

HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

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

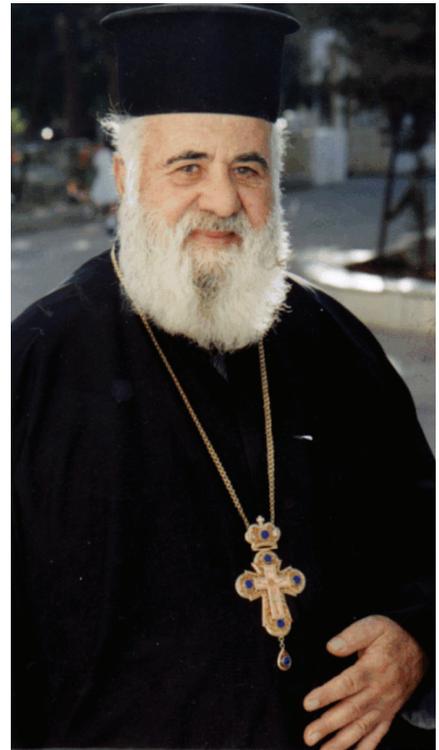
SUMMER

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**
9:45 Common Confession Rite in conjunction with the New Year
~10:30 a.m. Divine Liturgy—**Coffee Hour: Mosholder**



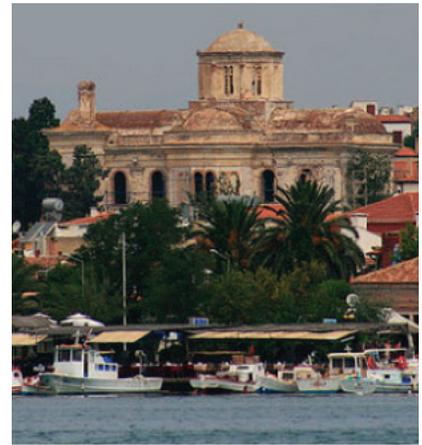
Years ago, Father Elias Yagham, then priest in charge of St. James Church attached to the Anastasis in Jerusalem, sent us two stone chips from the Lord's tomb, the result of some repair work. He wished to thank us for some dollar donations we made to his social work programs benefitting the Palestinian population in Israel and Jordan. These days tension between Arab and Greek in the area have led the Church of Antioch to break communion with the Church of Jerusalem.



In Central America the Greeks have made hundreds and hundreds of converts among the Mayan population. What interests us in this photo is "Our Lady of Perpetual Help" on the ikonostasis, the one ikon known to Roman Catholics around the world, and next to it an ikon of the Annunciation. Then down on the left, one glimpses the image of "Our Lady of Guadalupe." Interesting. Very interesting.



The stone chips Father Elias sent rest in a niche in our new altar table. When the Bishop comes to consecrate our altar table they will share the space with some relics of American saints.



The Patriarch of Constantinople leads the first divine service in 93 years held in a historic Orthodox church in Izmir (ancient Smyrna), Turkey.

In 1922 the Turkish army devastated the city, burned the church, and drove the Christian population out of the country. Recently the local Turkish government invited the Patriarch of Constantinople to reopen the church (quite possibly in connection with the Turkish government's efforts to put pressure on the government of Greece to open mosques in Greece, in Athens in particular—where popular resistance is palpable).

What interests us in these photographs is the ikons: church authorities there are drawing on the same ancient model we are to have a workable alternative to the ikon wall everyone is accustomed to. [Imagine if they did something like this at the All-American Council.] It is called *templon*, a term that originates in a time before any images were ever involved. At one point we considered using lattice in Ashburn, but it promised to be too expensive.

