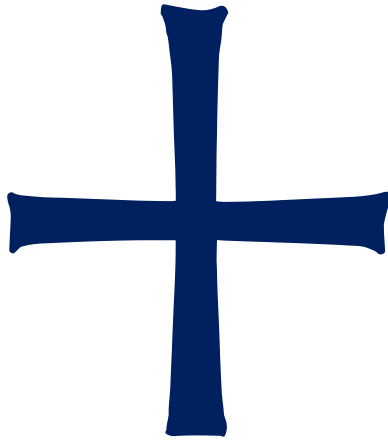


# SAINT ELIZABETH ORTHODOX CHURCH



Sunday Bulletin

August 20, 2023—Afterfeast of the  
Dormition



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## Welcome to St. Elizabeth

WELCOME VISITORS! We are delighted you are here. It is our sincere desire that your participation today in the Divine Liturgy will draw you closer to Christ and His Church. Please join us after the service for coffee and refreshments in our fellowship hall. If you have questions about any facet of Orthodox worship, our priest—Father John Strickland—would be very happy to meet and assist you in any way possible.

If you are not familiar with the Orthodox Church, you may see some things that are new to you—icons and incense, the sign of the cross, veneration of the saints, and a lot of standing. These elements have been part of traditional Christian worship from ancient times. They reflect the heavenly nature of the Church.

If you would like to learn more about Orthodoxy, we have a small bookstore where Orthodox publications may be purchased and a lending library where many Orthodox books and periodicals can be borrowed. If you would like to learn more about our parish, please visit our website at <https://stelizabethorthodox.org>. There, you can find a link to our parish YouTube page where you can view Father John's Sunday homilies.

Please note that Orthodox priests may serve Communion only to baptized and chrismated members of the Orthodox Church. The Eucharist is the paramount expression of unity among Christians; but the reality today is that many Christians are not united in matters of doctrine and practice. While some Christians are content to agree to disagree, we believe true unity will occur only when modern Christians are reconciled to the ancient Church, with its faith and life delivered “once, and for all.” In light of this, we respectfully request that rather than partaking of the Eucharistic Chalice, our non-Orthodox guests join us in receiving the *antidoron*—or blessed bread—served at the end of the Divine Liturgy.

Please feel free to contact Fr. John any time at (360) 598-9700 or [rector@stelizabethorthodox.org](mailto:rector@stelizabethorthodox.org).

—Thank you for joining us today. Glory to Jesus Christ!

## Bulletin News

- ❖ Women's Fellowship—Beginning the first Tuesday in September, the Women's fellowship group will begin reading a new book titled *The Scent of Holiness: Lessons from a Women's Monastery* by Constantina Palmer, an American woman who lived in Greece, visited a monastery regularly, and got to know the nuns. The group will be reading a chapter a week. We will order the book through the bookstore if you'd like, but it is also available on kindle or as an audiobook if you would like to read it that way.
- ❖ Game Night Returns—Game Night will be returning September 1<sup>st</sup> at a new location—7771 NE Beacon in Bremerton—from 5:30 to 10:30 p.m. Park alongside the entrance lane leading into the community parking area, and please consider carpooling. Nancy and Walter arranged this location. We will end the night at 10:15 to clean up before Walter locks up at 10:30. For reminders, email Danielle at [atchantrieri@hotmail.com](mailto:atchantrieri@hotmail.com).
- ❖ Luggage Needed—David Johnson has a short-term need for luggage: two pieces (a large suitcase and a small carry-on) to be returned in October. If you can help out, please contact David at church or at [boizeau55@protonmail.com](mailto:boizeau55@protonmail.com).
- ❖ If you enjoy our Sunday meals and have not joined a meal team, please join one! We need your help. Contact Joy at [whitetigerofjoy@gmail.com](mailto:whitetigerofjoy@gmail.com) or talk to her at church to join.

## August Birthdays, Name Days & Anniversaries

- ❖ Birthdays—Michael Adam (Aug. 21<sup>st</sup>); Cheryl Becker (Aug. 28<sup>th</sup>)

## This Week at St. Elizabeth

Aug. 23<sup>rd</sup>—Wednesday  
6:00pm Vespers and  
Orthodox Studies

Aug. 26<sup>th</sup>—Saturday  
4:00pm Choir Practice  
6:00pm Great Vespers

## Today's Hymns

11<sup>th</sup> Sunday After Pentecost—Tone 2. Afterfeast of  
the Dormition

### **Tone 2**      **Troparion**    *(Resurrection)*

When Thou didst descend to death, O Life immortal,  
Thou didst slay hell with the splendor of Thy Godhead.  
And when from the depths Thou didst raise the dead,  
all the powers of heaven cried out://  
“O Giver of life, Christ our God, glory to Thee!”

### **Tone 1**      **Troparion**    *(Feast)*

In giving birth thou didst preserve thy virginity.  
In falling asleep thou didst not forsake the world, O Theotokos.  
Thou wast translated to life, O Mother of Life, //  
and by thy prayers thou dost deliver our souls from death.

### **Tone 5**      **Troparion**    *(Church)*

O God-wise Elizabeth,  
with humility thou didst hide thy nobility and honor Christ  
especially by imitating the labors of Martha and Mary.  
As a sacrifice to God, thou didst arm thyself with works of mercy,  
patience, and love.  
Seeing thy life of good works and suffering, we sincerely beseech  
thee, our true teacher.  
O Venerable Martyr, Grand Duchess Elizabeth, //  
entreat Christ our God to enlighten and save our souls.

**Tone 2      Troparion** *(Prophet Samuel)*

We celebrate the memory  
of Thy prophet Samuel, O Lord;  
through him we beseech Thee://  
“Save our souls!”

**Tone 2      Kontakion** *(Resurrection)*

Hell became afraid, O almighty Savior,  
seeing the miracle of Thy Resurrection from the tomb!  
The dead arose! Creation, with Adam, beheld this and rejoiced with  
Thee, //  
and the world, my Savior, praises Thee forever.

**Tone 2      Kontakion** *(Church)*

Who can tell of thy great acts of faith,  
O long suffering Grand Duchess Elizabeth,  
while enduring death in the depths of the earth,  
thou didst radiate the brightness of Paradise.  
Rejoicing in psalms and hymns, thou didst pray with the angels for  
thy torturers,  
"O Lord forgive them for they know not what they do." //  
O Christ our God, through her prayers, have mercy, and save  
our souls.

**Glory . . .**

. . . over

**Tone 8      Kontakion    *(Prophet Samuel)***

Thou wast a precious gift given to God before thy conception.  
Thou didst serve Him like an angel from thine infancy, O blessed  
one.

Thou wast granted the charism to announce beforehand future  
things.//

Therefore, we cry to thee: “Rejoice, Samuel, Prophet of God  
and great high priest.”

**Now and Ever . . .**

**Tone 2      Kontakion    *(Feast)***

Neither the tomb, nor death, could hold the Theotokos,  
who is constant in prayer and our firm hope in her intercessions.

For being the Mother of Life,//

she was translated to life by the One Who dwelt in her virginal  
womb.

*Instead of “It is truly meet...”*: “The Angels, as they looked upon  
the Dormition of the Virgin...” and “The limits of nature are  
overcome in thee, O Pure Virgin...” Communion Hymn:  
“Praise the Lord from the heavens...” and “I will receive the  
cup of salvation...”

