

**January 12 2020 First Sunday After Nativity, 30th Sunday after Pentecost. Virgin Martyr Anyisia**



The Holy Virgin Martyr Anyisia lived in the city of Thessalonica during the reign of Emperor Maximian (284-305). Upon the death of her parents, who had raised her in Christian piety, St. Anyisia sold everything she owned, distributing her riches to the poor, and began to lead a strict life of fasting, vigil, and prayer.

During his persecution against the Christians, Maximian issued an edict stating that anyone had the right to kill Christians with no fear of punishment. Soon there were many bodies to be found in the cities, towns, and by the roadside. Once, when St. Anyisia was on her way to church, a pagan soldier stopped her and demanded that she come along to the festival of the sun to offer sacrifice. St. Anyisia gently pulled herself away from him. When the soldier boldly grabbed her and attempted to tear the veil from her head, she shoved him, spit in his face and said, “My Lord Jesus Christ forbids you!”

In anger, the soldier ran her through with his sword. Those gathering over her body wept and loudly complained against the cruel emperor for issuing an edict that resulted in the death of many innocent people. Christians buried the martyr near the city gates, and a chapel was built over her grave.

**EPISTLE**

Galatians 1: 11-19

<sup>11</sup> But I make known to you, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. <sup>13</sup> For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. <sup>14</sup> And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

<sup>15</sup> But when it pleased God, who separated me from my mother’s womb and called *me* through His grace, <sup>16</sup> to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord’s brother.

## GOSPEL

Matthew 2: 13-23

### The Flight into Egypt

<sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

<sup>14</sup> When he arose, he took the young Child and His mother by night and departed for Egypt, <sup>15</sup> and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."

<sup>16</sup> Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. <sup>17</sup> Then was fulfilled what was spoken by Jeremiah the prophet, saying:

<sup>18</sup> "A voice was heard in Ramah,  
Lamentation, weeping, and great mourning,  
Rachel weeping *for* her children,  
Refusing to be comforted,  
Because they are no more."

<sup>19</sup> Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." <sup>21</sup> Then he arose, took the young Child and His mother, and came into the land of Israel.

<sup>22</sup> But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. <sup>23</sup> And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."





### **January 17: Synaxis of the 70 Holy Apostles**

The Seventy Disciples and Apostles of our Lord Jesus Christ are those Whom our Saviour chose. The divine Apostle and Evangelist Luke describes the calling and the sending forth of the Seventy as follows in his Holy Gospel (Luke 10:1-16): "After these things the Lord appointed another seventy disciples, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, the harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest. Go then: behold, I send you forth as lambs in the midst of wolves. Carry neither purse, nor bag, nor sandals: and greet no man on the way. And into whatsoever house ye enter first say, Peace be on this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city you

### **Kondak Second Tone**

With hymns let us praise the chorus of the Seventy disciples of Christ, ye faithful; and in godliness, let us keep a feast, for we learned through them to worship the Trinity, Who is indivisibly one; for they are the lamps of our most godly Faith.

in addition to the Twelve and sent forth unto the work of preaching. With the passage of time, others were added to their number by the Holy Apostles, who, with the accompaniment and assistance of the Seventy, were preaching the Gospel of Christ in various lands. Although their number eventually exceeded seventy, they were all nonetheless referred to as "of the Seventy" out of reverence for the number of Apostles which the Lord chose

enter, and they receive you, eat such things as are set before you; And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveeth on us, we do wipe off against you."

After the Passion, Resurrection, and Ascension of our Lord, and after Pentecost, on which all the Apostles and men and women disciples of Christ, together with the Most Holy Theotokos (some 120 in number), were gathered in the upper chamber, they received the grace of the All-holy Spirit and went forth throughout the ends of the world, everywhere preaching and teaching the Gospel of Christ, and leading to the true Faith the peoples who were sunk in the darkness of impiety and idolatry.

## **History: The Great Epochs of Orthodoxy** <http://www.stgeorgegoc.org/our-faith/history>

Orthodoxy believes that the Church has her origin in the Apostolic Community called into being by Jesus Christ, and enlivened by the Holy Spirit. The Feast of Pentecost, which is celebrated fifty days after Easter, commemorates the "outpouring" of the Holy Spirit upon the Apostles and marks the beginning of the mission of the Church to the world. The Orthodox Church believes that she has maintained a direct and unbroken continuity of love, faith, and order with the Church of Christ born in the Pentecost experience.

### **The Time of Persecution**



The earliest Church, which is described in the Epistles and the Acts of the Apostles, did not confine

itself to the land of Judea. She took very seriously the command of Our Lord to go into the whole world and preach the Gospel. The words of Christ and the event of His saving Death and Resurrection were destined not only for the people of the first century and the Mediterranean world of which they were a part, but also for persons in all places and in every age. While the early Church received many converts from Judaism and the pagan religions, the world in which the Gospel was proclaimed was, in the words of St. Paul, "heartless and ruthless." With only a few intervals of peace, the Church was persecuted throughout the Empire for nearly three hundred years. The faith and love expressed by the Christians were viewed as a threat to the religion and political policies of the Empire. Thousands upon thousands of Christians were martyred.

### **The Great Schism**

The Great Schism



The Great Schism is the title given to separation between the Western Church (the Roman Catholic) and the Eastern Church, (the Orthodox), which took place in the eleventh century. Relations between the two great traditions of the East and the

West had often been strained since the fourth century. Yet, unity and harmony was maintained in spite of differences in theological expression, liturgical practices, and views of authority. By the ninth century, however, legitimate differences were intensified by political circumstances, cultural clashes, and papal claims. Although it is difficult to date the exact year of the schism, in the year 1054 official charges, known as Anathemas, were exchanged. The Crusades, and especially the sack of the city of Constantinople by the western crusaders in 1204, can be considered the final element in the process of estrangement and deepening mistrust.

From that period onward, the Western Church, centered about the Pope of Rome, and the Eastern Church, centered about the Patriarch of Constantinople, went their separate ways. For nearly 500 years the two traditions lived in formal isolation from each other. Only, since the early 1960's have steps been taken to restore the broken unity. Most significant has been the mutual lifting of the Anathemas of 1054 by the late Patriarch Athenagoras and Pope Paul VI in 1965.

