

HOLY TRINITY ORTHODOX CHURCH

Parish RESTON Newsletter

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

MARCH—DAY 12 HOURS, NIGHT 12

THE WEEKS OF MARK

Η ΜΕΓΑΛΗ ΤΕΣΣΑΡΑΚΟΣΤΗ • ВЕЛИКАЯ ЧЕТЫРЕДЕСЯТНИЦА BEGIN THE GREAT FORTY DAYS • QUADRAGESIMA

- 7 Mon *Day 1*
- 4 Wed 7:00 p.m. Liturgy of Presanctified Gifts *and pot-luck meal.*
- On the 13th at 1 a.m. Daylight Saving Time returns—clocks one hour forward.**
- 13 Sun **SUNDAY I: CHRIST, MEDIATOR BETWEEN GOD AND MAN** (John 1.43–51)
10:00 a.m. Communal Confession Rite—*first of two*
10:45 a.m. Divine Liturgy — **Coffee Hour: Belinsky**
6:00 p.m. Penitential Vespers
- 16 Wed 7:00 p.m. Liturgy of Presanctified Gifts *and pot-luck meal.*
- 18 Fri 7:00 p.m. Parástasis—*Coming to the side of the deceased*
- 19 Sat Saturday^{II} of Souls
- 20 Sun **SUNDAY II: CHRIST, SOURCE OF FORGIVENESS AND HEALING** (Mark 2.1–12)
10:00 a.m. Communal Confession Rite—*second of two*
10:45 a.m. Divine Liturgy — **Coffee Hour: Busenberg**
6:00 p.m. Penitential Vespers
- 23 Wed 7:00 p.m. PreSanctified Liturgy, *and pot-luck meal.*
- 25 Fri Feast of the Annunciation—*moves to Akathist Saturday*
7:00 p.m. Parástasis—*Coming to the side of the deceased*
- 26 Sat Saturday^{III} of Souls
- 27 Sun **SUNDAY III: CROSS OF CHRIST, COMPASSIONATE HIGH PRIEST** (Mark 8.34–9.1)
10:00 a.m. Divine Liturgy — **Coffee Hour: Ellmore**
6:00 p.m. Penitential Vespers
- 30 Wed 7:00 p.m. PreSanctified Liturgy, *and pot-luck meal.*

APRIL—DAY 13 HOURS, NIGHT 11

- 1 Fri 7:00 p.m. Parástasis—*Coming to the side of the deceased*
- 2 Sat Saturday^{IV} of Souls
- 3 Sun **SUNDAY IV: CHRIST, WITH THE FATHER, OUR SURE HOPE** (Mark 9.17–31)
10:00 a.m. Divine Liturgy — **Coffee Hour: Hawkins**
6:00 p.m. Penitential Vespers
- 6 Wed 7:00 p.m. PreSanctified Liturgy, *and a pot-luck meal.*
- 8 Fri 7:00 p.m. Akathist Hymn
- 9 Sat Saturday^V of the Akathist Hymn (*the Annunciation celebrated*)
- 10 Sun **SUNDAY V: CHRIST, SACRIFICE SEALING A NEW COVENANT** (Mark 10.32–45)
10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**
6:00 p.m. Penitential Vespers
- 15 Fri **DAY 40—END THE GREAT FORTY DAYS.**
7:00 p.m. PreSanctified Liturgy, *and a pot-luck meal.*
- 16 Sat Saturday^{VI} of Lazarus (John 11.1–45)—*Ancient day for final reconciliation of penitents who were required to fulfill an epitimion or penance before being unbound—restored to their place at the Lord's Table. As the gospel reading will say, "Unbind him and let him go."*

As we have been doing until recently, we will hold two Communal Confession Rites on two consecutive Sundays: March 13 and 20.

The Pasch—like the Last Day—is coming (April 22,23,24) and the Church would prepare herself to celebrate the Death and Resurrection of the Lord by committing herself anew to the Baptism by which she is united to him. From time immemorial, through the reading of the Gospel, the Church has been calling her sons and daughters to renew themselves through confession and a season of penitence so that, come the Great and Holy Week, all come together with one heart and one mind in baptismal renewal with the same song on their lips.

