



# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

RESTON

October 2014

### THE WEEKS OF LUKE UNDER WAY

#### OCTOBER—DAY 11 HOURS, NIGHT 13

- 5 Sun<sup>17•VIII•Lk2</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**
- 12 Sun<sup>18•I•Lk3</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 19 Sun<sup>19•II•Lk4</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**
- 23 Thu ↓ *St. James, Bishop of Jerusalem, “Brother of the Lord”*
- 26 Sun<sup>20•III•Lk5</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**

#### NOVEMBER—DAY 10 HOURS, NIGHT 14

- 1 Sat *SanktHubertusFest XXII at Hawkins—20 Diner-Donors*
- 2 Sun<sup>21•IV•Lk6</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**
- 9 Sun<sup>22•V•Lk7</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Warden**
- 14 Fri *Apostle Philip*
- 15 Sat *Diocesan Assembly in Baltimore*

#### SanktHubertus XXII

Everything is set for the Hawkinses’ convivial, always-wonderful dress-up St. Hubertus Day Venison Dinner for 20 diner-donors is on for Saturday, November 1, the beneficiary being the building fund of Holy Trinity Church. Cocktails—to the strain of strings—at 6:30 p.m., with dinner being served at 7:30 p.m., the main course is roast venison—*grace a Nelson Ellmore*—marinated in red wine accompanied with mushrooms and sundry veggies, homemade *Spätzle* with sour cream gravy; and a range of desserts (Maria’s hazelnut Arborio-rice pudding is a perennial favorite). And, to chase dessert, there is always a large assortment of *digestifs*. *Guten Appetit*.

#### Local Food Festivals

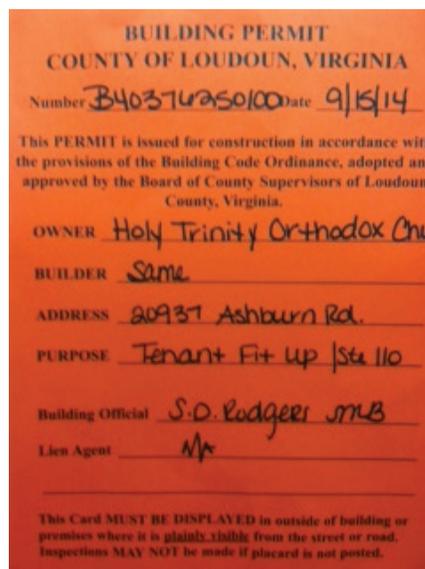
St. Nicholas in D.C. will hold its annual Fall bazaar on the Columbus Day weekend—October 11 and 12—11 to 7 both days. Their cooks will be serving up Ukrainian, Serbian, Georgian, and Russian food—their ambitious menu includes Poor Man’s

Caviar, Shashlik, and Duck Quarters. On Saturday at 1 and 3 respectively, a monk and nun from New Skete will chat people up on suitably spiritual topics. Throughout the two days there will be musical entertainment galore. And on Saturday evening, after Vespers, a womens’ retreat in the parish house at 3525 Edmunds Street.

St. Mark’s in Bethesda will hold its annual bazaar and food festival, November 7, 8, 9, beginning Friday at 11 and ending Sunday at 4. They will be offering Ukrainian, Russian, and Greek fare. One can also purchase assorted baked goods. They make good borshch and some of the better pirohy in the area, and their Chicken Kiev is better than one can get in Kiev.

#### Orthodox Church in America gearing up for its 18th All-American Council in Atlanta, July 20–24, 2015.

In preparation for the 18th All-American Council, a dedicated Facebook page has been initiated to tell the story of the Orthodox Church in



America and facilitate updates from the AAC website.

Among the page’s current and future features are articles and pictures detailing the OCA’s history and highlights of various ministries that represent how the Mission is being expanded today.

#### Registration opens for AAC vendors—that’s us.

As announced earlier, space will be available to vendors wishing to display their goods and services at the 18th All-American Council of the Orthodox Church in America, slated to be held at the Hilton Atlanta on July 20-24, 2015.

Vendors will find an introductory letter, prospectus and contract, and related information on the AAC web site at <http://18aac.oca.org/related-information>.

Each vendor may contract for use of an 8’ x 10’ booth with table and chairs. Additional resources may be handled through the contracted exhibit company, Freeman, at [www.freemanco.com](http://www.freemanco.com).

