

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA May 2018

MAY—DAY 14 HOURS, NIGHT 10

- 5 Sat 6:00 p.m. Great Vespers
- 6 Sun SUNDAY V: GOSPEL CONCERNING THE SAMARITAN WOMAN (John 4.5–42)
10:00 a.m. Divine Liturgy—**Coffee Hour: Tarassova**
- 12 Sat 6:00 p.m. Great Vespers
- 13 Sun SUNDAY VI: GOSPEL CONCERNING THE MAN BORN BLIND (John 9.1–38)
10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**
- From the first Sunday [after Holy Friday, "Pasch of the Cross"—Ed.] **count 40 days**, then on Thursday celebrate the feast of the Assumption of the Lord [today we say Ascension—Ed.].... —Apostolic Constitutions, Syria (ca. 380 A.D.)
- 16 Wed Eve of the Ascension
7:00 p.m. Vespers with the Divine Liturgy—*followed by a pot-luck meal*
- 17 Thu ASCENSION OF OUR LORD JESUS CHRIST
- 19 Sat 6:00 p.m. Great Vespers
- 20 Sun SUNDAY VII: GOSPEL CONCERNING THE MESSAGE ENTRUSTED (John 17.1–13)
10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**
- After 10 days of the [Ascension], when **the 50th day** from the first Sunday arrives, you are to have **a great feast**; for on it, at the third hour, the Lord Jesus sent us the gift of the Holy Spirit.... —Apostolic Constitutions, Syria (ca. 380 A.D.)
- "I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus **until Pentecost**, for a wide door for effective work has opened for me, and there are many adversaries." —1 Corinthians 16.7–8 (57 A.D.)
- Paul had decided to sail past Ephesus... for he was hastening to be at Jerusalem, if possible, **on the day of Pentecost** [58 A.D.]. —Acts 20.16
- 26 Sat 6:00 p.m. Great Vespers
- 27 Sun **FIFTIETH DAY: PENTECOST SUNDAY—PARISH FEAST** (John 7.37–53, 8.12,13)
10:00 a.m. Divine Liturgy—*followed by a festive meal*
- After having celebrated Pentecost, **keep a feast for one week**.... —Apostolic Constitutions, Syria (ca. 380 A.D.)

THE WEEKS OF MATTHEW WILL BRING US TO THE ELEVATION OF THE CROSS AND THE END OF THE CHURCH YEAR

28 Mon *Begin the Weeks of Matthew*

JUNE—DAY 15 HOURS, NIGHT 9

- 2 Sat 6:00 p.m. Great Vespers—**Pot-luck meal**
- 3 Sun FIRST SUNDAY AFTER PENTECOST: **FEAST OF ALL SAINTS**
10:00 a.m. Divine Liturgy—**Coffee Hour: Pot-luck lunch**
- 4 Mon *post-Pentecost penitential season*
- And after [marking the festivity of Pentecost] **keep a fast for a week** [origin of the so-called Peter-Paul Fast—Ed.]: for it is right to rejoice over the Gift of God [meaning the Descent of the Holy Spirit—Ed.], and then to **keep a fast after the time of relaxation** [offasting during the 50-day Paschal/Pentecost season]. —Apostolic Constitutions, Syria (ca. 380 A.D.)
- 9 Sat 6:00 p.m. Great Vespers

Each one of you is a child of God because of your faith in Christ Jesus: As many of you as were baptized into Christ have robed yourselves in him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. Furthermore, if you belong to Christ you are the descendants of Abraham, which means you inherit all that was promised. —*Galatians 3.26–20*

Maria Hawkins. Looking back. Some years back.

How did you become involved in the establishment of Holy Trinity?

Maria: We were going to St. Catherine's in the early 1970s. A friend of mine, Virginia Quesada, and I considered ourselves the "western delegation" at St. Catherine's, since I lived in Sterling and Virginia lived in Reston. But St. Catherine's was so Greek, Burt and I, as non-Greeks, didn't really feel comfortable, so for a time we went to St. George's in Bethesda. It was Greek, too, but we felt more comfortable.

At St. George's I sang in the choir. I had been told that you really didn't learn about the Divine Liturgy until you sang in the choir. I found out that wasn't true; every time I asked, "What does this signify?" No one knew.

But St. George's was still Greek. One day Vickie was in tears because in Sunday School she had to learn the Lord's Prayer in Greek. Then, one day in 1972, Virginia Quesada, my friend from St. Catherine's, called me and asked, "Wouldn't it be nice to have a church out where we live?" She asked me to help her start one, and I said fine, but it had better be in English. Virginia said that was OK, as long as it was in the Greek Archdiocese.

We were very naive in how we did this. I would never do it that way again, but I was young. We went through the local phone books, calling people with Greek-sounding names. We also placed ads in the local papers, and Virginia talked to people at St. Catherine's and people she knew, like the Fedaks,

who lived in Reston. So we gathered a nucleus of people, mostly Greek. None of the people we found in the phone book who came ended up staying, but from the ads we found people like Donna Ellmore and Daria McGeehan.

