

## **SCRIPTURE LESSONS FOR THE DAY**

### **Epistle Lesson: St. Paul's Epistle to the Hebrews 9:1-7**

BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

### **Gospel Lesson: St. Matthew 18:23-35**

The Lord said this parable: "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 jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

**Save This Date—20 September.** Mrs. Eleni Zeferes of Ohio will be joining us along with several other representatives of the Metropolis of Detroit Philoptochos organization for an informational brunch. Tentatively scheduled for 10:30 AM at a venue to be determined in Traverse City, the morning will be an opportunity for the delegation to present information and open a dialogue with our faithful about possibly organizing a chapter of the national ladies' organization in our region. All of our ladies are invited to attend and are asked to reserve this date so that we can have a good level of attendance. Additional information will be provided via telephone calls, posting on our web site, e-Mail and in the parish bulletin. Watch this space for more information over the next two weeks.



### **TRAVERSE CITY ORTHODOX MISSION**

*A Ministry of the Greek Orthodox Metropolis of Detroit*

*Meeting at 1030 Hastings St., Traverse City, Michigan*

[www.tcorthodoxchurch.org](http://www.tcorthodoxchurch.org)

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## **† PARISH CALENDAR OF EVENTS †**

- Sunday 31 August 11th Sunday of St. Matthew. Venerable Zone of the Theotokos.**  
9 AM Orthros  
10 AM Liturgy of St. Chrysostomos  
11:15 Back-to-School Blessing for Administrators, Faculty and Students  
11:30 AM Fellowship Hour
- Monday 1 September The Indiction. Beginning of the Liturgical New Year.**  
9 AM Orthros  
10 AM Liturgy of St. Chrysostomos  
11 AM Moleben for the New Year
- Tuesday 2 September Martyr Mammas.**
- Wednesday 3 September Hieromartyr Anthimos.**  
Fast Day
- Thursday 4 September Hieromartyr Babylas. Prophet Moses.**
- Friday 5 September SS. Zacharias and Elisabet.**  
Fast Day  
9 AM Orthros  
10 AM Liturgy of St. Chrysostomos
- Saturday 6 September Miracle of St. Michael at Colassai.**  
4:30 PM 9<sup>th</sup> Hour and Vespers  
5:30 PM Choir Rehearsal

**Sunday 7 September 12th Sunday of St. Matthew. Sunday Before the Elevation of the Holy Cross.**

9 AM Orthros

10 AM Liturgy of St. Chrysostomos

11:30 AM Fellowship Hour

**Back-to-School Blessing Today.** It is hard to believe but the summer is just about over and many of our faithful will be headed back to school. Whether serving as administrators, faculty members, support staff or students, all have been preparing over the past several weeks to return to school. As with any pursuit, it is always best to begin with God's blessing and the dedication of one's work to His glory. To this end, our parish will be sponsoring a special convocation for administrators, faculty, support staff and students this morning. During the services we will be taking special prayers and petitions for those involved in education as well as ending the Liturgy with a special blessing for those involved in this God-saved pursuit.

Please join us in honouring those that are working in the field of education and pray God's blessing and protection for them as they begin this new school year. A special gift and remembrance of this blessing will be provided to each of our administrators, faculty, support staff and students in attendance for this service.

**New Year Starts Tomorrow.** The liturgical new year begins tomorrow. Commonly known as the "indiction" it signals the beginning of the liturgical cycle that is the pedagogical framework for programming our worship and instruction in the faith.

While the measure of a day and year have been labeled, and changed over the years, for time immemorial, the tagging of a period of years has varied throughout history. Eras or epochs of years have been measured from various starting points have been based on various events. These measures have included counts based upon the cycle of Olympiads, epochs starting from the founding of Rome, on the reigns of monarchs such as used today in Japan (the Meiji or Showa eras), from the formation of earth, and so on. In much of the world today the enumeration of years is based on the birth of [Christ](#), although this practice, or epoch, did not become common for centuries after Dionyus Exiguus, a Scythian [monk](#) established this starting point in 527.

