



# HOLY TRINITY ORTHODOX Parish Church RESTON Newsletter

Future Site: Potomac View Road (behind NoVa).

February 2012

## THE TRIODION BEGINS

Leading the Christians through the Great Forty Days to the Holy and Great Week and the Fifty Days


**FEBRUARY**—DAY 11 HOURS, NIGHT 13

- 3 Fri *Open Discussion*—Fr. Paul's at 7:30 p.m.
- 5 Sun **GOSPEL: A MAN WHO NEEDS GOD VS. ONE WHO DOESN'T** (Luke 18.9+)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**
- 12 Sun **GOSPEL: WAYWARD SONS, LOVING FATHER** (Luke 15.11+)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**
- 18 Sat *Food Pantry*—Leesburg: 10:00 a.m.—1:00 p.m.
- 19 Sun **GOSPEL: LAST JUDGMENT—BEFORE TIME RUNS OUT REACH OUT**  
(Matthew 25.31+)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 26 Sun **GOSPEL: FORGIVENESS—LETTING GO** (Matthew 6.14+)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**  
5:00 p.m. Penitential Vespers at St. Luke's Serbian

## ■ Η ΜΕΓΑΛΗ ΤΕΣΣΑΡΑΚΟΣΤΗ ΒΕΛΙΚΑΔ ΤΕΤΥΡΕΔΕΣΑΤΗΝΙΣΑ ■

27 Mon *Day 1*—Begin *THE GREAT FORTY DAYS*.

**MARCH**—DAY 12 HOURS, NIGHT 12

- 2 Fri 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 4 Sun **SUNDAY I: CHRIST, MEDIATOR BETWEEN GOD AND MAN** (John 1.43–51)  
9:45 a.m. Communal Confession Rite—*first of two*  
10:30 a.m. Divine Liturgy—**Coffee Hour: Morrow**  
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 9 Fri 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 11 Sun **SUNDAY II: CHRIST, SOURCE OF FORGIVENESS AND PEACE** (Mark 2.1–12)  
9:45 a.m. Communal Confession Rite—*second of two*  
10:30 a.m. Divine Liturgy—**Coffee Hour: Smith**  
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 16 Fri 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 17 Sat  *Interfaith Food Pantry* 10:00 a.m.—1:00 p.m.
- 18 Sun **SUNDAY III: CHRIST, COMPASSIONATE HIGH PRIEST** (Mark 8.34–9.1)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**  
*No Penitential Vespers*
- 23 Fri 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)
- 25 Sun **SUNDAY IV: CHRIST, WITH THE FATHER, OUR SURE HOPE** (Mark 9.17–31)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**  
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 30 Fri 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)

**APRIL**—DAY 13 HOURS, NIGHT 11

- 1 Sun **SUNDAY V: CHRIST, SACRIFICE SEALING A NEW COVENANT** (Mark 10.32–45)  
10:00 a.m. Divine Liturgy—**Coffee Hour: Belinsky**  
5:00 p.m. Penitential Vespers at St. Luke's Serbian
- 6 Fri *Day 40*—End the Great Forty Days.
- ??? 7:00 p.m. PreSanctified Liturgy (at St. Luke's Serbian)

We cannot teach what we do not practice ourselves.... And it is obvious that the rebirth of "liturgical catechesis" requires first of all a rebirth of the liturgical life of the Church, its better understanding by the faithful, a more responsible attitude to it, a more active participation in it.

—Fr. Alexander Shmemann,  
*Liturgy and Life*

## Annual Parish Meeting

Our business meeting on January 29 was orderly and productive. Susan Matyuf spared no effort in getting information out prior to the meeting and the community expressed its appreciation.

For a second year our treasurer, Matthew Matyuf, called attention to the downward trend in our annual income. We fell short of our 2011 budgeted amount by approximately 10 per cent. This was not unexpected. Gregory Honshul offered to explore fund-raising possibilities and invited interested parishioners to join him. Rent for the Glade Room took a steep rise from \$555/month to \$694/month. (We must arrange for extra hours for Holy Week and Christmas separately.) And we elected three to the Parish Council: David Belinsky, Nick Nobbe, and Linda Smith; joining Gregory Honshul, Matthew Lepnew, and Susan Matyuf to make up the current Parish Council. Our 2012 budget funds moving ahead with Loudoun Water's initiative regarding gravity sewer to the north across Oak Lane; while our SpecEx application remains in abeyance.

