

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XVIII

Number 17

26 December 2016 / 8 January 2017

SUNDAY AFTER THE NATIVITY OF CHRIST (Tone 4)

Joseph the Betrothed, David the King, and James Brother of the Lord

SERVICES THIS WEEK

SUNDAY AFTER THE NATIVITY (Tone 4)
Joseph the Betrothed, David the King & Ap. James

Saturday, 7 January (25 December, o.s.)

12:30 PM Great Vespers;
Confessions

Sunday, 8 January (26 December, o.s.)

8:30 AM Matins
10:00 AM Divine Liturgy
1:00 PM Parish Christmas Party

Protomartyr Stephen; Ven. Theodore the Branded

Monday, 8 January (27 December, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

CIRCUMCISION OF THE LORD; ST BASIL

Friday, 13 January (31 December, o.s.)

6:00 PM Vigil Service;
Confessions

Saturday, 14 January (1 January, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Blessing of Vasilopita

SUNDAY BEFORE THEOPHANY (Tone 5)

St Seraphim of Sarov; St Juliana of Lazarevo

Saturday, 14 January (1 January, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 8 January (26 December, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

Week of 1 January

Birthdays – 5th: Elizaveta Efuni; 6th: Hariton Bibas;
7th: Justin Whitacre.

Chrismation Anniversaries – 6th: Sbdcn Philip Hotz,
Jennifer Mary Hotz, Noah George Hotz (2008); David
Seneko (2013).

Fallen Asleep in the Lord – 2nd: Beverly May
Zimmerman (+2009).

Week of 8 January

Namedays – 8th (Prophet-King David): David Seneko,
Fr David Straut; 9th (St Stephen the Protomartyr):
Deacon Steven Barker, Deacon Stephanos Bibas, Stephen
Skuratovskiy, Stefania Nagy; 14th (St Basil the Great):
Vassili Golikov, Vasily Yanovsky.

Birthdays – 8th: (Miss) Nina Fitzgerald

THE REST OF JANUARY

Namedays –15th (St Seraphim of Sarov): Dcn
Seraphim Komleski; 15th (St Juliana of Lazarevo):
Juliana Bibas; 20th (St John the Baptist): Ivan Darenkov;
24th (St Vitalis of Gaza): Vitaly Smirnov; 25th (Martyr
Tatiana): Tanya Morrow, Tatiana Yanovsky; 27th (St
Nina of Georgia): (Mrs.) Nina Fitzgerald, (Miss) Nina
Fitzgerald., Nina Titus

Birthdays – 17th: Theodore Darenkov; 27th: George
Seneko.

Wedding Anniversaries – 25th: Ivan & Katya
Darenkov.

SCRIPTURE READINGS

Week of 8 January

<i>Su</i>	Sunday after the Nativity of the Lord	
	<i>7th Resurrectional Matins Gospel: John §63 (20:1-10)</i>	
	<i>Gal. §200 (1:11-19)</i>	<i>Matt. §4 (2:13-23)</i>
30TH WEEK after PENTECOST		
<i>M</i>	<i>Heb. §319 (8:7-13)</i>	<i>Mark §48 (10:46-52)</i>
<i>Tu</i>	<i>Heb. §321 (9:8-10, 15-23)</i>	<i>Mark §50 (11:11-23)</i>
<i>W</i>	<i>Heb. §323 (10:1-18)</i>	<i>Mark §51 (11:22b-26)</i>
<i>Th</i>	<i>Heb. §326 (10:35-11:7)</i>	<i>Mark §52 (11:27-33)</i>
<i>F</i>	<i>Heb. §327 (11:8, 11-16)</i>	<i>Mark §53 (12:1-12)</i>
CIRCUMCISION OF THE LORD; St Basil the Great		
<i>Vespers Paramia: (1) Genesis 17:1-7, 9-12, 14 •</i>		
<i>(2) Proverbs 8:22-30 • (3) Proverbs 10:31-11:12</i>		
<i>Matins Gospel: John §36 (10:9-16)</i>		
	<i>Col. §254 (2:8-12)</i>	<i>Luke §6 (2:20-21, 40-52)</i>
	<i>Heb. §318 (7:26-8:2)</i>	<i>Luke §24 (6:17-23a)</i>
<i>Su</i>	Sunday before Theophany	
	30th Sunday after Pentecost	
	<i>8th Resurrectional Matins Gospel: John §64 (20:11-18)</i>	
	<i>2 Tim. §298 (4:5-8)</i>	<i>Mark §1 (1:1-8)</i>
	<i>Col. §258 (3:12-16)</i>	<i>Luke §91 (18:18-27)</i>