In the third century in the Roman Empire an epoch measurement became popular called the Indiction. When indictions began to be used about 287, it originated as a cycle of five years. By 314 an indiction cycle of fifteen years appeared which became the common measure at the same time that the Emperor [Constantine the Great](#) recognized [Christianity](#). The use of indictions for dating documents not related to taxes began in the mid-fourth century.

Each indiction itself was not distinctly identified, only the year within the indiction. Thus, an indiction may need reference to some other event to identify a specific indiction. Additionally, different systems of calculating the indictions came into use of which the following are most common:

In the eastern Roman Empire, in the Greek or Constantinopolitan Indictions the first day (of the new year) of the indiction year was established initially as [September 23](#), which was the birthday of Augustus. This date also became the start of the Eastern Orthodox Church year. By late in the fifth century the start of the new year, however, shifted to [September 1](#), which is the present day beginning of the [Church year](#).

Join us tomorrow morning for the celebration of the Holy Services and dedication of the new year to the glory of God!

**Adult Religious Education Program Ramps Up in September.** Once again our parish will be offering a number of educational programs for the benefit of our faithful as well as the general public in our service area. Our first offering begins on Monday evening, 8 September and will meet for fifteen weeks starting at 6:30 PM and wrapping up around 8 PM. (**Scripture 207**) **The Gospel of St. John**, will provide a survey examination of the fourth Gospel through the lens of the homilies and commentaries written about it by some of the Holy Fathers of the Church. Particularly, we will be working with the homiletics of St. John Chrysostom and the commentary provided by Blessed Theophylact of Bulgaria to illuminate the text for us. Additionally, we will be utilizing composition-critical analysis of the Gospel as provided in the book, [The Genius of John](#) by Peter F. Ellis of Fordham University. This programme is suitable for anyone, and it is not necessary to be an Orthodox Christian to attend. Our course work will not require any previous knowledge of the Holy Scriptures or the Orthodox teaching with respect to the scripture.

Our second offering will be a discussion group based upon the reading of the book, [The Way of the Pilgrim](#). Persons attending this class will be asked to read the book according to our syllabus and then come to our twice per month meetings to discuss insights into the book. This class will meet on the second and fourth Thursdays of each month. Our first class will take place on Thursday, 25 September at 6:30 PM at the church.

Registration sheets for both classes are located in the narthex of the church. Please be sure to register so that we know how many books to purchase through the bookstore.

**Annual General Meeting (AGM) Reminder.** We remind our stewards and friends that the AGM of the parish will take place at the church immediately following the services on Sunday, 7 September. According to the by-laws of the parish anyone that is a pledged steward for 2008 as of 1 June 2008 will be eligible to vote at this meeting. It is important that our faithful plan to attend this meeting which is a primary conduit for exchanging information between the faithful and the parish council. Central to the meeting will be the nominations to fill three parish council positions that will be vacant with the close of the 2008 fiscal year.

Persons that have not received a packet are encouraged to phone Judy Weston, council secretary, to obtain a copy.

**Offerings for the Oblation.** It is the venerable custom in Orthodox churches throughout the world for the faithful to offer the bread and wine, as well as charcoal, incense and candles that are used in the celebration of the Holy Liturgy. The baking of the special bread called "prosfora" which means "offering," is a particular honour and opportunity for great holiness. Usually people will bake a prosfora and bring it to the church along with a list of names that they would like the priest to commemorate during the proskomidia—the service of preparation of the Holy Oblation. Everyone is invited to bake the bread, or donate a bottle of wine, or charcoal, or incense, or candles. As this is a "gift" or offering of the people, it is not really appropriate for the church to ask individuals to take on this task. Rather it should come from the desire of the individual person to supply the Holy Altar out of their gratitude for God's immense love and care. All gifts are received with gratitude and thanksgiving and no gifts are refused.

If you would like to donate a prosfora, but don't know how to make one there are people in our congregation that can teach you. Please let Fr. Iakovos know if you are interested in supplying a prosfora, or artos, or any other offering and he will be most happy to connect you with the person that can help you make your gift.