

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA March 2020

MARCH—DAY 12 HOURS, NIGHT 12

И МЕСЯЦ ТЕССАРАКОСТИ • ВЕЛИКАЯ ЧЕТЫРЕДЕСЯТНИЦА THE GREAT FORTY DAYS • QUADRAGESIMA THE WEEKS OF MARK

2 Mon	Day 1
4 Wed	7:00 p.m. Liturgy of Presanctified Gifts <i>and pot-luck meal.</i>
<i>On the 8th at 1 a.m. Daylight Saving Time returns—clocks one hour forward.</i>	
8 Sun	SUNDAY I: CHRIST, MEDIATOR BETWEEN GOD AND MAN (John 1.43–51)
	10:00 a.m. Communal Confession Rite— <i>first of two</i>
	10:45 a.m. Divine Liturgy— Coffee Hour: Warden
	6:00 p.m. Penitential Vespers
11 Wed	7:00 p.m. Liturgy of Presanctified Gifts <i>and pot-luck meal.</i>
13 Fri	7:00 p.m. Parástasis— <i>Coming to the side of the deceased</i>
14 Sat	Saturday ^{II} of Souls
15 Sun	SUNDAY II: CHRIST, SOURCE OF FORGIVENESS AND HEALING (Mark 2.1–12)
	10:00 a.m. Communal Confession Rite— <i>second of two</i>
	10:45 a.m. Divine Liturgy— Coffee Hour: Wayland
	6:00 p.m. Penitential Vespers
18 Wed	7:00 p.m. PreSanctified Liturgy, <i>and pot-luck meal.</i>
20 Fri	7:00 p.m. Parástasis— <i>Coming to the side of the deceased</i>
21 Sat	Saturday ^{III} of Souls
22 Sun	SUNDAY III: CROSS OF CHRIST, COMPASSIONATE HIGH PRIEST (Mark 8.34–9.1)
	10:00 a.m. Divine Liturgy— Coffee Hour: Adams
	6:00 p.m. Penitential Vespers
25 Wed	Feast of the Annunciation— <i>moves to Akathist Saturday</i>
	7:00 p.m. PreSanctified Liturgy, <i>and pot-luck meal.</i>
27 Fri	7:00 p.m. Parástasis— <i>Coming to the side of the deceased</i>
28 Sat	Saturday ^{IV} of Souls
29 Sun	SUNDAY IV: CHRIST, WITH THE FATHER, OUR SURE HOPE (Mark 9.17–31)
	10:00 a.m. Divine Liturgy— Coffee Hour: Belinsky
	6:00 p.m. Penitential Vespers

APRIL—DAY 13 HOURS, NIGHT 11

1 Wed	7:00 p.m. PreSanctified Liturgy, <i>and a pot-luck meal.</i>
3 Fri	7:00 p.m. Akathist Hymn
4 Sat	Saturday ^V of the Akathist Hymn (<i>the Annunciation celebrated</i>)
5 Sun	SUNDAY V: CHRIST, SACRIFICE SEALING A NEW COVENANT (Mark 10.32–45)
	10:00 a.m. Divine Liturgy— Coffee Hour: Busenberg
	6:00 p.m. Penitential Vespers
10 Fri	DAY 40—END THE GREAT FORTY DAYS.
	7:00 p.m. PreSanctified Liturgy, <i>and a pot-luck meal.</i>
11 Sat	Saturday ^{VI} of Lazarus (John 11.1–45)— <i>Ancient day for final reconciliation of penitents who were required to fulfill an epitimion or penance before being unbound—restored to their place at the Lord's Table. As the gospel reading will say, "Unbind him and let him go."</i>

As we have been doing these many years, we will hold two Communal Confession Rites on two consecutive Sundays: March 8 and 15.

The Pasch—like the Last Day—is coming (April 17,18,19) and the Church would prepare herself to celebrate the Death and Resurrection of the Lord by committing herself anew to the Baptism by which she is united to him. From time immemorial, through the reading of the Gospel, the Church has been calling her sons and daughters to renew themselves through confession and a season of penitence so that, come the Great and Holy Week, all come together with one heart and one mind in baptismal renewal with the same song on their lips.

So pick a Sunday. When we come together we evangelize one another. Come on time. Come in the right frame of mind. Bear witness to our younger members. Let us open our hearts to the word of Christ. And remember: children are welcome, but, for the concluding rite, none under age 10.

An Exhortation from the Epistle to the Hebrews:

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of everything that weighs us down and the sin that clings so closely, and persevere in **running the race that lies before us** while keeping our eyes fixed on Jesus, the leader and perfecter of [our] faith. **For the sake of the joy that lay before him he endured the cross,** ignoring its disgrace, and has taken his seat at the right hand of God's throne. *Hebrews 12.1–2*

Regarding the Eucharistic fast for the PreSanctified, and related matters.

As we have been doing these many years, there will be potluck meals following the PreSanctifieds. Bring what you can, *if* you can. But come. There is always plenty of food.

