

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

WEEKLY BULLETIN

Volume XIV

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THE SUNDAY TENTH SUNDAY AFTER PENTECOST (Tone 1)

Afterfeast of the Dormition; Martyr Andrew the General & 2,593 soldiers with him

THIS WEEK AT ST ELIZABETH'S

10th SUNDAY after PENTECOST (Tone 1)

Martyr Andrew the General

Saturday, 31 August (18 August o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 1 September (19 August o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (Coffee Hour)

11th SUNDAY after PENTECOST (Tone 2)

Ss Adrian and Natalia

Saturday, 7 August (25 August o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 8 September (26 August o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (Coffee Hour)
12:30 AM Parish Council Meeting

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

LAST WEEK

Birthdays – 27th: William Patrick Brien; 28th: Andrew O'Brien.

Wedding Anniversaries – 29th: Daniel & Nadezhda Sexton (2010).

THIS WEEK

Baptism Anniversaries – 4th: Gabriel O'Brien (2010).

Fallen Asleep in the Lord – 2nd: George Robinson (+2008).

THE REST OF SEPTEMBER

Namedays – 13th (St Aidan of Lindisfarne): Aidan O'Beirne; 16th (St Phoebe the Deaconess): Phoebe (Addie) O'Beirne; 18th (St Elizabeth): Elizabeth Lieuwen; 22nd (St Anna): Anya Fitzgerald, Mat. Anna Komleski, Zydrune Ann Mladineo; 30th: (Martyr Sophia): Sofia Fitzgerald; 30th: (Martyr Faith): Mat. Faith Straut; 30th: (Martyr Hope): Nadezhda Sexton.

Birthdays – 14th: Mat. Hannah Barker; 18th: Noah George Hotz; 20th: Claudia Maxey; 25th: Andrew Kostadis.

Wedding Anniversaries – 9th: Rdr Daniel & Elizabeth Lieuwen (2012); 23rd: Peter & Zydrune Ann Mladineo.

Fallen Asleep in the Lord – 19th: Michelle Straut (+1996), George Schidlovsky (+2009).

FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
Wednesday	4 September (22 Aug, o.s.)	Martyr Agathonicus & companions Normal Fast Day (<i>No oil</i>)
Friday	6 September (24 Aug, o.s.)	St Peter of Moscow Wine & Oil permitted

SCRIPTURE READINGS THIS WEEK

Su	10th Sunday after Pentecost	
	<i>10th Resurrectional Matins Gospel:</i> John §66 (21:1-14)	
	1 Cor. §131 (4:9-16)	Matt. §72 (17:14-23a)
11TH WEEK after PENTECOST		
M	2 Cor. §171 (2:3b-15a)	Matt. §94 (23:13-22)
Tu	2 Cor. §172 (2:14-3:3)	Matt. §95 (23:23-28)
W	2 Cor. §173 (3:4-11)	Matt. §96 (23:29-39)
Th	2 Cor. §175 (4:1-6)	Matt. §99 (24:13-28)
F	2 Cor. §177 (4:13-18)	Mt §100 (24:27-33, 42-51)
Sa	1 Cor. §123 (1:3-9)	Matt. §78 (19:3-12)
Su	11th Sunday after Pentecost	
	<i>11th Resurrectional Matins Gospel:</i> John §67 (21:15-25)	
	1 Cor. §141 (9:2b-12)	Matt. §77 (18:23-35)

THIS WEEK'S ANNOUNCEMENTS

The results of our two recent **Special Collections** are in! Both involved matching funds from an anonymous family in our parish, so about half of each collection was given by our parishioners at large, while the other half of both Collections were given by the matching family. Our Special Collection in June to support a Reader and his family in our ROCOR Mission in Haiti raised \$1645. (This is the second Collection we've taken this year for the Haiti Mission. Our March Collection to support parochial school teachers in Haiti raised quite a bit more than this June Collection.) Our Special Collection in July for the needs of Holy Trinity Monastery in Jordanville, NY, yielded \$2020. God bless you for your generous giving to these worthy causes.

The Feast of the Dormition of the Mother of God is celebrated for nine days, from the Feastday itself through the Apodosis (Leave-taking) of the Feast on 5 September. The troparion and kontakion of the Dormition are chanted or read at all the services of the Church during this period. The texts for these hymns may be found in the *Jordanville Prayer Book*. To celebrate the Feast at home, the Troparion of the Feast (*'In giving birth, thou didst preserve the virginity...'*) can be sung instead of the 'Our Father' before meals, while the Kontakion of the Feast (*'The grave and death could not hold the Theotokos...'*) can be sung instead of the usual thanksgiving troparion after each meal. It would also be most appropriate to sing the troparion and kontakion of the Feast at the end of our morning and evening prayers at home.

