



FROM THE AMBIVON

ST MICHAEL ORTHODOX CHURCH

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September 1st, 2024 10th SUNDAY AFTER PENTECOST — Tone 1. Church New Year (Indiction). St.

Simeon the Stylite (the Elder) and his mother, Ven. Martha (ca. 428). Martyr Aithalas of Persia (380). Holy Forty Women Martyrs and Martyr Ammon the Deacon, their teacher, at Heraclea in Thrace (4th c.). Martyrs Callista and her brothers, Evodius and Hermogenes, at Nicomedia (309). Righteous Joshua the Son of Nun (16th c. B.C.). Synaxis of the Mother of God in the Miasenga Monastery (commemorating the finding of her Icon there—864). “Chernigov-Gethsemane” Icon of the Mother of God (1869).

Birthdays & Anniversaries for August

Birthdays: Michael Keklak (9/4); Judah Hart (9/8); Nadia Hart (9/10); Emily Hart (9/21); Gregory Krevko (9/14); Michael Jadick (9/26)

Nameday: Nadia/Nadezhda Macheska (9/17); Nadia/Hope Hart (9/17)

Baptism:

Anniversary:

Travelers: Joe & Kelly Cigna; Daniel and Sandy Pregmon

Prospora Schedule: PLEASE HELP! We have now signed up for prospora and we need families to start baking prospora at home. Please sign up. *The Church has a prospora kit if you would like to borrow it.* Thank you all for your offering “for the people by the people” and thank you to Emily Hart for today’s offering.

Sept 8

Sept 15 Maura & Jason

Counting: HELP! Please sign up to help us count weekly donations! Thank you Tammy & Emily for helping count today.

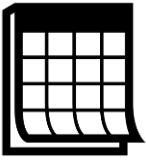
Sept 8

Sept 15 Tammy

Visitors: PLEASE JOIN US DOWNSTAIRS for an Agape Meal. Thank you to everyone who donated. Please donate what you would spend for lunch at the agape meal to replenish our supplies.

PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*



Service Schedule

SAT, Sep 7th: @ 5:00 PM Great Vespers w/Litya

SUN, Sep 8th: Hours @ 9:10 AM Hours, The Nativity of Our Most Holy Lady,
Theotokos and Ever-Virgin Mary

FRI, Sep 13th: @ 5:00 PM Great Vespers w/Litya

SAT, Sep 14th: Hours @ 9:00 AM Hours, The Universal Exaltation of the Precious and Life Giving
Cross

SAT, Sep 14th: @ 5:00 PM Great Vespers

SUN, Sep 15th: Hours @ 9:10 AM Hours, 12th SUNDAY AFTER PENTECOST — Tone 3.
Afterfeast of the Elevation of the Cross. Sunday after Elevation.



Words of Wisdom

From the Saints & Teachers

Today's Readings

Epistles: Epistle: (282) 1 Timothy 2:1-7 and
(131) 1 Corinthians 4:9-16 (read as one),
then (258) Colossians 3:12-16
Gospels: (13) Luke 4:16-22 and
(72) Matthew 17:14-23 (read as one),
then (43) Matthew 11:27-30

EPISTLE

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the 3rd Tone, a Psalm of David: Great is our Lord and abundant in power, His understanding is beyond measure.

Choir: Great is our Lord and abundant in power, His understanding is beyond measure.

Reader: Praise the Lord! For it is good to sing praises to our God!

Choir: Great is our Lord and abundant in power, His understanding is beyond measure.

Reader: In the 7th Tone: Precious in the sight of the Lord is the death of His saints.

Choir: Precious in the sight of the Lord is the death of His saints.

Deacon: Wisdom!

Reader: The reading from the First Epistle of the Holy Apostle Paul to Timothy.

Deacon: Let us attend!

[(282) 1 Timothy 2:1-7] My Son Timothy: First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, * for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. * This is good, and it is acceptable in the sight of God our Savior, * Who desires all men to be saved and to come to the knowledge of the truth. * For there is one God, and there is one Mediator between God and men, the man Christ Jesus, * Who gave himself as a ransom for all, the testimony to which was borne at the proper time. * For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

[(131) 1 Corinthians 4:9-16] I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. * We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. * To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, * and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; * when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things. * I do not write this to make you ashamed, but to admonish you as my beloved

children. * For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. * I urge you, then, be imitators of me, as I am of Christ.

