

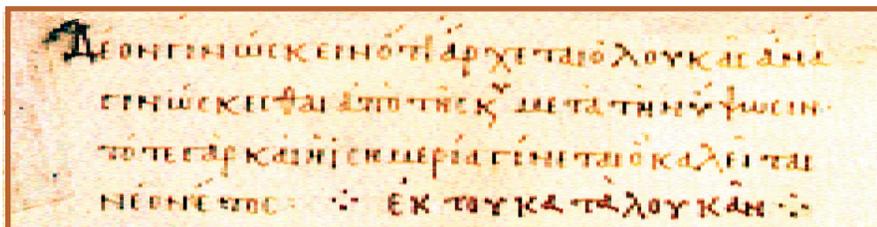
HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

ESTON

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA September 2017

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



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 Friday, September 22. (In Antiquity in the Church of Constantinople, the original fixed date of the Church New Year was September 23, Fall equinox in the Julian calendar and the birthday of the Roman Emperor Caesar Augustus.) **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.**

SEPTEMBER—DAY 12 HOURS, NIGHT 12

17 Sun^{15•VI} 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: Smith**

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 17th. Come on time. Come in the right frame of mind. As the Apostle says, “Encourage one another” with your presence.

23 Sat 4 p.m.—6 p.m. **Maria Hawkins Open House**—*Everyone is invited.*
 24 Sun^{16•VII•Lk1} 10:00 a.m. Divine Liturgy—**Coffee Hour: Tarassova**
 30 Sat 6:00 p.m. Vepers

OCTOBER—DAY 11 HOURS, NIGHT 13

1 Sun^{17•VIII•Lk2} 10:00 a.m. Divine Liturgy—**Coffee Hour: Warden**
 7 Sat 6:00 p.m. Vepers
 8 Sun^{18•I•Lk3} 10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**

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

⁵You 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....

¹³Crown the year with your bounty. Wherever you pass, let there be plenty.... And everywhere, let there be joy; everywhere, songs of praise!

—Psalm 64,
Alleluia for the New Church Year

September 2017 brings the onset of our fortieth year. We have something to celebrate.

Mid-September 1977. It seems like yesterday. Father John Meyendorff comes down from New York (in that tiny French *Le Car* he regretted buying) and makes himself available to a determined group of faithful here interested in establishing an English-language parish. None knows just who he really is. His importance. His stature. And he’s not telling. (No one puts two and two together when a Greek diplomat comes one Sunday for the Liturgy in that tiny Montessori school.)

Those first regular Sunday Liturgies. Everyone sings. People open their homes. The Quesadas. The Hawkinses. Then the Montessori school. Our first Christmas, and Theophany, and blessing of homes. Our first Holy



Images of the recent solar eclipse, compliments of Sheryl Belinsky. At least one parishioner made his way to totality and the mind-grabbing darkness.

1:42 pm

1:56 pm

2:07 pm

2:18 pm

2:42 pm

Partial Solar Eclipse ~ August 21, 2017 ~ The National Mall, Washinaton, DC

Friday and Pascha. (Those ratty sheets we still use for The Twelve Gospels are a spoor of that first service with Father John where he went through the service book and directed what to sing and what to omit to make the long service a tad more manageable.)

Comes March of 1978, Father John finds himself sitting at Carlos Mariño's dining table. A first parish council meeting. Parishioners have chosen several council members. And Father John—who had been priest-in-charge of a parish in Manhattan for many years—puts in place the notion that priest and council members will decide among themselves who will perform what responsibility or task. He takes out pen and paper and writes down six short “by-laws.” Next he pens a letter to Syosset asking the Bishop to accept Holy Trinity—at some point we agree on this name—as a new parish in the OCA. (As a follow-up, he would privately approach the Synod of Bishops and advise them that Holy Trinity, located in Northern Virginia and very much part of the Washington Metropolitan area with its parishes—St. Nicholas, St. Mark's—should be part of the Metropolitan's eparchy, and not part of the so-called diocese of the South. Which advice they accept. Fact is, the last thing the Bishop of the South wanted was anything to do with what Father Schmemmann would call “renewal.”)

Comes June of 1978, Father John's term as Director of Harvard University's Dumbarton Oaks Research Library in Georgetown—the career-crowning appointment that brought him to D.C.—is drawing to a close. We gather for a festive farewell dinner at Marco Polo in Vienna. And say our good-byes. Father John and his wife Maria head back north to their Summer home in Lac LaBelle, Quebec, for a timely rest before the new school year at St. Vladimir's. His parting advice? “Keep things simple.”

Through the years we have had our share of successes and failures. With God's grace we have persevered. Father John would be pleased for sure. And when we read Father Alexander's brief description of renewal of parish life we can see ourselves:

RENEWAL.—The return to the *liturgical* life as the very focus of the parish, as the means of its respiration and revitalization. Parish life again begins to be centered on the Eucharist and the sacraments, on liturgical cycles. The Church begins again to be experienced as the Body of Christ. This process inevitably raises new questions, creates new difficulties.... Yet at least the motivations, the zeal, the intentions are pastoral, aimed at priceless human souls and their communion with God. It is in such parishes that the statutes are not opposed, all financial obligations are gladly met... confident and truly loving relations with the Bishop established and nurtured. It would not be difficult to prove that this renewal is rooted in a genuine interest in the *true* Orthodox Tradition,

in the Holy Scriptures, the Fathers, the Divine Liturgy, and above all in a deep concern for the *religious*—*i.e.*, Orthodox Christian—and not merely “ethnic” or “social” orientation of the Church.