St Elizabeth's Annual Fall Picnic will be held on the 4th Sunday of September instead of our usual Sunday coffee hour. Please plan to attend. It will be a great opportunity for Parish fellowship. Hamburgers, hot dogs, and buns will be provided by the parish. We need salads, baked beans, chips, drinks, and other accompaniments brought by parishioners. Please let Matushka know if you plan to attend and what you plan to bring. The Parish also needs to borrow an additional gas grill with fuel. Please speak to Father if you can bring one. The grills can be brought to church on Saturday evening or on Sunday morning.

On the Covering of Heads

But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head. (1 Corinthians 11:5).

Orthodox women, according to the words of the holy Apostle Paul, go to God's church with covered heads. For nearly two thousand years now, this custom has been kept by faithful women and has been handed down from generation to generation. It is a custom not only of the local churches, but also of the Universal Church, and, therefore whether we be in a Greek, in a Serbian or Russian church the women in the church have their heads covered. Not long ago, we happened to talk with a woman who had only just been in Russia. On a feast day, she went to church with her head uncovered, and when she came forward to venerate the Cross, the priest refused to give her the Cross. To her protests and excuses, that she had come from abroad, did not know the local customs and thought that it is necessary to cover one's head only for Communion, the priest replied to her that this is no excuse, that it is always necessary to have the head covered in church, and that he could not allow her to kiss the Holy Cross.

When taking into consideration the rule that women in church must cover their heads, it is completely incomprehensible why in many churches of the Russian diaspora one may see women with uncovered heads. The reasons and justifications for this are usually the following: kerchiefs are not in style; a kerchief spoils the hairdo; they say that there is no basis for covering the head; they ask why

the Apostle Paul says that it is necessary to cover the head: why is it necessary for us women to cover the head, but not necessary for men? And sometimes it simply makes no difference to people what the Church directs, and even when given a well-grounded response to the foregoing arguments, they remain of the same opinion. Below, we shall try to respond briefly to all of these points.

Worldly fashions should not have any kind of influence on our Church life. If we were to give in to fashion, then our services would last fifteen minutes, we would sit in our churches and there would be the playing of musical instruments. Perhaps the head covering does spoil one's hairdo; but at the same time, for example, women wear high heeled shoes for the sake of beauty. It seems that one can endure discomfort for the sake of beauty, but to do so for the sake of God is impossible.

We find the basis for covering the head in Sacred Scripture itself, in the New Testament. The Most Holy Virgin Mary covered her head in the holy Temple from her young years. According to tradition, her head covering in the Jerusalem temple was light blue; therefore, on the feast days of the Theotokos our clergy wear light blue vestments. The Most Holy Theotokos wore a kerchief as a sign of her humility and submissiveness to God's will, which was manifested on the day of the Annunciation. In wearing a kerchief, the faithful woman recalls the image of her who was vouchsafed to carry the Saviour Himself. If the Most Pure and Most Blessed One herself had a covered head, shall we really consider the imitation of her as an abasement. Every outward action, accompanied by the correct Christian inward disposition, brings benefit to the soul. The Holy Church knows human nature and the effect of symbolism on man perfectly well. The Saviour frequently taught by means of parables and images, so that His teaching would be more understandable and intelligible to the people. And His Church teaches us by means of images and symbolic actions (the sign of the Cross, bows), in order to bring us closer to His Kingdom.

But why should only women cover their heads? This is not entirely true look at the hierarchy; is not his head covered with a klobuk, and during the Divine services with a miter? The right to wear a head covering is considered an award and an honor by the clergy. However, women, in coming to church with a head covering, should not take it off; whereas clergy and monastics should take off and put on theirs at various times during the course of the Divine services.

And so, we have no basis for breaking the Church's statute. When Greeks, converts or just Church people come to our church and see women in church with uncovered heads, this disturbs them and leads them into perplexity! And there is nothing we can say in reply. For a thousand years Russian Orthodox women have prayed in Russian churches with covered heads. Let it not be us who neglect this profound custom. Let us remember the words of the Lord that he that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much (Luke 16:10).