So pick a Sunday. When we come together we evangelize one another. Come on time. Come in the right frame of mind. Bear witness to our younger members. Let us open our hearts to the word of Christ. And remember: children are welcome, but, for the concluding rite, none under age 10.

An Exhortation from the Epistle to the Hebrews:

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of everything that weighs us down and the sin that clings so closely, and persevere in **running the race that lies before us** while keeping our eyes fixed on Jesus, the leader and perfecter of [our] faith. **For the sake of the joy that lay before him he endured the cross, ignoring its disgrace, and has taken his seat at the right of God's throne.**

—Hebrews 12.1–2



photo by N.Papachristou

Statement by His All-Holiness Ecumenical Patriarch Bartholomew about the War in Ukraine

(Sunday, February 27 th , 2022)

Even in the most unfavorable circumstances, such as today, where the world community is following with horror Russia, beyond every sense of law and morality, military attack and unprovoked invasion of Ukraine, an independent and sovereign state, or perhaps even more so now as the fiercest conflict since the time of World War II unfolds in Europe, in our neighborhood, we direct our prayers to the Lord Jesus, the Ruler of peace, asking Him with a fervent soul that He “will give strength to His people” and “bless His people with peace”(cf. Psalm 27.11). The Holy Great Church of Christ unceasingly chants the angelic hymn throughout the ages: “peace on earth and good will to men.”

Indeed, during the last few days, a tragic humanitarian catastrophe is unfolding in Ukraine. A war, which, like any war, is an abominable and reprehensible situation. It is the domination of irrationality over reason, hatred over love, darkness over light, death over life.

Again, from this position, we address another plea to end the war now! To immediately stop any act of violence, anything that spreads pain and death. Let reason prevail, love for fellow human beings, reconciliation and solidarity, the light of the Risen Christ, the gift of life.

We express our full sympathy to our brother, the Primate of the Church of Ukraine, His Beatitude Metropolitan Epiphanius of Kiev, and our unwavering support to all the seriously suffering Ukrainian people, who have a deep faith in God and chose to live freely and to determine their own lives, as every nation deserves. Although, unfortunately, some have come, these days, to the point of questioning even their historical and national existence. Our thoughts are constantly with the wounded and with the families of the innocent victims, irrespective of their ethnic identity, and we pray for the rest of their souls to the Lord of Life and Death. We are certain that the Lord will hear our prayers and will not abandon his beloved children in Ukraine.

Archbishop Elpidophoros of Greek Orthodox America

Today, I am announcing the GOARCH Ukrainian Relief Fund, established in collaboration with the IOCC [International Orthodox Christian Charities], aiming to raise \$1 million for both immediate and long-term support of the Ukrainian people. Early today, we donated \$100,000 to the Ecumenical Patriarchate, on behalf of the Greek Orthodox Archdiocese of America, to support the efforts of the Orthodox Church of Ukraine.

We join our spirit to the spirit of His All-Holiness and exhort all our Faithful: offer prayers and tangible support for all the Ukrainian People, those of the Orthodox Church of Ukraine and those of the Ukrainian Orthodox Church under the Moscow Patriarchate, those of the Ukrainian Catholic and Jewish communities, and all who find themselves in the dire circumstances of war.



Father Alexander Schmemmann

Forgiveness

A Homily delivered to the community at St. Vladimir's Seminary on Forgiveness Sunday of 1983.

As once more we are about to enter the Great Fast, I would like to remind us—myself first of all, and all of you my fathers, brothers, and sisters—of the verse that we just sang, one of the stichira, and that verse says: “Let us begin the Fast with joy.”

Only yesterday we were commemorating Adam crying, lamenting at the gates of Paradise, and now every second line of the Triodion and the liturgical books of the Great Fast will speak of repentance, acknowledging what dark and helpless lives we live, in which we sometimes are immersed. And yet, no one will prove to me that the general tonality of the Great Fast is not that of a tremendous joy! Not what we call “joy” in this world—not just something entertaining, interesting, or amusing—but the deepest definition of joy, that joy of which Christ says: “no one will take away from you” (John 16.22).

Why joy? What is that joy?

