

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XXI

Number 06

7 / 20 October 2019

**EIGHTEENTH SUNDAY AFTER PENTECOST** (*Tone 1*)

**Our Father among the Saints Jonah, Bishop of Hankow (Manchuria)**

## SCHEDULE OF SERVICES THIS WEEK

### 18TH SUNDAY AFTER PENTECOST (*Tone 1*)

**Ss Sergius & Bacchus; St Jonah of Manchuria**

**Saturday, 19 October (6 October, o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 20 October (7 October, o.s.)**

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

### 189H SUNDAY AFTER PENTECOST (*Tone 2*)

**HOLY FATHERS OF THE 7TH COUNCIL**

**Saturday, 26 October (13 October, o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 27 October (14 October, o.s.)**

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

## SCRIPTURE READINGS

### Week of 20 October

|           |  |                      |
|-----------|--|----------------------|
| <i>Su</i> | <b>18th Sunday after Pentecost</b>                           |                      |
|           | <i>7th Resurrectional Matins Gospel:</i> John §63 (20:1-10)  |                      |
|           | 2 Cor. §188 (9:6-11)   | Luke §30 (7:11-16)   |
|           | <b>19TH WEEK after PENTECOST</b>                             |                      |
| <i>M</i>  | Phil. §235 (1:1-7)   | Luke §33 (7:36-50)   |
| <i>Tu</i> | Phil. §236 (1:8-14)  | Luke §34 (8:1-3)     |
| <i>W</i>  | Phil. §237 (1:12-20a)  | Luke §37 (8:22-25)   |
| <i>Th</i> | Phil. §238 (1:20b-27a)                                       | Luke §41 (9:7-11)    |
| <i>F</i>  | Phil. §239 (1:27-2:4)  | Luke §42 (9:12b-18a) |
| <i>Sa</i> | 1 Cor. §164 (15:58-16:3)                                     | Luke §22 (6:1-10)    |
| <i>Su</i> | <b>19th Sunday after Pentecost</b>                           |                      |
|           | <i>8th Resurrectional Matins Gospel:</i> John §64 (20:11-18) |                      |
|           | 2 Cor. §194 (11:31-12:9)                                     | Luke §35 (8:5-15)    |

## FASTING DAYS

### Week of 20 October

| Day of Week      | Date                         | Commemoration and Type of Fast                          |
|------------------|------------------------------|---|
| <i>Wednesday</i> | 23 October<br>(10 Oct, o.s.) | Synaxis of the Optina Elders<br>Wine & Oil permitted    |
| <i>Friday</i>    | 25 October<br>(12 Oct, o.s.) | St Martin the Merciful of Tours<br>Wine & Oil permitted |

## 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.

## LOOKING AHEAD

**Concerning the observance of Halloween**, a pious Orthodox priest wrote to his parishioners: 'Please remember that Halloween is a pagan festival and that trick-or-treating comes from the Druid worship of the dead. Our Christian ancestors suffered martyrdom and torment rather than burn a pinch of incense to the Roman gods, yet many parents willingly let their children participate in a ceremony of pagan worship. Please come and pray in church in honour of a great modern Christian Orthodox Saint whose eve coincides with the pagan Halloween.'

**The Feast of St John of Kronstadt's Glorification** falls on 1 November (19 October, o.s.) in our Russian Church Abroad, the day on which the Saint was glorified (canonized) by the Synod of Bishops, which also happens to be the date of his birth in 1829 and his Nameday, the Feast of St John of Rila, his heavenly patron. The Russian Orthodox Church Outside of Russia was the first part of the Russian Orthodox Church to glorify St John of Kronstadt. This occurred in 1964, 56 years after the righteous priest's repose in 1908, and 26 years before the Church in Russia would be free to glorify the Saint on 8 June 1990. As is usual with the Saints, we also celebrate the date of St John's repose on 2 January (20 December, o.s.), but that day is also the Forefeast of the Nativity of the Lord and the commemoration of St Ignatius the God-bearer. The autumn feast of St John of Kronstadt gives us the opportunity to celebrate his memory without the additional commemorations necessary during his winter feast. But the Bishops of our Russian Church Abroad had an additional reason for instituting this second commemoration of St John of Kronstadt: the Vigil of the Feast falls on the evening of Halloween and provides those of us in the Anglo-Saxon world with an opportunity to celebrate this great Saint, while others around us are

knowingly or unknowingly celebrating a demonic pagan feast. The Bishops felt that Orthodox Christian children should be in church keeping a holy Vigil to this modern spiritual struggler, who reposed at the beginning of the 20th century, while Halloween is being observed by the society around them.

