

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

WEEKLY BULLETIN

Volume XVII

Number 1

7 / 20 September 2015

SUNDAY BEFORE THE EXALTATION OF THE CROSS
16TH SUNDAY AFTER PENTECOST (Tone 7)
Forefeast of the Nativity of the Theotokos; Martyr Sozon

THIS WEEK AT ST ELIZABETH'S

SUNDAY BEFORE THE EXALTATION (Tone 7)

Forefeast of Nativity of Theotokos; Martyr Sozon

Saturday, 19 September (6 September o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 20 September (7 September, o.s.)

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

NATIVITY OF THE THEOTOKOS

Sunday, 20 September (7 September, o.s.)

6:00 PM Vigil Service;
Confessions

Monday, 21 September (8 September, o.s.)

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

EXALTATION OF THE CROSS

Saturday, 26 September (13 September o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 27 September (14 September, o.s.)

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

FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
Wednesday	23 September (10 Sept, o.s.)	Martyr Menodora & those with her Normal Fast Day (<i>No oil</i>)
Friday	25 September (12 Sept, o.s.)	Apodosis of Nativity of Theotokos Fast: Wine & Oil permitted
Sunday	27 September (14 Sept, o.s.)	EXALTATION OF THE CROSS Strict Fast: Wine & Oil permitted

SCRIPTURE READINGS THIS WEEK

16th Sunday after Pentecost	
<i>5th Resurrectional Matins Gospel: Luke §113 (24:12-35)</i>	
2 Cor. §181 (6:1-10)	Matt. §105 (25:14-30)
Sunday before the Exaltation of the Cross	
Gal. §215 (6:11-18)	John §9 (3:13-17)
17TH WEEK after PENTECOST	
<i>M</i>	Eph. §219 (1:22-2:3) Mark §48 (10:46-52)
<i>Tu</i>	Eph. §222 (2:19-3:7) Mark §50 (11:11-23)
<i>W</i>	Eph. §223 (3:8-21) Mark §51 (11:22b-26)
<i>Th</i>	Eph. §225 (4:14-19) Mark §52 (11:27-33)
<i>F</i>	Eph. §226 (4:17-25a) Mark §53 (12:1-12)
Saturday before the Exaltation of the Cross	
1 Cor. §126 (2:6-9)	Matt. §39 (10:37-11:1)
1 Cor. §156 (14:20-25)	Matt. §104 (25:1-13)
EXALTATION OF THE HOLY CROSS	
<i>Vespers Paramia: (1) Exodus 15:22-16:1a • (2) Proverbs 3:11-18 • (3) Isaiah 60:11-16</i>	
<i>Matins Gospel: John §42a (12:28-36a)</i>	
1 Cor. §125 (1:18-24)	John §60 (19:6-11a, 13-20); §61 (25-28a, 30b-35a)

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

LAST WEEK

Namedays – 13th (St Aidan of Lindisfarne): Aidan O'Beirne; 16th (St Phoebe the Deaconess): Phoebe (Addie) O'Beirne; 18th (St Elizabeth): Elizabeth Lieuwen.

Birthdays – 14th: Mat. Hannah Barker; 18th: Noah George Hotz.

Fallen Asleep in the Lord – 19th: Michelle Straut (+1996), George Schidlovsky (+2009).

THIS WEEK

Namedays – 22nd (St Anna): Anya Fitzgerald, Mat. Anna Komleski, Zydrune Ann Mladineo.

Birthdays – 20th: Claudia Maxey; 25th: Andrew Kostadis.

Wedding Anniversaries – 23rd: Peter & Zydrune Ann Mladineo.

THE REST OF SEPTEMBER

Namedays – 30th: (Martyr Sophia): Sofia Fitzgerald; 30th: (Martyr Faith): Mat. Faith Straut; 30th: (Martyr Hope): Nadezhda Sexton.

