

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XXI

Number 05

30 September / 13 October 2019

SEVENTEENTH SUNDAY AFTER PENTECOST (*Tone 8*)

Holy Hieromartyr Gregory of Greater Armenia and those with him

SCHEDULE OF SERVICES THIS WEEK

17TH SUNDAY AFTER PENTECOST (*Tone 8*)

Hieromartyr Gregory of Armenia

Saturday, 12 October (29 September, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 13 October (30 September, o.s.)

9:10 AM Third and Sixth Hours

9:30 AM Divine Liturgy;

Trapeza (coffee hour)

12:30 PM Parish Council Meeting

PROTECTION OF THE THEOTOKOS

Sunday, 13 October (30 September, o.s.)

6:00 PM Vigil Service;
Confessions

Monday, 14 October (1 October, o.s.)

9:10 AM Third and Sixth Hours

9:30 AM Divine Liturgy

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)

FASTING DAYS Week of 13 October

Day of Week	Date	Commemoration and Type of Fast
Wednesday	16 October (3 Oct, o.s.)	St Dionysius the Areopagite
		Xerophagy (<i>No oil</i>)
Friday	18 October (5 Oct, o.s.)	Holy Hierarchs of Moscow
		Wine & Oil permitted



SCRIPTURE READINGS

Week of 13 October

Su	17th Sunday after Pentecost	
	6th Resurrectional Matins Gospel: Luke §114 (24:36-53)	
	2 Cor. §182a (6:16b-7:1)	Luke §26 (6:31-36)
18TH WEEK after PENTECOST		
M	PROTECTION OF THE ALL-HOLY THEOTOKOS	
	Vespers Paramia: (1) Genesis 28:10-17 • (2) Ezekiel 43:27-44:4a • (3) Proverbs 9:1-11	
	Matins Gospel: Luke §4 (1:39-49, 56)	
	Heb. §320 (9:1-7)	Luke §54 (10:38-42; 11:27-28)
M	Eph. §227 (4:25-32)	Luke §25 (6:24-30)
Tu	Eph. §230 (5:20-26)	Luke §27 (6:37-45)
W	Eph. §231 (5:25-33a)	Luke §28 (6:46-7:1)
Th	Eph. §232 (5:33-6:9)	Luke §31 (7:17-30)
F	Eph. §234 (6:18-24)	Luke §32 (7:31-35)
Sa	1 Cor. §162 (15:39-45)	Luke §20 (5:27-32)
Su	18th Sunday after Pentecost	
	7th Resurrectional Matins Gospel: John §63 (20:1-10)	
	2 Cor. §188 (9:6-11)	Luke §30 (7:11-16)

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.

The Feast of the Protection of the Mother of God, though not one of the Twelve Great Feasts of the Orthodox Church, is still considered a most important Feast of the Theotokos. It commemorates a vision, seen during an All-Night Vigil in the Church of Blachernæ in Constantinople, seen by St Andrew the Fool-for-Christ and his disciple Epiphanius, of the Mother of God standing in the air above the assembled faithful, her arms outspread in prayer and draped with an omophorion or veil. Surrounding the Theotokos, they saw St John the Forerunner and many angels and Saints. The meaning of this vision is clear: the Mother of God spreads the protecting veil of her intercessions over all the race of Christians, as our Champion Leader, our heavenly Protectress. The sacred icon of the Protection of the Theotokos depicts two different events that took place in the Church of Blachernæ four hundred years

apart. In the icon we see the 10th Century vision just described: at the top of the icon, the Mother of God, flanked by angels and surrounded by the Apostles, St John the Baptist, the holy Hierarchs and other Saints, with Saints Andrew and Epiphanius in the lower right of the icon beholding the vision. Beneath the Mother of God in the center of the icon, stands a young deacon of the 6th Century: St Romanus the Melodist, the famous hymnographer, holding in his left hand an open scroll with the text of the Kontakion for the Nativity of the Lord, which honors the Mother of God. St Romanus is with his choir, attended by the Emperor Leo the Wise together with the Empress and the Patriarch of Constantinople. This scene with St Romanus is included in the icon because his feast is also celebrated on the same day, 1 October.