Space is limited, so early registration is highly encouraged. Deadline for vendor registration is May 15, 2015. For questions and/or additional information, please contact Jeff Condra, 18th AAC Exhibit Chair, at [jcondra.aac@gmail.com](mailto:jcondra.aac@gmail.com). We will need someone to oversee this.

From the  
National Catholic Reporter

## Struck down, Orthodox priest Alexander Men also struck a chord

Jerry Ryan | Sept. 27, 2014 | ESSAY

On Sunday, Sept. 9, 1990, Russian Orthodox priest Alexander Men left his cottage at Semkhoz, on the outskirts of Moscow, to take the early train to Novaya Derevnya to celebrate the Liturgy at the parish church. He had been pastor there for more than 20 years and had built up a community that many considered a model. Alongside his normal parishioners, many came from Moscow and the surrounding towns to assist at the liturgy.

To get to the train station, he had to go down a dirt road bordered by trees. But Men never arrived at the train station. Someone came up from behind him with an axe, struck his skull and fled. Men managed to drag himself back to his cottage, bleeding profusely. His wife rushed him to the hospital, but it was too late. He died from loss of blood. He was 55 years old. His assassin was never found. Today, a chapel stands on the spot where he was struck and it has become a place of pilgrimage.

Men was born in Moscow in 1935. Two years later, the Stalinist “purge” attained its peak. Nearly 24,000 people, including nearly all the priests and monks of the capital, were executed in the infamous polygon of Butovo, just outside Moscow.

His father was an agnostic. His mother was Jewish, but she became a very devout and pious Orthodox Christian. She had Men baptized in secret several months after his birth and was baptized herself in the same ceremony. One of his earliest memories was a Liturgy celebrated in a nearby forest where all of nature seemed to praise God in union with the clandestine congregation. Men often recalled this event as decisive, in that he had an intuition of God as revealed in nature.

He grew up under the tutelage of Fr. Seraphim, the priest who baptized him and was a disciple of one of the last *startsi*, or elders, of the famous monastery of Optino [*the one monastery Schmemann admired—Ed.*]. As soon as he learned how to read, Men devoured all the books that Seraphim could lend him—and more. After high school, he began to study biology, but at the last minute, he was refused permission to take his final exams. That door closed, he began to study theology by correspondence.

Men came into contact with a circle of intellectuals who had been former parishioners of St. Alexis Metchev, a very holy and simple parish priest who lived and preached an Orthodoxy open to the world. It was probably through these new friends that Men learned of the revival of Russian religious thought in the West and was able to obtain



### A memorial to Alexander Men in Semkhoz, Russia

some of the writings of the philosophers and theologians of the Russian emigré community.

By the time he was ordained a priest, Men was firmly rooted in a current of spirituality dating from the elders of Optino, in communion with the Russian exile community and fully aware of the spiritual poverty of the people after 70 years of Soviet propaganda.

Men’s priestly career did not start well. He was quickly removed from the first two parishes to which he was assigned. He finally found stability in the small rural parish of Novaya Derevnya, where he spent the last 20 years of his life.

All this time, he was writing prolifically, including a six-volume study on pre-Christian spirituality. This was followed by *The Son of Man*, perhaps his best-known work, and a trilogy on *Life Within the Church*, which studies the Bible, the sacraments, common prayer and private prayer. After his death, a sort of biblical dictionary containing 1,790 articles for Russian seminarians was finally published. Aside from these “intellectual” books, Men wrote catechisms for children and adolescents, as well as manuals of prayer for adults.

The little parish of Novaya Derevnya began to acquire a reputation—especially among the intelligentsia. Men’s auto-education was vast and profound. He could address

the needs of the highly educated and talk to them on their own terms.

A few of his talks have been translated into English and give us some idea of how he could simultaneously address the poor, religiously uneducated parishioners and those intellectuals and artists who were seeking a meaning to existence. He constantly used examples from nature mixed in with historical observations, references to the church fathers, and philosophical considerations, yet always directed his audience toward the fundamental truths of the faith.

Those who knew him speak of his capacity to listen to each person with compassion and maximal attention. He spoke without notes and answered questions willingly, with little hesitation. His physical presence, gestures and facial expressions indicated a person totally convinced, sure of himself and at ease with himself and others.

During the early years of his ministry, the KGB was suspicious of Men, precisely because of his success, especially with intellectuals. His house was raided several times, and on occasion he was taken “downtown” for prolonged questioning. These interrogations didn’t seem to faze him. When he returned from one such session, someone commented that he must be exhausted after such an ordeal. “Not at all,” he replied. “I enjoy talking with people.”

