

HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA June 2019

JUNE—DAY 15 HOURS, NIGHT 9

- 1 Sat 6:00 p.m. Great Vespers
 2 Sun SIXTH SUNDAY: GOSPEL CONCERNING THE MAN BORN BLIND (John 9.1–38)
 10:00 a.m. Divine Liturgy—**Coffee Hour: Busenberg**

- 5 Wed Eve of the Ascension
 7:00 p.m. Vespers with the Divine Liturgy—*followed by a pot-luck meal. (We do this every year with the blessing of Bishop Basil Rodziakno.)*

■ 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.)

- 6 Thu ASCENSION OF OUR LORD JESUS CHRIST
 9 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 Mon 12th anniversary of the death of Fr. Laurence of New Skete (+2007)
 16 Sun **FIFTIETH DAY: PENTECOST SUNDAY—PARISH FEAST**
 10:00 a.m. Divine Liturgy—**Coffee Hour: Bobrovsky**

- 17 Mon *Begin the Weeks of Matthew*
 23 Sun FIRST SUNDAY AFTER PENTECOST: **FEAST OF ALL SAINTS**
 10:00 a.m. Divine Liturgy—**Coffee Hour: Hawkins**

- 4 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.)

- 30 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**

JULY—DAY 14 HOURS, NIGHT 10

- 7 Sun^{2•II•Mt3} **Coffee Hour: Matyuf**
 14 Sun^{2•III•Mt4} **Coffee Hour: Morrow**
 21 Sun^{2•IV•Mt5} **Coffee Hour: Mosholder**
 22 Mon 22nd anniversary of the sudden exodus of Fr. John Meyendorff
 28 Sun^{2•V•Mt6} **Coffee Hour: Smith**

Each one of you is a child of God because of your faith in Christ Jesus: As many of you as were baptized into Christ have robed yourselves in him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. Furthermore, if you belong to Christ you are the descendants of Abraham, which means you inherit all that was promised. —Galatians 3.26–20



Susan and Matthew Matyuf bring us greetings from Canonsburg and Archbishop Theodosius.

Remember, O Lord, those who bring offerings and do good in your holy churches, and those who remember the poor....

Over these next weeks please shop for the following groceries—and similar items—as opportunity allows, and bring them to church with you.

- Cereals, apple, cinnamon, etc.
- Peanut butter and jelly
- Pancake Mix
- Graham crackers
- Granola bars
- Apple sauce (shelf stable)
- Pasta and Sauce
- Tuna
- Macaroni and cheese
- Canned corn, etc.
- Canned chicken noodle soup, etc.
- Canned ravioli
- Supermarket gift cards

For additional information, please ask our coordinator Pamela Wayland.

To the clergy and faithful of the Archdiocese of Washington:
Christ is risen!

In the year 2020, the Orthodox Church in America will celebrate the 50th anniversary of the granting of her autocephaly and the glorification of St. Herman of Alaska. To mark this anniversary, a number of events will be scheduled throughout the year in each of the dioceses, including our own Archdiocese of Washington. More information will be forthcoming about these local diocesan events.

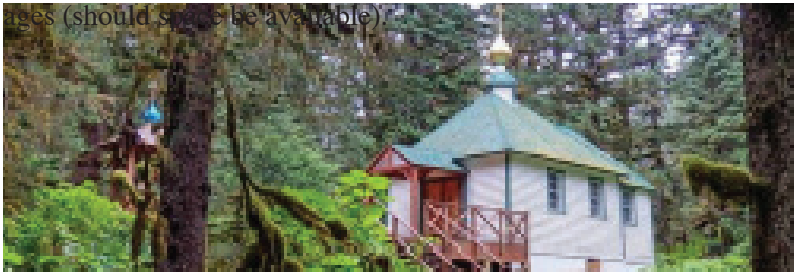
As part of the celebrations, the 50th Anniversary Planning Committee has arranged for each diocese of the Orthodox Church in America to have the opportunity to make a pilgrimage to Alaska during the months of June, July, and August of 2020. As the original diocese of the Russian American Mission, it is fitting that the entire Church would honor the saints, missionaries, clergy, and faithful who have labored and served there during the past 225 years by making a pilgrimage to the holy sites there.

I am pleased to propose the following options for the clergy and faithful of the Archdiocese of Washington, DC, for making such a pilgrimage:

1) June 7-14, 2020: Alaskan Cruise. His Eminence, Archbishop Benjamin of San Francisco will lead this cruise which is open to everyone. Please note that the cruise does not include stops in Kodiak or Spruce Island. More details are available here.