Holy Virgin Protection Church in New Brunswick is celebrating its Patronal Feast on 14 October (1 October, o.s). For those who would like to celebrate this important Feast of the Mother of God with our sister parish, their service schedule will be as follows: the Vigil Service will be served on the Eve of the Feast at 6 o'clock and the Hours and Holy Liturgy on the morning of the Feast at 9:00. Our parishioners should be aware that the divine services at Holy Protection Church are entirely in Church Slavonic.

Holy Virgin Protection Russian Orthodox Church is located at 301 Handy Street in New Brunswick, New Jersey 08901-2942. For additional information, the parish's website is: <http://www.pokrovchurch.net>

There will be services for the Feast of the Protection of the Mother of God at St Elizabeth's Church to help those unable to make the trip to Holy Protection Church in New Brunswick. Our schedule for the Feast will be as usual: the Vigil Service on the Eve of the Feast at 6 o'clock and the Divine Liturgy on at 9:30 on the morning of the Feast.

Objects Held by Saints in Religious Icons and Their Meaning

Eastern Orthodox iconography with all its styles of painting and depicted themes is a very beautiful and memorable way of communicating the faith. Moreover, it is also full of sacred symbolism you may not have noticed before. However, if you are going to buy religious icons for your home or art collection, you should know at least about some of them. Just take a closer look at the icons of saints, and you will see that most saints are holding some objects in their hands. These objects can actually help you recognize the depicted figures, as well as tell you much about their lives and death. So let's make a list of the most important objects held by saints in Orthodox Christian icons!

1. Cross

Saints murdered for confessing faith in Jesus Christ are usually depicted in religious icons with a cross. Therefore, this object that has become a symbol of Christianity is intended to indicate a Holy Martyr. Moreover, in remembrance of Christ's crucifixion and death, such Orthodox icons of saints also symbolize the sacrifice of life for others.

2. Gospel Book

The Gospel Book is shown in religious icons as the main tool of sainted bishops who use it for proclaiming the Good News of the coming of the Kingdom of God. Thus, this object is usually depicted in the hands of Holy Apostles, especially Paul, who taught Christ's Gospel to the faithful in the first century.

3. Scroll

The scroll depicted in Eastern Orthodox icons of saints means that these holy persons were known not only for imparting divine knowledge to others but also for percipience and prophecy. This object is actually intended to indicate the wisdom given from God. Therefore, if you see the scroll in the religious icon, most likely the depicted person is one of the Apostles or the Old Testament prophet.

4. Weapons

Weapons in holy icons (for example, swords, shields, or lances) mean that the depicted person is most likely a soldier-martyr murdered because of his conversion to Christianity. Furthermore, these saints, who are also called 'soldiers for Christ,' can even be garbed in full armor, which makes them easily recognizable among others. By the way, in addition to weapons, soldier-martyrs depicted in religious icons usually hold a cross in their hands as a symbol of their sacrifice.

5. Crosier

The crosier in the Orthodox Christianity icons tells us that the depicted figure is a shepherd or pastor of God's flock. Although this object usually indicates a bishop, abbot, or abess, it can also be shown in the hands of those, whose spiritual authority is not in doubt (for example, Saint Blessed Xenia of St. Petersburg). It's interesting that the crosier depicted in Eastern Orthodox icons usually has the same shape as the Greek letter Tau, thereby symbolizing resurrection and life.

These are the main objects held by saints in religious icons. However, except for the mentioned above, holy figures can also be depicted with some other objects, like a small church building that indicates saints remembered for the 'church-building.' Thus, each object has its own meaning in Eastern Orthodox iconography.

<https://russianicon.com/objects-held-by-saints-in-religious-icons-and-their-meaning/>