## Today's Scripture Readings

### Epistle Reading—1 Corinthians 9:2–12

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

### Gospel Reading—Matthew 18:23–35

"Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You

wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

## Today's Commemorations

### Dormition of the Theotokos (August 15)

The Lord Who, on Mt. Sinai, gave the Fifth Commandment, *Honor your father and your mother* (Exodus 20:12), showed by His own example how one should respect one's parents. Hanging on the Cross in agony, He remembered His Mother, and indicating to the Apostle John, He said to her: *Woman behold your son* (John 19:26). After that, He said to John: *Behold your mother* (John 19:27). And so, providing for His Mother, He breathed His last. John had a home on Mount Zion, in Jerusalem, in which the Theotokos then lived. She dwelt there to the end of her days on earth. By her prayers, kind guidance, meekness and patience, she greatly assisted Her Son's apostles. She spent most of her remaining time on earth in Jerusalem, often visiting those places that reminded her of the great events and of the great works of her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her few distant journeys, her visit to St. Ignatius the God-bearer in Antioch is recorded; as is her visit to Lazarus (whom our Lord resurrected on the fourth day), the Bishop of Cyprus. She also visited the Holy Mountain [Athos], which she blessed; and she stayed in Ephesus with St. John the Evangelist during the time of the great persecution of Christians in Jerusalem. In her old age, she often prayed to her Lord and God on the Mount of Olives, the site of His Ascension, that He take her from this world as soon as possible. On one of these occasions, the Archangel Gabriel appeared to her and revealed to her that she would find repose within three days. The angel gave her a palm-branch, which was to be carried in her funeral procession. She returned home with great joy, hoping in her heart to see her Son's apostles just once more in this life. The Lord fulfilled her wish, and the apostles, borne by angels in the clouds, gathered together at the house on Mount Zion. With great rejoicing she saw them, encouraged them, counseled them, and comforted them. Then she peacefully gave up her soul to God



without pain or physical illness. The apostles took up her coffin, from which a heavenly fragrance arose--and, in the company of many Christians, bore it to the Garden of Gethsemane, to the sepulchre of her parents, Saints Joachim and Anna. By God's providence, the procession was concealed by a cloud from the evil Jews. Even so, Aphthonius [Anthony], a Jewish priest, grabbed the coffin with the intention of overturning it, but an angel of God severed both his hands. He then cried out to the apostles for help, and was healed upon declaring his faith in the Lord Jesus Christ. The Apostle Thomas was absent--again, according to God's providence--in order that a new and all-glorious mystery of the Holy Theotokos would be revealed. On the third day, Thomas arrived and desired to venerate [kiss] the body of the Holy Most-pure One. But when the apostles opened the sepulchre, they found only the winding sheet: the body was not in the tomb! That evening, the Theotokos, surrounded by a host of angels, appeared to the apostles and said to them: "Rejoice, I will be with you always." It is not exactly known how old the Theotokos was at the time of her Falling Asleep, but the overwhelming opinion is that she was over sixty years of age.

### **The Holy Prophet Samuel (August 20)**

Samuel was the fifteenth and last judge of Israel. He lived eleven hundred years before Christ. Samuel was born of the tribe of Levi, of the parents Elkanah and Hannah, in a place called Ramatha (or Arimathea), where noble Joseph would later be born [Joseph of Arimathea]. Through weeping, the barren Hannah besought from God the child Samuel and dedicated him to God when he was three years of age. Living in Shiloh, near the Ark of the Covenant, Samuel had a true revelation from God in his twelfth year, concerning the punishments that were pending for the house of the high priest Eli because of the immorality of his sons Hophni and Phineas. That revelation soon materialized: the Philistines defeated the Israelites, slew both of Eli's sons, and captured the Ark of the Covenant. When the messenger informed Eli of this tragedy, Eli fell to the ground dead, in the ninety-eighth year of his life. The same thing occurred to his daughter-in-law, the wife of Phineas. For twenty years, the Israelites were the slaves of the Philistines. After that, God sent Samuel to the people to preach repentance—if they desired salvation from their enemies. The people repented, rejected the pagan idols that they served, and recognized Samuel as a prophet, priest and judge. . . .

### **The Nicene Creed: the Symbol of Faith** (sung together)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages: Light of Light, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and He was crucified for us under Pontius Pilate, and suffered, and was buried; and the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

### **Pre-Communion Prayers** (said together)

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own pure Body, and that this is truly Thine own precious Blood. Therefore I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord in Thy Kingdom.

May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body. Amen.