Holy Trinity Church does business in the Commonwealth of Virginia as an association. We are not a corporation; we do not have corporate officers; there is no corporate veil to pierce or protect. Since the time of Thomas Jefferson Virginia was one of only two states that did not allow churches to incorporate. (Some years back there was a challenge to the

Commonwealth's constitution.) This allows us to be Holy Trinity Church in this corner of Northern Virginia, to be a Eucharistic sacerdotal community looking after all of her affairs without any institutional schizophrenia.

We depend on free-will offerings to survive; priestly ministry is at the gift of the community. Holy Trinity needs just under 6K a month to stay afloat. We pay an assessment to eparchy and national church on all adults who look to Holy Trinity for the sacraments. We do not seek pledges and all that that involves. We take no collections. (There is no point in any divine service when passing the hat can be justified, even though it is done everywhere.) Instead, we ask for one hour's pay per week for ongoing expenses, and another hour's pay per week for the building fund. An hour's pay works out to 2 1/2% of one's annual income. To overcome our trending shortfall, we need supporting parishioners to make a real "weekly contribution" even if they do not come every week.

While parishioners support their parish, a parish supports the eparchy (or diocese as the Latins call it) and national church. Just now in the OCA all this is being rethought. Movers and shakers are thinking percentage of income rather than a head tax. For example, since the national church no longer takes up an annual collection for theological schools—and since next to nothing of funds it did collect found its way to our schools—the recent OCA national convention in Seattle decided each parish should give 1% of its annual income to the school of its choice. The movers and shakers are thinking percentage of parish income for the eparchy, and percentage of eparchy income for the metropolia or front office of the national church. It's how religious organizations in this country support themselves and fund their activities, but it remains to be seen if such a system could work in the OCA.

**“One in six Americans lives in poverty.”**

—ABC News

### **FOOD PANTRY WISH LIST**

This time of year the Food Pantry—in addition to the following—is looking for holiday food items, the sort that fill the Thanksgiving, Christmas, and New Year table.

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.

### **Peter Bridge Asleep in the Lord.**

Our former parishioner Peter Bridge died in Binghamton, N.Y. on January 24, 2012, at the age of 78. Last March what he thought was a painful toothache turned out to be a cancer that would aggressively resist the best treatment the Upstate University Medical Hospital in Syracuse, N.Y. could give. The local church—and a few parishioners from Holy Trinity—came to his side for the Exodus Hymn and Liturgy at Sts. Peter and Paul Church in Endicott, N.Y., January 27 and 28.

Peter was born in Chicago, 23 December 1933, the only child of Morton Bridge and Evelyn Hulin. He was a precocious youth and, at the ripe age of 12, got himself into the Oriental Institute of the University of Chicago, studying Middle Egyptian grammar and hieroglyphics for three years. People conversing with him betimes could come away thinking Egyptology was his specialty, but Peter was a Harvard College graduate (1956) with a B.A. in Greek and Latin classics.

In 1960 he earned a Masters of

Library Science from Columbia University and entered the internship program at the Library of Congress. Peter held a variety of scholarly and mid-management positions there, retiring in January 1998.

Peter was a pianist, and regularly played in an ensemble. He was a composer as well; his musical output is archived in the Library of Congress's Performing Arts Division. Peter liked to travel, and with his friend of 45 years, Terry Peet, he saw the world. Several parishioners here will long remember the *Enchanted April* trip they all made to Tuscany some years back. Father Paul also benefitted from their travel expertise visiting Venice, Ravenna, Tuscany's hill towns, Florence and Rome.

In September 1988 Peter Bridge joined himself to Christ in the Rite Making a Catechumen, and was baptized here at Holy Trinity. Our community was larger then. And our singing that Sunday was simply stunning. While we always sing well, and sometimes superbly, we have never quite matched the singing of that day.

May his memory be eternal!

**INTERNATIONAL CONFERENCE:  
The Legacy of Fr. John Meyendorff (1926–1992)**

[SVOTS] From February 9 through 11, 2012, the St. Sergius Orthodox Theological Institute will hold an international conference to commemorate the twentieth anniversary of the falling asleep in the Lord of Protopresbyter John Meyendorff, one of the most renowned Orthodox theologians of the twentieth century. The conference theme is “The Legacy of Father John Meyendorff, Scholar and Churchman (1926–1992).” Father John served as dean of St. Vladimir’s Orthodox Theological Seminary from 1984 to 1992, and as professor of Church History here from 1959 to 1992; he also taught at the St. Sergius Institute prior to coming to the United States. Dr. Paul Meyendorff, the son of Fr. John, and also The-Father-Alexander-Schememann Professor of Liturgical Theology at St. Vladimir’s Seminary, is slated to speak at the conference. His scheduled presentation is titled “Father John Meyendorff’s Role in the Autocephaly of the Orthodox Church in America.” At the Conference in February 2012, the St. Sergius Institute will honor its former student and teacher with lectures and a Round Table on the various domains in which he worked: theology (in all its aspects), Church History (Byzantium and the Slavic world), and the Orthodox Church today. Among Father Meyendorff’s most important works, the following stand out: *Christ in Eastern Christian Thought* (SVS Press, 1975), *Byzantine Theology* (Fordham University Press, 1974), *Imperial Unity and Christian Divisions* (SVS Press, 1989), and *Byzantium and the Rise of Russia* (Cambridge University Press, 1981). Born on February 17, 1926, in Neuilly-sur-Seine, near Paris, into a family of the Baltic aristocracy, “Baron Ioan Theophilevich Meyendorff” grew up in the Parisian milieu of Russian émigrés. Having finished his second-