2) July 8 - 14, 2020: Archdiocese of Washington Pilgrimage. Because our Archdiocese is small, we have decided to partner with the Diocese of the West for this pilgrimage. Although I will not be able to participate in this event, I encourage you to take advantage of this opportunity to travel in pilgrimage with members of our own diocese. Sign-up information is available here. PLEASE NOTE: the deadline for the "early bird" price is June 15, 2019.

3) Joining Other Diocesan Pilgrimages. If you are interested in making a pilgrimage but the above dates are not convenient, a third option available to you is the possibility of individually joining one of the other diocesan pilgrimages (should space be available).



Douglas Burns
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Pilgrimage to Alaska 2020 — Early bird price \$2,295 per person. Book early and save. Early bird price available **until June 15, 2019.**

\$2,295/person double occupancy single supplement \$675. Join your fellow Orthodox believers in the 50th Anniversary celebrations of St. Herman of Alaska's canonization and the 50th Anniversary of the OCA's autocephaly in 2020. Guaranteed dates are sponsored by the dioceses of the OCA. This will be a special trip for all Orthodox believers. Sign up early and save. Regular price \$2,525/person

Included:

7 days/6 nights accommodation — round trip air to Kodiak from Anchorage — excursion to Spruce Island — touring and sight seeing as listed in itinerary — daily breakfast — Required intra-vacation air segments are Anchorage/Kodiak. Included air prices are based on \$350pp. If air is higher at time of booking traveler to pay difference.

Not Included: tips, optional tours, alcoholic beverages, personal expenses, air tickets to/from Alaska

Diocesan sponsored travel dates:

Jun 17-23... Romanian Orthodox Episcopate of America (ROEA)

Jul 1-7..... Diocese of the South / New England / Albanian

Jul 8-14..... Diocese of the West / Washington DC

Jul 15-21..... Diocese of Pittsburgh & Western Pennsylvania / Bulgarian Diocese / New York & New Jersey

Aug 19-25... Diocese of the Midwest

Sharing *Shabbat* on May 21, 2019

By Brother Stavros of New Skete

The morning of the last Saturday in October, 2018, [a murderer] barged into the Tree of Life synagogue in the Squirrel Hill Neighborhood of Pittsburgh and with an AR15-style assault rifle proceeded to commit the deadliest attack on Jews in the history of the United States.

I heard from a few different friends that there was a nation-wide call for people to support their Jewish friends and neighbors by sharing the *shabbat* service the following Saturday.

Over the years I have represented New Skete in various ecumenical and interfaith events within our area. I grew up in the northwest part of Washington, DC, with a Jewish school and three different synagogues within walking distance from my home. Our next-door neighbors let me light the *shabbat* candles now and then, and my mother sometimes sent me to the delicatessen when she needed something on a Sunday when “Blue Laws” shuttered the neighborhood markets.

So I was well disposed to make an effort to find a synagogue.

The small city of Bennington has a correspondingly small synagogue. Years ago, Br. Elias and I went there for a *Bar Mitzvah* for the son of our veterinarian.

Entering with head covered by my *skoufia* (monks’ hat), I was immediately made welcome. The rabbi and congregation president got me a prayer book. I explained that my presence was in response to the shooting in the Pittsburgh congregation. They were not aware of the call but were delighted by the notion and clearly pleased to have me.

The rabbi was fairly young and had a good voice. Most of the people were my age, but there was a young family with two boys, maybe 8 and 12 years old.

While everyone was still reeling from the massacre the rabbi thought it would be wise to take some time to reflect on the nature of violence and evil. He prepared what I would call a “*Lectio Divina*” [In Christianity, *lectio divina* (Latin for *divine reading*) is a traditional monastic practice of scriptural reading, meditation and prayer intended to promote communion with God and to increase the knowledge of God’s word. It does not treat Scripture as texts to be studied, but as the living word.—Ed.] and passed out several sheets with passages from the Hebrew Scriptures and the Talmud. He then asked us to read and silently let them soften our minds and hearts, and then speak to what we found.

The first one he called on was the older of the two brothers. The boy was not shy and expressed his discomfort with the texts that called for vengeance and death: the “eye for an eye” variety. I found his response amazingly perceptive. The conversation widened and lasted for about twenty minutes.

I contributed verses from Micah 6.8, “He has shown you, O mortal, what is good. And what does the LORD

require of you? To act justly and to love mercy and to walk humbly with your God,” as a counterbalance to the thundering Yahweh texts that are probably better known.

