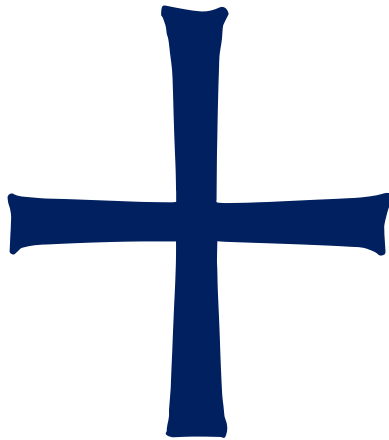


SAINT ELIZABETH ORTHODOX CHURCH



Sunday Bulletin

January 21, 2024—33rd Sunday After
Pentecost.



26580 Breidablik Place NW
Poulsbo, WA 98370
(360) 598-9700
rector@stelizabethorthodox.org

<https://stelizabethorthodox.org>
<https://oca.org>
Facebook: [stelizabethorthodox.org](https://www.facebook.com/stelizabethorthodox.org)
YouTube: [@saintelizabethorthodoxpoul8086](https://www.youtube.com/@saintelizabethorthodoxpoul8086)

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.

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

Bulletin News

- ✦ 2024 Parish Camping Trip—If you are interested in participating in a parish camping trip this year (or not) please let Danielle know. We need to know what the attendance might be for adults and kids, as well as who wants RV hookups, tents, or cabins. Also, if anyone else would help coordinate this event, please see Danielle. You can contact her at Chantrieri@hotmail.com.
- ✦ Meal Teams Need Your Help!—Our meal teams are in dire need of help. With so many families leaving over the past year, and others away during winter, our parish is struggling to maintain our traditional meal together after Liturgy. If you can help out, please contact Joy at whitetigerofjoy@gmail.com to join a team.
- ✦ Barrel Vault Iconography—The council has contracted with our iconographer, Brian Whirledge, a full length icon for our barrel vault ceiling for \$35,100. We currently need \$17,729 for this beautification of our temple. We will be receiving a sketch soon.

January Birthdays, Name Days & Anniversaries

- ✦ Birthdays—Karen Hadley (Jan. 1); Jon Olson (Jan. 18); Bryan Telegin (Jan. 19); Allison Toth (Jan. 26)

This Week at St. Elizabeth

Jan. 22nd—Monday
No Catechesis

Jan. 24th—Wednesday
6:30am Readers Vespers

Jan. 27th—Saturday
9:00am Men's Fellowship
6:00pm Great Vespers

Jan. 28th—Sunday
10:00am Divine Liturgy
✦12:00pm Annual Parish
Assembly

Today's Hymns

33rd Sunday After Pentecost—Tone 8.

Tone 8 Troparion *(Resurrection)*

Thou didst descend from on high, O Merciful One!
Thou didst accept the three day burial to free us from our
sufferings!//

O Lord, our Life and Resurrection, glory to Thee!

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 8 Troparion *(Ven. Maximus)*

O Champion of Orthodoxy, teacher of purity and of true worship,
the enlightener of the universe and the adornment of hierarchs;
all wise Father Maximus, thy teachings have gleamed with light
upon all things.//

Intercede before Christ God to save our souls!

Tone 4 Troparion *(St. Neophytus)*

Thy holy martyr Neophytus, O Lord,
through his sufferings has received an incorruptible crown from
Thee, our God.
For having Thy strength, he laid low his adversaries,
and shattered the powerless boldness of demons.//
 Through his intercession, save our souls!

Tone 8 Kontakion *(Resurrection)*

By rising from the tomb, Thou didst raise the dead and resurrect
Adam.
Eve exults in Thy Resurrection,//
 and the world celebrates Thy rising from the dead, O greatly
 Merciful One!

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 ou

Tone 6 Kontakion *(Ven. Maximus)*

The Thrice-radiant Light took up abode in thy soul, O all-blissful
father,
and displayed it as an elect vessel, manifest to the ends of the earth.
O blessed Maximus, thou didst explain hard-to-grasp doctrines with
brilliance and clarity, //
 proclaiming the transcendent and unoriginate Trinity to all.

Glory . . .

Tone 4 Kontakion *(St. Neophytus)*

Thou didst shine forth from the mount like lightning,
glorifying Christ through thy struggles and death as a martyr. //
 Therefore, thou has received an unfading crown, O Great-
martyr Neophytus

Now and Ever . . .

Tone 6 Steadfast Protectress

Steadfast Protectress of Christians,
constant advocate before the Creator,
despise not the entreating cries of us sinners,
but in thy goodness come speedily to help us who call on thee in
faith,
hasten to hear our petition and to intercede for us, O Theotokos, //
 for thou dost always protect those who honor thee.

Today's Scripture Readings

Pray and make your vows before the Lord, our God! (Ps. 75:10a)

Epistle Reading—Colossians 1:12–18

. . . giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Gospel Reading—Matthew 22:1–4

And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. "But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

Today's Commemorations

The Venerable Maximus the Confessor

Maximus was a Constantinopolitan by birth. At first he was a high-ranking courtier at the court of Emperor Heraclius, and after that he was a monk and abbot of a monastery not too far from the capital. He was the greatest defender of Orthodoxy against the so-called Monothelite heresy, which proceeded from the heresy of Eutyches. As Eutyches claimed that there is only one nature in Christ [Monophysitism], so the Monothelites claimed that there is only one will in Christ [Monothelitism]. Maximus opposed that claim and found himself an opponent of the emperor and the patriarch. Maximus did not frighten easily, but endured to the end in proving that there were two wills, as well as two natures, in Christ. Because of his efforts, a council was held in Carthage, and another in Rome. Both councils anathematized the teachings of the Monothelites. The suffering of Maximus for Orthodoxy can hardly be described: he was tortured by princes, deceived by prelates, spat upon by the masses of the people, beaten by soldiers, exiled and imprisoned--until finally, with his tongue and one hand severed by the torturers, he was condemned to exile for life in the land of Skhimaris [near Batumi on the Black Sea], where he spent three years in prison and gave up his soul to God in the year 662 A.D.

The Holy Hieromartyr Neophytus

Neophytus was born in Nicaea. While he was still a child, he worked great miracles by the grace of God. Neophytus brought forth water from a rock and raised his dead mother. He was led by a white dove to Mount Olympus, where he drove a lion from its cave and took up residence in it. At age fifteen he was tortured for Christ in Nicaea, during the reign of Emperor Diocletian. By no means would he deny Christ. After beatings and imprisonment, Neophytus was thrown into the fire, but God preserved his life. Then they placed him before a hungry lion, but the lion fawned about Neophytus. The saint, recognizing this lion as the same one in whose cave he had practiced asceticism, began to pet him and ordered the lion to return to the cave. Then Neophytus was pierced with a lance, and his soul took up its habitation in the mansions of the Lord.

Homily—On Understanding Through Doing

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:17).

It benefits little to prove by human logic and words that the teaching of Christ is the teaching from God. The fastest and most reliable way to know that this is truth is to do the will of God in the same way that Christ proclaimed it and testified to it. Whoever does this will know that the teaching of Christ is the teaching from God.

If you weep for the sake of God, you will know what a comfort He is. If you are merciful, you will know the mercy of God. If you build peace, you will know how it becomes you to be called a son of God. If you forgive men, you will know that God forgives you.

No one can ever know that the teaching of Christ is the teaching from God, except he who does the will of God. Doing the will of God and fulfilling His commandments is the only key for unlocking Paradise, in which God is seen. That is the key for understanding Holy Scripture and all the mysteries of revelation.

St. Basil writes: "In order to understand that which is hidden in Sacred Scripture, purity of life is needed."

What else does the Lord want from us, when He teaches us that through doing His will we arrive at the understanding of the divinity of His teaching? He simply wishes that we, by [the fruit of] our deeds, become convinced of the divinity of His teaching. He does not desire that we be convinced of this in an easy manner, but rather in a more difficult manner--not only by listening, but by doing, because whoever is convinced in an easy manner will easily waver and change his mind; and as for him who is convinced in a difficult manner, it would be difficult for him to change his mind. Brethren, that is why we must endeavor to fulfill the will of God, in order that we may know God and save our souls.

O Lord, all-wise, help us by the power of Thy Holy Spirit to do Thy will.

—*Prologue of Obrid*

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.

