

# HOLY TRINITY ORTHODOX CHURCH

## Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA September 2016

**AUGUST—DAY 13 HOURS, NIGHT 11**

28 Sun<sup>10•I•Mt10</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

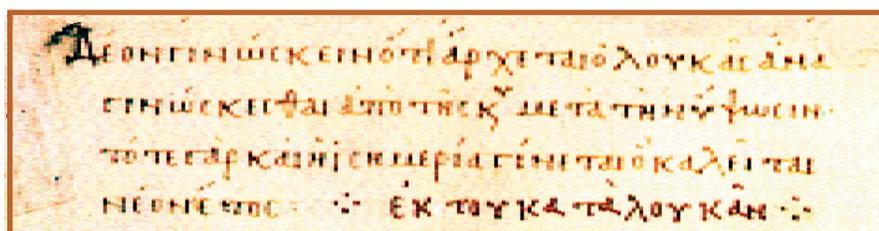
**SEPTEMBER—DAY 12 HOURS, NIGHT 12**

4 Sun<sup>11•II•Mt11</sup> 10:00 a.m. Divine Liturgy

☛ *Instead of the usual coffee hour we will have one last picnic lunch.*

11 Sun<sup>12•III•Mt12</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Miller**

14 Wed ↑ **ELEVATION OF THE LIFE-GIVING CROSS** (40 days after the Transfiguration)



Detail, title page, Luke, *Apraktós* [meaning readings for Sundays] Gospel, XI/XII century (Athos, Iviron, unnumbered, fol. 100). The Greek reads: «One needs to know that Luke begins to be read from the Sunday after the Elevation [September 14], for just then the equinox is taking place; it is called New Year.» This year the equinox falls on Thursday, September 22. (In Antiquity in the Church of Constantinople, the actual fixed date of the Church New Year was September 23.) Read about the Church New Year (and how it figures into the date of Christmas) in our new Liturgy Book, pgs. 166–168, and pg. 63.

☛ 17 Sat 6:00 p.m. Vespers

18 Sun<sup>13•IV</sup> SUNDAY AFTER THE ELEVATION OF THE CROSS: **THE NEW CHURCH YEAR**  
10:00 a.m. **Common Confession Rite**—*in conjunction with the time.*

~10:45 a.m. Divine Liturgy—**Coffee Hour: Morrow**

BECAUSE ALL OF US FALL SHORT IN MANY WAYS, as St. James says in his epistle (3.2), it is appropriate for a parish to bring back the original idea of beginning the church year with penitential prayer, driving home to ourselves, despite any evidence to the contrary, that we are in fact disciples of the Lord Jesus Christ—a people responsible, resourceful, and resilient... and accountable. So plan on taking part in the Common Confession Rite **on the 18th**. Come on time. Come in the right frame of mind. As the Apostle says, “Encourage one another” with your presence.

23 Fri *Conception of St. John the Forerunner, Prophet and Baptizer, Ancient Church New Year (fixed date from 330 A.D.)*

24 Sat 6:00 p.m. Vespers

25 Sun<sup>14•V•Lk1</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**

**OCTOBER—DAY 11 HOURS, NIGHT 13**

1 Sat 6:00 p.m. Vespers

2 Sun<sup>15•VI•Lk2</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Smith**

It is only right to praise you in Sion, O God! Vows to you shall be fulfilled,<sup>2</sup> for you listen to prayer. All flesh must lay its faults before you;<sup>3</sup> though our faults overpower us, you blot them out.

<sup>4</sup>Happy is the man you choose, whom you invite to live in your courts: You fill his heart with the beauty of your house, with the holiness of your temple.

<sup>5</sup>You answer us with awesome deeds of righteousness, O God, our Saviour; you are the hope of the very ends of the earth, of those far beyond the seas....

*Psalm 64,  
Alleluia for the New Church Year*

**One last picnic lunch. Smack in the middle of the Labor Day weekend.**

Plan on staying a while after Liturgy on Sunday, September 4, for our in-door picnic at Summer’s close. The galley crew has already signed on. Father Paul will bring hot dogs, buns and sauerkraut. We’ll need some burgers and buns. Some water melon, perhaps, and soda. Maybe some cold beer. Some ice, and anything else you can think of. Look for Maria Hawkins’s sign-up sheet at church.

**An area in which we need to improve.**

We need a couple of people to oversee our contributions to the Loudoun Interfaith Food Pantry. Their first task would be to remind us on a regular basis to shop for and bring in food items and other things Loudoun Interfaith needs. Whether we get donations to their destination, or bring them upstairs for the real estate people to deliver, would be for them to decide. And, lastly, from time to time, they might report to our community just how we are doing in this good work of sharing what we have.

**FOOD PANTRY WISH LIST**

Cans, jars—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.

### **Father John Vitko writes:**

“Just wanted to let you and your parishioners know that we, St. Luke, McLean, will be having our Fall Picnic from 3–7 p.m. on Saturday, September 24. We will once again feature our spit-roasted lambs, other barbecued goodies and side dishes and fun activity for the children. More details and a flyer will be forthcoming in the near future. So if you are interested in great food and fellowship, please put this down on your calendar and join us for an afternoon of fun.”

### **Sankt Hubertus XXIII**

Maria Hawkins is reminding us that her Sankt Hubertus Roast Venison Dinner for 20 diner-donors will be held as usual on the first Saturday in November. Once again there will be musicians during the cocktail hour which begins at 6:30 p.m. Then, at 7:30 p.m., roast venison and all the fixin's plus coffee and a choice of three—yes, three—desserts. All donations benefit Holy Trinity's future plans. You will find the sign-up sheet at church. Or call Maria at 703.430.2289.

### **Vespers returns.**

Vespers returns to Saturday evenings starting September 17 at 6:00 p.m. Vespers will move back to 5:00 p.m. when Daylight Saving Time ends November 6. (There will be no Vespers Saturday, November 5, because of Sankt Hubertus.)

Vespers is the Church's Evening Prayer; from Latin *vesperae*, from Greek *esperinós*. Vespers—linked as it is to sundown and the onset of evening—has also been called Prayer at Lighting of Lamps—which is *lychnikós* in Greek—something Thomas Edison's invention would mess with. Vespers begins the Church's day (*cf. Genesis 1.5*: Thus evening came and morning followed: the first day). And since the Lord's Day begins with Saturday evening, appointed stichíra and troparia at Vespers sing out the Cross and Resurrection of the Lord. Every Sunday is a one-day Pasch.

Regarding the service itself, we follow the Restored Rite of New Skete. By way of explanation, let us simply say that back in the 1400s some monk on Mount Athos got up one morning and decided to rearrange the elements of Vespers, to make it look more like the Divine Liturgy: opening psalm, Great Litany, more psalms, plus a clutch

of so-called Little Litanies; he even arranged for a “little entrance.” He found a place to put the Liturgy's litany after the Gospel, and the “Grant it, O Lord” litany leading up to the Our Father. Little by little this garbled Vespers spread everywhere in The Church That Does Not Change. And as one would expect, Father Alexander Schmemmann had no problem extracting meaning from what was for him simply Vespers. So when he went to New Skete for its reception, he was engulfed by the Restored Rite of Vespers on the evening of 22 February 1979. Afterwards at dinner, Father Alexander would tell Father Laurence, “You have destroyed my explanation of Vespers.” It wasn't anger, it was irony. (Father Schmemmann was self-aware enough to admit his “interpretation” of Vespers was made up out of whole cloth.) In his next sentence he moved the conversation to more pressing matters. (The next day he would say, the reception of New Skete into the OCA was next in importance after the granting of autocephaly.)

The restored rite of Vespers begins with the “greeting of the light” and the lighting of lamps.

At New Skete Vespers begins in the waning light filtering in through the windows. The temple is darkening. There is need for light, so candles and lamps are lighted. The moment is hallowed. With a burning candle in hand, the priest turns to the people and says, The light of Christ enlightens all (familiar to us from the PreSanctified, where it is out of place). Slowly the temple comes alight.

Long ago, even before the time of St. Basil (middle of the IV century), Christians began “greeting” the evening light (as the lamps were lighted at home). It became a prayerful moment in which the Christian gives thought to Christ, the light of the world (*cf. John 8.12*). In his eulogy for his sister (St.) Macrina, (St.) Gregory of Nyssa mentions that she was accustomed to do this. And Macrina's brother (St.) Basil shows in something he wrote that he knew that beautiful and ancient Christian hymn, *Phōs ilarón*, Radiant Light (...as we come to sunset, as we see the evening lights...) which sees the Lord Jesus Christ as the brightness of the Father's glory, the light shining from its source (a metaphor expressing doctrine) and present in our midst.

Radiant Light is followed by the Initial Psalm. In Jerusalem they sang Psalm 103, in Constantinople Psalm 85; the one is more festive, the other more somber. Thanks to that revisionist monk, Psalm 103 eclipsed Psalm 85; but the restored rite of Vespers gives us a choice.

Blessèd is the Man—a *parochial* antiphonal précis of the first kathisma in the Psalter—follows.

Next there is the “evening sacrifice” of incense. But don't be fooled. Listen to the words. The evening sacrifice is, in point of fact, the praying church. Let my prayer rise like incense before you, my upraised hands like the evening sacrifice. And by suppressing all the other

incensations that were added to Vespers, the restored rite allows the burning of fragrant incense to stand out and be experienced for what it is. The restored rite gives a choice of the ancient *monastic* antiphon—Psalm 140, 141, 116, 129—sung with the refrain Hear me, O Lord, or the shorter *parochial* antiphon which has been preserved in the PreSanctified.

Restored Vespers cuts back on the monastic poetic compositions called *stichíra*, while giving precedence to inspired Scripture.

The *prokimenon* or responsorial psalm, The Lord is King (Psalm 92), follows; and if there would be appointed reading from Holy Scripture they would be read next.

Restored Vespers concludes with the familiar litanies which we call the Common Prayers (following Chrysostom)—prayer for everyone everywhere—and the Entreaties—prayer for all present at the service and about to go home. Restored Vespers returns these litanies to their proper place, *last*, concluding the service. This is the mind of the Fathers, the mind of the Church. Impetratory prayer belongs last.

In Constantinople Vespers concluded with the Prayer over Bowed Heads; in Jerusalem they added a tad more.

### Opa! Mezze Grill

Sunday brunch til 2:00 p.m., closed Mondays. \$\$

A *Washington Post* review published Sunday, November 25, 2012. By Candy Sagon.

Konstantinos Drosos has been cooking for more than 40 years—first in Greece, then in the District and now in Northern Virginia. He sold his last Greek restaurant, which was in an office park in Chantilly, about 10 years ago. He took a break for about 11 years, but then the restaurant biz beckoned again. Thank goodness.

Eight months ago, Drosos and his wife, Ekaterina, and their two adult children opened Opa! Mezze Grill in one of those ubiquitous strip shopping centers in booming Ashburn. It's a treasure worth the trip. The place is nothing fancy, as far as the decor goes. Cheery bright blue and white walls, simple dark wooden tables that can handle about 50 people, framed photos of Greece and a flat-screen TV by the register in back, silently broadcasting the day's game.

But you can taste all of Drosos's experience and pride in whatever you choose from the menu. I even brought tough critics to make sure I was right: Close friends who are Greek and fabulous cooks themselves came one night and helped us try just about everything on the menu.

After nearly two hours, we could only find one thing to nitpick about: the pork. The problem with the pork is a common one with a lot of American pork—it's so low in fat that it's hard to cook it to a safe temperature without losing juiciness. So the Brizola Hirini, or grilled

pork chops on the bone, looked great but were too chewy and dry. (Although the lemony Greek potato chunks that accompanied them were perfect.)