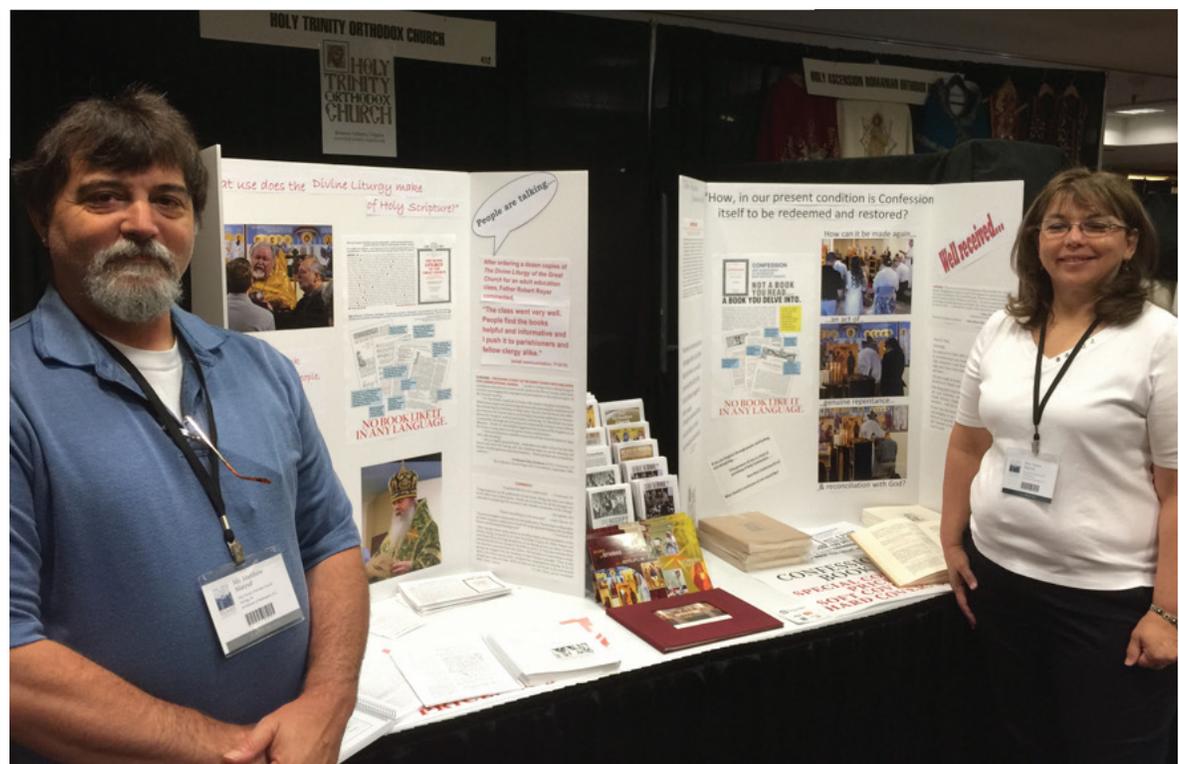
The all-too-familiar ikonostasis belongs to the modern period. It may have begun in the Russian North, brought by Russians to Mount Athos, spreading from there everywhere, church by church...



Metropolitan Theodosius says hello.



Feeling his years, Archbishop Theodosius now resides in an assisted-living place in the Canonsburg, PA area. That's little Zoya in the arms of grandgrammy Grace. And, of course, didi Matthew. Archbishop Theodosius liked coming to Reston; he readily gave permission to do things we do to revitalize the Sunday Liturgy. He gave his approval to our Liturgy Book, against the counsel of his advisers ("Have nothing to do with this book"); bought a whole bunch of copies to give as gifts. The Confession Book too. (He gave that to his cousin Paul to review.) Below: Holy Trinity at the All-American Council in Atlanta.



Greetings from His Eminence, Archbishop Leo of Karelia and All Finland to the 18th All-American Council of the Orthodox Church in America

A remarkable letter. Touching. And from an Orthodox Bishop. The Archbishop of Karelia and All Finland. Kyr Leo. Successor to Archbishop Paul who fell asleep in the Lord in December, 1988. [It was Archbishop Paul who, in the new Finnish Liturgikon (1985), embraced our rearrangement (for the sake of intelligibility) of the first three prayers in the Liturgy, the so-called Prayers of the Antiphons (wherein the last becomes first).] We reproduce Kyr Leo's letter in large print so that all may read it with facility. The spiritual and liturgical awakening in Finland Leo attributes to the spiritual and liturgical awakening here—a reminiscence made all the more poignant in that any awakening here seems to have come a cropper since the exodus of Father Alexander Schmemmann and Father John Meyendorff. Let's discuss this letter some Wednesday evening as we sip inspiration from a cup of java.

Kuopio, Finland
17 July 2015

The Most Blessed Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

Your Beatitude, Your Eminences, Your Graces, Fathers, Mothers, Beloved Brothers and Sisters in Christ:

When I realized I would not be able to attend this Council in person, I thought, “Family does not formally greet one another at gatherings—they offer each other a kiss, and pick up the conversations where they left off since the last time they saw each other.”

