



HOLY TRINITY ORTHODOX Parish Church RESTON Newsletter

Future Site: Potomac View Road (behind NoVa). December 2010

DECEMBER—DAY 9 HOURS, NIGHT 15

THE WEEKS OF LUKE BRING US TO THE FEASTS OF LIGHT

Reflecting on the Divine Manifestations of the Lord Jesus Christ: Life from God (December 25), Life with God (January 6), Encountered in the Sacramental Life of the Church (February 2)

- 12 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**
- 13 Mon *27th anniversary of the death of Fr. Alexander Schmemmann*
- 18 Sat *Food Pantry Leesburg—10:00 a.m.–1:00 p.m.*
- 19 Sun **SUNDAY BEFORE THE NATIVITY**
9:45 a.m. Common Confession Rite (*in conjunction with the penitential season*)
10:30 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 24 Fri **EVE OF THE NATIVITY (Luke 2.1+)**
☛ 4:30 p.m. Vespers with the Divine Liturgy
- 25 Sat **NATIVITY OF OUR LORD JESUS CHRIST**
NOTE: Between Christmas and Theophany—what was long ago called by some the Dodekaïmeron or Twelve Days—there is no Wednesday/Friday abstinence.
- 26 SUN **SUNDAY AFTER THE NATIVITY—SYNAXIS FOR THE THEOTOKOS**
10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

JANUARY 2011—DAY 10 HOURS, NIGHT 14

- 2 Sun **SUNDAY BEFORE THEOPHANY**
10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**
- 6 Thu **THEOPHANY OF OUR LORD JESUS CHRIST (Mark 1.1–11)**
We will keep the feast on the 9th.
- 9 Sun **SUNDAY AFTER THEOPHANY**
10:00 a.m. Divine Liturgy—**Coffee Hour: Smithx0**
- 15 Sat *Food Pantry Leesburg—10:00 a.m.–1:00 p.m.*
- 16 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**
- 23 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Visos**
- 30 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Adams**
Annual Parish Meeting will follow the Liturgy—weather permitting.

FEBRUARY 2011—DAY 11 HOURS, NIGHT 13

- 2 Wed **MEETING OR ENCOUNTER OF OUR LORD JESUS CHRIST (Luke 2.22+)**
- 6 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**
Alternate date for our Annual Parish Meeting.

■ **Come celebrate the Feast of the Nativity of the Lord at sundown on Friday the 24th.** ■ **And remember the poor and needy: bring some foodstuffs for the Loudoun Interfaith Food Pantry.**

Plan to take part in the common confession rite scheduled for Sunday, 19 December, at 9:45 a.m. Come on time. And come in the right frame of mind. Let us greet the Feasts of Light as “a people of his own, eager to do what is right” (Titus 2.14).

A SEA CHANGE FOR HOLY TRINITY

In addition to our newsletter appearing on our beefed-up website, we will be circulating the newsletter to parishioners *via* email. We will continue to mail the newsletter to folks outside our circle.

If you would like to receive our newsletter *via* email, please send your email address to mail@holytrinityvirginia.org

Remembering our father among the saints, Alexander Schmemmann, by remembering the fact that he fell asleep in the Lord on the same day as St. Herman (properly Germanos) of Alaska, December 13.

Having concluded that America and not France and Europe was the likely ground for his ideas about church order and Orthodox unity—ideas that go all the way back to St. Tikhon Belavin—Fr. Alexander came to the United States from Paris to engineer autocephaly. And he did. To do this he looked past the ethnic realities of the Russian Metropolia—émigrés and their noisy progeny from Western Ukraine and her spillover into Central Europe—and looked to Alaska where it was possible to discern authentic principles of evangelization and Church building—the Church, the Orthodox Catholic Church of the East, obedient to the Gospel, with every expectation of becoming a self-governing patriarchy on this continent.

Metropolitan Theodosius, who did a stint as eparch of Alaska, spoke about St. Herman in terms similar to this article that follows, but from a different direction—the singing and customs in Alaska.