So many people *under various [outside] influences* have come to think of the Fast as a kind of self-inflicted inconvenience. Very often in the Fast we hear these conversations: “What do you give up for Lent?”—it goes from candy to, I don’t know what. There is the idea that if we suffer enough, if we feel the hunger enough, if we try by all kinds of strong or light ascetical tools, mainly to “suffer” and be “tortured,” so to speak, it would help us to “pay” for our absolution. But this is not our Orthodox faith. The Fast is not a punishment. The Fast is not a kind of painful medicine that helps only inasmuch as it is painful.

THE FAST IS A GIFT! The Fast is a gift from God to us, a gift which is admirable, marvelous, one that we desire. Now a gift of what? I would say that it is a gift of the essential—that which is essential and yet which suffers most in our life because we are living lives of confusion and fragmentation, lives which constantly conceal from us the eternal, the glorious, the divine meaning of life and take away from us that which should “push” and, thus, correct and fill our life with joy. And this essential is thanksgiving: the acceptance from God of that wonderful life, as St. Peter says, “...created out of nothing...,” created exclusively by the love of God, for there is no other reason for us to exist; loved by Him even before we were born, we were taken into His marvelous light. Now we live and we forget. When was the last time I thought about it? But I do not forget so many little things and affairs that transform my whole life into empty noise, into a kind of traveling without knowing where.

The Fast returns to me, gives back to me, this essential—the essential layer of life. Essential because it is coming from God; essential because it is revealing God.

The essential time, because time again is a great, great area of sin. Because time is the time of what? Of priorities. And how often our priorities are not at all as they should be. Yet in the Fast, waiting, listening, singing... you will see, little by little that time—broken, deviated, taking us to death and nowhere else, without any meaning. You will see that time again becomes expectation, becomes something precious. You wouldn’t take one minute of it away from its purpose of pleasing God, of accepting from Him His life and returning that life to Him together with our gratitude, our wisdom, our joy, our fulfillment.

After this essential time comes the essential relationship that we have with everything in the world, a relationship which is expressed so well in our liturgical texts by the word reverence. So often, everything becomes for us an object of “utilizing,” something which is “for grabs,” something which “belongs” to me and to which I have a “right.” Everything should be as Communion in my hands. This is the reverence of which I speak. It is the discovery that God, as Pasternak once said, was “...a great God of details,” and that nothing in this world is outside of that divine reverence. God is reverent, but we so often are not.

So, we have the essential time, the essential relationship with matter filled with reverence, and last, but not least, the rediscovery of the essential link among ourselves: the rediscovery that we belong to each other, the rediscovery, that no one has entered my life or your life without the will of God. And with that rediscovery, there is everywhere an appeal, an offering to do something for God: to help, to comfort, to transform, to take with you, with each one of you, that brother and sister of Christ. This is that essential relationship.

Essential time, essential matter, essential thought: all that is so different from what the world offers us. In the world everything is accidental. If you don’t know how to “kill” time, our society is absolutely ingenious in helping you to do that. We kill time, we kill reverence, we transform communications, relationships, words, divine words into jokes and blasphemies, and sometimes just pure nonsense. There is this thirst and hunger for nothing, but external success.

Don’t we understand, don’t we understand, brothers and sisters what power is given to us in the form of the Fast. Lenten Spring! Lenten beginning! Lenten resurrection! And all this is given to us free. Come, listen to that prayer. Make it yours! Don’t even try to think on your own; just join, just enter and rejoice! And that joy will start killing those old and painful and boring sins... And with that you will have that great joy which the angels heard, which the disciples experienced when they returned to Jerusalem after Christ’s Ascension. It is that joy which was left with them that we nobly adopted. It is first of all the joy of knowing, the joy of having something in me



which, whether I want it or not, will start transforming life in me and around me.

This last essential is the essential return to each other: this is where we begin tonight. This is what we are doing right now. For if we would think of the real sins we have committed, we would say that one of the most important is exactly the style and tonality which we maintain with each other: our complaining and criticizing. I don't think that there are cases of great and destructive hatred or assassination, or something similar. It is just that we exist as if we are completely out of each other's life, out of each other's interests, out of each other's love. Without having repaired this relationship, there is no possibility of entering into the Fast. Sin—whether we call it “original” sin or “primordial” sin—has broken the unity of life in this world, it has broken time, and time has become that fragmented current which takes us into old age and death. It has broken our social relations, it has broken families. Everything is *diabolos*—divided and destroyed. But Christ has come into the world and said: “...and I, when I am lifted up from the earth, will draw all men to Myself”(John 12.32).