Regarding the fast (these are the guidelines put forward so many years ago by Bishop Basil Rodzianko), keep the Eucharistic fast as best you can. If not from morning, at least from lunchtime. (In point of fact, fasting for the entire day is not all that difficult, though some may disagree—*Ed.*) As for older children: let them have a small snack when they come home from school. (Fasting is not for younger children, the ill, or the elderly.) Common sense applies.

Keep it simple.

Here's what a modern *Priest's Service Book* (Church of Greece, Athens, 1962, pg. 211) has to say:

“The Divine Liturgy of the PreSanctified, realized for the sanctification of the faithful, is served every Wednesday and Friday of the Great Forty Days,... Thursday of the Great Canon, [and] Great Monday, Great Tuesday, and Great Wednesday....

“The Divine Liturgy of the PreSanctified is served always after the Ninth Hour, at Vespers, **because of the all-day fast.** It is done usually by a single priest, alone, without a deacon....

“While the Ninth Hour is being read, priestly ministers take leave and enter the sanctuary and put on simple **black** vestments, but **no** [pectoral] **crosses** or priestly awards....”

Apostrophe on the word *fast*.

Fast is a Germanic word. Primarily it means abstaining from food; secondarily it means eating sparingly or abstaining from some foods. It comes into the Slavic languages as *post*. The Greek word is *nēsteia* and it means the same thing: not eating, and, secondarily, not eating some foods.

Everyone knows the basic meaning of the word *fast*. The doctor tells you he wants you to come in for a blood test *fasting*, you know he means that you should eat nothing when you get up on the morning and that you will have nothing to eat until after the test. Fasting is *not eating*. And, fasting is *from the morning—not the night before* as some erroneously teach.

From antiquity Christians would keep a fast by not eating all day and then taking a meal in the evening. It's the original idea behind the

Wednesday/Friday fast. This is biblical stuff.

One can imagine that whatever spiritual benefits derive from fasting would come to a person regardless of how he broke his fast; in other words, regardless of what he ate.

One can fast for a day. One can fast for a period of time. The Great Forty Days (*cf. Matthew 4.2, Luke 4.2*) for example.

One may fast—not eat all day, then eat—Monday through Friday. *One may not fast*—not eat all day, then eat—on the Sabbath and the Lord's Day. The Church nixes Saturdays and Sundays. Not at first, but very early in her history. It's why the Liturgy—the Mystical Supper—is served Sunday *mornings*—to minimize and confine the Eucharistic fast. The first ecumenical council (Nikaia, 325 A.D.) makes an exception for the Holy and Great Sabbath which, a thousand years ago, was a day of fasting that concluded in the evening with Vespers with the Divine Liturgy during which neophytes were baptized and the Resurrection celebrated—everyone took holy Communion. (One can appreciate that the fast on this Saturday—like the eves of the Nativity and Theophany—was a *Eucharistic* fast leading into the feast.)

So. One fasts—one does not eat all day, then eats—Monday through Friday. Additionally, at the same time, one abstains from certain foods—*e.g.*, meat, dairy, *etc.* This is the only aspect of a fast period that continues over Saturday and Sunday [the question today is, Should it?]. To use more precise language for our situation today: one *fasts*—one does not eat, then eats—and one *abstains*—one does not eat certain foods. Together they make up the Eastern Christian notion of keeping a fast. Interestingly enough, these terms turn up in the hymnography we sing during the time of the Great Fast.

Abstinence

For most of us today what “fasting” we do is more properly termed *abstinence*. Abstaining from meat. Abstaining from dairy. Unfortunately this has led to label reading as an exercise in seasonal piety. Fergedaboudit.

Fr. Meyendorff came down heavily on label reading. He called label reading phariseism. “Do what you can,” he would say. Want to do more? Do more of what the Church's tradition counsels us to do. Enter more deeply into what the Church around the world is doing. Prayer. Fasting. Almsgiving. Eschew silly—foreign—notions. Like “Giving up Coke.”

Or “Giving up chocolate.” Or some such. Inspired by the “western” religious culture around us. Pious solipsism. What value can there be in that? Better, think of fasting as training for the race, for a Christian life. Think of it as the nourishment for a sovereign spirit (remember? Psalm 50?): for self-control, for prudence, and perseverance. Think of it as the engine of prayer. (One cannot be a Christian and not pray.)

Human beings are dependent creatures. Food, for example. No food and we’re done for. So fasting and abstinence have worthwhile spiritual and moral goals. The Orthodox world is full of SOBs who fast by the book. And they are still SOBs. Let us do everything and anything to dodge that.

One last word.

Illness brings its own asceticism.