ANNOUNCEMENTS

A special collection for the Haiti Mission of ROCOR will be taken at St Elizabeth's during the Sundays of January. Each year our parish had been sponsoring a Reader and a parochial school teacher with a small stipend of \$200 a month each (i.e. \$4800 per year) total. In the past, we have raised this large sum of money through matching donations from a generous donor family, so half the total has been given by the parishioners at large and half from the donor family. As you know, Haiti is the poorest country in the Western Hemisphere and our Haitian Orthodox brethren are too poor to fully support the needs of their young church. They need the help of those of us who have more than enough. Please give generously.

The Feast of the Nativity of the Christ is celebrated for seven days, from the Feast Day itself through the *Apodosis* (Leave-taking) of the Feast on 13 January (n.s). The festal period of this Feast is just short of the usual eight days, because the Feast of the Circumcision of the Lord is celebrated on the eighth day after Christmas. The troparion and kontakion of the Nativity are chanted or read at all the services of the Church on each of the seven days. To celebrate the Feast at home, the troparion of the Feast (*'Thy nativity, O Christ our God ...'*) can be sung instead of the 'Our Father' before meals, while the kontakion of the Feast (*'Today the Virgin...'*) can be sung instead of the usual thanksgiving troparion after each meal. It would also be most appropriate to sing the troparion and kontakion of the Feast at the end of our morning and evening prayers at home.

There is no fasting, nor prostrations or kneeling in prayer, from 7 January through 17 January (n.s.), even on Wednesdays and Fridays. This is because we joyfully celebrate the Feast of the Nativity of the Lord not just for one day, but throughout this period.

Many thanks to Justin Neidig, Anna Straut, and Subdeacon Philip Hotz for working very hard last weekend to move gravel from the back of our parking lot to spread it more evenly around the parking area, for opening up the drainage pipe that goes under the parking lot to drain into our woods, and for creating a path on the south side of the woods to the back of our property that can be used for blessing the brook that runs at the eastern extremity of the property. They worked so hard from the end of coffee hour until after sunset! May God bless them for their labor in our behalf!

Father David and Matushka Faith, Fr Deacon Seraphim and Matushka Anna Gail, Fr Deacon Steven and Matushka Hannah, Fr Dcn Stephanos and Matushka Juliana, and Reader Gregory and Claudia Maxey would like to thank all the Parishioners who gave cards and very generous gifts to their families on Christmas. The love that this demonstrated was overwhelming. May the Incarnate Lord abundantly bless you for your kindness.

Many thanks to those who donated for flowers for the Feasts of the Nativity and the Theophany of the Lord. We also thank those who cleaned the church in preparation for the Feast, to those who picked up the Christmas flowers, and to those who decorated the church for the Feast. The church is very beautiful!

Many thanks to all those who made the services for Christmas so splendid: *Claudia Maxey*, who arranged the music and choir rehearsals for Christmas; *Reader Gregory*, who directed the choir on the services for the Nativity; *the Members of the Choir*, who attended rehearsals and those who sang at the festal services; *Fr Deacon Seraphim*, *Fr Deacon Steven*, *Fr Deacon Stephanos*, *Subdeacon Philip*, *Readers*, and *Servers* who assisted at the Christmas services.

St Elizabeth's Annual Christmas Party will take place today after the Divine Liturgy at the home of the Morrow Family at 90 Somerville Road; Basking Ridge, New Jersey 07920. All parishioners are urged to attend. We thank John and Tanya for opening their home to our Parish for the last several years.

We will be having Liturgy for St Stephen's Day, which is the Third Day of the Nativity, on Monday, 9 January. St Stephen is the Patron Saint of two of our Deacons, and Father David was the Rector of a parish dedicated to St Stephen before founding St Elizabeth's. Because of the Parish Christmas Party, we will not be able to serve Vespers and Matins in church on Sunday evening.