[(258) Colossians 3:12-16] Brethren: As God's chosen ones, holy and beloved, put on compassion, kindness, lowliness, meekness, and patience, * forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. * And above all these put on love, which binds everything together in perfect harmony. * And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. * Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

ALLELUIA

Deacon: Wisdom!

Reader: The Alleluia in the 4th Tone: To Thee, O God, is due a song in Zion; and prayers shall be lifted up to Thee in Jerusalem.

Choir: Alleluia, Alleluia, Alleluia!

Reader: Thou shalt bless the crown of the year with Thy bounty.

Choir: Alleluia, Alleluia, Alleluia!

Reader: In the same tone: Blessed is the man who fears the Lord, who greatly delights in His commandments.

Choir: Alleluia, Alleluia, Alleluia!

GOSPELS

[(13) Luke 4:16-22] At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the sabbath day. And He stood up to read; * and there was given to Him the book of the prophet Isaiah. He opened the book and found the place where it was written, * "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, * to proclaim the acceptable year of the Lord." * And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. * And He began to say to them, "Today this scripture has been fulfilled in your hearing." * And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.

[(72) Matthew 17:14-23] At that time, a man came up to Jesus and kneeling before Him said, * "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. * And I brought him to Thy disciples, and they could not heal him." * And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." * And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. * Then the disciples came to Jesus privately and said, "Why could we not cast it out?" * He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you. * But this kind never comes out except by prayer and fasting." * As they abode in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, * and they shall kill Him, and He shall be raised on the third day."

[(43) Matthew 11:27-30] The Lord said to His disciples: "All things have been delivered to Me by My Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal Him. * Come to Me, all who labor and are heavy laden, and I will give you rest. * Take My yoke upon you, and learn from Me; for I am gentle and lowly in heart, and ye shall find rest for your souls. * For My yoke is easy, and my burden is light."



Treasury

*"... but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.
+ Jesus Christ +++*

How Much is my tith

Weekly	2%	4%	5%	10%
\$200	\$4	\$8	\$10	\$20
\$500	\$10	\$20	\$25	\$50
\$750	\$15	\$30	\$37	\$75
\$1000	\$20	\$40	\$50	\$100
\$1500	\$30	\$60	\$75	\$150

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

August Income: \$11,216.00

August Expense: \$15,959.57

Average Weekly Cost to Keep the Church Open: \$3,740.85

Average Monthly Cost to Keep the Church Open: \$14,963.58



Announcements - Upcoming Parish & Diocesan Events

Silent Prayers and Confession: Every Wednesday 11:00AM - 1:30PM or after vespers. Or you can make an appt for confession.

Monthly Panikhida: September 28th, 4PM prior to Vespers

Church Work Day: Every Day is Church Maintenance day! I will begin a list of items that we will need to work on. If you are free and would like to work at the church let me know. Just check the list and when you finish the task, initial off that it has been done.

Sunday Parking: With the increase in parish attendance on Sundays we are asking that the parking row across the street be reserved for elderly, those with difficulty walking, handicap, and parish visitors. If you do not fall into one of those categories, please use the parking lot kitty-corner to us with the stairs so we can keep plenty of parking free for those who need to be closer. Thanks so much!

Parish Council Meeting: Sep 7 and then October 5th, 3:00 PM - 4:30 PM - All are invited.

Choir practice: Saturday's @ 4pm prior to vespers. If you would like to sing in the choir please make every effort to be at the practice.

Bulletin Boards: Community and Administration Boards. Please, you can post on the community board as long as the post/event does not contradict our faith.

WISH LIST! Thank you for the purchase of Incense and a pitcher. Please consider purchasing from our wish list as this will reduce our cost of expenses and will allow us to increase and focus our giving in other vital areas needed.

<https://www.myregistry.com/giftlist/stmichaelsorthodoxchurcholdforgewishlist>

St. Michael's Greeters Ministry "*I was a stranger, and you welcomed me.*" Matthew 25:35 Our objective is to welcome visitors to the Parish, help them "feel at home" during the worship service, provide them with information about Orthodoxy and the Parish, invite them to Parish activities, introduce them to people of like interests, invite them back, follow-up to thank them for visiting us, and identifying whether we can help them in the future. Most people leave a church once they enter because no one greeted them. Please sign up to greet people.

2nd Annual Veteran's Day Pasta Dinner NOV 9th! Please see Tamara Wytovich to help volunteer. It was a huge success last year and we want to go BIGGER! A portion of the proceeds will go to an organization that assists veterans. This year we have selected Camp Freedom in Carbondale. Check it out <https://campfreedompa.org/>

Parish Prayer List

NEWLY DEPARTED:

DEPARTED: *William Macheska (9/2); George Krenitsky (9/6); Nancy Jurnak (9/7); Natasha Stavisky (9/16); Mary Shrive 9/30;*

Please remember in your prayers LIVING

Ill-afflicted Archpriests Michael Evans, John Nightingale, & Theodore Orzolek

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: *Christine Sevensky, Mike Jadick, Margaret Pregmon, Daniel Jones, Michael Sokol; Michael Krenitsky; Bernie Elko; The children of God Abigail and Nathan.*

Servants of God *Mark Bezhuly, David Barsigian, Patricia Jones, Anne Buday, Emily Krenitsky, Gregory Krenitsky, Barbara Sevensky, Beverly Elko, Sandra Condon, Marie Pasternak, Nicole Earl, Anna Tyrpak, Sandy & Danny Pregmon, Walter Pritchuk, Michael & Euphemia Keklak, Justin & Elisabeth Kane, Maria & Vitaliy Rakovsky, Ekaterina & Anna, Joe & Kelly Cigna, George, Natasha, Rosa, & Lucia Coyoy, Mat. Emilia, Blaise, Maximus, Rodion, Savina Shepherd, Joseph, Emilia, Judah, Nadezda, & Silas Hart, Eli & Paula Stavisky, Helen Wytovich, Tammy Wytovich, Sharissa & Debra, Nadia Macheska, Paulette Ezbiansky, Jason Vo & Maura Elko, Mary Krevko*

Seekers - *Christopher, Eugene, & Mike*

Catechumens - *Paul Dunay*

Happy (Ecclesiastical) New Year: Why Orthodox Christians Celebrate the New Year in September?

The first day of September is celebrated as the Ecclesiastical or Church New Year by Orthodox Christians. It is also a day marked by prayers for the environment, reminding us to be good stewards of the world around us.

So This is the New Year?

The old Roman term for this day is Indictio, meaning “definition” or “order.” This was a day established as the beginning of a fifteen year cycle, marking the redefinition of tax obligations for Roman citizens (especially since Roman soldiers served fifteen-year terms), likely from the time of Caesar Augustus.

One of the Emperor St. Justinian’s novellas (AD 537) decreed that all official documents of the Empire should include the indiction reference. When attempting to date manuscripts from this era, it can be helpful to know the year of the indiction (1–15), as exact dates or years are less commonly found. And when a date is found, it usually corresponds to Anno Mundi (Hebrew: לבריאת העולם) or “the year of the world” since the date of Creation.

Anno Mundi (AM) served as the beginning point for calendars until the modern era in many parts of the world, and is still a liturgical point of reference for both modern Judaism and Christians. (Jews also mark the New Year in September, but on a floating date.)

The date of the creation of the world—as discerned by a literal reading of the Patriarchal histories of the Greek Septuagint—was determined to be around 5500 BC on our modern calendar, with variations here and there. On the Julian calendar, the date of creation was said to be September 1, 5509 (BC), with the birth of Jesus Christ taking place in 5509 AM—that is, 5,509 years from the foundation of the world.

In 1597, Patriarch Theophanes I Karykes of Constantinople first utilized a date based on the Christian Era. Instead of marking dates based on the foundation of the world, the Incarnation of Jesus Christ became the crux of human history—and thus the distinction between BC (Before Christ) and AD (Anno Domini or “in the year of our Lord”).

This became official in Constantinople in 1728 and in Russia (by Peter the Great) in 1700, with the Julian calendar still serving as the underlying reckoning of days and months.

While the Anno Mundi calendar is no longer mainstream (or part of the civil calendars of predominately Orthodox nations), it still serves as the basis of our liturgical calendar.

Harvest, Thanksgiving, and Sowing

By marking the start of a new year in September, the Empire—and later, the Orthodox Church—was associating the new year with harvesting crops. As preparations for winter were being made, so too were preparations for the upcoming year.

For Christians, it was a time of thanksgiving, remembering the good weather and abundant rain the Lord provided for that year's harvest—something we pray for at every Divine Liturgy.

This draws close parallels with the Feast of Trumpets for the pre-Incarnation people of God (Lev. 23:23–25):

And the Lord spoke to Moses, saying, “Speak to the children of Israel, saying, ‘The seventh month, on the first of the month, rest will be yours, a memorial of trumpets; it will be a holy assembly to you. You will not perform any servile work, and you will bring a whole burnt offering to the Lord.’”

As the Synaxarion notes, this was also the day Christ entered a synagogue and read from the scroll of Isaiah (cf. Luke 4:16–30).

By marking the new year at harvest time, we remind ourselves annually of our dependence on both hard work and the blessings of God. Going beyond material blessings and healthy crops, this applied (as do many of our hymns) to Imperial concerns, including prayers for protection from our enemies:

*Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding our rulers and Your nation in peace, at the intercession of the Theotokos, and save us. — Apolytikion
(Second Tone)*

You who created all things in Your infinite wisdom, and set the times by Your own authority, grant Your Christian people victories. Blessing our comings and goings throughout this year, guide our works according to Your divine will. — Kontakion (Fourth Tone)

And if one considers the increasing natural disasters, droughts, floods, wildfires (especially here in the Pacific Northwest), hurricanes, and famines, we should be all the more mindful in this modern era of technology and abundance to pray for such things—not less so.

We have not engineered our way out of dependence on God. If anything, the more our abilities increase, the more we have shown need for God's favor and mercy.

Ecological Stewardship

And that leads to my final point: the Ecclesiastical New Year is now a day marked by prayers for the care of the environment.

Patriarch Demetrios of Constantinople issued an encyclical on the environment in 1989, calling all Orthodox Christians to both pray for and protect the world around us. His encyclical also established September 1—the beginning of the new Church year—as “a day of prayer for the protection of the environment” for the Ecumenical Patriarchate, something adopted soon after by the rest of the canonical Orthodox churches. (The Vatican has recently followed suit.)

Since his elevation to Ecumenical Patriarch, an encyclical has been issued each year on September 1 by Patriarch Bartholomew on the environment. Bartholomew is affectionately known as “the Green Patriarch,” and he often speaks on an international stage regarding the protection of Creation.

And this all makes perfect sense.

The beginning of the New Year was for centuries a commemoration of the foundation of the world (Anno Mundi). It is a day for giving thanks to God for plentiful harvest. It is a day that recognizes God’s protection over and providence for the world, along with our responsibility and stewardship towards the same.

This all goes back naturally to the story of Creation itself, and a story where mankind—represented by Adam and Eve—is given the awesome responsibility of caring for every living creature. A restoration of peace between mankind and the created order lies at the heart of redemption and deification, and that is ultimately what the Ecclesiastical New Year is all about.

Conclusion

As I’ve mentioned in other articles, our Church Year begins and ends with the life of Mary. The Nativity of Mary is the first Great Feast of the year, while her Dormition or “falling asleep” is the last.

In this cycle we see the Incarnation of the God-Man Jesus Christ at the heart of our story as God’s people. And in between those two reference points we have this feast that could, at first glance, seem a peculiar or even irrelevant holdover from the Roman Empire.

Rather, the Ecclesiastical New Year serves as the crux for our entire liturgical life each and every year.

We say goodbye to the old and welcome the new. We give thanks for what the Lord has done, and petition his lovingkindness and protection for the days yet to come. We take a moment to consider our impact on the world around us, and whether our actions proceed from hearts of selfishness or hearts of compassion.

This is a feast day that points to the very core of Christ’s message of true, Christian spirituality: prayer, fasting, and almsgiving. Prayers for blessings seen and unseen, fasting for the sake of the world and our own mortification, and almsgiving for the care of others. Self-sacrifice and promise, beauty and self-restraint.

So pop open a bottle of champagne and bring your petitions to the Lord. It’s the start of a new year.

[Happy \(Ecclesiastical\) New Year: Why Orthodox Christians Celebrate the New Year in September? | Church Blog \(obitel-minsk.com\)](http://obitel-minsk.com)