



# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

RESTON

Future Site: Potomac View Road (behind NoVa).

June 2013

JUNE—DAY 15 HOURS, NIGHT 9

**2 Sun FIFTH SUNDAY AFTER THE PASCH [OF THE CROSS]**

Gospel: The Samaritan Woman (*John 4.4+*)

**9:00 a.m. Divine Liturgy—Coffee Hour: Doyle**

**9 Sun SIXTH SUNDAY AFTER THE PASCH [OF THE CROSS]**

Gospel: The Man Born Blind (*John 9.1+*)

**9:00 a.m. Divine Liturgy—Coffee Hour: Ellmore**

■ 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.)

10 Mon Sixth anniversary of the death of Fr. Laurence (+2007)

12 Wed **EVE OF ASCENSION**

**7:00 p.m. Vespers with the Divine Liturgy** (at St. Luke’s Serbian)  
*followed by a potluck meal*

13 Thu FORTIETH DAY: ASCENSION OF THE LORD

15 Sat Food Pantry—Leesburg: 10:00 a.m.–1:00 p.m.

**16 Sun SEVENTH SUNDAY AFTER THE PASCH [OF THE CROSS]**

Gospel: The Message Entrusted (*John 11.47–52*)

**9:00 a.m. Divine Liturgy—Coffee Hour: Geoghegan**

■ 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 [58 A.D.].  
—Acts 20.16

20 Thu St. Nicolas Kavalas of Thessaloniki (+ca. 1385)

22 Sat Third anniversary of the death of Fr. Milorad (+2010)

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

**9:00 a.m. Divine Liturgy—Coffee Hour: Hawkins**

*No Vespers of Pentecost Evening this year.*

■ After having celebrated Pentecost, **keep a feast** for one week...

24 Mon Monday of the Holy Spirit — Begin the Weeks of Matthew

29 Sat Saints Peter and Paul, Leaders of the Apostles

**30 Sun FIRST SUNDAY AFTER PENTECOST: FEAST OF ALL SAINTS**

**8:45 a.m. Common Confession Rite** followed by the Divine

Liturgy at ~9:30—**Coffee Hour: Honshul**

■ After having celebrated Pentecost, **keep a feast** for one week, and after that **keep a fast** for a week: 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.)

**THE WEEKS OF MATTHEW WILL TAKE US THROUGH THE SUMMER TO THE ELEVATION OF THE CROSS, AND THE END OF THE CHURCH YEAR.**

Any consideration of prayer must take into account St. Paul’s injunction that we should “pray always”.... Many spiritual writers have given their own personal understanding of this over the ages.... The classical interpretation follows Origen: they pray always who unite their prayer to the necessary actions of living daily lives.... This stems from taking all of life and all we must do in it as one, extended prayer. What we formally call prayer, then, is only one aspect of prayer. This was accepted in the East and in the West.

—Abba Laurence Mancuso, *Notes from a Poor Monk.*

**For Our Parish Feast:**

**A “Parrillada Argentina.”**

Last year we were happy to call it “brunch.” Once again, Carlos Mariño is offering his home for a celebratory get-together right after Liturgy on Pentecost Sunday, June 23. It worked well last year; we held on to most of the people who came to church. Carlos will be providing meats for the *parrillada* or grill. We can look after veggies, desserts, drinks and whatever else may be needed. Call Marsha Morrow (703.288.1404) to see what needs bringing.

**Common Confession Rite.**

As we have been doing these many years, in conjunction with the post-Pentecost season, we will have a Common Confession Rite leading into the Divine Liturgy. It will begin at 8:45 a.m., Sunday, June 30. Be sure to come. And come on time. In the right frame of mind.

**Remembering the Fall of Constantinople**

By Drs. Elizabeth H. Prodromou and Alexandros K. Kyrou, 29 May 2013

Today marks the 560th anniversary of the fall of the magnificent Christian city of Constantinople, the eastern capital of the Roman Empire, to the forces led by the Ottoman Turkish Sultan, Mohammed (Mehmet) II. Mehmet took the title “the Conqueror” for himself, as a sign of the Turks’ conquest of what was Europe’s most glorious city of the Middle Ages and as recognition of the Ottoman jihadi

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**JULY**—DAY 14 HOURS, NIGHT 10

- 7 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Krisa**  
14 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**  
21 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**  
22 Mon *Twenty-first anniversary of the sudden exodus of Fr. John Meyendorff (+1992)*  
28 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

**AUGUST**—DAY 13 HOURS, NIGHT 11

- 4 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Morrow**  
6 Tue ↑ Transfiguration of the Lord—*Bless fruit*  
11 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**  
15 Thu ↓ Dormition of the Theotokos—*Bless flowers*  
18 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Smith**  
25 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Warden**

**SEPTEMBER**—DAY 12 HOURS, NIGHT 12

- 1 Sun 9:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**  
8 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**

victory over Christianity.

