



# HOLY TRINITY ORTHODOX Parish Church Newsletter

Future Site: Potomac View Road (behind NoVa).

October ~ 2011

## THE WEEKS OF LUKE—FROM CAPERNAUM TO JERUSALEM

### OCTOBER—DAY 11 HOURS, NIGHT 13

- 9 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Lepnew**  
*Special Parish Meeting to follow.*
- 15 Sat 🍷 *Food Pantry—Leesburg*  
*Diocesan Assembly at St. Luke's Serbian*
- 16 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Lynch**
- 23 Sun *St. James, Bishop of Jerusalem, "Brother of the Lord"*  
10:00 a.m. Divine Liturgy—**Coffee Hour: Matyuf**
- 30 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Smith**

### NOVEMBER—DAY 10 HOURS, NIGHT 14

- 5 Sat 6:30 p.m. *SanktHubertusFest at Hawkins*
- 6 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**
- 13 Sun 10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**
- 14 Mon *Apostle Philip*

### The Matter at Hand.

Alot of preparatory work went into our appearance before the Loudoun County Planning Commission on Wednesday, 28 October. In view of the fact that the County's Planning Department recommended denial, we did not expect to prevail, and we didn't. Parishioners who attended the session, some of whom signed up to speak, were appalled and angered and confounded by the way our community came off at the hearing. We looked like fools. Loudoun Water created the impression that we have been flailing about these many years, when, in point of fact, we had been following their questionable direction, and there was none to put some perspective on their take on the gravity sewer situation in the area. The one viable solution offered to us (specifically to our consulting civil engineer Marc Weiss) by Loudoun Water's Tony Dawood in

1995 came off in their presentation as us trying to put one over on the gentlemen who would review our Site Plan in 2000. Matthew Lepnew was in possession of all the information that would counter Loudoun Water but let it pass—quite possibly because it would not change the expected negative vote. Clearly the Commissioners wanted to hear from a professional engineer on these matters.

On Wednesday, 5 October, the Parish Council met and decided that our appearance before the Board of Supervisors will be all pro, led by our consulting engineers, Christopher Consultants of Manassas. We want the war on the neighbors to stop. Vilifying them is pointless. If anyone signs up to speak it must be to say something in support of the matter at hand, our requested sewer solution, and not how nice churches are, *et cetera*.

O Lord, examine me and know me yourself. <sup>2</sup>You know when I sit still and when I move about; you read my mind even from afar. <sup>3</sup>You observe me when I leave and when I return; you are familiar with all my comings and goings. <sup>4</sup>A word is barely on my lips, and already you know it completely, O Lord.

—Psalm 138

### SanktHubertus XIX.

Burt and Maria Hawkins' 19th annual always-wonderful dress-up St. Hubertus Day Venison Dinner for 20 diner-donors is on for Saturday, November 5, the beneficiary being the building fund of Holy Trinity Church. Cocktails at 6:30 p.m., with dinner being served at 7:30 p.m., the main course is roast venison marinated in red wine accompanied with mushrooms and sundry veggies, homemade *Spätzle* with sour cream gravy; and a range of desserts (Maria's hazelnut Arborio-rice pudding is a perennial favorite). *Guten Appetit*.

Call Maria at 703.430.2289.

### iSadness.

We bought our first computer from Steve Jobs in 1987. It was a Mac—black and white—with unheard-of 20 megabytes of memory. It cost 5K and had real typesetter fonts—Times Roman, Helvetica, Palatino... the Confession Book is set in beautiful Palatino. Page 67 was the first page to come to life; and shortly thereafter, in a simpler form, page 45. What a Mac computer could do and others couldn't was enable a user to lay out a page and have it print exactly as set up. They called it *wysiwyg*—what you see is what you get—and it was wonderful. Steve Jobs has done for computing what Julia Child did for cuisine. Listen to his remarkable 2005 Stanford University commencement address. It will be found at: [http://www.youtube.com/watch?feature=player\\_embedded&v=UF8uR6Z6KLc](http://www.youtube.com/watch?feature=player_embedded&v=UF8uR6Z6KLc)

### Psalm 38 (39)

I resolve to watch my step lest I stumble over my tongue  
I would muzzle my mouth  
    though the wicked stood in my presence, smirking.  
I remained silent; I said not a word.  
I held my peace, but the sight of him increased my frustration.  
My heart smouldered within me;  
    and while I brooded, it burst into flames,  
    so that at last I spoke out:  
O Lord, help me to understand the brevity of life  
    and how few the number of my days;  
    show me how fleeting my life is.  
You have given me an inch or two of life;  
    its span is nothing in your sight;  
    indeed, man is but vapor.  
    he walks about like a ghost;  
    for nothing are his restless pursuits  
    and how worthless the riches he hoards,  
    not knowing who will get them next.

Let us pray to the Lord.

**H**ow often, indeed, does our tongue lead us into sin, O God! For one thing, we talk too much — too much of it needless, empty talk. In so doing, we lose the ability to control ourselves, for we must have the last word in every instance. Besides this, we fail to put out the smouldering embers to anger, grudge bearing, and simple mindlessness, that threaten to burst into offensive, stinging words and attitudes. Help us to learn some self-control, to think before we speak, and to reflect on our appearance before your throne. Our hope lies in you alone.