Father John serving in the Montessori school. His son Paul, a deacon at the time, stands behind him.

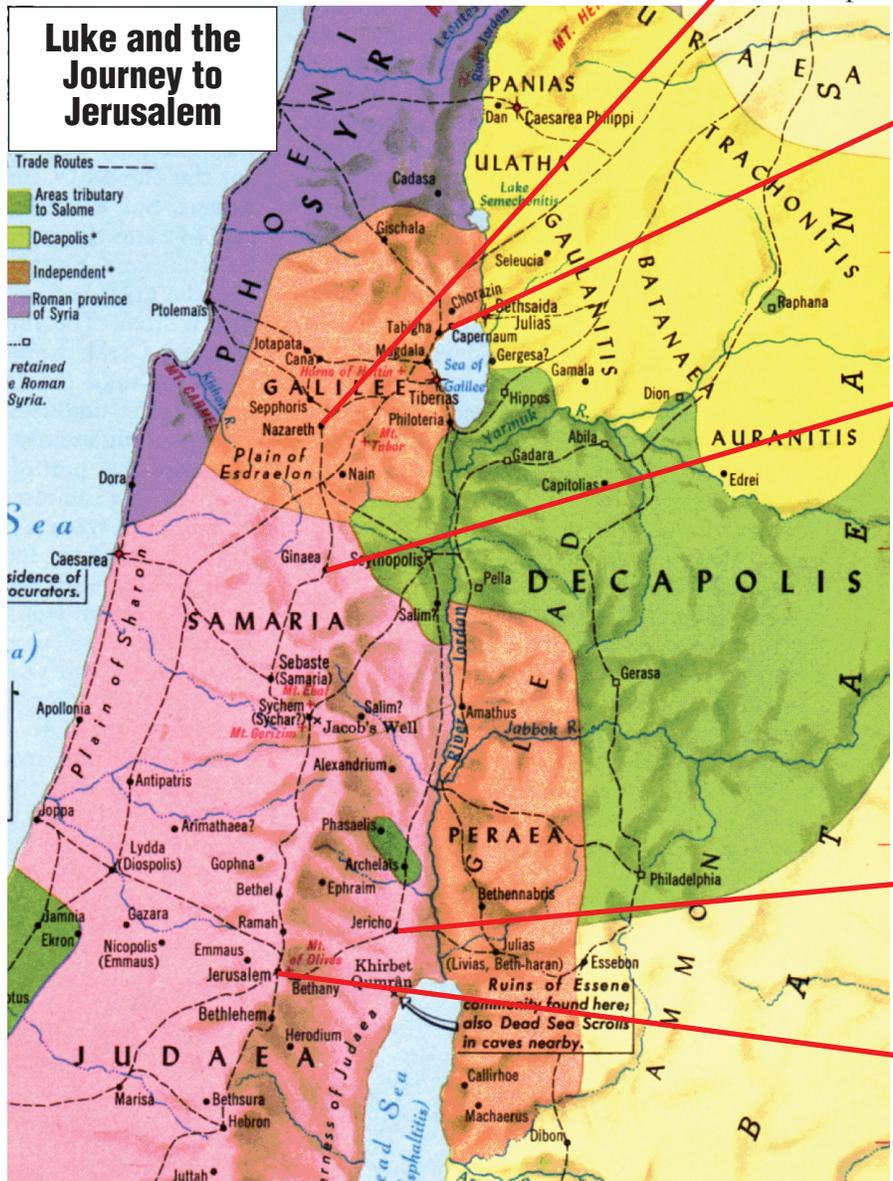
That we can see ourselves, our Holy Trinity community, in what Father Alexander writes is God's gift. We are grateful. And we have something to celebrate.

So. Let's put our heads together. Let's form a committee. A clutch of parishioners interested in the idea. And let's figure out how to mark this fortieth year, how to celebrate what we have been given. For sure our Bishop would like to join us at some point and be a part of the celebration.



Father John Meyendorff of blessed memory. May his memory be eternal!

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 every Sunday we follow the Lord on this journey. This gives the Church Year its unique shape and dynamic. Working from this ancient start the sacred liturgist was able to craft a Church Year of continuous reading from the Holy Gospel—**Luke, Mark** (+Hebrews), **John** (+Acts which is part two of Luke), and **Matthew**. This 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 or savvy as the modern historians'. 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, as does the Church of Constantinople.



The Roman Church, feeling the need in the late XX century to reform her lectionary or program for reading from the Gospel at her Sunday Liturgies, turned to the Orthodox Catholic East for inspiration. She devised a three-year cycle. Following Pentecost one year, she reads from Matthew till Advent; another year, from Luke; and another, from John. A number of Protestant groups, who keep traditions of the Latin Church, have embraced this lectionary reform.

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; 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.