His Liturgies were simple and in Slavonic, even though he advocated the use of modern Russian. He remained faithful to the liturgical prescriptions, but also encouraged the congregation to participate in the Liturgy through such measures as leaving the royal doors open during the anaphora and saying the eucharistic prayer aloud. One innovation was the formation of little “house churches” where people would come together for prayer and Bible study. He would visit these communities frequently and never passed up an opportunity to instruct his parishioners.

What had been building in his parish of Novaya Derevnya came to light when Mikhail Gorbachev, president of the Soviet Union, opened up Soviet society. Men almost immediately became a sought-after lecturer and TV commentator. He was caught up in a whirlwind of activities and became a national celebrity almost overnight. The style that had had so much success at the parish level proved to be equally effective on a larger scale. Men steered clear of partisan politics; his message was addressed to all those of goodwill.

Those who knew him at this epoch were amazed at his resilience, but so was he. At one point, he remarked that his capabilities of endurance had increased by “several orders of magnitude” compared to when he was young. “The grace of God is responsible for this, not I.”

But it seemed as though he realized that the time allotted to him would be very short. On several occasions,

he made allusions to this. He had made many enemies along the way.

The Orthodox Church of Russia was essentially a branch of the state government until the beginning of the 20th century, when a series of upheavals led to a council being convened in Moscow in 1917–18. The council hoped to free the Church from the state and restore the patriarch, parish councils and local synods.

This “Living Church” was a communist usurpation of the Council of Moscow, ultimately aimed at destroying the hierarchy and even the authority of local priests. It did not catch on and in 1927, the acting patriarch, Sergius Stragorodsky, declared loyalty to the Soviet state.

In the fall of communism and the breakup of the Soviet Union, the Russian Church profited as Orthodoxy again—in the times of the czars, Orthodoxy had been one of the pillars of society—became a defining characteristic of Russian identity.

Men’s vision of the Church was quite different. It looked to the future, not the past. It was open to all because only within it could a person realize his potential and, ultimately, his destiny. Men had a deep and real appreciation of the Church’s traditions, but he believed that this tradition should be alive and able to adapt itself to new circumstances.

Ecumenism was important to him. Through his extensive readings, he was familiar with ecclesial life and theological developments in the Western churches and tried to make them points of reference for reform within Orthodoxy.

Men did not engage in polemics with his detractors nor even reply to them. What he preached was an all-inclusive gospel of love that was not only tolerant of differences but embraced them. As he became more and more popular, the attacks increased in virulence. One well-known Orthodox priest put out a pamphlet—distributed in parish bookstores—accusing Men of no fewer than nine heresies, including black magic. The attacks also posited that Men was of Jewish descent and that he had “converted” many Jewish intellectuals and artists, all part of a Zionist plot to subvert the Orthodox church.

This was precisely the epoch when Russian “liberals” were having their moment of glory. There was a rediscovery of Western culture and a keen interest in the religious thought of the Russian exile community. But this moment of glory was short-lived. The economic and social models set up by the “neoliberals” imploded and dragged with them the reformist elements in the church.

The authoritarian regime of Russian President Vladimir Putin restored a semblance of order and a sense of national dignity. At the same time, however, it enabled the more conservative elements in the Orthodox Church to regain the upper hand and once again ally itself with the state.

The memory of Men is still venerated and there are still those who try to build on what he left behind. The Russian Orthodox Church no longer vilifies him; he is simply dismissed as a charismatic but “wayward” missionary, naive and erratic.

Men was struck down when he was having his greatest success. He seemed to have struck a chord in the heart of the nation by appealing to people’s most fundamental aspirations. Through him, many discovered a different, nonsectarian visage of Orthodoxy beyond national borders, a universal Orthodoxy based on the Gospels and the following of Christ.

[Jerry Ryan is a freelance writer and translator. His translation works include *The Way: Religious Thinkers of the Russian Emigration in Paris and Their Journal, 1925–1940* and *The Council of Moscow (1917–1918)*.]

### As Constitution committee eliminates all barriers to building churches in Egypt, an improvised bomb explodes in Upper Egypt. No injuries reported

An explosion in front of a church in the upper Egyptian city of Minya took place on Saturday, Aswat Masriya reported. No injuries have been reported, and the church is also reportedly undamaged, although a car parked near the area was destroyed.

The church, Minya Al-Amir Tadros Coptic Orthodox church, is also near Minya’s security directorate.

Eyewitnesses told Aswat Masriya that they heard a loud explosion and said the sound came from underneath the car, which was parked metres away from the church.