Tell us how you connected with Father John Meyendorff.

Maria: For the first few months, maybe for the first year, we had a priest from St. Catherine's, Father Theodore Chelpon [Τζελεπόνης]. He could only come intermittently, about once a month, and never on Sundays. We would meet in different places in Reston, including the Glade Room. Before we were going to have a Liturgy, we would call around to all the names on our list to try to get a good showing, but we never had more than a handful.

For some reason, St. Catherine's declined to support this mission, but St. Nicholas picked it up. Father Dmitri Grigorieff came out, and he would bring people who could sing the Liturgy in English. After a while, his duties prevented him from coming to Reston, so Father Paul Lutov served us for a time. Then, with Father Meyendorff in town in 1977, he became our regular priest. I have to assume St. Nicholas gave him the job. We had Liturgy on Sundays, at first often in people's homes—mostly at ours—then we found the Montessori School in Reston. That was a big space but it soon became unsuitable because of poor maintenance. We'd come to Liturgy and find dirty diapers lying around!

Around the end of Father Meyendorff's time with us, in 1978, we moved to the Lake Ann Center. About that time, Father Paul was ordained to be our priest. The Lake Ann Center was not very private, however; sometimes on a Sunday morning people would just walk through without realizing what was going on. And then we lost that place because the owner wanted it for other purposes, and so we went back to the Glade Room—which I always hated with a passion, and still do. It seems that every time we

sing the Cherubic Hymn—"Let us lay aside all worldly cares"—someone flushes the toilet.

We had no money. Our first bake sale—at Lake Ann Center—was the most pitiful little bake sale ever. I think we made 35 dollars. But we found another family that way, and very slowly we grew.

Father Meyendorff was not with you for very long, but can you share your impressions of him?

Maria: He was very unassuming and modest. We didn't realize at the time how important he really was. Mrs. Meyendorff would often bring a cake for coffee hour, and they drove a small car. For us, Father Meyendorff was the priest we knew would always be there, and on Sundays, and would preach a good sermon.

One day, at a meeting of the parish, he told us we had to name this mission. One woman wanted Saint Thekla and had brought an icon to make her point. But a few of us wanted a name for the parish that was not "ethnic-specific." If it was Saint Olga's Orthodox Church, for example, everyone would just assume we were Russian. So I suggested to Father the parish should be named for the Holy Spirit. He listened, paused—and I'm quite sure he heard what I said—and he said, "Holy Trinity it is!" I think he translated it as he liked. In any case, everyone agreed. And so we became Holy Trinity.

What do you want people to remember about the founding of Holy Trinity?

Maria: Now we look like a parish, but it's taken us twenty years to get to that point. Along the way, we have had a lot of doubts, a lot of fear of failure, and we've even heard ridicule from others. But now, as we think seriously about building a church for our parish, I think it's useful to remember that the parish was started, not by 50 angry people who left another parish, but by two naive women. We had no money, we started very modestly, but here we have an Orthodox community full of wonderful people.

Saturday, March 17, 1979.

Archbishop Theodosius's first pastoral visit to Reston. The Liturgy was served at the local Roman Catholic church. That's "swimming sensation" Johnny Fedak, then you-know-who, and Father Dmitri Grigorieff.





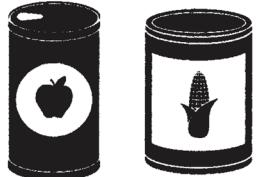


**LOUDOUN
HUNGER
RELIEF**

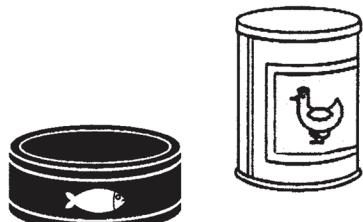
Food for today. Hope for tomorrow.

FOOD PANTRY MOST NEEDED ITEMS

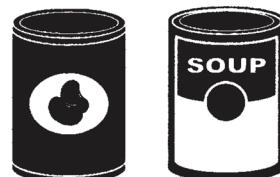
Canned Fruits & Veggies



Canned Meat



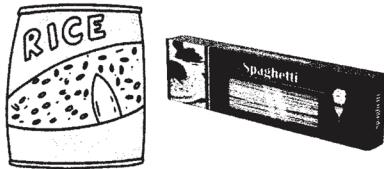
Canned Beans & Soup



Cereal



Whole Grain Pasta & Rice



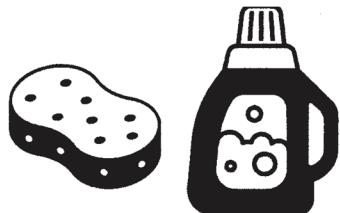
Peanut Butter



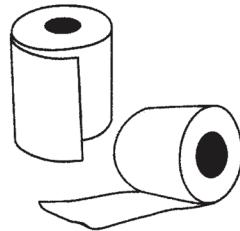
Hygiene Items



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