Nearly half a millennium later, the government of the Republic of Turkey continues to celebrate the fall of the city, today's Istanbul, with religious, sports, and media festivities. Kemalist governments long understood the fall of Constantinople as a signature event for Turkish nationalism. Visitors to Istanbul on May 29th could hardly mistake the nationalist message of the city draped in Turkish flags for as far as the eye could see, and under the current Islamist government of Prime Minister Recep Tayyip Erdogan, secular nationalism has been augmented with a religious message about the fall of Constantinople as a sign of Islam's triumph over Christianity.

Last year, Erdogan floated the idea of designating May 29th as a Turkish national holiday. More recently, he suggested the possibility of a referendum on the conversion of the historic Byzantine Christian Cathedral of Hagia Sophia, captured by Mehmet when he rode on horseback through the colossal entry doors into the heart of the sanctuary, from its current status as a museum into a functioning mosque.

Ankara has consistently critiqued

the European Union as a Christian Club keeping Turkey at arm's length because of religious prejudice against Islam. Yet, the fall of Constantinople on May 29th in 1453 began an unrelenting, centuries-long pattern of persecution and discrimination against the city's Christian population. This policy of religious cleansing lays bare the lie of the Ottoman Empire as a benign, multi-cultural polity, and also highlights the violations of human rights and religious freedom that are the hallmark of Turkey's treatment of its Christian minority populations. The anniversary of the fall of Constantinople is a reminder that the siege against Turkey's Christians continues to this day -- most egregiously, against the Ecumenical Patriarchate and the tiny Greek Orthodox Christian community (fewer than 2,000 in number), as well as against the small Armenian Orthodox and Syriac Orthodox Christian communities (their combined numbers total about 80,000). All of these Christians are survivors tracing their roots to Constantinople when it fell to the Ottoman Turks.

The erasure of Christians from Constantinople (located on the ancient city of Byzantium on the southernmost

promontory of the European side of the Bosphorus) is one of the tragedies of history. When the Ottomans began their 54-day siege of Constantinople, the city was still renowned throughout Europe for its size, wealth, and cosmopolitan sophistication. Even after the disintegrated Western Roman Empire had been resuscitated by Charlemagne as the Holy Roman Empire, the capital city of the Eastern Roman, or Byzantine, Empire had a population numbering nearly one million, and was the repository of Medieval Europe's art, ancient literature, and the birthplace of the hospital and the university. And long after the Christian Sees of Antioch, Alexandria, and Jerusalem had fallen to Arab Moslem armies moving westward through the Levant and the Holy Lands of Christianity's origins, Constantinople stood as reminder that the epicenter of Christian theology and practice was in the eastern territories of the Roman Empire—only the See of Rome lay in western imperial lands. When the Great Schism split Christendom into the Greek Orthodox East and Roman Catholic West, Constantinople's Christians were largely alone on the frontlines when the Ottoman Turks began their assault on the city.

The Ottomans' capture of Constantinople was the final blow marking the end of the world's most long-lived polity, the Roman Empire. In the former Byzantine East, Christians found themselves living in an Islamic theocracy, rendered second-class subjects of the Ottoman Sultan: as dhimmi, they were accorded formal status as protected "Peoples of the Book," and as a religious community, the Christian millet was overseen by the Ecumenical Patriarch. But in reality, Christians in the Ottoman Empire were treated as chattel, and were subjected to all manner of persecution and exploitation: most notably, the infamous *devershirme* was a system of forcible conscription-conversion of Christian children as a form of human

tax for the Ottoman state.

The conventional portrayal of Mustapha Kemal Atatürk, the founder of modern Turkey, has been built on the political canard that the secularist principles of the Republic of Turkey were a deliberate turn away from the Islamic theocracy of the Ottoman Empire. The reality is quite different. In fact, Turkey's founding moment involved the genocide of two-and-a-half million Armenian, Assyrian, and Greek Christians in Ottoman Anatolia and Asia Minor—in short, most of the remaining Orthodox Christian population that had survived from Byzantine Christian times.

In some ways, Ankara's policies against Turkey's Christian citizens have added a modern veneer and sophisticated brutality to Ottoman norms and practices. Pogroms, persecution, and discrimination have been visited on Turkey's Christians. The Turkish press revealed only weeks ago that Ecumenical Patriarch Bartholomew

was the target of an assassination conspiracy (the second such plot against his life in four years), and the constant threats and interference in the affairs of the Ecumenical Patriarchate and the Greek Orthodox community have led to the near extinction of that ancient Christian community. In the words of an anonymous Church hierarch in Turkey fearful for the life of his flock, Christians in Turkey are an endangered species. The siege of Constantinople continues today, 560 years after the fall on May 29th, 1453.

