



Weekly Bulletin

Orthodox Church of the Annunciation

The Indiction of the New Church Year

Troparion of the Resurrec- tion, Tone 1

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind!

Troparion of Annunciation, Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

Kontakion of Annunciation, Tone 8

O Victorious Leader of triumphant hosts! We, your servants delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from every calamity so that we may sing: Rejoice, O Unwedded Bride!

The 10th Sunday after Pentecost Tone 1, September 1st , Luke 4:16-22

On the first of September is the beginning of the Indiction, namely the New Year.

Verses

Bless for us the Indiction of the New Year,
O You Who are both Ancient and for mankind New
(namely You, O Christ).

We should know, brethren, that the Holy Church of God celebrates today the Indiction, for three reasons...

First, because it is the new year, and many of the old Romans honored it from ancient times. In Latin the word Indiction means "boundry."*

Second, the Church celebrates because on this day our Lord Jesus Christ went to the Synagogue of the Jews, and was given the Book of the Prophet Isaiah, as Luke the Evangelist writes (Lk. 4). And when the Lord opened the scroll – O the wonder! – He found that place, namely the sixty-first chapter of Isaiah, in which it says the following words: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the acceptable year of the Lord." When the Lord read these words, He rolled up the scroll and gave it to the attendant. Then He sat down and said to the people: "Today the words of this prophecy have been fulfilled in your hearing." Hearing this, the people were astounded by these graceful words which came out of His mouth, as Luke the Evangelist writes.

There is also a third reason why the Church remembers the Indiction today, and celebrates the beginning of the new year: that is, in the hymns and prayers which we offer to God on this feast, we ask that God be gracious to us and bless the new year, and that He grant it prosperity and full of all the physical good things. And that He illumine our intellects, that we pass the entire year in purity and with a good conscience, and that we be well pleasing to God by keeping His commandments, so that by this we may acquire eternal, heavenly

Announcements and Activities

Vespers for the Consecration— Friday, at 6PM.

Consecration and Hierarchical Liturgy— Saturday, at 9AM. All choir members, servers, ushers, hosts and hospitality persons should be here by 8AM.

Great Vespers for the Nativity of the Theotokos— Saturday, at 5:30PM.

Divine Liturgy for the Feast — Sunday, at 10AM.

Coffee Hour— This week's Coffee Hour is being sponsored by Loly and Fadia. Next week's Coffee Hour will be Coffee and Bagels week.

Church School— will begin in late September, early October.

Work Days— Thank the people who came out and worked to clean the hall and the church yesterday. We're basically ready to go for the Consecration..

Pray for... Sarah, the daughter of Fr. Lawrence's godfather. **Reposed** — Kalche. Eutychia's husband: **Stephen**— battling cancer. **Barbara H.** health issues. **Archbishop Benjamin**— our Vladyka, parkinsons. **Luci F.** recovering from knee procedure. Fr.'s grandson, **Christian**, joint pain and problems from an inherited gene. **Monk who is suffering from heart issues.** **Archpriest Matthew Tate**— a leader of diocese that is battling Leukemia. **Archpriest James**, seizures. **Catherine**— eye. **Philip**— special request. St. John Monastery— threat of fire. **An Ailing Nun**— who asked for prayers and to remain anonymous. **Linda**— general health. **Caleb** bicycle wreck

good things.

Taken from, *The Year of Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints...

THE BEGINNING OF THE CHURCH YEAR, OR THE BEGINNING OF THE INDICTION

The First Ecumenical Council [Nicaea, 325] decreed that the Church year should begin on September 1. The month of September was, for the Hebrews, the beginning of the civil year (Exodus 23:16), the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth (Luke 4:16-21), opened the book of the Prophet Isaiah and read the words: The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn (Isaiah 61:1-2). The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire. For a long time, the civil year in the Christian world followed the Church year, with its beginning on September 1. The civil year was later changed, and its beginning transferred to January 1. This occurred first in Western Europe, and later in Russia, under Peter the Great.

THE VENERABLE SIMEON THE STYLITE

He was born in Syria of peasant parents. At the age of eighteen, he left home and was tonsured a monk. He undertook the most difficult ascetic practices, and sometimes undertook a strict fast for forty days. He eventually took upon himself a form of asceticism that was previously unknown. He stood day and night on a pillar, in unceasing prayer. At first, his pillar was six cubits high; he later raised it to twelve cubits, then to twenty-two cubits, then to thirty-six cubits, and finally to forty cubits high. *) On two occasions his mother Martha came to see him, but he refused to receive her, saying from atop the pillar: "Do not disturb me now, my mother. If we become worthy, then we'll see each other in the next world." St. Simeon endured countless assaults from demons, but he conquered them all by prayer to God. The saint worked many great miracles, healing by word and prayer many who were afflicted. People from all over gathered around his pillar--the rich and the poor, kings and slaves. Simeon helped everyone: healing some of infirmities, comforting those in need, instructing others, and reproaching some who held heretical beliefs. Thus, he turned Empress Eudocia from the Eutychian heresy and brought her back to Orthodoxy. He lived the ascetic life during the reigns of the Emperors Theodosius the Younger, Marcian and Leo the Great. Simeon, the first great stylite in Christianity and a great miracle-worker, lived to be 103 years old. He reposed in the Lord on September 1, 459. His relics were translated to Antioch, to the church dedicated to his name.

Taken from the Prologue of Ochrid, by St. Nikolai

"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)