ary education [Jesuits!], the young Meyendorff enrolled at St. Sergius in 1944. At that time the Institute was the center of theological renewal in the Orthodox world, counting among its professors major representatives of the Russian intelligentsia, such as Frs. Sergius Bulgakov, George Florovsky, Cyprian Kern, Nicholas Afanasiyev, and Professor Anthony Kartashov. Among his fellow students at St. Sergius was his friend from early childhood, Alexander Schememann. During his years of study at the Institute, John Meyendorff began to take courses at the University of Paris (the Sorbonne). Once he completed his coursework at St. Sergius, the Institute engaged him to teach Church History and Ancient Greek. His studies were crowned in 1958 with a doctoral dissertation at the Sorbonne on the Byzantine theologian St. Gregory Palamas. The next year, he was ordained to the priesthood. He then left with his family for the United States at the invitation of Fr. Alexander Schememann, who had been teaching at St. Vladimir’s Seminary since 1951. Father John taught Patristics and Church History at St. Vladimir’s, and Byzantine History at nearby Fordham University. Fr. John’s thesis on Palamas—the original French version of which was soon out of print and has never been re-edited—acquired for him a notable reputation in both ecclesiastical and academic circles. This book, which in French bears the modest title *Introduction à l’étude de Grégoire Palamas* (translated into English under the title *A Study of Gregory Palamas*, SVS Press), remains a classic which cannot be ignored by any student of Byzantine theology. Father John provided an important contribution to the rediscovery of this great and important Byzantine theologian of the 14th century, a rediscovery which had already begun with the works of Fr. Dumitru Staniloae, Father (later Archbishop) Basil (Krivoschein), Fr. Cyprian Kern and Vladimir Lossky. Father John further

is widely considered to be one of the most important representatives of the direction in Orthodox theology known as the “Neo-patristic Synthesis” (the term is from Fr. George Florovsky); the word “neo” indicating that it is not simply a return to the study of the church fathers or a “theology of repetition,” but rather is representative of a creative rediscovery of the living tradition of the Church. The theological works of Father John are essentially shaped by a historical approach that left its profound mark on Orthodox theology in the twentieth century. In this regard, he turned out to be a student *par excellence* of Fr. George Florovsky, whom he had known both in person and through his works, though not having been formally his student at St. Sergius (at that time, Patristics was taught by Fr. Cyprian Kern).

Father John’s activities were not limited to the academic world and to theological and historical studies. He was always actively engaged in church life. This is why he gained such great respect in the ecclesial world, both within and beyond the Orthodox Church. He was a co-founder and president of “Syndesmos,” the World Federation of Orthodox Youth Movements; and he was a member of “Faith and Order” of the World Council of Churches, a department over which he presided for almost ten years, from 1967 until 1976. It is due to his efforts, and to those of his friend and colleague Fr. Alexander Schememann, that the Russian Orthodox Church in America, known then as “the Russian Metropolia,” obtained autocephaly from its Mother Church in 1970, under the name of “Orthodox Church in America” (OCA). For a complete description of the international conference [in French], including the detailed program and registration form, visit the website of St. Sergius Orthodox Theological Institute: [http://www.saint-serge.net/evenements/avenir.html#colloque\\_meyendorff](http://www.saint-serge.net/evenements/avenir.html#colloque_meyendorff)

**Bishop Michael (Dahulich),  
Bishop of New York, on *Our  
Time, Talent, and Treasure.***

Over the past two years, my travels have taken me across the breadth and depth of our Diocese. Having visited our 57 communities, the focus of my concern for this new year is “building up the strength of our parish churches.” Decades ago many of your grandparents and parents founded our parishes; then they built our temples; and finally they adorned the interior beauty of those churches. Now, it falls to us, to carry on their legacy by strengthening our parishes so that they will remain beacons of Holy Orthodoxy in our communities, not only for our children and grandchildren but until Christ comes again.