January 14th on our secular calendar is January 1st on the Julian calendar. As such, it is often referred to as "Russian New Year", because in pre-revolutionary Russia, from the time of Tsar Peter the Great, the Western European custom of observing the New Year on 1 January was adopted. The Russian Orthodox Church, however, continued the ancient custom of celebrating the Church New Year in September, not January. For the Church, 1 / 14 January is the double Feast of the Circumcision of the Lord and St Basil the Great. On this day, which

is eight days after Christmas, the Lord Jesus Christ, in obedience to the Law of Moses, was brought by his parents to be circumcised. On this day also, one of the preeminent Fathers of the Church, Basil the Great, fell asleep in the Lord. This Feast is of a rank just below that of the Twelve Great Feasts of the Church.

The Church began to celebrate the memory of Saint Basil the Great almost at once after his death. In a homily on his death, Saint Amphilochius, the Bishop of Iconium, said: “Not without reason and not by accident was the divine Basil released from the body and translated from earth to God on the day of the Circumcision of Jesus, which is celebrated between the days of the Nativity and Baptism of Christ. Therefore, this most blessed one, in preaching and praising the Nativity and Baptism of Christ, extolled the spiritual circumcision, and himself, having put off the body, was deemed worthy of ascending to Christ precisely on the sacred day of the commemoration of Christ's Circumcision. For this cause it has been enacted to honor the memory of Basil the Great on this present day annually with celebration and solemnity.”

We will have a full schedule of services for St Basil's Day at St Elizabeth's. The Vigil Service will be served on the eve of the Feast (13 January) at 6 o'clock and the Divine Liturgy on the morning of the Feast (14 January) at 9:30. At the conclusion of the Divine Liturgy we observe the beautiful custom of blessing and distributing 'St Basil's Bread' (called in Greek *Vasilopita*).

The tradition of baking and cutting a special 'pita' (which can mean a loaf of bread or a cake) each year on 1 / 14 January is observed in many Orthodox cultures in honour of our Holy Father Basil the Great, Archbishop of Caesarea in Cappadocia. The word *Vasilopita* is a compound Greek word that means the sweet 'bread of Basil'. This age old tradition is observed in both parish churches and in the homes of the faithful. This custom began in the fourth century, when Saint Basil the Great, who was a bishop, wanted to distribute money to the poor in his Diocese. He commissioned some women to bake sweetened bread, in which he arranged to place gold coins. Thus the families in cutting the bread to nourish themselves, were pleasantly surprised to find the coins. In remembrance of St Basil's love and defense of his people, Orthodox Christians have observed the tradition of the *Vasilopita* each year on 1 / 14

January, the date on which St Basil reposed in the Lord in the year 379. In some places the *Vasilopita* is prepared as a loaf of rich bread (like that used for *Artoklasia*), while in other places it takes the form of a spicy sheet cake (without frosting). But no matter what form a *Vasilopita* may take, they all have one thing in common: each contains a single coin. After placing the bread dough or batter in the proper baking pan, the baker makes with the foil wrapped coin the sign of the Cross over it, closes his/her eyes, and then secretly places it into the unbaked *Vasilopita*. After the *Vasilopita* is baked and cooled, it is blessed and cut following Divine Liturgy for the feast of St Basil on January 1. At churches it is blessed and cut in the by the bishop or priest (often parish fellowship hall), and in homes it is blessed and cut by the head of the household.

Concerning Confession and Holy Communion: Those who have been to Confession in the past two weeks may receive Holy Communion at the Liturgy on St Basil's Day (14 January, n.s.), provided that no serious sin has been committed which would require another Confession and that the other usual preparations for Holy Communion are observed (i.e. attendance of the Services the evening before Holy Communion, reading the Pre-Communion Prayers, and the forgiveness of others). Likewise, those who have been to Confession for the Feast of St Basil may receive Holy Communion at the Liturgy the following two weeks under the same conditions.

The Parish Council will meet on the third Sunday of this month rather than the second Sunday, so as to conflict with our annual Parish Christmas Party.

22 January 2017 is the 44th anniversary of the tragic decision of the Supreme Court of the United States to permit the destruction of children in the womb through all nine months of pregnancy. Since that time, millions of unborn babies are put to death each year in our country. The annual 'March for Life' will take place in Washington this year on Friday, 27 January. Many Orthodox Christians from all over the United States will be traveling to Washington on that day to join with the 'Orthodox Christians for Life' in witnessing to the stand of our Orthodox Church against the grave sin of abortion. At the conclusion of the March, Orthodox clergy will lead Orthodox participants in prayer. Please pray for the unborn, for our Nation, for our civil authorities, for the March participants on 27 January