So, consider yourselves all kissed. Now, what were we saying the last time was about both being younger children of the Church of Russia in an Orthodox world dominated by older siblings, and a temporal world dominated by secular ideas. How is that working out for you?

Let me share, brothers and sisters, how it is working out for us, based on the theme of this Council, “How to Expand the Mission.”

Like you, we found ourselves suddenly independent of the Russian Church after the Revolution of 1917—a minority Church, cast adrift financially and politically in a largely Protestant, increasingly secular land. Like you, we have been through a Depression, two World Wars, and while your conflict with Soviet Russia was a Cold War, our Winter War in 1939-1940 was a war. As a result of that war, and what we call the Continuation War from 1941-1944, the Finnish Church lost 90% of our Church buildings, our only seminary and all four of our monasteries, including 90% of our people who were forced into exile, losing their homes, jobs, and their centuries-old village culture. “How to Expand the Mission” has not been a theme for the Church of Finland these past 70 years: it has been a matter of survival.

We survived, and are now thriving, because we did not give into the temptations of withdrawal, reductionism or judgment. We refused the temptation to become a colorful museum

of old ideas run by exotic people, amid pretty sights and smells. Rather, we challenged and changed ourselves, as the Gospel itself commands. Or, to quote the Church's greatest missionary, Saint Paul, "I became all things to all people, that I might by all means save some" (1 Corinthians 9:2:22).

Let me share three concrete examples.

In the 19th century, almost the entire Church of Finland used Church Slavonic for its services, and Karelian, not Finnish, was the language of many Orthodox people. But for the liturgical language, we made the choice to seek the future, not to preserve a lost past, since God is the God of the living, not the dead. We switched entirely to Finnish. It was not an easy decision, but that openness to the wider society eventually allowed non-Orthodox Finns to consider Orthodoxy as a spiritual option, not just as a folk museum. We have been slowly growing in numbers every year since 1985. Brothers and sisters, in expanding your mission, choose the future.

In the dark post-war years, it would have been easy for us to withdraw from society, to give into a reductionism that said everything in secular culture was bad, that our only future was as an oppressed faithful remnant amid a corrupt society. We made a choice not to close in upon ourselves in fear of the future, but rather **to be open to good ideas and thoughts**, in terms of society, in terms of ecumenical partnerships with fellow Christians, and in terms of deeper understandings of Orthodoxy itself. **Such openness, in turn, led to a profound spiritual and liturgical awakening in our Church—thanks to yours. It was Fathers Schmemmann, Meyendorff and Hopko, among so many others from the OCA, who have helped guide our Church into ever more profound understandings of our own liturgy and tradition.** Brothers and sisters, in expanding your mission, be open to the future.

Having tried to make our Church more accessible, in both word and attitude, we learned the way to expand our mission practically was by not judging others. The Orthodox moral, pastoral and monastic Tradition, exemplified by our common Father, Saint Herman of Alaska, prays for the power to see one's own sins, not for power to judge our brothers for theirs. This is how we reach out to our society—not with judgment and condemnations, but always humbly and pastorally, taking each and every situation, each and every person, into account, individually. We make it known that we are interested in all God's children—all of whom are fallen human beings—and welcome all who are searching for a deeper experience of Truth, which none of us possesses in all its fullness, save God. Brothers and sisters, in expanding your mission be humble towards the future.

Such is our experience, and it has allowed us not only to survive, but thrive. Older siblings may dominate in this family. But it was Joseph, the younger child, who by being forced to go to Egypt, and adapting, was able to save Israel in the time of famine.

We ask for God's blessings on your deliberations and decisions. Most importantly, know that you have our enduring love, dear brothers and sisters in Christ.

+ Leo

Archbishop of Karelia and All Finland



Nice hat.

These many years we never had the service of a deacon at the Divine Liturgy. Even when the Bishop came. So it was a blessing that a devoted former parishioner and recently minted deacon (having been a subdeacon for decades) should come to Ashburn (26 July) and break us in. We found our starting pitches, and the song was strong.

It is interesting to observe, that the *diakonía* of a deacon in the Liturgy is to lead the Common Prayers; to prepare the gifts of bread and wine for *próthesis* or formal presentation; to prepare the consecrated Gifts for communion, and to consume what is left over at the end.

A long and peaceful life, success in every undertaking grant to your servant, deacon Terry Symeon, O Lord. Grant him many years!