It is impossible to go to Christ without taking with me the essential. It is not the abandonment of everything as we go to Christ; it is finding in Him the power of that resur-

rection: of unity, of love, of trust, of joy, of all that which, even if it occupies some place in our life, is at the same time so minuscule. It is tragic to think that from churches, from seminaries, what comes to heaven are complaints... being tired, always something not going right.... You know, sitting in my office from time to time, I am admiring people for inventing new “tragedies” every half hour.

But we are Christ's and Christ is God's. And if we had—because we know—just a little bit of that which would bring us together, we would replace all my little offenses with even a little amount of that joy. That is the forgiveness we want and ask God to give us. Because if there is a strict commandment in the Gospel, it is that commandment: “if you forgive... your heavenly Father also will forgive you; but if you do not forgive... neither will your Father forgive....” (Mt. 6.14–15). So, of course it is a necessity. But the NOW of that, I repeat it once more, is to be horrified by the fragmentation of our own existence, by the pettiness in our relationships, by the destruction of words, and by the abandoning of this reverence.

Now we have to forgive each other whether or not we have any explicit sins or crimes against each other. That reconciliation is another epiphany of the Church as the Kingdom of God. We are saved because we are in the Body of Christ. We are saved because we accept from Christ the world and the essential order. And finally, we accept Christ when we accept each other. Everything else is a lie and hypocrisy.

So, fathers, brothers, sisters: let us forgive one another. Let us not think about why. There is enough to think about. Let us do it. Right now, in a kind of deep breath, say: “Lord, help us to forgive. Lord, renew all these relationships.” What a chance is given here for love to triumph!—for unity to reflect the Divine unity, and for everything essential to return as life itself. What a chance! Is the answer we give today yes or no? Are we going to that forgiveness? Are we gladly accepting it? Or is it something which we do just because it is on the calendar—today, you follow, forgiveness; tomorrow, let's do...? No! this is the crucial moment. This is the beginning of the Great Fast. This is our spring “repair” because reconciliation is the powerful renewal of the ruin.

So, please, for the sake of Christ: let us forgive each other. The first thing I am asking all of you, my spiritual family, is to forgive me. Imagine how many temptations of laziness, of avoiding too much, and so on and so forth. What a constant defense of my own interests, health, or this or that... I know that I don't even have an ounce of this self-giving, self-sacrifice which is truly a true repentance, the true renewal of love.

Please forgive me and pray for me, so that what I am preaching I could first of all somehow, be it only a little bit, integrate and incarnate in my life.

—Transcribed from tape recording and edited.
Published with the approval of Juliana Schmemann
in the St. Vladimir's Theological Foundation Newsletter.

Regarding the Eucharistic fast for the PreSanctifieds, and related matters.

As we have been doing these many years, there will be potluck meals following the PreSanctifieds. Bring what you can, *if* you can. But come. There is always plenty of food.

Regarding the fast (these are the guidelines put forward so many years ago by Bishop Basil Rodzianko), keep the Eucharistic fast as best you can. If not from morning, at least from lunchtime. (In point of fact, fasting for the entire day is not all that difficult, though some may disagree—*Ed.*) As for older children: let them have a small snack when they come home from school. (Fasting is not for younger children, the ill, or the elderly.) Common sense applies.

Keep it simple.

Here's what a modern *Priest's Service Book* (Church of Greece, Athens, 1962, pg. 211) has to say:

“The Divine Liturgy of the PreSanctified, realized for the sanctification of the faithful, is served every Wednesday and Friday of the Great Forty Days,... Thursday of the Great Canon, [and] Great Monday, Great Tuesday, and Great Wednesday....

“The Divine Liturgy of the PreSanctified is served always after the Ninth Hour, at Vespers, **because of the all-day fast**. It is done usually by a single priest, alone, without a deacon....

“While the Ninth Hour is being read, priestly ministers take leave and enter the sanctuary and put on simple **black** vestments, but **no** [pectoral] **crosses** or priestly awards....”

Apostrophe on the word *fast*.

Fast is a Germanic word. Primarily it means abstaining from food; secondarily it means eating sparingly or abstaining from some foods. It comes into the Slavic languages as *post*. The Greek word is *nēsteía* and it means the same thing: not eating, and, secondarily, not eating some foods.

Everyone knows the basic meaning of the word *fast*. The doctor tells you he wants you to come in for a blood test *fasting*, you know he means that you should eat nothing when you get up on the morning and that you will have nothing to eat until after the test. Fasting is *not eating*. And, fasting is *from the morning—not the night before* as some erroneously teach.

From antiquity Christians would keep a fast by not eating all day and then taking a meal in

the evening. It's the original idea behind the Wednesday/Friday fast. This is biblical stuff.

One can imagine that whatever spiritual benefits derive from fasting would come to a person regardless of how he broke his fast; in other words, regardless of what he ate.

One can fast for a day. One can fast for a period of time. The Great Forty Days (*cf.* Matthew 4.2, Luke 4.2) for example.

One may fast—not eat all day, then eat—Monday through Friday. *One may not fast*—not eat all day, then eat—on the Sabbath and the Lord's Day. The Church nixes Saturdays and Sundays. Not at first, but very early in her history. It's why the Liturgy—the Mystical Supper—is served Sunday *mornings*—to minimize and confine the Eucharistic fast. The first ecumenical council (Nikaia, 325 A.D.) makes an exception for the Holy and Great Sabbath which, a thousand years ago, was a day of fasting that concluded in the evening with Vespers with the Divine Liturgy during which neophytes were baptized and the Resurrection celebrated—everyone took holy Communion. (One can appreciate that the fast on this Saturday—like the eves of the Nativity and Theophany—was a *Eucharistic* fast leading into the feast.)

So. One fasts—one does not eat all day, then eats—Monday through Friday. Additionally, at the same time, one abstains from certain foods—*e.g.*, meat, dairy, *etc.* This is the only aspect of a fast period that continues over Saturday and Sunday [the question today is, Should it?]. To use more precise language for our situation today: one *fasts*—one does not eat, then eats—and one *abstains*—one does not eat certain foods. Together they make up the Eastern Christian notion of keeping a fast. Interestingly enough, these terms turn up in the hymnography we sing during the time of the Great Fast.

Abstinence

For most of us today what “fasting” we do is more properly termed *abstinence*. Abstaining from meat. Abstaining from dairy. Unfortunately this has led to label reading as an exercise in seasonal piety. Furgedaboutit.

Fr. Meyendorff came down heavily on label reading. He called label reading phariseeism. “Do what you can,” he would say. Want to do more? Do more of what the Church's tradition counsels us to do. Enter more deeply into what the Church around the world is doing. Prayer. Fasting. Almsgiving. Eschew

silly—foreign—notions. Like “Giving up Coke.” Or “Giving up chocolate.” Or some such. Inspired by the “western” religious culture around us. Pious solipsism. What value can there be in that? Better, think of fasting as training for the race, for a Christian life. Think of it as the nourishment for a sovereign spirit (remember? Psalm 50?): for self-control, for prudence, and perseverance. Think of it as the engine of prayer. (One cannot be a Christian and not pray.)

Human beings are dependent creatures. Food, for example. No food and we’re done for. So fasting and abstinence have worthwhile spiritual and moral goals. The Orthodox world is full of SOBs who fast by the book. And they are still SOBs. Let us do everything and anything to dodge that.

One last word.

Illness brings its own asceticism.

Fasting in the strict sense, as we say, is not for the old nor for the very young. Neither is it for the sick or those dealing with chronic conditions. Some medications require food. Another example, a diabetic; his/her slowed-down metabolism may require small meals during the course of a day to ease up on one’s pancreas and help manage the disease. So, nix to fasting. But yes to the self-discipline needed to manage disease.

On the other hand, while young growing bodies and organs need nutrition, a child 12 or 13 should be able to keep the Eucharistic fast on a Sunday morning. There are unofficial canons that would punish parents with a real fast for failing to observe this. —pnh

Let us hold unswervingly to our profession which gives us hope, for he who made the promise deserves our trust. We must consider how to rouse each other to love and good works. We should not absent ourselves from the [Eucharistic] assembly, as some are in the habit of doing, but encourage one another; and this *all the more* because you see the Day drawing near. —Hebrews 10.23–25

*The Pasch on our horizon
is the image of that inexorable Tomorrow
that makes sense of Today.*



Miniature, Fruits of the Eucharist—forgiveness of sins and fellowship with the Lord Jesus and with all who are in communion with him—
Ms. 44, France, XII century,
The Pierpont Morgan Library, New York

**A new kondakion
for this Time of Renewal,
Tone VI:**

At various times and in different ways * you spoke to our fathers through the prophets. * But in our own time you speak to us through your Son * through whom you made everything there is.* He is the radiant light of your glory. * He is the perfect copy of your very being. * By his powerful word he sustains the universe. * Now that he has destroyed the defilement of sin, * he has gone to take his seat at the right hand of your Majesty. ^{Heb. 1.1–3} * Father in heaven, * in this season of renewal * turn our minds more attentively to what we have been taught. * Do not let us drift away. ^{Heb. 2.1}

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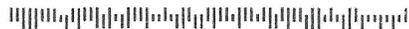


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February 3, 2022

To a representative at Archdiocese Of Washington, Dc Of The Orthodox Church In America:

I am pleased to attach a grant to Archdiocese Of Washington, Dc Of The Orthodox Church In America from Vanguard Charitable, a 501(c)(3) nonprofit organization that administers a donor-advised fund. This grant was issued at the recommendation of one of our donors.

A grant from The Brian and Lucy Conboy Fund

In the amount of \$10,000.00

To be used for: Annual fund: 2022 Annual Appeal - Holy Trinity Parish.

At its discretion, your organization may thank the donors named in this letter. However, no individual or entity should receive a tax substantiation letter from your organization in connection with this grant.

Please recognize these individuals or entities for this grant:

Mr. Brian Conboy
Mrs. Lucy Conboy
2330 Wyoming Avenue, NW
Washington, DC 20008

By accepting this grant, your organization agrees (a) to use the grant exclusively in furtherance of your organization's tax-exempt mission, (b) that the grant will not confer a prohibited benefit to the recommending donor, his or her family members, or certain entities that they own or control, and (c) to abide by the additional certifications, policies, and guidelines contained in the **Important information about grants** section on the following pages. If your organization is uncertain whether you can certify the accuracy of any of these statements, please contact Vanguard Charitable at 888-383-4483.

We are pleased to support your organization and its mission on behalf of our donors. More information is available at vanguardcharitable.org/nonprofits.

Best regards,



Rebecca Moffett
President

cc: Mr. Brian Conboy
Mrs. Lucy Conboy

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Tear at Perforation

(continued on next page)

25 February 2022

TO: Rectors, Deacons, Retired Clergy, and Parish Council Presidents of the Archdiocese of Washington

GLORY TO JESUS CHRIST!

From 18 July through 22 July 2022, the 20th All American Council will be held at the Hilton Baltimore Inner Harbor Hotel. Our Archdiocese is the host for the 20th All American Council. We are asking for your help on the various All American Council Committees. Currently, the Committees are working diligently within their areas. At the recent Archdiocesan Council Meeting held via zoom, the progress of the sub committees was addressed. The process of identification of committee members for several committees began but we are in need of more volunteers for some of the subcommittees. Please display the attached flyer developed by Greg Honshul for us. In addition, please announce the need for additional volunteers to your parish and reproduce in your church bulletin.

Also we do need a chair for the secretarial committee and an Archdiocesan volunteer to help the National OCA Youth Director.

Local subcommittees for the 20th All American Council are:

Bishops Accommodations and Welcome - Mrs. Kitty Vitko - and Victor Lutes
City Guide and Council "Survival Guide" - Mrs. Hope Boback and Marilyn Nunnally
Council Workbook (AAC Binders) - Mrs. Hope Boback and Tamara Petronka
Council Registration and Credentials - Greg Honshul
Council Grand Banquet - Dr. Debra O'Beirne
Council Meals and receptions - Mrs. Danielle Ilchuk
Exhibits and Displays - Sherryl Belinsky
Liturgical Supplies - Deacon James Magruder
Public Relations - Fr. Ted Boback
Secretarial (Business) Room (Council Central) - VACANT currently
Signage - Deacon Matthew Prentice
Youth Program (Local Contact) **NEED A LOCAL VOLUNTEER** Fr. Ben Tucci is the Youth Director
FOCA Convention (Local Contact) - Walter Alesevich, Esq
OCA/FOCA Commemorative Book (Local Contact) - Walter Alesevich, Esq

We need volunteers to serve especially on the following subcommittees:

- 1 - Bishops Accommodations and Welcome in particular to drive to airport or train station to pickup the Hierarchy and also need help in returning hierarchs at the conclusion of the 20th AAC to place of departure. **NEED 12 plus volunteers**
- 2 - Council Registration and Credentials in particular to help register the delegates (Hierarchs, clergy, laity) observers (clergy and laity) **NEED 15 to 20 volunteers**
- 3 - Council Grand Banquet - in particular to help in making table/seat selection and distribution of ticket to the delegate, observer, guest. **NEED 10 volunteers**
4. Secretarial (Business) Room (Council Central) **Need a chair plus 4 volunteers**
5. Exhibits and displays - **Need 3 volunteers**
6. Youth Program - **Need local volunteer**

For questions or clarification - please contact Fr Ted and Lisa Mikhalevsky. Thanking you in advance. Your help is appreciated in this endeavor.

We look forward to identification of our committee members so that we can continue our team effort, working together, in the coming months as we move towards the 20th AAC in Baltimore.

In Christ

Archpriest Theodore Boback, Clergy Chair

Obituary

Janet T. (Sitto) Cross

Broadlands, VA — Janet T. (Zagorski) Cross (formerly of Owego New York) age 85 passed away peacefully after a long illness on February 18, 2022. May her Memory Be Eternal and May her Soul Rest with the Saints. Janet was born on October 28th 1936 in Wilkes-Barre, PA, the daughter of Andrew and Josephine Zagorski. She graduated from Meyers High School in 1954. She was married to Norman P. Cross on November 28th, 1957 and recently celebrated their 64th wedding anniversary. She was predeceased by her parents and siblings, Regina Richards, Francis Zagorski and Theresa Boynosky, nephews Edward and Gary Boynosky.

In addition to her husband she is survived by her four children, Norma (Nick) MacDonald (Albany, NY), Andrew (Laurie) Cross (Ashburn, VA), Phillip (Vanessa) Cross (Surf City, NC) and Dr. Judith (Scott) Lamp (Ashburn, VA). Eight grand children Andrea Dominick) Kuchinski (Houston, TX), Daniel Danielle) Cross (Hampstead, NC) Alexandra (Tim) Cross, Los Angeles, CA, Jenna (Michael) Cross Wilmington, NC, Phillip (Emilie) Cross, Central Square, NY, Julia Cross (Wilmington, NC), Sophia Lamp (Tempe, AZ), Nicholas Lamp (Blacksburg, VA). Great grandsons Jameson and Oliver Cross and many nephews and nieces.



Janet was the shining light to her family and was dearly loved by all. A very gentle soul and loving person. She was a former member of Sts Peter and Paul Orthodox Church,, Endicott , NY and Holy Trinity Orthodox Church Ashburn, VA.

Please consider a charitable contribution to Sts. Peter and Paul Orthodox Church, 210 Hill Ave., Endicott, NY 13760. A celebration of her life and memorial service will be held later this coming spring.

May her memory be eternal!

Prominent Russians: Yury Dolgoruky

Circa 1090–May 15, 1157

Yury Dolgoruky is one of the most contradictory and turbulent figures in Russian history. **The Prince of the Rurik Dynasty played an important role in the transition of political power from Kiev to Vladimir-Suzdal.** Yury Dolgoruky is also considered the founder of Moscow.

Yury Dolgoruky was the son of Vladimir Monomakh, the famous Grand Prince of Kievan Rus. It is not certain who Yury's mother was. Some historians say that he was born to Vladimir Monomakh's first wife Gytha of Wessex, who was the daughter of Harold II, the last Anglo-Saxon king of England. Others speculate that Yury was the son of the second wife of his father, but her name is unknown.

Yury Dolgoruky originated from the Rurik Dynasty. His father's reign designated the end of the Golden Age of Kievan Rus, when this medieval state was the chief political and cultural centre of Eastern Europe. The Rurik Dynasty had a special system of succession, in which the Kievan throne was passed not linearly from father to son, but laterally from brother to brother. Being the sixth son of the Grand Prince, Yury Dolgoruky had to wait a long time before becoming the main ruler of the country.