According to the news accounts, the Pittsburgh murderer had posted anti-Semitic statements on social media before the shooting, expressing anger that a nonprofit Jewish organization in the neighborhood helped refugees (of any denomination) settle in the United States.

I find this doubly disturbing in that hatred of Jews has a long and toxic history, and this shooting marks the most fatal attack in the United States. But secondly, the association with hatred of refugees tragically reflects the current political climate where demonizing asylum seekers is a gambit to curry political allegiance.

The slaughter of Muslims in a New Zealand mosque, the Christmas massacre of Christians in Sri Lanka, and the mass shooting of African-American members of the congregation at the Emmanuel AME church in Charleston, South Carolina, a few years ago, when the 21-year-old white racist perpetrator wrote “I am not sorry. I have not shed a tear for the innocent people I killed” all show how serious and pervasive the social and religious plate-tectonics of fear and hate have forced up the lava of racism the world over. This sadly shows how the words of Micah are utterly perverted by the cultural and religious arrogance of extremists who believe that violence pleases God.

I felt it was a morning well spent, for even the most insignificant bridge-building pleases the Lord and refreshes the sense of our common humanity.

During our midwinter break, a second occasion arose for engagement with our Jewish sisters and brothers. It occurred in the beautiful town of Newport, Rhode Island. On a little hill just a few blocks from the harbor where we were staying stands the oldest Jewish house of worship in America, the Touro Synagogue. It was dedicated in 1763 and was visited by George Washington in 1790. It was founded in a very liberal spirit, and the Hebrew forebears had no problem erecting a temple in a very prominent location (not so elsewhere in colonial America). The architect, Peter Harrison, designed a dignified two-story edifice with large windows and a handsome portal, situated in a small gated park.

I approached on foot on a biting-cold Friday evening. Warm golden light from chandeliers glistened within. The windows had the unmistakable warp of old glass. The sun had set and the street was dark, but I could pick out two figures in yellow safety vests.

They were armed guards, one private, the other a policeman; they were shuffling around trying to keep warm. I wished them a good evening and asked if the gate gave access to the synagogue. It did, and I was quickly at the heavy doors, wondering about their acceptance of a stranger (though I hardly looked threatening at a dumpy 5'5"). I also thought: what a shame, literally, that Jewish communities nationwide now need protection.

Currents of light and heat swept past me as I opened

the door. The first sight I had was the rabbi taking off his *tallit* (prayer shawl). The temple is laid out in the Sephardic tradition, which features the *Bima* at the west end of the center floor of the room. The early Christians borrowed this feature from our Hebrew forebears and called it the Ambo. It serves the same purpose: an elevated podium for the proclamation of the Sacred Scriptures. The reading desk was wide and covered with a fine cloth to enable the tall Torah scrolls to be unrolled. The *Bima* was enclosed by a waist-high banister. At the other end of the room was the Ark, now closed by cabinet doors set into the east wall. Beautiful chandeliers hung from the high ceiling, the eternal lamp was suspended before the Ark, and standing candles flanked it. Simple Shaker-like black Windsor chairs and benches were ranked, facing east. What a cultural gift that a previous restoration puts the temple in harmony with the rest of the colonial-era monuments of Newport, rocked by legal battles reaching the Supreme Court over ownership of the building.

There was a mild murmur from the worshipers as they struggled into their coats. It was then I realized I had the wrong time and the service had just concluded. There were friendly nods of greeting from all; the rabbi introduced himself and the president, who with his red hair

and sturdy build looked like a Norseman. He took me by the arm to show me around just as I was explaining my tardy appearance.

They probably never had been visited by a monk, or not recently at least. The president immediately asked me if I could come for the Saturday morning service and give a little talk about monks. I explained that I had to head back to Cambridge the next day but that I would be happy someday to honor his request.

On the north wall was the congregation president's bench, and it is thought that George Washington was invited to sit there. My guide called my attention to the other historical and religious objects. I asked if I might take some photos, but he explained that as *Shabbat* had commenced it was not appropriate.

He was getting ready to lock up as we headed for the door. I thanked him and observed the contrast between the two armed guards at the gate trying to keep warm in the bitter cold and the warm welcome and light-filled synagogue. We briefly shared dismay at the rise of hate crimes by extremist deluded in thinking that God, or races, or nations, sanction such violence.

We exchanged parting wishes for *Shabbat shalom*, Sabbath peace.

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