the Sunnis," he said. "[Prime Minister Nouri al-Maliki] only ever helps the Shia and just hurts everyone else."

<http://www.globalpost.com/dispatch/news/regions/middle-east/iraq/140627/iraqi-christians-flee-mosul-erbi>