Initial reports suggest the explosion was caused by two improvised explosive devices.

The head of the criminal investigative unit in Minya, Hesham Nasr, has said it is still unclear whether the yet-to-be identified car owner was involved in the bombing.

Nasr added that security forces had cordoned the area off for further investigation.

Al-Amir Tadros Orthodox Church is currently being renovated after it was ransacked by pro-Muslim Brotherhood supporters last year following the violent dispersal of two pro-Muslim Brotherhood vigils in Cairo and Giza.

There has been a rise in militant attacks since the ouster of Morsi in July 2013. Although most have taken place in Sinai, where police and army personnel are targeted on almost daily bases, there have been deadly bombings in Cairo and the Nile Delta.

### Israel Seizes Land from Russian Orthodox Monastery

3 October 2014

The Russian Orthodox Monastery of Saint Mary Magdalene, located in Tiberias (Northern Israel) on the shores of the Sea of Galilee, has lost part of its land because the Israeli authorities have decided to develop a recreation area there.



Al-Amir Tadros Orthodox Church

This monastery is located close to Magdala (modern Migdal), the town where Saint Mary Magdalene was born and the place where, according to tradition, Christ would have expelled the seven demons who were in her.

On this land, acquired in 1908 by Archimandrite Leonid Sentsov, then the director of the Russian mission in the Holy Land, Orthodox monks built a small church in the 1960's. The garden also has warm springs with therapeutic properties.

According to the Russian news agency Interfax, residents of the area regularly destroy the property's fence despite a sign reading "Private Property", in order to swim in the hot springs and hold barbecues, leaving behind trash and unextinguished fires.

Local media even announced that a free beach was opened on the grounds. Celebrities visit the beach on holidays, loud music is played, and visitors behave in a manner that bothers the monks.

In order to prevent people from Tiberias from performing Jewish rites in the monastery basins, the mission's monks put crucifix mosaics in them, but unknown people dismantled them and stole the tiles.

Source: Notes on Arab Orthodoxy

### **Orthodoxy, Putin and the West**

Rev. Dr. John Chryssavgis

Archdeacon of the Ecumenical Patriarchate

With the ongoing crisis in Ukraine and the swelling imperialism of Russia, Westerners have been exposed to various characteristics, frequently caricatures, of Orthodox Christianity, the dominant faith in Russia and Ukraine, but also practiced worldwide. There are even mystifying glimpses into the religious ambition—perchance holy crusade and justification?—of Russian President Vladimir Putin with his infatuation with Orthodoxy's foremost monastic community on Mount Athos, Greece, his personal quest for spiritual direction from high-level ecclesiastical authorities and charismatic mentors and high-profile moral pronouncements.

All of this is frustrating to Orthodox Christians, who note that many non-Orthodox are receiving a limited, distorted view through a Putin lens of their Church's spiritual tradition that values the uniqueness of every human being created in the image and likeness of God. Genuine Orthodoxy recognizes tolerance and champions religious freedom and human rights. This exasperation was confirmed recently when Carl Bildt, Sweden's Minister for Foreign Affairs and one of the architects of the Eastern policy of the E.U. claimed that Eastern Orthodoxy is the principal threat to western civilization.

The image of Orthodoxy according to Putin is vastly different, and has been further complicated by some of America's political religious right's agreement with Putin. These political circles are partial to drawing sweeping distinctions between East and West, applauding the virtues of the former while berating the vices of the latter. They perceive indiscriminate connections between the "moral infallibility" of the right and the post-Cold War religious fervor of the Kremlin. How else can one explain the cynical certitude of columnist Pat Buchanan, when he asks—with the callous absolutism of a nineteenth-century De Maistre—in relation to Russia's role in Crimea and the world generally: "Whose side is God

on now?"—the title of a recent article by him.

Buchanan, a proponent of the religious right, of course knows. Like Putin, he is convinced, that God is not on the side of the West's debauchery—by which they may in fact mean the West's emphasis on freedom and objection to discrimination of any sort. Buchanan must have had more than a bad day at the office when he wrote: "Putin is tapping into the worldwide revulsion of and resistance to the sewage of a hedonistic, secular and social revolution coming out of the West." He believes that "Putin is planting Russia's flag firmly on the side of traditional Christianity."

Buchanan also mentions that Allan Carlson of the World Congress of Families, whose international conference will this year be held in Moscow, agrees: "Russia is defending Judeo-Christian values." One Russian film, influenced by prominent religious circles, even promulgates "lessons from Byzantium," claiming that the great empire fell because it flirted with the West.