**We will have a full schedule of services** at St Elizabeth's for the Feast of St John of Kronstadt: on the Eve of the Feast, 31 October, the Vigil Service begins at 6 o'clock and on the morning of the Feast, 1 November, the Divine Liturgy will begin at 9:30, preceded by the Hours at 9:10.

**St Elizabeth's Annual Meeting** will be held on the first Sunday of November. Year-in-review reports for the past year are to be presented by the Rector, Church Warden, Treasurer, Auditing Committee, and Building Committee. Planning for the current year will also take place. Parishioner concerns will be heard, and Parish Council members for the coming year elected. All voting members of the Parish are asked to attend.

**Those attending the Annual Meeting** are asked to bring a dish of food for the meal that will precede the Meeting. Please let Matushka know what you plan to bring.

**We have a few individuals and families** who regularly attend services at St Elizabeth's, and even confess and commune, but have not yet sought to become formal members of the Parish. If you are one of these and would like to be a formal member of the Parish, please speak to Fr David about this.

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## Meaning of Colours in Eastern Orthodox Iconography

Eastern Orthodox iconography is a theological art that represents a vision of the Orthodox faith expressed in images through lines, symbols, and colours. The last ones are of utmost importance as they can energize, give a certain state of mind, cheer us, and make us feel calm and safe. Moreover, every colour shows us the true meaning of events depicted in the hand-painted icon. From magnificent Byzantine religious icons filled with metallic gold to more vibrant antique Russian icons, each religious icon is a perfect combination of colours that have the same substance as words.

### 1. Gold

Gold is reserved for Jesus Christ. No wonder, many Eastern Orthodox icons have lots of gold elements, from halos and background to pure gold leaf. This brilliant colour symbolizes the divine nature and the uncreated light of God Himself. After all, there is no night in God's kingdom, only eternal day.

### 2. Blue

Blue stands for heaven or the Kingdom of God that is not on this earth. Being a symbol of another everlasting world, it additionally shows the infiniteness of the sky. Besides, dark blue is also the colour of the Mother of God and is usually used in the religious icon paintings to show her heavenly nature.

### 3. Red

Red signifies life on earth. It is a symbol of life-giving energy, love, passion, and certainly Christ's sacrifice. Since it is the colour of blood, red represents the saving nature of the resurrection. Therefore, some hand-painted icons have a red background to symbolize the true celebration of life.

### 4. Green

Green is the colour of eternal renovation, hope, flowering, youth, and nature. In Eastern Orthodox iconography, it is usually used to denote where life begins (for example, in the scenes of the Nativity of Jesus Christ and the Annunciation).

### 5. White

White stands for divine light, purity, and holiness. In religious icons, white clothes usually indicate people who were honest and good in life. Besides, white is also used to depict the robes of angels, the shrouds of the dead, and the swaddling clothes of babies.

### 6. Black

Being a symbol of death and evil, black is usually used to depict satanic beings, demons, and the infernal abyss. However, don't think that all monks in black robes are an embodiment of evil. In such a case, black is simply used as part of the traditional dress or a symbol for renunciation of secular pleasures.

### 7. Purple

Purple is the colour of royalty, which was most commonly used in the Byzantine religious icons. It is intended to show the glory of Jesus Christ and the Mother of God.

It is also worth noting that the only colour that is never used in Eastern Orthodox iconography is gray. Being a mixture of white and black, it has become the symbol of vagueness and emptiness. As you might have already guessed, there is no place for such a colour in the radiant world of beautiful religious icons.

<https://russianicon.com/hand-gestures-orthodox-icons>