Yury Dolgoruky started his political activity as the ruler of the Rostov Principality. In 1125 Yury moved his capital from the town of Rostov to Suzdal, and soon he became the first independent prince of Northern-Eastern Rus.

As it declined, Kievan Rus splintered into many principalities and several large regional centers: Chernigov, Galich, Novgorod, Pereyaslav, Polotsk, Smolensk, and Vladimir-Suzdal. The Vladimir-Suzdal principality, which was formed and enforced by Yury Dolgoruky, gradually occupied a vast territory in the North-East of Kievan Rus. The creation of these regional centers is historically important as the basis of the future development of three nationalities: Ukrainians in the southeast and southwest, Belarusians in the northwest, and Russians in the north and northeast.

From 1132 when his oldest brother Mstislav, the Grand Prince of Kiev, died, Yury engaged in the process of conquering the lands to the south of his domain. The nickname "Dolgoruky" ("Long-Armed") was given to him due to his constant encroachment upon other lands [Kiev in particular—Ed.]: he captured numerous towns and lands along the Volga River and conquered the state of Volga Bulgaria. While widening his territory, Yury Dolgoruky built fortresses and founded numerous towns. Trying to gain more lands, he actively took part in intensive negotiations and deals, allying with one prince against another.

Yury Dolgoruky's name is traditionally associated with the foundation of Moscow. According to historical records, during one of his trips, Yury stopped at the village

of Kuchkovo, which belonged to the noble boyar Stepan Kuchka. When Kuchka insulted him, Yury Dolgoruky ordered him killed and confiscated the boyar's land. The village of Kuchkovo was situated on a high hill near the confluence of three rivers (one of them being the Moscow River). Yury, presumably, considered this place to be a good stop for an outpost, and he ordered a fortress built there.

In 1147, while returning from one of his military campaigns, Yury sent to Svyatoslav Olgovich, his relative and ally, an invitation: "Come, brother, to see me in Moscow!" This first written mention of the future capital of Russia is traditionally considered to be the agreed date of Moscow's foundation. Still, some historians state that Yury was not the founder of this city. According to historical records, Yury Dolgoruky organized a big feast for his guest Svyatoslav Olgovich, meaning that Moscow already existed by that time, and it was a town big enough to accommodate an armed force and organize a big celebration.

Image from www.exler.ru Image from www.exler.ru

According to written records, in 1156 Yury ordered that Moscow be fortified with a moat and wooden walls. This task was completed by Yury's son Andrey Bogolyubsky.

As a politician, Yury Dolgoruky skillfully combined negotiations and military campaigns. He tried to enforce his power by giving his captured lands to his sons, though never being loved or supported by the locals.

Throughout his life Yury yearned to become the Grand Prince of Kievan Rus. One of Yury's main rivals was his nephew Izyaslav, who broke the rota system, and took the throne instead of Yury's older brother Vyacheslav. Yury Dolgoruky, considering himself the lawful heir, tried to capture Kiev many times. Three times he managed to gain the throne (in 1149, 1154 and 1155); the first two times he had to retreat while the third time, in 1155, he won and remained as the Grand Prince until the end of his life.

In May 1157 Yury was invited to a big celebration at the house of a Kievan nobleman. After the feast, the Grand Prince, presumably poisoned, felt unwell and soon died. The people of Kiev always considered Yury to be an "alien" from the north and didn't like him because of his hunger for power and violence. The news about his death triggered an uprising in Kiev. Yury Dolgoruky's mansion was plundered and his son Vasilko was chased out of the city. Yury was not allowed to be buried next to his father.

Though his reign as the Kievan Prince was not successful, Yury Dolgoruky's Vladimir-Suzdal principality became an important political unit in Russian history. It succeeded Kievan Rus as the most powerful Rus state in the late 12th century and lasted until the late 14th century. Traditionally perceived as the cradle of the Great Russian language and nationality, Vladimir-Suzdal gradually formed the core of modern Russia.

Yury Dolgoruky was married twice. His first marriage, with the daughter of a Cuman Khan Aepa, was arranged by Yury's father on political grounds. His second wife was called Olga (or Helena), and, according to various legends, she was either a daughter or a sister of the Byzantine Emperor John II Komnenos. Yury Dolgoruky had thirteen (other sources mention fifteen) children.

— Written by Anna Smolska, RT

UKRAINE AT A GLANCE



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.