The problems with this approach lie not so much in the well-intentioned effort to discern between good and evil in the world, but in the arrogant certitude to comprehend the world exclusively in black and white terms: a world where Putin is white and Obama is black, figuratively of course. In addition, political and ecclesiastical leaders in Russia are prone to statements about the "symphony" of church-state relations—dangerously alluding to the prevailing politics in medieval Byzantium, but conveniently concealing that these very politics led to the fall of Byzantium. Buchanan even goes so far as to recall the theory of Moscow as "third Rome"—following the fall of Rome and Constantinople (or New Rome)—a sixteenth-century fantasy that no one has ever either sought or managed to realize. Although, again, it might have appealed to Buchanan's favorite philosopher and theocrat De Maistre, who preached a heinous "trinity" comprising emperor, pope and executioner. Unfortunately, one cannot possibly comment on the current relations between Russian politics and Russian Orthodoxy or connections between the Russian hierarchy and discriminatory actions against certain social or religious groups within the scope of this brief reflection.

However, the irony of the present situation must be pointed out. The conservative right in the United States that for years railed throughout the Cold War against the Soviet Union as godless is doing an about-face, now turning the U.S. into the evil empire. Buchanan states that the Cold War is now "the new war of beliefs." But when those beliefs become a pawn for Putin to play with along with the help of some of America's religious right, the real Orthodox Church is in danger of being misunderstood, if not misused. The full story about the spiritual and doctrinal foundation of the Orthodox Church includes a spirit of openness and receptivity. Authentic Orthodox spirituality is marked by tolerance of and dialogue with all people.

When Pope Francis and Ecumenical Patriarch Bartholomew are together in Jerusalem on May 25, 2014, to celebrate the fiftieth anniversary of their predecessors' historic meeting in the Holy City, their motivation and aspiration will be rooted in their awareness that "God is love." That assurance comes much closer to the heart of Orthodox Christianity and to the heart of what matters about Orthodox spirituality than anything else. I hope that Mr. Buchanan, a Roman Catholic, will be watching with the rest of the world, including Swedish Minister Bildt, to see that the true face of Orthodoxy is not Vladimir Putin, but the face of humility and dialogue.

<http://www.huffingtonpost.com>

THE GOSPEL ACCORDING TO LUKE presents the ministry of the Lord Jesus as a journey from Nazareth and Capernaum to Jerusalem, the Holy City which is, in the words of *The Jerusalem Bible*, the predestined stage for the drama of salvation and whence the evangelization of the world must begin. Reading from the Gospel of Luke we follow the Lord on this journey. This gives the Church Year its unique shape and dynamics. Working from this ancient start the sacred liturgist was able to craft a Church Year of continuous reading from the Holy Gospel—Luke, Mark, John (+Acts which is part two of Luke) and Matthew—that is in our view sheer genius. Father Schmemmann had a different take on the Church Year, but only because he relied on older Russian authorities whose resources were not as replete as the modern historian's. And only in the 1980s did the Church of Russia correct herself in the matter of beginning to read Luke *on time*, i.e., the week after the Elevation of the Cross.

## Luke and the Journey to Jerusalem



**Lk. 4.14** Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. 15 He taught in their synagogues and was praised by all. 16 He came to **Nazareth**, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read....

**Lk. 4.28** When the people in the synagogue heard this, they were all filled with fury. 29 They rose up, drove him out of the town.... **4.31** Jesus then went down to **Capernaum**, a town of Galilee. He taught them on the sabbath, 32 and they were astonished at his teaching because he spoke with authority.

**Lk. 9.51** When the days for his being taken up were fulfilled, **he resolutely determined to journey to Jerusalem**, 52 and he sent messengers ahead of him. On the way they entered a **Samaritan village** to prepare for his reception there, 53 but they would not welcome him because the destination of his journey was **Jerusalem**.

**Lk. 13.22** He passed through towns and villages, teaching as he went and making his way to **Jerusalem**.

**Lk. 17.11** As he continued his journey to **Jerusalem**, he traveled through Samaria and Galilee.

**Lk. 19.1** He came to **Jericho** and intended to pass through the town....

**Lk. 19.28** After he had said this, he proceeded on his journey up to **Jerusalem**.

**Lk. 19.36** As he rode along, the people were spreading their cloaks on the road; v.37 and now as he was approaching the slope of the **Mount of Olives**, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen.