

**HOLY GHOST ORTHODOX CHURCH**  
**[Orthodox Church in America]**  
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**SEPTEMBER 10, 2023 – 14<sup>th</sup> Sunday After Pentecost – Tone 3**

<u>Scripture Readings</u>	<u>Services</u>
MONDAY, SEPTEMBER 11 Galatians 2:11-17                      Mark 5:24-34	<b>THURSDAY, SEPTEMBER 7, Fore-feast of the Nativity of the Theotokos</b> Great Vespers with Litya.....6:00 p.m.
TUESDAY, SEPTEMBER 12 Galatians 2:21-3:7                      Mark 6:1-7	<b>SATURDAY, SEPTEMBER 9</b> Great Vespers.....4:00 p.m.
WEDNESDAY, SEPTEMBER 13 Galatians 3:15-22                      Mark 6:7-13	<b>SUNDAY, SEPT. 10, 14<sup>th</sup> Sunday after Pentecost, After-feast of the Nativity of the Theotokos. Sunday before Elevation</b> Divine Liturgy.....9:00 a.m. Annual Church Picnic.....11:00 a.m. <u><i>Last Sunday at the Park in Shelton</i></u>
THURSDAY, SEPTEMBER 14 1 Corinthians 1:18-24                      John 19:6-11, 13-20, 25-28, 30-35	<b>WEDNESDAY, SEPTEMBER 13, Fore-feast of the Elevation of the Cross</b> Great Vespers.....6:00 p.m.
FRIDAY, SEPTEMBER 15 Galatians 4:8-21                      Mark 6:45-53	<b>THURSDAY, SEPT. 14, Elevation of the Cross</b> Divine Liturgy.....8:00 a.m.
SATURDAY, SEPTEMBER 16 1 Corinthians 4:17-5:5                      Matthew 24:1-13	<b>SATURDAY, SEPTEMBER 16</b> Great Vespers.....4:00 p.m. <b>Panikhida</b> in loving memory of Constantine Zaffis and Alexander Zujewski, Sr., from Barbara Dulin & family
<hr/> <i>All services will also be streamed online via Facebook Live as follows:</i>  <a href="https://www.facebook.com/Holy-Ghost-Russian-Orthodox-Greek-Catholic-Church-681248091936330/">https://www.facebook.com/Holy-Ghost-Russian-Orthodox-Greek-Catholic-Church-681248091936330/</a>	<b>SUNDAY, SEPTEMBER 17, 15<sup>th</sup> Sunday after Pentecost, After-feast of the Elevation of the Cross. Sunday after Elevation.</b> Divine Liturgy.....9:00 a.m.

## **Post-Feast of the Nativity of the Theotokos: Remembering Saints Joachim & Anna**

Coming as it does right after the beginning of the Church New Year, the Great Feast of the Nativity of Our Most Holy Lady the Theotokos on September 8 allows us a good start that we further hope we can sustain as the liturgical year unfolds before us. As a straightforward and joyous feast of commemorating the birth of the Virgin Mary, we receive a “taste” of the joyousness of life from within the Church that is often obscured by life’s challenges, difficulties and tragedies. Father Alexander Schmemmann puts it like this: “In and through this newborn girl, Christ – our gift from God, our meeting and encounter with Him – comes to embrace the world. Thus, in celebrating Mary’s birth we find ourselves already on the road to Bethlehem, moving toward to the joyful mystery of Mary as the Mother of God.”

In an age of cynicism and unbelief, to encounter the purity of Mariam of Nazareth – the Virgin Mary and Theotokos – is to see life with a restored vision that, again, is only possible from within the Church. Goodness, purity of heart, and faithfulness to God are embodied realities lived by real human persons. Such a restored vision of life will strengthen our sense of the inherent goodness of life that sin may obscure, but never obliterate. Yet, if we can no longer “see” that, then we have lost something absolutely vital to our humanity, and we need to repent and embrace that “change of mind” that will restore our own humanity.

