



HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

R E S T O N

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA June 2022

JUNE—DAY 15 HOURS, NIGHT 9

2 Thu ASCENSION OF OUR LORD JESUS CHRIST [to Sunday]

■ From the first Sunday [after Holy Friday, "Pasch of the Cross"—Ed.] **count 40 days**, then on Thursday celebrate the feast of the Assumption of the Lord [today we say *Ascension*—Ed.]... —Apostolic Constitutions, Syria (ca. 380 A.D.)

■ Curious historical note—how things sometimes work in the Church: Back in the early fifth century, when the Church in Spain got wind of this "innovation" of the Church in Syria—beginning to mark the Ascension of the Lord 40 days after Resurrection Sunday—the Bishops there got together and forbid Spanish churches from following suit.

4 Sat 6:00 p.m. Vespers

5 Sun SEVENTH SUNDAY: GOSPEL CONCERNING THE MESSAGE ENTRUSTED (John 17.1–13)

10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**

■ After 10 days of the [Ascension], when **the 50th day** from the first Sunday arrives, you are to have a **great feast**; for on it, at the third hour, the Lord Jesus sent us the gift of the Holy Spirit... —Apostolic Constitutions, Syria (ca. 380 A.D.)

■ "I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus **until Pentecost**, for a wide door for effective work has opened for me, and there are many adversaries." —1 Corinthians 16.7–8 [57 A.D.]

■ Paul had decided to sail past Ephesus... for he was hastening to be at Jerusalem, if possible, **on the day of Pentecost**. —Acts 20.16 [58 A.D.]

10 Fri 7:00 p.m. Parastaasis for our beloved sister Andrea Lynch

11 Sat 10:00 a.m. Funeral Rite

No Vespers

12 Sun **FIFTIETH DAY: PENTECOST SUNDAY—PARISH FEAST**

10:00 a.m. Divine Liturgy—**We will mark our Parish Feast with a festive pot-luck brunch following the Liturgy.**

13 Mon *Begin the Weeks of Matthew*

19 Sun^{1•VIII•Mt1} FIRST SUNDAY AFTER PENTECOST: **FEAST OF ALL SAINTS**

10:00 a.m. Divine Liturgy—**Coffee Hour: Hawkins**

20 Mon *post-Pentecost penitential season*

■ And after [marking the festivity of Pentecost] **keep a fast for a week** [origin of the misdescriptive *Peter-Paul Fast*—Ed.]: for it is right to rejoice over the Gift of God [meaning the *Descent of the Holy Spirit*—Ed.], and then to **keep a fast after the time of relaxation** [of fasting during the 50-day Paschal/Pentecost season]. —Apostolic Constitutions, Syria (ca. 380 A.D.)

26 Sun^{2•I•Mt2} 10:00 a.m. **Common Confession Rite in conjunction with the post-Pentecost penitential season** followed by the Divine Liturgy (~10:45)—**Coffee Hour: Krisa**

29 Wed *Saints Peter and Paul*

JULY—DAY 14 HOURS, NIGHT 10

3 Sun^{3•II•Mt3} **Coffee Hour: Matyuf**

10 Sun^{4•III•Mt4} **Coffee Hour: Smith**

17 Sun^{5•IV•Mt5} **Coffee Hour: Warden**

24 Sun^{6•V•Mt5} **Coffee Hour: Wayland**

31 Sun^{7•VI•Mt6} **Coffee Hour: Adams**

Clearly Covid is not yet finished with us. Doctor Fauci says we have moved from pandemic stage of the virus to the epidemic stage. Members of our community are wearing masks and taking certain precautions and this will doubtless continue. And we continue with some liturgical accomodation. Things will return to something close to normal gradually.

HAVE WE HIT ROCK BOTTOM? REFLECTIONS OF A NOT-SO-INNOCENT BYSTANDER

by Rev. Dr. John Chryssavgis

[The author is a deacon in the Patriarchal Clergy of Constantinople]

There are very few occasions in our lives—critical, pivotal events—that are truly life-shattering. We Orthodox describe them as *kairos* moments. World War II was one of these. In my lifetime, there was 9/11. Institutions and individuals are defined by such moments. We might recall how the Roman Catholic Church failed to stand up to Mussolini and Hitler; thankfully there was the selflessness of Dietrich Bonhoeffer and his staunch resistance to Nazi dictatorship. Or we might remember the hostility and conspiracy spawned by the attack on the Twin Towers; thankfully there was the selflessness of first responders and sacrifice of those whose lives are memorialized at Ground Zero.

Among these moments, I would include the invasion of Russia in Ukraine—arguably a life-changing moment for the autocephalous churches that comprise global Orthodox Christianity. The recent meeting between Patriarch Kirill of the Russian Orthodox Church and Patriarch Porfirije of the Serbian Orthodox Church—where the latter was thanked for supporting victims of a war blessed by the former—was exasperatingly hypocritical and shameful. More than anything else, the episode is representative of the present decline of the Orthodox Church as an institution.

And just as I thought that Orthodox bishops could stoop no lower, Patri-



arch Kirill dug his primatial staff deeper and exacerbated his ideological immorality, looking every inch the “Putin altar boy” that Pope Francis warned him about. How embarrassing for us all that Patriarch Kirill is now being considered for EU and US sanctions as a Putin oligarch. It doesn’t quite help his cause that his loudest supporter is Hungary’s Prime Minister Orban. For Patriarch Kirill, Russia is the perpetual victim; everyone else is to blame: the West and Ukraine, the Phanar and Vatican, the US and UN, NATO and LGBTQ. It’s not always easy to understand how to connect the dots of this “martyrdom,” but somehow President Putin and Patriarch Kirill do so quite seamlessly. I would expect this of a political bully;

but should we not expect more of an Orthodox patriarch?