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for caution. I remember the stricken looks on my parents' faces when I once blurted out the code to their locked briefcase; that was when I realized that the walls had ears.

Espionage was a deadly serious game back then, and suspicions and tensions ran high. We worried about the fates of the Russians we interacted with, and we knew that some suffered consequences for associating with us. Westerners faced dangers too; diplomats and reporters could be expelled, or worse, if they ran afoul of the dreaded KGB.

In the 1980s, foreigners were kept strictly segregated from Russians. We lived in walled and guarded compounds, drove in specially marked cars, shopped in hard-currency stores, and attended foreign schools.

Even so, there was a string of scandals in the 80s that caused both the Americans and Soviets to increase their vigilance. Clayton Lonetree, a Marine Corps security guard, was seduced by a comely Russian agent and convicted in 1987 of spying against the United States. Aldrich Ames, who was convicted of spying for Russia in 1994, was found to have compromised several U.S. assets over the years. Construction of the U.S. embassy in Moscow was halted in 1985 after the building was found to be riddled with listening devices.

Our family received a scare when a fellow American journalist was arrested by the KGB in 1986 and accused of espionage, apparently in retaliation for the arrest of a Soviet UN diplomat in New York City. The reporter was eventually allowed to leave the country, but not before the Soviet authorities darkly reminded us all that the punishment for spying was death.

My father managed the challenges and we stayed on in Moscow to witness the short-lived regimes of Yuri Andropov and Konstantin Chernenko after Brezhnev's death in 1982, the interlude of glasnost and perestroika

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### **Life Under the KGB's Watchful Eye in 1980s Russia**

*"Everything was bugged, we were followed constantly, and even our dog knew we had a 'minder.'"*

Anya Schmemann, May 23, 2013—her article in the current *Atlantic Monthly*.

Last week, Russia expelled an American diplomat, accusing him of being a spy for the CIA. Russia's Federal Security Service (FSB) said that U.S. Embassy Third Secretary Ryan Fogle had been caught red-handed with disguises, spy equipment, and wads of cash, trying to recruit a Russian agent.

The episode—complete with cheap looking wigs, fake glasses, a compass, a street map, and a laughable "Dear Friend" letter—seemed straight out of the Cold War.

For me, it caused a wave of nostalgia and catapulted me back to the 1980s when I was an expat child in Soviet Russia.

Our family moved to Moscow in

1980, at the height of the Cold War, when President Ronald Reagan and General Secretary Leonid Brezhnev faced off across a great iron divide. My father was an American reporter, a fluent Russian speaker, the son of a Russian Orthodox priest, and the grandson of White Russian refugees, and he was instantly considered highly suspicious.

We were constantly watched. A small Lada would follow our car around the city and a man in a dark suit would keep an eye on us as we walked about. Our phones were tapped, our apartment bugged, our mail opened, and we assumed that our government-provided housekeeper filed frequent reports on us. Even our dog was enlisted—when we took him for walks he would run happily to our mortified minder, seeking the treats he was obviously used to getting.

Even as a grade-school child I was aware of the surveillance and the need

after Mikhail Gorbachev took over in 1985, and the exhilarating but lawless period in the early 1990s under Boris Yeltsin.

Today, with the Soviet Union long collapsed and the Communist regime long gone, the cloak-and-dagger stories seem best relegated to Washington's Spy Museum. Indeed, Fogle's case—almost too bizarre to be believed—seems to be the stuff of contemporary television shows like *The Americans*, which depicts KGB spies living in U.S. suburbs in the late 80s.

The expulsion of Fogle and other recent cases—such as the American unveiling of Russian spy Anna Chapman and nine other embedded agents in 2010—remind us that the spy game is alive and well. And also that the United States and Russia—though not enemies—are not yet friends.

### **To Glimpse the Chinese Face of Orthodoxy.**

*May 20. Blagoveshchensk.*

In the city's social and cultural center there is an exhibition of “Orthodoxy in China—300 years,” organized by the Missionary Department of the Blagoveshchensk Eparchy.

“First of all, this is a reminder of the universal nature of Orthodoxy, to show her Chinese face. I think that for us, people living on the left bank of the Amur River, it will be interesting and useful to learn about the possibilities of our common spiritual platform and Chinese people,” said Viktor Selivanorsky, head of the missionary department.

The grand opening was attended by Orthodox members of the Blagoveshchensk Eparchy, students and teachers of Amur universities, intellectuals and the city's public figures, as well as members of the Chinese Orthodox community who came from Harbin. The show also sparked the interest of the Amur Catholics and members of other religious organizations.