For the Orthodox Church in America to be fully realized, she has to come to terms with her Ukrainian origins, with her connections to the Kievan Church.—Fr. Michael Oleksa up in Alaska is going around talking about “telling one’s story” as something crucial to our conversation as Church.—There is no escape. The Ruling Bishop of the Russian Orthodox Church Outside Russia is the son of a family from Ukraine’s North-western province of Volyn; their former Ruling Bishop Lavrus—the one who went to Moscow a few years back to sign the rapprochement—was from Ukraine’s TransCarpathian province. And Fr. Schmemmann’s and Fr. Meyendorff’s beloved Bishop Evlogiy was from Kholmshchyna, Volyn’s spillover into Southeastern Poland. On one occasion many years ago Fr. Meyendorff turned to the editor and said, “Paul, Russian Church is Ukrainian Church.” (Be sure to roll your r’s when you read that.)

Alaska was the final frontier of the vast expanse of the Tsarist Russian Empire. Like Siberia, it was a place to which Kievan missionaries were sent to introduce Orthodoxy and Christianize the native peoples.

The Ukrainian choir of Siberian missionary-saints was, by the XVIII century, quite impressive. Among them were: St. John Maksimovich, Metropolitan of Siberia, who translated the Divine Liturgy into Chinese; St. Paul Konyuskevich, Metropolitan of Tobolsk, a poet and Kievan academic; St. Innocent Kulchitsky, Bishop of Irkutsk; St. Sophronios Krystalsky, also of Irkutsk; and St. Theophilos Leshchynsky, Apostle of Siberia who built

more than 2500 Churches there.

Thanks to these, Orthodox Christianity had become sufficiently rooted among the Siberian peoples, so much so that the cult of some Siberian saints started to take hold back home in Ukraine and Russia. Such was the case with Basil of Mangazea whose ikon is still in the Kievan Church of St. Vladimir.

When the monk, Herman, went to Alaska, he was going as a representative of a well-established missionary tradition that preached the Gospel while, at the same time, inculturating the message of Christ within the familiar context of the people being evangelized.

One reason St. Herman is said to have been of Ukrainian stock is his Ukrainian G—Г in Cyrillic—when he signed his name (Герман German). The letter Г pronounced G in Russian [there are exceptions; Muscovites say *Gitler* and *Gollywood*, but Vladimir says *Horowitz*, for example—Ed.] is always pronounced H by Ukrainians. So in the XVII century printers in Ukraine devised a separate variant for G—Г. This letter came to be forbidden in the Russian Empire. Its use became a symbol of Ukrainian sympathies.

St. Herman stubbornly kept this tradition and so left us a testimony to his true cultural roots. However, what is an even greater witness to his belonging to the Kievan Church is the missionary methods that Herman used for spreading the Gospel among the Aleutian and other peoples of Alaska.

Like the apostles, Orthodox missionaries seek out someone who is sympathetic to them in a village, or else take up residence somewhere near the people they have been sent to. They begin serving the Divine Liturgy and the Hours. They thus establish a core nucleus of the Church from which they preach the Word of God. It is thus God and His Presence among the people who ultimately

draws them to Himself, from this perspective.

St. Herman started out by building a hut for himself that was underground, to protect himself from the cold. He established an outpost of the Thebaid on Kodiak and Spruce Islands. He worked with the people to teach them useful crafts and gardening techniques. He taught them literacy skills. By his example, he proclaimed to them the redeeming message of Jesus Christ. By his devotion, he inculcated in them a love for the Church of Christ.

St. Herman didn’t believe that the legends of the Alaskan peoples needed to be “thrown out” so that they might become Christians... As a result of this Kievan approach to missions, the native peoples of Alaska quickly adopted Orthodoxy as their “own” faith.

St. Herman was of the Paisian [St. Païsy Velichkovsky] school of hesychasm and the prayer of the heart. He was an elder [*geron, starets*] who blessed those that came to see him.

St. Herman’s efforts were crowned not only by the establishment of a strong native Orthodox Church in Alaska, but throughout North America where so many people are now becoming Orthodox. That is the heritage of Kievan Christianity and her missionary vision whose principles St. Herman applied in his work throughout his life.

St. Herman and all saints of Alaska, pray to God for us and for Orthodoxy in North America!

St. Herman of Alaska’s motto was: “From this day, from this moment, let us love God above all else!”

Adapted and edited from the Article “St Herman of Alaska and the Kievan Missionary Vision” http://www.unicorne.org/orthodoxy/articles/calendar/novembre_28h.htm

Keeping up.—The 18th Annual SanktHubertusFest brought 3 grand to the Building Fund. Thanx, Maria & Burt. And **we have water**—full story in next issue.