And the marinated pork in the Opa! gyro that my husband and I tried on another visit were also on the dry side. But the pork comes as they do it in Greece, wrapped up in a warm pita with fresh tomatoes and onions, slender, hand-cut french fries and tangy tzatziki sauce, so any dry bits are smothered in lots of other good stuff. Besides, you can always order the Chicago gyro instead, which is just like the Opa! but with tender shavings of mixed lamb and beef, instead of pork, from the vertical spit [and, thank God, no fries—Ed.].

On the mezza side of the menu, the usual dips and appetizers are there, and taste fresh and light. The *dolmadakia* (stuffed grape leaf rolls) come warm with loosely packed ground beef filling and topped with a creamy lemon sauce. The *melitzanosalata*—roasted eggplant dip, the Greek version of its better known Lebanese cousin, *baba ghanoush*—has an airy consistency and a mild, sweet eggplant flavor. And don't miss the *tyrokafteri*, a sultry, whipped feta cheese and hot pepper dip that packs a satisfying flick of heat.

For cephalopod fans, you have two options: demure little calamari rings that are batter-dipped, fried and served with a horseradish sauce (which could have used a little more horseradish); or octopus that is roughly cut, chargrilled and then bathed in olive oil, oregano, lemon juice and garlic. The calamari is perfectly fine, but the octopus is outstanding. Not surprisingly, Drosos says it has become one of the restaurant's most popular dishes.

*Pastitsio* is the Greek version of lasagna: a layering of pasta (tube-shaped, not sheets), ground beef, and a velvety bechamel sauce that forms a creamy custard layer on top. It's Greek comfort food, and Drosos's version is sublime. My Greek friend Sula, who has made this dish many times, remarked on the extra-high top layer. "Un-



At \$24—the most expensive item on the menu—the lamb chops seem a tad overpriced.

traditional, but really good. And rich,” she said. She also approved of the moussaka, a similarly layered dish but with eggplant. “See, he puts potato slices on the bottom the way you’re supposed to do it,” she noted.

Drosos’s deft touch shines in the lamb entrees on his menu. Hearty lamb kapama is a fork-tender, on-the-bone shank in a white wine sauce with tomatoes and sauteed onions on a bed of orzo. He browns the lamb and onions first, then adds the sauce spiced with a little cinnamon and nutmeg and bakes it for two hours “to make sure it is tender,” he said.

He takes even more time to make the lamb chops. He uses thin shoulder chops, which he marinates for a day in the holy Greek quartet of seasoning—lemon, garlic, oregano and olive oil—then grills them. Three juicy chops come with five potato wedges, all redolent of lemon and garlic and greatness. We also loved the lamb kebab for the same reason: The long-marinated lamb chunks are superior to the often tough, under-seasoned variety you get at many other places. Ditto for the tender, herb-flecked chicken kebab, which comes with rice.

There are three desserts on the menu, and, Drosos says proudly, he makes all of them. The baklava, dripping in honey sauce, could be a little crispier, but the galaktoboureko—a phyllo-wrapped rectangle filled with custard—is a nice balance of flaky dough, honey syrup and fluffy

custard filling with a refreshing hint of lemon for contrast.

Drosos is also proud of his wine list, which features all Greek wines “and even Greek beer.”

Service at Opa is brisk and helpful, especially if you get Ekaterina as your server. I’ve never seen more than two waitresses working at a time during the week, but the Drososes’ daughter and son say they often fill in on weekend nights when things get busy. Which, considering how good the food is, deserves to happen every night.

Father Paul comments: There are several Greek eateries in Ashburn, one just down the road from us (on the left), but *Opa!* seems to be getting the better reviews and was recommended by our wine merchant. Tried their avgolemono soup. Tasty enough, but could be a tad more *lemono*. And this is the second restaurant to call what I always thought was a gyro, a *Chicago* gyro. They say that in Greece a gyro is pork with french fries *in* the sandwich. Yuk! And as far as desserts go, they have rice pudding and *galaktoboureko* (in its *floyera* form). You cannot go wrong. I would say this place, while a bit pricey, is *bú zuò*, “not bad” in the good Chinese sense of the term. Find it off Ashburn Village Road (left from the West and church, right from the East. The first left turn after the light (the first light) at Gloucester. Just before the supermarket there.

