



# HOLY TRINITY ORTHODOX CHURCH Parish Newsletter

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

## NOVEMBER—DAY 10 HOURS, NIGHT 14

- 5 Sat No Vespers—*Sankt Hubertus Fund-Raiser Dinner*  
*Daylight Saving Time ends. Vespers returns to 5:00 p.m.*
- 6 Sun<sup>20•III•Lk7</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Zieg**
- 12 Sat 5:00 p.m. Vespers
- 13 Sun<sup>21•IV•Lk8</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Adams**
- 14 Mon *Apostle Philip*
- 15 Tue *Begins the Nativity Penitential Season/Christoúgenna/Filipóvka.*
- 19 Sat 5:00 p.m. Vespers
- 20 Sun<sup>22•V•Lk9</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Doyle**
- 26 Sat 5:00 p.m. Vespers
- 27 Sun<sup>23•VI•Lk10</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Ellmore**

## DECEMBER—DAY 9 HOURS, NIGHT 15

- 3 Sat 5:00 p.m. Vespers
- 4 Sun<sup>24•VII•Lk11</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Honshul**
- 6 Tue *↑St. Nicolas, Bishop of Myra, Wonderworker*
- 10 Sat 5:00 p.m. Vespers
- 11 Sun<sup>25•VIII•Lk12</sup>
- 13 Tue *32nd Anniversary of the death of Fr. Alexander Schmemmann*
- 17 Sat 5:00 p.m. Vespers
- 18 Sun<sup>26•I•Lk13</sup> **SUNDAY BEFORE THE NATIVITY**  
 10:00 a.m. Common Confession Rite (*in conjunction with the penitential season and the approach of Christmas*)  
 ~10:45 a.m. Divine Liturgy—**Coffee Hour: Krisa**

## \* THE WEEKS OF LUKE BRING US TO THE FEASTS OF LIGHT—TA ΦΩΤΑ \*

*The Church celebrates and contemplates the Divine Manifestations [TA ΦΩΤΑ] of our Lord Jesus Christ:*  
 • *Life from God (December 25) • Life with God (January 6)*  
 • *Encountered in the Sacramental Life of the Church (February 2)*

- 24 Sat **CHRISTMAS EVE**—4:00 p.m. Vespers with the Divine Liturgy
- 25 Sun **NATIVITY OF OUR LORD JESUS CHRIST**  
*NOTE: Between Christmas and Theophany—what was long ago called by some the Dodekaïmeron or Twelve Days—there is no Wednesday/Friday abstinence.*

- 31 Sat 5:00 p.m. Vespers

## JANUARY—DAY 10 HOURS, NIGHT 14

- 1 Sun<sup>27•III•Lk15</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 5 Thu **THEOPHANY EVE**—4:00 p.m. Vespers with the Divine Liturgy and the Great Blessing of Water
- 6 Fri **THEOPHANY OF OUR LORD JESUS CHRIST**
- 7 Sat 5:00 p.m. Vespers
- 8 Sun<sup>28•IV•Lk16</sup> 10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**

**My brethren, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them, "Good-bye and good luck! Keep warm and well fed," but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless.**  
**James 2.14–17**

Loudoun Hunger Relief:  
**DONATE THANKSGIVING DINNER BAGS.**  
*Through November 14 at 5:00 p.m.*  
**Let's do this.**

As we give thanks and celebrate with our families, help us ensure that Loudoun families in need have a nice holiday meal.

To help these families have a nice meal at home, we give reusable grocery bags filled with items to cook a Thanksgiving Dinner. Will you help us?

Each bag should contain enough items to feed four people and should include the following types of items:

- Gift card in increments of \$10 to a local grocery store for purchasing a turkey or meat. (Please no fresh or frozen turkeys since we do not have any way to refrigerate them.) Please keep the gift card separate from the bag.

- Powdered gravy mix, or a jar or can of gravy.
- Canned cranberry sauce.
- Two types of canned vegetables.
- Canned sweet potatoes/yams, or a mashed potato mix.
- Stuffing mix.
- Cornbread, muffin, or bread mix.
- Canned fruit for dessert, or a box dessert mix.

We thank you in advance for helping to ensure that Loudoun families in need have a Thanksgiving meal.

Loudoun Hunger Relief—formerly Loudoun Interfaith Relief. Phone: 703.777.5911. Pantry located at 750 Miller Drive, Suite A1, Leesburg.

Photo: courtesy of Matthew Lepnew and RA



### Second anniversary of our eviction from Reston's Glade Room.

The letter was dated 20 November 2014. It began, "Dear Fr. Harrilchak, The Reston Association is terminating your use of the Glade Room Community Building... effective immediately..."

"The Reston Association was informed of the presence of open flames [meaning candles—who'da thunk?],..., including photographs, on 11/9/2014 and 11/16/2014...."

The one saving grace? Miss Delgado's letter was e.mailed at close of business on a Thursday. Leaving Friday for the lawyers to work out terms for a stay of execution—as it turned out, two months of divine services without candles and without incense.

One does not have to look very far for the mastermind behind the furtive photos and calculated "complaints." And when one considers that our quisling next turned to the Loudoun County court system to keep us out of a possible new home—threatening the very existence of our church community—one understands that this is a matter not to be lightly set aside. It is indeed an irony of Christian life in the world: some things can be mended; some cannot.



TWO BEESWAX CANDLES burning on every holy table during the Divine Liturgy in Orthodox churches is a venerable and ancient custom bespeaking continuity with the past. [The photo above: a small church in Serbia.] The Roman Church has gone so far as to make the ancient custom law by *legislating* two beeswax candles on each and every altar table.

### St. Mark's in Bethesda to hold its annual food festival.

The dates: Friday, Nov.4 — 11:00 a.m. to 7:00 p.m.  
Saturday, Nov. 5 — 11:00 a.m. to 7:00 p.m.  
Sunday, Nov. 6 — 12:00 p.m. to 4:00 p.m.

Their food menu includes Chicken Kiev, kolbasa, piroshki, beef Stroganov, stuffed cabbage, spanakopita, poppy seed and nut rolls, as well as baklava. Their borsch is pretty good, and, of all the parishes in the area offering them, they make the best pirohy (even though they cannot spell the word). This year they are doing carry-out; and they are offering a senior discount (so have your AARP card at hand). Address: 7124 River Road, <http://stmarkoca.org>.

### Hello Fr. Paul:

I thought that you might be interested. The icon of Virgin Mary who weeps myrrh is coming for a visit to our parish. Fr. Mark will accompany the Icon. She is coming November 11th and 12th. If you are interested, Fr. Nectarios is our pastor. (More info: call Rits at 703.743.1140.)

God Bless,  
Rits



Ikons, 1467 A.D. Novgorodians lift their hands in prayer. A forgotten piety in a lot of local churches, but ancient, authentic, and traditional.

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**. As we read Luke over these 17 weeks, we follow the Lord on this journey. This gives the Church Year its unique shape and dynamics. 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. That 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 as the modern historian's. 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 Constantinople and Church of Greece.

**Luke and the Journey to Jerusalem**



**Lk. 4.14** Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. <sup>15</sup> He taught in their synagogues and was praised by all. <sup>16</sup> 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. <sup>29</sup> 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, <sup>32</sup> and they were spellbound by 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**, <sup>52</sup> and he sent messengers ahead of him. On the way they entered a **Samaritan village** to prepare for his reception there, <sup>53</sup> 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; <sup>37</sup> 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.