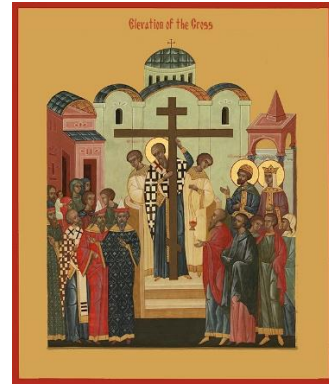
Some will undoubtedly see nothing but a stereotype of the “feminine” here, but perhaps Father Alexander has something worthwhile to say his approach to the “image of woman” as manifested in the Virgin Mary. In his *Celebration of Faith*, Volume 3, he writes, “The Virgin Mary, the All-Pure Mother demands nothing and receives everything. She pursues nothing, and possesses all. In the image of the Virgin Mary, we find what has almost completely been lost in our proud, aggressive, male world: compassion, tender-heartedness, care, trust, humility. We call her our Lady and the Queen of heaven and earth, and yet she calls herself ‘the handmaid of the Lord.’ She is not out to teach or prove anything, yet her presence alone, in its light and joy, takes away the anxiety of our imagined problems. It is as if we have been out on a long, weary, unsuccessful day of work and have finally come home, and once again all becomes clear and filled with that happiness beyond words which is the only true happiness. Christ said, ‘Do not be anxious ... Seek first the Kingdom of God’ (see Matthew 6:33). Beholding this woman – Virgin, Mother, Intercessor – we begin to sense, to know not with our mind but with our heart, what it means to seek the Kingdom, to find it, and to live by it.” The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

On the day following the Feast, we commemorate the “ancestors of God,” Joachim and Anna, the father and mother of the Virgin Mary according to the Tradition of the Church. This is a consistent pattern within our festal and liturgical commemorations—on the day after a particular feast, we commemorate the persons who are an integral part of that feast day’s events. For example, the day after Theophany we commemorate Saint John the Baptist, while on the day after the Nativity of Christ we commemorate the Theotokos. Therefore, because of the essential role played by Joachim and Anna in the Virgin Mary’s Nativity, today is the “synaxis of Joachim and Anna,” and we thus bring them to mind in an effort to discern and meditate upon their important place in this festal commemoration.

*To continue reading:* <https://www.oca.org/reflections/fr.-steven-kostoff/the-post-feast-of-the-nativity-of-the-theotokos-remembering-saints-joachim>

## The Elevation of the Cross

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.



The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Lord have mercy." This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.

The troparion of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire "by the virtue of the Cross." Today the troparion, and all the hymns of the day, are "spiritualized" as the "adversaries" become the spiritually wicked and sinful including the devil and his armies, and "Orthodox Christians" replace the names of ruling officials of the Empire.

*O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).*

*As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).*

The holy day of the Elevation of the Cross, although it has an obviously "political" origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by "victories" of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom "not of this world," and that our only true and enduring citizenship is with the saints in the "city of God" (Eph 2.19; Heb 11.10; Rev 21–22).

***To continue reading:*** <https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/elevation-of-the-cross#:~:text=The%20Elevation%20of%20the%20Cross%2C%20celebrated%20on%20the,in%20the%20Church%20of%20the%20Resurrection%20in%20Jerusalem.>

**2 Corinthians 1:21-2:4***(Epistle)*

21

Now He who establishes us with you in Christ and has anointed us is God,

22

who also has sealed us and given us the Spirit in our hearts as a guarantee.

23

Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

24

Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

1

But I determined this within myself, that I would not come again to you in sorrow.

2

For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

3

And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.

4

For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

**Galatians 6:11-18***(Epistle, Sunday Before)*

11

See with what large letters I have written to you with my own hand!

12

As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

13

For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

14

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

15

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

16

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

17

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

18

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

**Matthew 22:1-14***(Gospel)*

1

And Jesus answered and spoke to them again by parables and said:

**Matthew 22:1-14***(Gospel Cont'd.)*

2

“The kingdom of heaven is like a certain king who arranged a marriage for his son,

3

and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

4

Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.”’

5

But they made light of it and went their ways, one to his own farm, another to his business.

6

And the rest seized his servants, treated them spitefully, and killed them.

7

But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

8

Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy.

9

Therefore, go into the highways, and as many as you find, invite to the wedding.’

10

So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

11

But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

12

So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.

13

Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’

14

For many are called, but few are chosen.”

**John 3:13-17***(Gospel, Sunday Before)*

13

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

14

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

15

that whoever believes in Him should not perish but have eternal life.

16

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17

For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

## **DONATIONS/CANDLES**

Altar Table for the health and happiness of Stephanie Savisky Varrichio on her birthday from her family.

