

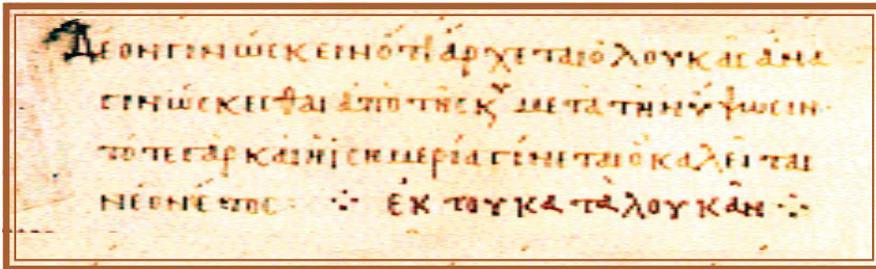


HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

RESTON

September 2014



Detail, title page, Luke, *Apraktos* 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 September 23, actual date of the Ancient Church New Year. Read about the Church New Year in our new Liturgy Book, pgs. 166–168, and pg. 63.

SEPTEMBER BRINGS THE NEW CHURCH YEAR—BEGIN THE WEEKS OF LUKE

SEPTEMBER—DAY 12 HOURS, NIGHT 12

21 Sun^{15•VI} SUNDAY AFTER THE ELEVATION OF THE CROSS: **THE NEW CHURCH YEAR**
9:45 a.m. **Common Confession Rite**—*in conjunction with the season.*

~10:30 a.m. Divine Liturgy—**Coffee Hour: Geoghegan**

28 Sun^{16•VII•Lk1} 10:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**

OCTOBER—DAY 11 HOURS, NIGHT 13

5 Sun^{15•VIII•Lk2} 10:00 a.m. Divine Liturgy—**Coffee Hour: Krisal**

12 Sun^{16•I•Lk3} 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**

19 Sun^{17•VIII•Lk4} 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

23 Thu ↓ *St. James, Bishop of Jerusalem, “Brother of the Lord”*

26 Sun^{18•I•Lk5} 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^{19•II•Lk6} 10:00 a.m. Divine Liturgy—**Coffee Hour: Mosholder**

9 Sun^{20•III•Lk7} 10:00 a.m. Divine Liturgy—**Coffee Hour: Warden**

14 Fri *Apostle Philip*

BECAUSE WE ALL FALL SHORT IN MANY WAYS, as St. James says in his epistle, it is a good thing for a parish to follow 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 answerable. **So plan on taking part in the common confession rite on Sunday, the 21st. Come on time. Come in the right frame of mind.**

I urge you, brethren, by the mercies of God, to offer yourselves as a living sacrifice, holy and pleasing to God, as your spiritual service. Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may discern what is the will of God, what is good and pleasing and perfect. —Romans 12.1,2

Update from Marsha Morrow on the Ashburn site.

A month ago we submitted the architectural plans to the County for the Ashburn location. The County approved this submission. This week we are submitting the remaining engineering plans for approval. We now have a budget estimate for the build-out of the space which will be presented to the Parish to obtain your approval for Fr. Paul to sign the lease.

We have a lease that has been reviewed by John McGeehan. The lease is effective on October 1 and has a contingency for receipt of all needed County approvals. We hope to be able to begin the buildout immediately upon the lease effective date of 10/1 and then begin holding services in November.

SanktHubertus XXII

Saturday, November 1, is the date for the Hawkinses' Saint Hubertus Roast Venison Dinner. There's room for 20 diner-donors.

Conversion.

Former existential atheist and Australian rock star Themis Adams (Adamopoulos) today is a Greek Orthodox priest, spearheading the Orthodox Church's mission in Ebola-hit Sierra Leone in Africa. Although Father Themis could flee the country to avoid a possible infection by the virus, like other NGO employees already did, the Greek-Australian decided to stay. Read more at: <http://www.pravoslavie.ru/english/73160.htm>

LIGHT ON THE HOLY TABLE IN AN ORTHODOX EASTERN CHURCH

A Look into Continuity



Mosaic in the dining room of an aristocratic Greco-Roman home in Mariamin, Syria from the time of St. John Chrysostom (late IV century). We see musicians entertaining during dinner, but we call attention to the cloth-covered table.

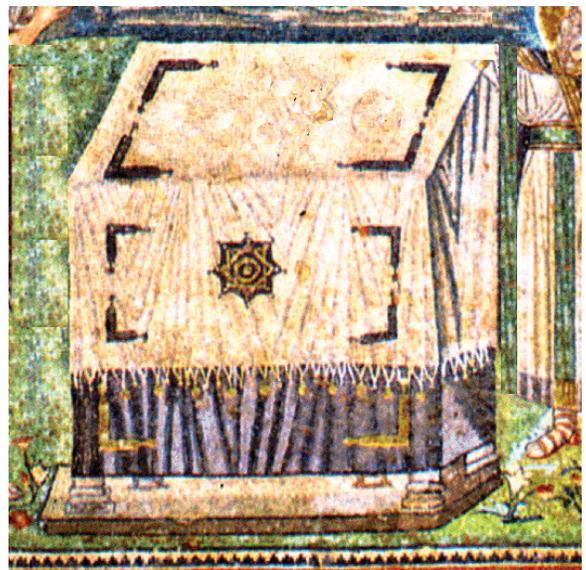
[Figure 178, *Mosaics of the Greek and Roman World*, Katherine Bunbabin, Cambridge University Press, 1999.]

“For the meal at a festival [in Greco-Roman antiquity] the candlesticks and spare dishes of food were placed on a high, **square piece of furniture**, perhaps the ancestor of the many square altars of Christian times....”

Helene Lubienska de Lenval,
The Whole Man at Worship: The Actions of Man before God,
trans. by Rachel Attwater (New York, Desclee Company, 1961), pg. 28.

When one considers the fact that the first Christian churches were house churches—meaning the Divine Liturgy and sacraments in private homes— Miss Lubienska de Lenval’s hypothesis is quite plausible.
—Editor

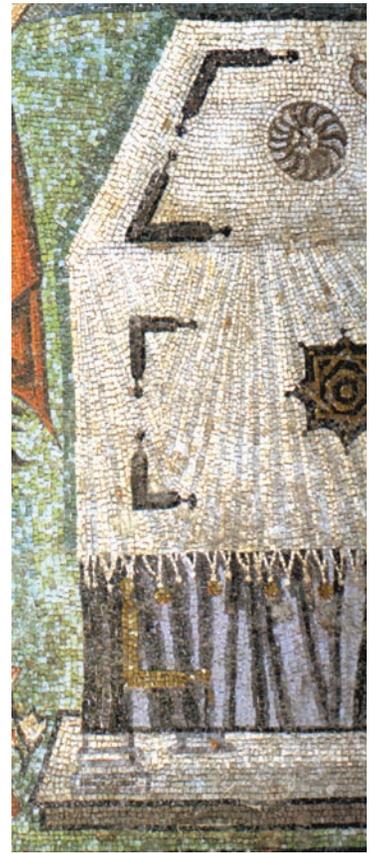
Below: **Square** Altar Table, mosaic, detail, Church of San Vitale, Ravenna, VI century. We see a marble table—not unlike the table in the mosaic above—covered with two cloths, one purple, the other white.



And here is a bit of Scriptural inspiration from the Book of Revelation:

¹⁰He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. ¹¹It gleamed with the splendor of God.... ¹⁵The one who spoke to me held a gold measuring rod to measure the city, its gates, and its wall. ¹⁶The city was **square**, its length the same as (also) its width. He measured the city with the rod and found it [*equal*] in length and width and height.
Apocalypse 21.10+

The sacrifices of Abel, Melchisedek and Abraham, and **square** altar table, mosaic, VI century, Sant' Apollinare in Classe, Ravenna



In this detail notice that the table is set upon a plinth or step—not unlike many altar tables set upon a step in older churches in Ukraine and Russia.



The Guests of Abraham, mosaic, detail, VI century, Church of San Vitale, Ravenna. Here we see a **square** table constructed from wood.

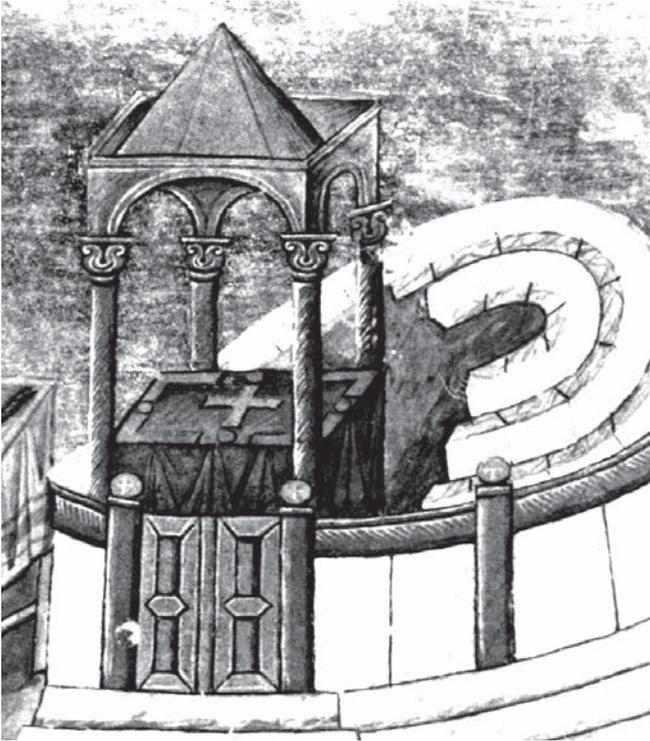


A wooden altar table in a new church in Kiev, 2007—structurally not all that different from the Ravenna mosaic. The Bishop is pouring on the hot mastic that will help hold the top in place.



Left: The bishops and presbyters install the table top. Then the Bishop—in this photo the late Archbishop of Kiev, Vladimir—consecrates the holy table, washing it with holy water, and then wine; and finally anointing it with holy chrism. Relics of saints are placed in the tabletop itself or in a coffer beneath it. In times past the white linen covering—reminiscent of Christ’s burial cloth—was more or less permanent.