How do we interpret the fact that so many of our bishops continue with life inside and outside the church as though nothing is happening in Ukraine? For instance, how does a senior prelate like Patriarch Kirill serve and raise the chalice with the blood of Christ at the altar of a church conceived by a military general and dedicated to the armed forces, boasting frescoes with heavenly and earthly warriors as well as medieval and modern battles? Or how does an ordained bishop like Metropolitan Hilarion Alfeyev attend a meeting in Cyprus for an Orthodox pre-assembly meeting of the World Council of Churches to discuss “dialogue” and “reconciliation” with blood on

his hands? In fact, how does any Orthodox hierarch passively tolerate the bloodshed Ukraine? An overwhelming majority of bishops remain silent about more carnage than those they savagely point fingers at for abortions. How many dioceses, monasteries, and seminaries look the other way, even as they revel in blood money from “the potter’s field”?

How have Orthodox leaders responded in the more than two months since Russia’s brutal and unprovoked assault on Ukraine?

Four of the fifteen autocephalous primates (Patriarchs John of Antioch and Theophilus of Jerusalem, as well as Porfirije of Serbia and Neophyte of Bulgaria) have yet to condemn the war; Patriarch Kirill, of course, unforgivably supports it.

A number of churches, for fear of incurring the wrath of Kirill but under pressure from their own faithful, have denounced war and encouraged peace with platitudes more pertinent in times of serenity than times of suffering. For me, the most disappointing among these have been the statements of an exceptional hierarch—a personal hero, teacher, and mentor—Archbishop Anastasios of Albania, who was happy simply to quote the Beatitudes and “condemn all forms of violence, appealing for peace and reconciliation in Ukraine.”

Perhaps some of our bishops throughout the world can take a lesson from their courageous and scrupulous congregations. Perhaps some of our bishops in the United States should take a step back from their single-issue partisan thrones. Perhaps our hierarchs can derive inspiration and admiration from the hundreds of priests who defiantly risked arrest by addressing a protest letter to Patriarch

Kirill; from the over a thousand theologians who publicly decried the religious ideology of *russkii mir*; or from the global demonstration organized by laypeople and spearheaded by women. I am also mindful of first responders around the world who have selflessly contributed to humanitarian organizations or taken in millions of Ukrainian refugees, whose churches have condemned the invasion, or whose governments have imposed sanctions on Russia, often at tremendous economic sacrifice at home. These are the authentic silent heroes and titanic selfless actions of this *kairos* moment.

But the focus of my article is the state of the Orthodox Church, which desperately needs addressing. Perhaps the Orthodox Church needs to hit—or we need to admit it has already hit—rock bottom. Perhaps we should confess that our church consistently rejects freedom and democracy. Perhaps we should appreciate what we know in our hearts but rarely confess with our lips: that once again we are hopelessly and shamelessly on the wrong side of history. Then, and only then, will we be able to take the first—initially clumsy and cautious—steps toward reconciliation with our church and with our world.

Rev. Dr. John Chryssavgis is a deacon of the Greek Orthodox Archdiocese of America. Public Orthodoxy seeks to promote conversation by providing a forum for diverse perspectives on contemporary issues related to Orthodox Christianity. The positions expressed in this essay are solely the author’s and do not necessarily represent the views of the editors or the Orthodox Christian Studies Center.



Patriarch Kirill and Vladimir Putin

OCA'S UKRAINE—FR. HOPKO'S "RUSSIA"—AT A GLANCE

Defective knowledge of the history of Eastern Europe—Ukraine, Russia, Belorus—is widespread in the OCA; at St. Tikhon's it borders on toxic.

Galicia, which spilled over into Poland, was a state in the AustroHungarian Empire. On the verge of the 20th century Galicia was 45% Polish, 45% Ukrainian and 10% Jewish (Klesmer music originates in Galicia).

Chernígôv, home of St. Herman's family

Despite more than 140 tsarist Russian decrees forbidding the use of the Ukrainian language, it is the dialect of Poltava that becomes the Ukrainian literary language.

Nevertheless, today, the Eastern region of Ukraine speaks Russian as its first language.



To the left of this line one will find the DNA Ukrainians share with what is left of the OCA's ethnic base coming here between 1880 and 1920 and putting flesh on the bones of the so-called Russian Metropolia (not to mention several other ecclesiastical jurisdictions here).

Names for ethnic groups—tribes really—in use a hundred years ago—*e.g.*, Lemko, Galician, Boyko, Rusnak—are, today, largely irrelevant if not unintelligible here in America. And today our "sisters, cousins and aunts" come here as Ukrainian, Polish, Slovak, or Hungarian nationals.

SubCarpathian Rus'—legendary CarpathoRussia.

After almost a thousand years under Hungarian rule, the region declares its independence as CarpathoUkraine (with a GreekCatholic priest as president) just before the war in 1939. Today she is Ukraine's TransCarpathian *oblast'* with interesting historically driven internal divisions—much like Orthodox America.

Regarding language: In addition to their Ukrainian mother tongue, in Volyn the priests spoke Russian, in Galicia Polish, and in SubCarpathian Rus' [Saint Father Tóth (TobT) for example] spoke Hungarian.

Last line of the Ukrainian national anthem:

...I pokažimo ščo my, brattja, kozackoho rodu!

...And let us show, brothers, that we are of the kozak race!

Two salient observations from Father Meyendorff:

1. "Russian Church is Ukrainian Church." Just think of the chants—Znamenny, Kievan, Galician, Carpathian, Greek, Bulgarian—for starters....

2. "To be Orthodox, a Church must be in communion with the See of Constantinople." Moskvá has severed communion... and set up an exarchate for all of Africa—Africa of all places!—in defiance of Alexandria....