For yours is dominion, and yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

From the beginning of Christianity, the psalms have been the book of prayer of the Christian church par excellence. Throughout the ages they have nourished the inner life as well as the outward conduct not only of ascetics but of Christians in general and their efficacy is certainly not to be doubted, therefore, even for today. The power of the Holy Spirit, then, is manifestly active in the world when scripture, especially the psalms, are prayed. It is with this in mind that we offer this new edition of the psalms in the format used by the earliest of monastics in the Egyptian desert centuries ago, confident that its use will once again provide not only a scriptural basis for the prayer of those who seek growth in spiritual life and understanding, but an incentive toward a very practical and particular approach to daily piety as well. The thousands of provocative phrases of the psalms have been used to allay temptations, to increase determined devotion, and in general to raise the level of spirituality in all who have prayed them.

—*Psalms and Prayers* (2007),  
Archimandrite Laurence Mancuso, pgs. 76, 3,

### **Patriarch Kirill's statement of support for the suffering Egyptian Christians, 12 October 2011.**

The Orthodox Church of Russia has followed the developments in Egypt with concern and bitterness. Blood has been spilt and Christian churches have been destroyed again. There is another manifestation of growing intolerance towards Christians and their legal and physical vulnerability in the Egyptian society.

Our Church knows from her recent history what the suffering of innocent people and destruction of churches are. We raise our voice in defence of our Egyptian brothers in faith and call upon the world community not to be indifferent to this lawlessness. The United Nations and other international organizations and leading world powers capable of influencing the policy of the new authorities in Egypt should unequivocally come out against the persecution of Christians and do everything to help establish interreligious peace and security in the region.

The tragic ordeals the Egyptian Christians are undergoing so courageously are links in the same chain which has already brought out a new and ever growing wave of emigration. Egypt is a country in which the Christian and Muslim communities have lived together for centuries. The aggression against Christians lies on the conscience of destructive radical forces whose motives are not at all religious. We appeal to the leaders of the Islamic world to express a clear condemnation of the violence against Christians, to respect their right to openly confess their faith and to preserve their religious and cultural traditions. At an hour when the very future of Christian-Muslim dialogue is threatened, religious leaders should demonstrate in deed their commitment to peace and mutual understanding.

We called upon the Egyptian authorities to put an end immediately

to the violence against the ancient Coptic community, to the murders of Christians, to the defilement of churches and shrines. It is insufficient to declare commitment to the principles of justice and human rights; rather it is necessary to ensure the real observance of freedom of conscience in the country. The historical Christian community in Egypt should have the right to confess its faith freely and safely and to preserve its old churches and to build new ones.

The Russian Church once again expresses her support for the suffering Egyptian brothers in Christ, calling them to preserve the spirit of peace, to defy provocations, to be faithful to our Saviour in their suffering.

+ Kirill, Patriarch of Moscow  
and All Russia

**“One in six Americans lives in poverty.”**

—ABC News

### **FOOD PANTRY WISH LIST**

This time of year the Food Pantry—in addition to the following—is looking for holiday food items, the sort that fill the Thanksgiving, Christmas, and New Year table.

Canned items—Peanut butter, Jelly, **Juices (100% fruit)**, Vegetables, **Canned fruit**, Canned beans, Tomato products, Stews, Soups. Boxed Items—Macaroni and cheese, **Cereal**, Pasta, Rice, Potatoes, Crackers. Other Items—Sugar, Powdered milk, Coffee, Tea bags, Dry beans. Needs for the Homeless—Pop-top canned foods, Individual serve items, Can opener. Infant Needs—Diapers (all sizes), Baby personal hygiene. Personal Hygiene—Deodorant, Shampoo and conditioner, Bath/hand soap, Tissues, Toothpaste, Toothbrush, Laundry soap, Women’s hygiene products, Shaving cream and razors. Distribution Center Supplies—Ziploc bags (all types), Paper towels, Disposable gloves, Disinfectants, Bleach, Window cleaner, Antibacterial hand soap, Copy paper (white and colors), File folders.

*From the forthcoming new edition of our Liturgy book:*

### **HOW THE CHURCH READS THROUGH THE GOSPELS**

The tradition of Constantinople reads through the Gospels annually thus: We begin LUKE in conjunction with the equinox and the ancient Church New Year, September 23. We follow the Lord Jesus Christ on his journey—or better, ascent—to Jerusalem and the Cross, Lk. 9.51, 13.22, 17.11, 18.31, 19.11, 28, 41. Near Jerusalem we pause for the Great Fast; we read from MARK and, with help from John and Hebrews, we review basic truths: Christ is our priest (and sacrifice), our prophet and king. From Pascha to the Descent of the Holy Spirit we read JOHN, pondering the Resurrection of Christ: the experiences of the eyewitnesses, the response the Risen Lord elicits in men and women through his Church, and the new Life he shares with us through the Sacraments. Finally, we take up MATTHEW in conjunction with All Saints, the feast celebrating the fruits of Pentecost. The reality of Pentecost is an important Matthean theme: the Lord Jesus, risen and exalted, is indeed present and at work in his Church, thanks to the gift of the Holy Spirit. Matthew brings us back from Jerusalem, from Golgotha and the Upper Room, and concludes the Church year. (The Sunday/Lordsday and Saturday/Sabbath sequences are historically prior; the weekday assignments a more recent—and arbitrary—development.) The cycle of continuous reading is interrupted from time to time by selections appropriate to feasts, *etc.*