THIS WEEK'S ANNOUNCEMENTS

Please take a look in the wardrobe in the narthex and remove any garments belonging to you (Readers' cassocks excepted). There are many forgotten articles of clothing. At the end of September all remaining unclaimed garments will be donated to a thrift store to make room for parishioners' coats and jackets during the cold weather months.

Two of the Twelve Great Feasts of the Church fall in the month of September. These are the Feasts of the Nativity of the Theotokos (8 / 21 September) and the Exaltation of the Precious and Life-giving Cross (14 / 27 September). All faithful Orthodox Christians should be in church to celebrate these important Feasts.

The Feast of the Nativity of the Mother of God (8 / 21 September) begins the cycle of the Twelve Great Feasts of the Church. It comes one week after the Ecclesiastical New Year (1 / 14 September). Thus Our Lady's Birth begins the cycle of these Great Feasts and another of her Feasts, her glorious Dormition, brings the cycle to a close, just two weeks before the end of the Liturgical Year. Thus we begin and end the year with the Theotokos and Ever-Virgin Mary.

The Feast of the Nativity of Our Lady teaches us that our salvation in Christ begins with the conception and Birth of His All-Pure Mother. Without her existence and her acceptance to voluntarily become the Ever-Virgin Mother of our Saviour, His incarnation would not have taken place. So the miraculous birth of the Theotokos of her aged parents, Joachim and Anna, is a source of rejoicing for all Christians.

The Feast of the Nativity of the Theotokos is celebrated for five days, from the Feastday itself through the *Apodosi* (Leave-taking) of the Feast on 25 September (n.s). The festal period of this Feast is shorter than the usual eight days, because of the close proximity of the Feast of the Exaltation of the Cross. The troparion and kontakion of the Nativity are chanted or read at all the services of the Church on each of the five days. The texts for these hymns may be found in the *Jordanville Prayer Book*. To celebrate the Feast at home, the troparion of the Feast (*'Thy nativity, O Theotokos Virgin ...'*) can be sung instead of the 'Our Father' before meals, while the kontakion of the Feast (*'Joachim and Anna were freed from the reproach of childlessness...'*) 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.

Father can provide written excuses for absence or lateness for students attending Liturgy for a Great Feast. Just let him know you need it in advance.

Concerning Confession and Holy Communion: Those who have been to any time during the two weeks prior to Feast of the Nativity of the Mother of God, may receive Holy Communion on the Feast, 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 Vigil Service 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 Our Lady's Nativity may receive Holy Communion at the Liturgy the following two Sundays and on the Feast of the Exaltation of the Cross, under the same conditions.

Donations are sought for flowers to adorn the Holy Cross on the Feast of the Exaltation (14 / 27 September). If you would like to make a donation toward flowers for that day, please place it in the collection basket marked "flowers." You may certainly include a commemoration list so that your loved ones may be remembered at the Liturgy on that day.

The Exaltation of the Holy and Life-giving Cross (14 / 27 September) is one of the most important of the Twelve Great Feasts of the Orthodox Church. Its preeminence is demonstrated by the fact that a special Epistle and Gospel are appointed for the Saturday and Sunday both before and after the Feast, like the Great Feasts of Christmas and Theophany. This Feastday commemorates the finding of the True Cross by St Helena, the mother of St Constantine the Great, and various miracles associated with the True Cross throughout history. At the end of the Vigil service on the Eve of the Feast, the Holy Cross, adorned on a tray with flowers or basil, is brought out of the Altar in procession to the center of the church where it is venerated by the faithful.

The Feast of the Exaltation of the Holy Cross is also a fast day on whatever day it falls. On this day we glory in the Cross of Christ on Which He suffered for our salvation, but we also mourn our Saviour's terrible passion and death upon the Cross. Because it is a strict fast day, the Typikon appoints only one meal to be taken on this day, at which we abstain from all animal products and fish. In Russian practice wine and oil are always permitted on this day. In Greek practice, wine and oil are generally not permitted unless the Feast falls on a Saturday or Sunday.