WHEN IT COMES TO MAKING CONTRIBUTIONS to the Loudoun Interfaith Food Pantry we could do better. Will anyone disagree? None needs to go and buy a whole bunch of different things. If Giant, say, is selling 10 cans of soup for 10 bucks, buy that. Someone else could buy a half dozen cans of beans. Or tomatoes. Or baby food. Or anything else on the list. A bunch of one thing.... Bring it to church and we'll get it to the Pantry.

### **FOOD PANTRY WISH LIST**

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.

The exhibition was immediately preceded by the appearance of the choir “Vozrozhdeniye” [Renaissance] and Archdeacon John Chumaka, with spiritual songs in Russian and Chinese, as well as the screening of the documentary film “Mission in China.”

Welcoming words were given by Bishop Lukian of Blagoveshchensk and Tyndinsk; Professor Andrei Zabi-yako, department head of Amur State University, and by a special guest, Fr. Dionisy Pozdnyaev of the Saints Peter and Paul parish in Hong Kong.

The exhibition presents about a hundred photographs, archival documents and rare books about the activities of the Russian Orthodox Mission, religious traditions of the Far Eastern emigres, the current situation of Orthodoxy in the Republic of China.

The exhibition closes May 29.

### **Patriarch Bartholomew's visit to the Czech Republic is timed to the 1150 anniversary of the emergence of Slavic Letters.**

The Patriarch arrived in Prague on May 22; at the airport; he was met, on behalf of the Czech Orthodox Church, by Archbishop George Michalovsky, by Czech politicians, and the faithful.

On the morning of May 23 there was a reception for the leader of the Church of Constantinople in the Cathedral of SS Cyril and Methodius in Prague. A prayer service was held.

After this, the Patriarch met with members of the Council of Churches of the Czech Republic, then with Cardinal Dominik Dukoy, Roman Archbishop of Prague, and Milan Shehom, President of Czech Republic.

In the afternoon, after meeting with the ambassadors of Greece and Turkey in Prague, Patriarch Bartholomew went to the city of Brno. In the evening he was received by the *Locum Tenens* of the Czechoslovak Orthodox

Church, Archbishop Simeon of Olo-mouc-Brno. A gala dinner was held in honor of the leader of the Church of Constantinople.

The morning of May 24th Patriarch Bartholomew met the prefect of South Moravia Michal Hashekom, and then visited the National Museum of Moravia. On Friday evening the Ecumenical Patriarch served an all-night vigil in the church of St. Prince Vyacheslav [Ventseslas=Stephen].

On May 25th Patriarch Bartholomew celebrated the Divine Liturgy at an archaeological site in the Slavic settlement Mikulčice, a place connected with the missionary work of Sts. Cyril and Methodius 1100 years ago.

**From the Guardian: Syrian bishops kidnapped in Aleppo still missing one month on.**

*Helena Smith in Athens, Tuesday 21 May 2013.*

One month after two Orthodox Christian bishops were kidnapped by gunmen in Syria, officials say they still have no idea what has happened to the missing hierarchs.

The clerics, the most senior church officials to be targeted since civil war

engulfed the country, have not been heard of since their abduction at gunpoint in the northern city of Aleppo on 22 April.

“We are deeply worried for the lives of Archbishops Mar Gregorius Yohanna Ibrahim of the Syriac Orthodox Church and Kyr Boulos Yazigi of the Greek Orthodox Church,” said Katrina Lantos Swett, who chairs the US Commission on International Religious Freedom (USCIRF).

“These two religious leaders put aside their own safety by travelling to one of the worst areas of fighting to help those Syrians left with few basic necessities after more than two years of war,” she said in a statement released on Tuesday.

“The United States and the international community must leave no stone unturned to free the Archbishops and halt sectarian violence.”

The two men, who are based in Aleppo, were seized as they returned from a humanitarian mission in neighbouring Turkey. Their driver, a cleric with the rank of deacon, was shot and killed in the attack.

Although there have been an array of rumoured sightings since, authorities admit they have made little

progress locating the bishops or establishing which group is holding them.

“We are in daily contact with officials across the region,” said a Greek foreign ministry spokesman, Gregory Delavekouras. “Information is coming through all the time, but absolutely nothing has been confirmed so far,” he told the Guardian. “We remain completely in the dark.”

Athens has set up a crisis management team, sent an emissary to the Middle East, contacted governments across the region and used its considerable contacts with the Syrian opposition in a bid to shed light on the clerics’ whereabouts.

The Greek Orthodox Church, which has representatives across the Middle East, has also weighed in, and the Greece’s prime minister, Antonis Samaras, has appealed for help to Istanbul-based Ecumenical Patriarch, Bartholomew. “All the stops have been pulled out,” said one insider, saying that because of its geopolitical position at the East-West crossroads, Greece had “better contacts and better chances” of finding the bishops than other western allies.