

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

## WEEKLY BULLETIN

Volume XV

Number 18

**30 December 2013 / 12 January 2014**

**SUNDAY AFTER THE NATIVITY OF CHRIST (Tone 4)**

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

### THIS WEEK AT ST ELIZABETH'S

**29th SUNDAY after PENTECOST (Tone 4)**

**SUNDAY AFTER NATIVITY**

**Saturday, 11 January (29 December o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 12 January (30 December o.s.)**

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy  
12:30 PM Parish Christmas Party  
at the Morrow Home

### CIRCUMCISION OF THE LORD

**St Basil the Great**

**Monday, 13 January (31 December o.s.)**

6:00 PM Vigil Service  
Confessions

**Tuesday, 14 January (1 January o.s.)**

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

### Paramon (Eve) of Theophany

**Friday, 17 January (4 January o.s.)**

9:00 AM Royal Hours of the Nativity

**Saturday, 18 January (5 January o.s.)**

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

### HOLY THEOPHANY

**Saturday, 18 January (5 January o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 19 January (6 January o.s.)**

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

### FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
Saturday	18 January (5 Jan, o.s.)	Eve of Theophany Fast: wine, & oil permitted

### SCRIPTURE READINGS THIS WEEK

Su	Sunday after the Nativity of the Lord	
	7th Resurrectional Matins Gospel: John §63 (20:1-10)	
	Gal. §200 (1:11-19)	Matt. §4 (2:13-23)
30TH WEEK after PENTECOST		
M	Heb. §319 (8:7-13)	Mark §54 (12:13-17)
Tu	Heb. §321 (9:8-10, 15-23)	Mark §55 (12:18-27)
W	Heb. §323 (10:1-18)	Mark §56 (12:28-37)
Th	Heb. §326 (10:35-11:7)	Mark §57 (12:38-44)
F	Heb. §327 (11:8, 11-16)	Mark §58 (13:1-8)
F	Eve of Theophany of the Lord: Royal Hours	
	1st Hour: Isaiah 35:1-10 • Acts §33 (13:25-33a) • Matt. §5 (3:1-11)	
	3rd Hour: Isaiah 1:16-20 • Acts §42 (19:1-8) • Mark §1 (1:1-8)	
	6th Hour: Isaiah 12:3-6 • Rom. §91 (6:3-11) • Mark §2 (1:9-15)	
	9yj Hour: Isaiah 49:8-15 • Titus §302 (2:11-14; 3:4-7) • Matt. §6 (3:13-17)	
Sa	Saturday before Theophany	
	1 Tim. §284 (3:14-4:5)	Matt. §5 (3:1-11)
Su	THEOPHANY: BAPTISM OF THE LORD	
	Vespers Paramia: (1) Genesis 1:1-13 • (2) Exodus 14:15-18, 21-23, 27-29a • (3) Exodus 15:22-16:1a • (4) Joshua 3:7-8, 15-17 • (5) IV [II] Kings 2:6-14 • (6) IV [II] Kings 5:9-14 • (7) Isaiah 1:16-20 • (8) Genesis 32:1-10a • (9) Exodus 2:5-10 • (10) Judges 6:36-40 • (11) III [I] Kings 18:30-39 • (12) IV [II] Kings 2:19-22 • (13) Isaiah 49:8-15	
	Matins Gospel: Mark §2 (1:9-11)	
	Titus §302 (2:11-14; 3:4-7)	Matt. §6 (3:13-17)

### NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

#### LAST WEEK

**Namedays** – 9th (St Stephen the Protomartyr): Deacon Steven Barker, Sbdcn Stephanos Bibas.

**Birthdays** – 6th: Hariton Bibas; 7th: Justin Whitacre; 8th: (Miss) Nina Fitzgerald.

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

#### THIS WEEK

**Namedays** – 12th (Prophet-King David): David Seneko, Fr David Straut; 14th (St Basil the Great): Vasilissa Seneko;

15th (St Seraphim of Sarov): Dcn Seraphim Komleski; 15th (St Juliana of Lazarevo): Juliana Bibas.

**Birthdays** – 17th: Theodore Darenkov.

## THE REST OF JANUARY

**Namedays** – 20th (St John the Baptist): Ivan Darenkov; 25th (Martyr Tatiana): Tanya Morrow; 27th (St Nina of Georgia): (Mrs.) Nina Fitzgerald, (Miss) Nina Fitzgerald; 30th (St Anthony the Great): Anthony Carris, Rdr Anthony Williams.

**Wedding Anniversaries** – 25th: Ivan & Katya Darenkov.

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## THIS WEEK'S ANNOUNCEMENTS

**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.

**The Eve of Theophany (5 / 18 January) is a fast day** on whatever day it falls, even Sunday. By fasting on this day, we prepare to celebrate the Feast of Theophany. We eat no meat, meat products, eggs, dairy products, or fish on this day. In the Russian practice, wine and olive oil are permitted on this day on whatever day it falls. In Greek practice, wine and oil are only permitted on the Eve of Theophany when it falls on Saturday or Sunday.

**Father David and Matushka Faith**, Fr Deacon Seraphim and Matushka Anna Gail, Fr Deacon Steven and Matushka Hannah, 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*, *our 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.

**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.

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