Table of Oblation in loving memory of William M. Savisky, Sr., from his family.

Lampatki over Royal Doors in loving memory of Mary Jankura Kasper from her family.

**ANNUAL CHURCH PICNIC** ... The annual church picnic is scheduled for *today*, following Divine Liturgy. Ruth Sencio has been working very hard coordinating with the Committee and chefs; should be a great time!

**'ARTS & CRAFTS' WITH RUTH SENCIO** ... Children helping out, in preparation for the church picnic.



**CHURCH SCHOOL TEACHER PLANNING SESSION LAST SUNDAY** ... Classes will begin on **September 17<sup>th</sup>**.



**THE NEXT PARISH COUNCIL MEETING** ... is scheduled for **September 24<sup>th</sup>**.

**FORCC BANQUET**... On October 1, 2023, FORCC will celebrate the 30th anniversary of its founding. The annual banquet will be held at St. Dimitri Romanian Orthodox Church in Easton starting at 12:30 pm. The guest speaker will be Dr. Philip Mamalakis from Holy Cross Seminary. Each parish has received information for making reservations for the banquet. A buffet dinner will be available for \$45.00 for reservations made by **Sept. 20<sup>th</sup>**. Children's tickets up to age 12 years of age are \$10.00. **Contact Richard Kendall for tickets.**

**DIVINE LITURGY SEPTEMBER 3<sup>rd</sup> (Another beautiful day at HGP in Shelton)**



*Savisky boys with mom; Nancy riding in style to and from church.*



*Photo Credits: Richard Kendall*

## PARISH METRICS (SEPTEMBER 10 thru SEPTEMBER 16)

### BIRTHDAYS

Michael Gulash, September 10<sup>th</sup>; Stephanie Savisky-Varrichio, September 11<sup>th</sup>; Brian Sencio, September 13<sup>th</sup>; Lindsay Kirkman-Labagnara, September 14<sup>th</sup>; & Thomas Maugeri, Jr., September 14<sup>th</sup>

### ANNIVERSARIES

Diane & Arthur Laufer, September 11<sup>th</sup> (35 years); James & Sandra Gulash, September 14<sup>th</sup> (55 years)

*God Grant them Many Years!.....Многая лета!...*

### DEPARTED FROM THE PARISH METRICS

SEPTEMBER 10 – Sophia Gaidosh (Naiden), 1912 (3 weeks); Makar Naiden, 1948 (68); Nicholas Kushel, 1962 (70); George Naiden, 1977 (62); Alexander Zujewski, Sr., 2012 (56)

SEPTEMBER 11 – John Gaida, 1917 (1 day); Vladimir Midek, 1918 (5 months); Dominic Jurowski, 1940 (50); John Klotz, Sr., 1974 (22); Helen (Mizek) Sperling, 1985 (60)

SEPTEMBER 12 – Martha Shibot, 1908 (28); Elizabeth Lambor, 1920 (1 week); John Kostik, 1926 (22); Michael Fetcho, 1931 (63); John Darak, 1946 (75); Zinaida (Jean) (Yanutik) Mrasko, 1955 (48); Wlodzimierz Ostrowsky, 1979 (74); Mary Koliada, 2000 (83)

SEPTEMBER 13 – None Listed.

SEPTEMBER 14 – Elizabeth Ribak, 1914 (11 months); John Bichkovsky, 1919 (10 months); Simeon Titarenko, 1944 (68); **Mitered Archbishop John Kivko, 1974**

SEPTEMBER 15 – George Shiper, 1907 (38); Prokopy Predko, 1941 (47); Mary Jankura Kasper, 1968 (65); Jacob Fomenko, 1989

SEPTEMBER 16 – Nikita Sivetz, 1899 (1 month); Michael Dennis, 1907 (3); Catherine (Kay) Darak, 2002 (75)

*Memory Eternal!*

*Вечная память!*



### Prayer for a Bishop ...

*“Again we pray that the Lord, our God, in His mercy and providential care for us, will call forth for our Diocese of New England a true shepherd of wisdom and strength, blessing us with an arch-pastor to care for the well-being of our diocese, and to unite His faithful people in a zealous confession of the Orthodox faith, in loving service to one another, and a bright witness to the glory of His Holy Name.”*