

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

Number 01

3 / 9 September 2018

**SIXTEENTH SUNDAY AFTER PENTECOST (Tone 7)**

**Holy Hieromartyr Anthimus, Bishop of Nicomedia;**

**Our Venerable Father Theoctistus, Fellow FASTER of Euthymius the Great**

## SERVICES THIS WEEK

**16th SUNDAY after PENTECOST (Tone 7)**

**HM Anthimus of Nicomedia & Ven. Theoctistus**

**Saturday, 15 September (2 September, o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 16 September (3 September, o.s.)**

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Coffee Hour  
1:00 PM Shcherbakov Wedding

**NATIVITY OF THE THEOTOKOS**

**Thursday, 20 September (7 September, o.s.)**

6:00 PM Vigil Service;  
Confessions

**Friday, 21 September (8 September, o.s.)**

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

**17th SUNDAY after PENTECOST (Tone 8)**

**Martyrs Menodora, Metrodora & Nymphodora**

**Saturday, 22 September (9 September, o.s.)**

6:00 PM Vigil Service;  
Confessions

**Sunday, 23 September (10 September, o.s.)**

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Coffee Hour  
12:30 PM Adult Study

## FASTING DAYS Week of 16 September

Day of Week	Date	Commemoration and Type of Fast
Wednesday	19 September (6 Sept, o.s.)	Miracle of Archangel Michael Normal Fast Day ( <i>No oil</i> )
Friday	21 September (8 Sept, o.s.)	NATIVITY OF THE THEOTOKOS Fast: Fish, Wine & Oil permitted

## SCRIPTURE READINGS

**Week of 16 September**

Su	16th Sunday after Pentecost	
	<i>5th Resurrectional Matins Gospel:</i> Luke §113 (24:12-35)	
	2 Cor. §181 (6:1-10)	Matt. §105 (25:14-30)
17TH WEEK after PENTECOST		
M	Eph. §219 (1:22-2:3)	Mark §48 (10:46-52)
Tu	Eph. §222 (2:19-3:7)	Mark §50 (11:11-23)
W	Eph. §223 (3:8-21)	Mark §51 (11:22b-26)
Th	Eph. §225 (4:14-19)	Mark §52 (11:27-33)
F	NATIVITY OF THE ALL-HOLY THEOTOKOS	
	<i>Vespers Paramia:</i> (1) Genesis 28:10-17 • (2) Ezekiel 43:27-44:4a • (3) Proverbs 9:1-11	
	<i>Matins Gospel:</i> Luke §4 (1:39-49, 56)	
	Phil. §240 (2:5-11)	Luke §54 (10:38-42; 11:27-28)
F	Eph. §226 (4:17-25a)	Mark §53 (12:1-12)
Sa	Saturday after the Exaltation of the Cross	
	1 Cor. §125a (1:26-29)	John §30 (8:21-30)
Su	Sunday before the Exaltation of the Cross	
	17th Sunday after Pentecost	
	<i>6th Resurrectional Matins Gospel:</i> Luke §114 (24:36-53)	
	Gal. §215 (6:11-18)	John §9 (3:13-17)
	2 Cor. §182a (6:16b-7:1)	Matt. §62 (15:21-28)

## THIS WEEK'S ANNOUNCEMENTS

**Metropolitan Hilarion has directed a special collection** to be taken on the second Sunday of September to benefit the Synodal Music Commission, which oversees the Synodal Church Singer's School and the organization of the Church Singer's Conferences. The XXVII Church Singer's Conference will take place at the Nativity of the Mother of God Church in Albany, New York, from 3-7 October of this year. At St Elizabeth's we will be collecting for this good work in our Church during the Sundays of September.

**Happy New Year?** Some may not many know that the Church Year began on 1 September, old style (14 September, new style). The ancient Christian computation of years also differs from the standard Western reckoning. The years are counted from Adam, and so we begin the Church year 7527 on 1 / 14 September 2018. This computation was the official calendar of the Christian Eastern Roman (Byzantine) Empire. It was also used in Russia until Tsar Peter the Great changed the New Year to 1 January and began counting years A.D. like the rest of Europe. So make your New Year resolutions!

**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 Feast Day itself through the *Apodosis* (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.

**St Elizabeth's Annual Picnic** will be held on the 5th Sunday of September instead of our usual Sunday coffee hour. Please plan to attend. It will be a great opportunity for Parish fellowship. Hamburgers, hot dogs, and buns will be provided by the parish. We need salads, baked beans, chips, drinks, and other accompaniments brought by parishioners. Please let Matushka know if you plan to attend and what you plan to bring. The Parish also needs to borrow an additional gas grill with fuel. Please speak to Father if you can bring one. The grills can be brought to church on Saturday evening or on Sunday morning.

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## FROM THE PROLOGUE

**8 / 21 September**

### **1. The Nativity of the Most Holy Mother of God.**

The holy Virgin Mary was born of her aged parents, Joachim and Anna. Her father was of the tribe of David and her mother of the tribe of Aaron, and so she was of royal blood from her father and priestly blood from her mother. By this, she foreshadowed Him who would be born of her as King and High Priest. Her parents were already old and had no children, and, because of this, were ashamed before men and humble before God. In their humility, they prayed with tears that God would bring joy to their old age with the gift of a child, as He had once given joy to the aged Abraham and Sarah, giving them their son Isaac. God, almighty and all-seeing, gave them a joy far exceeding all their expectations and their wildest dreams, for He gave them not just a daughter, but the Mother of God; He illumined them not only with temporal joy but with eternal. God gave them just one daughter, who later gave them just one grandson - but what a daughter and what a grandson! Mary full of grace, blessed among women, the temple of the Holy Spirit, altar of the living God, table of living bread, ark of God's holy things, tree of the most delicious fruits, glory of the human race, praise of womanhood, fount of virginity and purity - this was the daughter given by God to Joachim and Anna. Born in Nazareth, she was after three years taken to the Temple in Jerusalem, whence she returned again to Nazareth and shortly afterwards heard the tidings of the holy Archangel Gabriel concerning the birth of the Son of God, the Saviour of the world, from her most pure and virginal body.

From *The Prologue From Ochrid* by Bishop (Saint) Nikolai Velimirović

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