

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XVIII

Number 2

12 / 25 September 2016

FOURTEENTH SUNDAY AFTER PENTECOST ((Tone 5))

Apodosis of the Nativity of the All-Holy Theotokos

SERVICES THIS WEEK

14TH SUNDAY AFTER PENTECOST (Tone 5)

SUNDAY BEFORE THE EXALTATION

Apodosis of the Nativity of the Theotokos

Saturday, 24 September (11 September, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 25 September (12 September, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy
12:00 PM Annual Parish Picnic

EXALTATION OF THE HOLY CROSS

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

6:00 PM Vigil Service;
Confessions

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

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

15TH SUNDAY AFTER PENTECOST (Tone 6)

SUNDAY AFTER THE EXALTATION

Martyrs Trophimus, Sabbatius, & Dorymedon

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

6:00 PM Vigil Service;
Confessions

Sunday, 2 October (19 September, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy
12:00 PM Adult Study

FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
Tuesday	27 September (14 Sept, o.s.)	EXALTATION OF THE CROSS
		Strict Fast: Wine & Oil permitted
Wednesday	28 September (15 Sept, o.s.)	Greatmartyr Nicetas the Goth
		Normal Fast Day (<i>No oil</i>)
Friday	30 September (17 Sept, o.s.)	MM Sophia, Faith, Hope, & Charity
		Normal Fast Day (<i>No oil</i>)

SCRIPTURE READINGS THIS WEEK

<i>Su</i>	14th Sunday after Pentecost	
	Sunday before the Exaltation of the Cross	
	<i>3rd Resurrectional Matins Gospel: Mark §71 (16:9-20)</i>	
	Gal. §215 (6:11-18)	John §9 (3:13-17)
	2 Cor. §170 (1:21-2:4)	Matt. §89 (22:1-14)
15TH WEEK after PENTECOST		
<i>M</i>	Gal. §202 (2:11-16)	Mark §21 (5:24b-34)
<i>Su</i>	Sunday before the Exaltation of the Cross	
	Gal. §215 (6:11-18)	John §9 (3:13-17)
<i>Tu</i>	EXALTATION OF THE HOLY CROSS	
	<i>Vespers Paramia: (1) Exodus 15:22-16:1a •</i>	
	<i>(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)
<i>Tu</i>	Gal. §204 (2:21-3:7)	Mark §22 (6:1-7)
<i>W</i>	Gal. §207 (3:15-22)	Mark §23 (6:7-13)
<i>Th</i>	Gal. §208 (3:23-4:5)	Mark §25 (6:30-45)
<i>F</i>	Gal. §210 (4:8-21)	Mark §26 (6:45-53)
<i>Sa</i>	1 Cor. §132 (4:17-5:5)	Matt. §97 (24:1-13)
<i>Su</i>	15th Sunday after Pentecost	
	Sunday after the Exaltation of the Cross	
	<i>4th Resurrectional Matins Gospel: Luke §112 (24:1-12)</i>	
	Gal. §203 (2:16-20)	Mark §37 (8:34-9:1)
	2 Cor. §176 (4:6-15)	Matt. §92 (22:35-46)

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

LAST WEEK

Namedays – 18th (St Elizabeth): Elizabeth Lieuwen; 22nd (St Anna): Anna (Anya) Fitzgerald, Mat. Anna Komleski, Zydrune Ann Mladineo.

Birthdays – 18th: Noah George Hotz; 20th: Claudia Maxey.

Fallen Asleep in the Lord – George Schidlovsky (+2009).

THIS WEEK

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. October 1st: Nikolai Darenkov;

THE REST OF OCTOBER

Namedays – 3rd (St Oleg of Briansk): Oleg Kostin; 9th (Apostle John the Theologian): John Whitacre; 11th (St Chariton): Hariton Bibas; 20th (Martyr Sergius): Sergey Efuni, Sr., Sergey Efuni, Jr.

Birthdays – 4th: Ivan Darenkov; 23rd: Leana Brangwynne, Liudmila Belchenko Efuni.

Wedding Anniversaries – 5th: James & Xenia Whitacre; 8th: John & Tatiana Morrow (1989); 16th: Oleg & Elena Kostin (1994); 27th: Reader Nicolas & Angelina Schidlovsky (2002).

THIS WEEK'S ANNOUNCEMENTS

St Elizabeth's Annual Picnic will today instead of our usual Sunday coffee hour. Please stay after Liturgy to attend. It will be a great opportunity for Parish fellowship while we enjoy some great food.

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 Feast Day 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.

On Sundays and all Great Feasts of the Saviour, we neither kneel nor make prostrations in our prayers at home or in services in church. This proscription against kneeling is from eve until evening, i.e. it begins at the prayer "Vouchsafe, O Lord..." at the Vigil on the eve and lasts until the same prayer at the Vespers on the evening of the Feast itself. The only exception to this rule is on the Feasts of the Cross (i.e. on the Feast of the Exaltation of the Cross on 14 / 27 September and on the Sunday of the Veneration of the Cross on the Third Sunday of the Great Fast) when we make prostrations before the Holy Cross set out in the church. This exception underscores the great importance that the Holy Cross plays in our salvation.

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.

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 Exaltation of the Holy Cross, 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 Holy Cross Day may receive Holy Communion at the Liturgy the following two Sundays under the same conditions.

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.