

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

Number 03

18 September / 1 October 2017

SEVENTEENTH SUNDAY AFTER PENTECOST (*Tone 8*)

Afterfeast of the Exaltation of the Cross; St Eumenius, Bishop of Gortyna

SERVICES THIS WEEK

17TH SUNDAY AFTER PENTECOST (*Tone 8*)
Afterfeast of Exaltation; St Eumenius of Gortyna
Saturday, 30 September (17 September, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 1 October (18 September, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)
12:30 PM Adult Study

18TH SUNDAY AFTER PENTECOST (*Tone 1*)

Our Venerable Father Sergius of Radonezh

Saturday, 7 October (24 September, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 8 October (25 September, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)
12:30 PM Parish Council Meeting

SCRIPTURE READINGS

Week of 1 October

<i>Su</i>	17th Sunday after Pentecost	
	Sunday after the Exaltation of the Cross	
	<i>6th Resurrectional Matins Gospel: Luke §114 (24:36-53)</i>	
	2 Cor. §182a (6:16b-7:1)	Matt. §62 (15:21-28)
	Gal. §203 (2:16-20)	Mark §37 (8:34-9:1)
18TH WEEK after PENTECOST		
<i>M</i>	Eph. §227 (4:25-32)	Luke §10 (3:19-22)
<i>Tu</i>	Eph. §230 (5:20-26)	Luke §11 (3:23-4:1)
<i>W</i>	Eph. §231 (5:25-33a)	Luke §12 (4:1-15)
<i>Th</i>	Eph. §232 (5:33-6:9)	Luke §13 (4:16-22a)
<i>F</i>	Eph. §234 (6:18-24)	Luke §14 (4:22-30)
<i>Sa</i>	1 Cor. §162 (15:39-45)	Luke §15 (4:31-36)
<i>Su</i>	18th Sunday after Pentecost	
	<i>7th Resurrectional Matins Gospel: John §63 (20:1-10)</i>	
	2 Cor. §188 (9:6-11)	Luke §17 (5:1-11)

FASTING DAYS Week of 1 October

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	4 October (21 Sept, o.s.)	Apodosis of Exaltation; St Dimitri Wine & Oil permitted
<i>Friday</i>	6 October (23 Sept, o.s.)	Conception of St John the Baptist Wine & Oil permitted

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

Week of 24 September

Namedays – 28th (St Nicetas the Goth): Nikita Smirnov; 29th (Martyr Ludmilla): Liudmila Efuni; 30th: (Martyr Sophia): Sofia Fitzgerald; 30th: (Martyr Faith): Mat. Faith Straut; 30th: (Martyr Hope): Nadezhda Sexton.

Birthdays – 25th: Andrew Kostadis.

Week of 1 October

Namedays – 3rd (St Oleg of Briansk): Oleg Kostin.

Birthdays – 1st: Nikolai Darenkov; 4th: Ivan Darenkov.

Wedding Anniversaries – 5th: James & Xenia Whitacre.

THE REST OF OCTOBER

Namedays – 9th (Apostle John the Theologian): John Whitacre; 11th (St Chariton): Hariton Bibas; 20th (Martyr Sergius): Sergey Efuni, Sr., Sergey Efuni, Jr.; 25th (St Martin of Tours): Martin Macko

Birthdays – 23rd: Leana Brangwynne, Liudmila Belchenko Efuni.

Wedding Anniversaries – 8th: John & Tatiana Morrow (1989); 16th: Oleg & Elena Kostin (1994); 27th: Reader Nicolas & Angelina Schidlovsky (2002).

THIS WEEK'S ANNOUNCEMENTS

During October we will have a Special Collection to help cover our contribution to the Diocese of Eastern America and New York. All parishes are required to give ten percent of their regular income to the Diocese. This special collection will help to minimize the impact of our parish's obligation on our General Fund. Please give generously.

Many Thanks to those who made the Parish Picnic such a success! Special thanks are due to the Maxey, Neidig, and Smirnov families who lent their grills for us to use. Thanks to all who brought food, drink, condiments, and themselves! Thanks to those who set up the picnic, to those who manned the grills, and to those who remained to clean up! This time of fellowship and fun is very important in building up our little parish.

Many thanks to those who donated funds to adorn the Cross and the church with flowers on the Feast of the Exaltation of the Holy Cross.

The Exaltation of the Cross is celebrated for the usual eight days, from the Feast Day itself through the *Apodosis* (Leave-taking) of the Feast on 4 October (n.s.). The troparion and kontakion of the Exaltation are chanted or read at all the services of the Church on each of the eight 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 (*'Save, O Lord, Thy people...'*) can be sung instead of the 'Our Father' before meals, while the kontakion of the Feast (*'O Thou Who wast lifted up willingly on the Cross...'*) 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.

MOST HOLY THEOTOKOS SAVE US!

Let me explain how Orthodox Christians understand the phrase 'Most Holy Mother of God, save us!' Bear with me here, and let us look deeper.

First of all, we in the West are used to thinking of the words 'save' and 'salvation' in entirely Christological ways. So much has been debated in the West about how one can be saved (in the sense of eternal salvation given by God in Christ Jesus), that it sticks at the forefront of our minds. Thus, the phrase 'Holy Theotokos, save us!' juts out at us as inappropriate.

But even in our Western society there are other contexts entirely for the term 'save.' Once there was a garden party at a rich person's home, and as evening fell large numbers of guests milled about in the gardens behind the mansion. One woman rather weakly protested as her 10-year-old son broke free from her handhold and ran off between two hedges to see what he could see. She didn't think much of it, and continued speaking. But after 7 or 8 minutes had passed, the boy's mother grew concerned. She made her apologies to her conversation partners and made her own way through the hedges to see where her son had gone.

At the same time she had grown concerned, there was a man walking by the pool. By the house lights, he could see a form floating in the water. Sensing danger, he dove into the pool and was pulling the motionless form of the woman's son to safety, at the moment she, with screams, burst upon the terrible scene. As the man pulled her son through the water, she cried, 'Save my son! Please save him!!' The man pulled him out of the water and onto the grass by the pool. Because the drowned boy was not breathing, he administered mouth-to-mouth resuscitation. After 40 seconds or so, the boy shuddered and gasped, and finally he began to breathe on his own. The man had delivered him from death! And after clutching her gasping but quite alive son fast to her bosom, his grateful mother turned to the man and embraced him too. With tears she kept repeating, 'How can I thank you for saving my son?!'

Which Christologist from the among the dinner party (many of whom had heard the screams and gathered round the pool) would criticise the woman for dishonouring Jesus Christ?

Which Christologist, then, will hear the heartfelt cries of beleaguered Orthodox Christians as they raise to heaven their compunctionate cries to the Mother of God, calling her blessed (fulfilling the prophecy in the Gospel of Luke), and asking her to save them, through her prayers to her Son and God, from dangerous waters of doubt, of impurity, of envy, and of hatred?

Neither the strong arms of the boy-saving man, nor the strong prayers of the Christian-saving Theotokos (just as effectual), surpass or dishonour the saving grace of God given through Christ, by which our souls are saved in eternity.

Who would 'choose to confuse' the one kind of 'saving' with the other?

- Fr. Aidan Keller