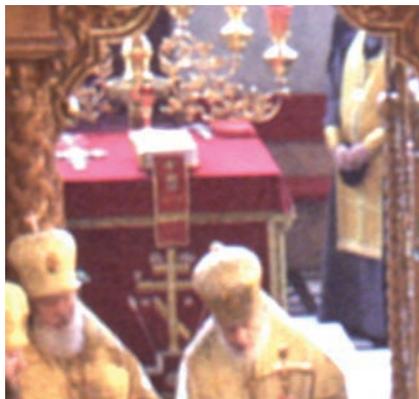
Below: The downpayment on our future temple. A new holy table made of solid walnut comes into being in the workshop of Cabinetmaker John Mark Power, Harpers Ferry. It is the gift of the Honshul family, Barbara, Gregory and Lisa.



Above: The sanctuary as depicted in XI-century Constantinopolitan art. The **square** holy table is draped with a cloth decorated with a familiar gammate motif.



Below: The holy table is customarily clothed with two coverings (and sometimes a third): a white linen *katasarka* and an *indition*—kingly raiment—of seasonal color. There are always local variations. Where holy tables are made out of marble, coverings are usually minimal. The holy table symbolizes Christ sacrificed for us.





15 August 1724

Page 589 in a Romanian prayerbook published in 1988 by the widely respected Bishop of Craiova, Kyr Nestor Vorinescu. The scene is the beheading of Constantine Brincovianu (Brâncoveanu) and his sons at Constantinople on the last day of their lives. Constantine was *voevod* or prince of Wallachia at a time when Romania was under the yoke of the Ottoman Empire, when Peter the Great was running Russia and the Hapsburgs were ruling Western Europe. It was a time of internal and external political intrigue. At the age of 70 (after a 10-year imprisonment) he found himself in a situation *vis-à-vis* the Turks wherein Sultan Ahmed III gave him a choice: become a Moslem or die. Constantine chose fidelity to Christ, the Saviour of the world. To make his death sting more, the peace-loving Moslems lopped off the heads of his four sons. The youngest, Matei, was 12. Oddly enough, the story goes, the Moslem population of the City was outraged by the injustice.

Through the centuries of Moslem rule, Orthodox Christians were no strangers to their axes and swords and their wrath. So many Moslems today in Persia, Assyria, Syria, Palestine, Egypt, Bosnia, Kosovo, Albania, Greece, and Bulgaria are the descendants of Orthodox Christians who simply succumbed to the pressure and threats that were part of their everyday lives.

The church calendar is filled with so many “new martyrs.” The Church of Romania canonized Constantine Brincovianu and his sons Constantin, Shtefan, Radu, and Matei, on 20 June 1992 in Bucharest, counting them among the martyrs, and assigning them August 16 (for the obvious reason).

Shoe on the Other Foot.

(September 09, 2014. Turkish Daily News. In point of fact, the invitation is for the Bishop of Rome to visit the Bishop of Constantinople. But in the political environment, the visit has to appear as an official “Visit to Turkey.”—Editor)

The Bishop of Rome, Francis I, is expected to pay an official visit to Turkey later this autumn, eight years after his predecessor, Benedict XVI, paid a landmark official visit from the Holy See to the country.

Bartholomew I, spiritual leader of the Orthodox East, extended an invitation to the Bishop of Rome in March 2013 when the two Church leaders met in a historic audience involving the leaders of the Orthodox Church, other religious heads and the Roman Catholic Church’s leader for the first such meeting since the schism. Afterwards, the invitation was sent through diplomatic channels in line with custom.

However, because the president has been replaced since then, the Vatican is apparently waiting for a renewal of the invitation by the Turkish side, namely by President Recep Tayyip Erdoğan, who was elected to his current post in August.

Pope Francis is expected to arrive in late November, as he primarily received the invitation from the Patriarch to attend the commemoration of St. Andrew, the first-called of the Apostles, which is marked on 30 November.

The 77-year-old pope’s predecessor at the Holy See, Benedict XVI, visited the Patriarchate in 2006, a year after he was elected pope. He attended the Divine Liturgy, which was celebrated at the Patriarchal Church in Istanbul.

As recently as 2 September, Turkey’s top Moslem cleric has said the Pope must pay attention to steadily rising attacks against mosques in Germany, which has a considerable Turkish and Muslim population.

All religious institutions, particularly the Vatican, should focus on these rising attacks against mosques in Germany, Mehmet Görmez, the head of Turkey’s Directorate for Religious Affairs (Diyanet), said at the time.

“This doesn’t happen through things like washing a young girl’s feet or arranging inter-religious football games and tournaments,” he said in an apparent and scathing reference to symbolic moves made by Pope Francis. In March 2013, the pope made international headlines by washing the feet of two women and two Moslems at a juvenile detention center in Rome. Before this, modern popes had only ever washed the feet of 12 priests at the Vatican, during the Mass for the Last Supper.