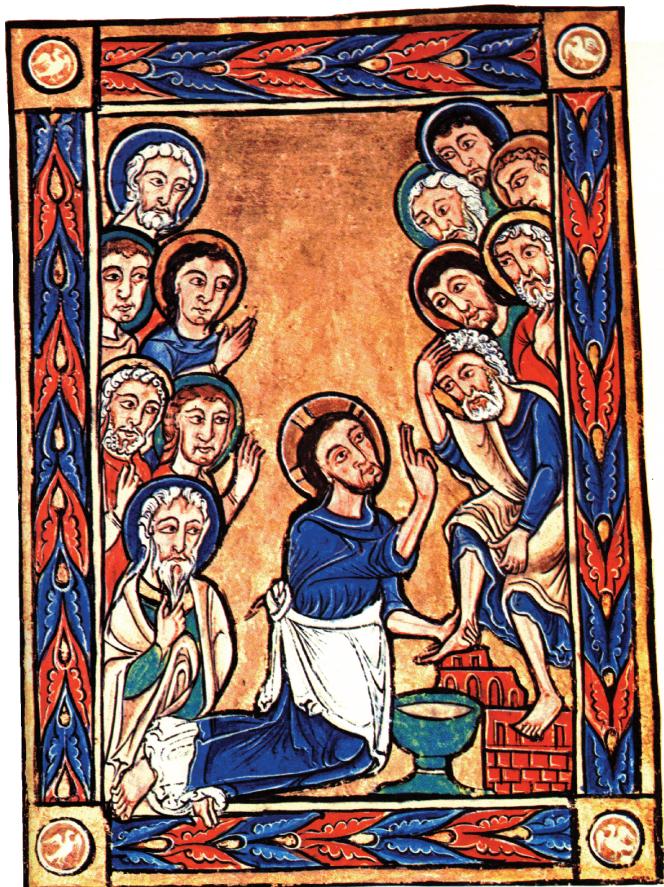
Fasting in the strict sense, as we say, is not for the old nor for the very young. Neither is it for the sick or those dealing with chronic conditions. Some medications require food. Another example, a diabetic; his/her slowed-down metabolism may require small meals during the course of a day to ease up on one’s pancreas and help manage the disease. So, nix to fasting. But yes to the self-discipline needed to manage disease.

On the other hand, while young growing bodies and organs need nutrition, a child 12 or 13 should be able to keep the Eucharistic fast on a Sunday morning. There are unofficial canons that would punish parents with a real fast for failing to observe this. —pnh

Let us hold unwaveringly to our profession which gives us hope, for he who made the promise deserves our trust. We must consider how to rouse each other to love and good works. We should not absent ourselves from the [Eucharistic] assembly, as some are in the habit of doing, but encourage one another; and this **all the more because you see the Day drawing near.**

—Hebrews 10.23–25

*The Pasch on our horizon
is the image of that inexorable Tomorrow
that makes sense of Today.*



Miniature, Fruits of the Eucharist,
Ms. 44, France, XII century,
The Pierpont Morgan Library, New York

A new kondakion for this Time of Renewal, Tone VI:

At various times and in different ways * you spoke to our fathers through the prophets.* But in our own time you speak to us through your Son * through whom you made everything there is.* He is the radiant light of your glory.* He is the perfect copy of your very being.* By his powerful word he sustains the universe.* Now that he has destroyed the defilement of sin,* he has gone to take his seat at the right hand of ^{Heb. 1.1–3} your Majesty.* Father in heaven,* in this season of renewal * turn our minds more attentively to what we have been taught.* Do not let us drift away. ^{Heb. 2.1}



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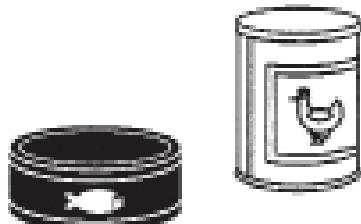
Food for today. Hope for tomorrow.

FOOD PANTRY MOST NEEDED ITEMS

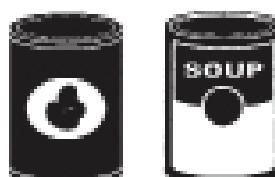
Canned Fruits & Veggies



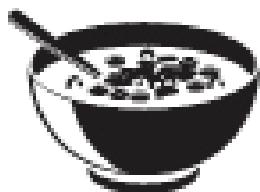
Canned Meat



Canned Beans & Soup



Cereal



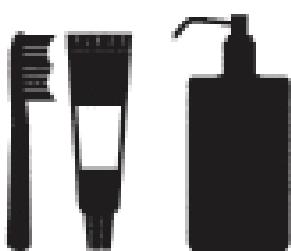
Whole Grain Pasta & Rice



Peanut Butter



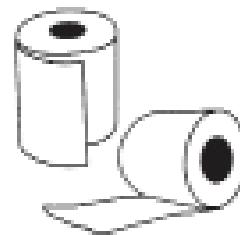
Hygiene Items



Household Items



Paper Products



Cooking Oil



Fresh Fruits & Vegetables



Other

Diapers Fruit Cups
Wipes Granola Bars
Formula Popcorn
Infant Cereal
Nutritional Shakes
and Drinks

PopTop Cans and Microwavable Cups Preferred
Low Sodium • Low Trans Fat • Sugar Free