Strengthening our parishes means that each one of us must use our time, our talents, and our treasure in thanksgiving to God for all the blessings He gives us each year, each week, each day... for the building up of Christ’s Holy Church. It has been my goal as your diocesan bishop to do my share to build up the strength of our parishes. I have tried to visit each of our communities as often as I can... not only for anniversaries, ordinations, and other special occasions... but also for just normal weekend services. Our Diocese has provided conferences and gatherings for parish council members, choir directors and singers, altar servers, young people, and families.

Also on deck for this year are conferences for Church School curriculum and outreach efforts. We have *not* raised diocesan assessments; instead, we have tried to generate income in a new way: the Distinguished Diocesan Benefactor Program. The Diocese has urged an alternative way of funding the national Church as well. I have personally asked not to be given honoraria during my visits, and whatever gifts I have received I have returned or given to diocesan causes. All of this has been done “to strengthen our parish churches.”

But this is hardly enough; it falls upon all of us to do everything we can in gratitude to God for His countless blessings: to share our time and talent and treasure to make our parishes stronger. I urge each of you to examine your hearts and ask: Do I give worthily of the 168 hours

of life God gives me each week back to Him through my time in personal prayer and my participation in Sunday Liturgies, Saturday Vespers, and weekday feasts?

Make every effort this year to come to Church more often; to bring with you elderly persons or those who cannot drive; to invite family members, friends, neighbors, co-workers who are not attending church services to participate in the beauty of worship in your parish. Make this your goal of 2012: Each one, reach one; each one, touch one—for Christ and our Church.

Whatever gifts God has given you—as a singer or a teacher, an accountant or a computer expert, a baker or a landscaper, an electrician or a carpenter, a lawyer or a doctor or a nurse—share your talents for the strengthening of your local church. Whatever services you can provide for the parish, do so for the glory of God and in the spirit of those founders, builders and benefactors who came before us.

Lastly, with rising costs of utilities and insurance, health care coverage and everyday expenses, it is essential that each one of us, out of love for our Savior, make sacrificial gifts to His Church that are of proportionate measure. Each of us needs to give to our parishes as much as we are able to ensure their continued, healthy operation.

What does a proportional gift of sacrificial love look like? Let’s not use the standards of the world, but the example of the Scripture. Let’s examine the very first gift of sacrificial love that God accepted in the Bible. In Genesis 4, we read that God received the offering of Adam’s younger son Abel—which was the first born of his flock of sheep. God rejected the offering of Cain—what was left over from the harvest of fruits from his farm.

Like Abel and so many others in the Scripture after him, we too need to give our first and our best as our offering to the Lord. Let me suggest—that those of us who work, offer the first hour worth of wage each week (something known only between us and God) in thanksgiving to the Lord for all His blessings—cheerfully, lovingly, and regularly each week. The first of the harvest of our labors, every week—that is our pledge—whether we come to church that week or are on vaca-

tion—in gratitude to God Who blesses us every week, and for the benefit of His Church in our parish community. And if you are already doing this—then consider if you can do even more—if your blessing from Him has been greater.

Let us remember the words of God Himself through His prophet: “Put me to the test, says the Lord Almighty, and see if I will not open for you the floodgates of heaven and pour out for you a blessing until it is overflowing” (Malachi 3.10). All this I have presented might seem a great deal of giving of time and talent and treasure, but we must remember how much our God has already given to us. Besides our life, our talents, and our other blessings, “God so loved the world that He gave His only Son that whosoever believes in Him will not perish but have everlasting life” (John 3.16)... “Greater love than this has no one,” Jesus said, “than to lay down one’s life for his friends... You are my friends if you do what I have commanded you” (John 15.13–14), and then he went to the Cross. We must never forget that God is the greatest Giver. No matter how much we give back to Him, we cannot out give what He gives to us.

And so, in this new year, my beloved in Christ, I urge you to open your hearts in gratitude to God for all His blessings and give ever more of your time in Church, your talents for the parish, your treasure in the name of the Lord—and in so doing strengthen your parish church. In imitation of the founders, builders, and benefactors before you... and to the glory of the God who loves us more than we love ourselves—the Father, and the Son and the Holy Spirit, now and ever and unto ages of ages! Amen.

**FYI**

<http://vimeo.com/35280548> Lessons in Our Faith. Bishop Michael presents a series of talks on matters of faith, belief, and the teachings of the Church. These instructional videos are concise and “to the point,” offering Orthodox Christians much-needed information, helpful advice for their spiritual journey. The goal is that we might better know and better live our faith. Each lesson less than 10 minutes!