

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XVII

Number 49

8 / 21 August 2016

THE NINTH SUNDAY AFTER PENTECOST (*Tone 8*)

Afterfeast of Transfiguration; St Emilian the Confessor, Bp of Cyzicus

## SERVICES THIS WEEK

### 9TH SUNDAY AFTER PENTECOST (*Tone 8*)

Afterfeast of Transfiguration; Martyr Emilian

*Saturday, 20 August (7 August, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 21 August (8 August, o.s.)*

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

### 10TH SUNDAY AFTER PENTECOST (*Tone 1*)

DORMITION OF THE THEOTOKOS

*Saturday, 27 August (14 August, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 28 August (15 August, o.s.)*

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Blessing of Flowers & Herbs  
Coffee Hour

## NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

### LAST WEEK

**Namedays** – 19th: John Whitacre; 20th: Vassili Golikov.

**Baptism Anniversaries** – 19th: Nicolas Straut (1995).

### THIS WEEK

**Birthdays** – 27th: Elizabeth Bibas, William Patrick Brien;  
28th: Andrew O'Brien.

### THE REST OF AUGUST

**Birthdays** – 30th: Elena Golikova.

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

### 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): Anna (Anya) Fitzgerald, Mat. Anna Komleski, Zydrune Ann Mladineo; 30th: (Martyr Sophia): Sofia Fitzgerald; 28th (St Nicetas the Goth): Nikita Smirnov; 29th (Martyr Ludmilla): Liudmila Efuni; 30th: (Martyr Faith): Mat. Faith Straut; 30th: (Martyr Hope): Nadezhda Sexton.

**Birthdays** – 5th: Natalya Reitano; 6th: Inna Yanovsky; 11th: Nicholas Szydlowski; 14th: Mat. Hannah Barker; 18th: Noah George Hotz; 20th: Claudia Maxey; 25th: Andrew Kostadis.

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

**Wedding Anniversaries** – 4th: Innokenty (Ken) & Inna Yanovsky; 9th: Sbdcn Daniel & Elizabeth Lieuwen (2012); 23rd: Peter & Zydrune Ann Mladineo.

**Fallen Asleep in the Lord** – 2nd: George Robinson (+2008), 19th: Michelle Straut (+1996), George Schidlovsky (+2009).

## FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
<i>Sunday</i>	21 August (8 Aug, o.s.)	Ss Zosima & Sabbatius of Solovki Fast: wine, & oil permitted
<i>Monday</i>	22 August (9 Aug, o.s.)	Apostle Matthias Fast: wine, & oil permitted
<i>Tuesday</i>	23 August (10 Aug, o.s.)	Martyr Lawrence of Rome Normal Fast Day ( <i>No oil</i> )
<i>Wednesday</i>	24 August (11 Aug, o.s.)	Martyr Euplus of Catania Normal Fast Day ( <i>No oil</i> )
<i>Thursday</i>	25 August (12 Aug, o.s.)	Martyrs Photius & Anicetas Normal Fast Day ( <i>No oil</i> )
<i>Friday</i>	26 August (13 Aug, o.s.)	St Tikhon of Zadonsk Fast: wine, & oil permitted
<i>Saturday</i>	27 August (14 Aug, o.s.)	Prophet Micah Fast: wine, & oil permitted

## SCRIPTURE READINGS THIS WEEK

Su	9th Sunday after Pentecost	
	<i>9th Resurrectional Matins Gospel: John §65 (20:19-31)</i>	
	1 Cor. §128 (3:9-17)	Matt. §59 (14:22-34)
10TH WEEK after PENTECOST		
<i>M</i>	1 Cor. §159 (15:12-19)	Matt. §84 (21:18-22)
<i>Tu</i>	1 Cor. §161 (15:29-38)	Matt. §85 (21:23-27)
<i>W</i>	1 Cor. §165 (16:4-12)	Matt. §86 (21:28-32)
<i>Th</i>	2 Cor. §167 (1:1-7)	Matt. §88 (21:43-46)
<i>F</i>	2 Cor. §169 (1:12-20)	Matt. §91 (22:23-33)
<i>Sa</i>	Rom. §119 (15:30-33)	Matt. §73 (17:24-18:4)
Su	10th Sunday after Pentecost	
	<b>DORMITION OF THE ALL-HOLY THEOTOKOS</b>	
	<i>Vespers Paramia: (1) Genesis 28:10-17 • (2) Ezekiel 43:27-44:4a • (3) Proverbs 9:1-11</i>	
	<i>Matins Gospel: Luke §4 (1:39-49, 56)</i>	
	1 Cor. §131 (4:9-16)	Matt. §72 (17:14-23a)
	Phil. §240 (2:5-11)	Luke §54 (10:38-42; 11:27-28)

## THIS WEEK'S ANNOUNCEMENTS

**Our parishioner, Olga Valkoff**, fall asleep in the Lord last Sunday, 7 August 2016. Her funeral was served at St Elizabeth's this past Thursday. Please remember her during her Forty Days which will end on 15 September 2016. At the request of her son, Nicholas, there will be a Litya for the Departed for Olga at the end of the Divine Liturgy today.

**We are in the midst of the Dormition Fast**, which began on 14 August (n.s.) and continues for fourteen days until the Feast of the Dormition of the Mother of God on 28 August (n.s.). We eat no animal products (meat, meat products, eggs, and dairy products) throughout the two weeks. The general rules for this period are as follows: weekdays, Monday through Friday are normal fast days; on Saturdays and Sundays, wine and oil are permitted. The only day on which we may eat fish, wine is the Feast of the Transfiguration, 19 August (n.s.).

**The Feast of the Lord's Transfiguration** is celebrated for eight days, from the Feast Day itself through the Apodosis (Leave-taking) of the Feast on 26 August (n.s.). The troparion and kontakion of Transfiguration are chanted or read at all the services of the Church during this period. The texts of these hymns are found in the *Jordanville Prayer Book*. To celebrate the Feast at home, the Troparion of the Feast (*'Thou wast transfigured on the mountain...'*) can be sung instead of the 'Our Father' before meals, while the Kontakion of the Feast (*'On the mount Thou wast transfigured...'*) 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.

**The Feast of the Dormition of the Theotokos** (15 / 28 August) is the greatest of the Feasts of the Most-Holy Theotokos. The importance of this Holy Day is underscored by the fact that Orthodox Christians keep a two week Fast in preparation for it. The Feast of the Dormition (i.e. 'Falling Asleep') of the Virgin Mary commemorates the death, resurrection, assumption into heaven, and glorification of the All-Holy Mother of God. All the faithful should be present at the services for this beautiful Feast.

**It is a tradition of the Russian Church to bless** flowers and other "fragrant herbage" on the Feast of the Dormition of the Theotokos. It is the pious custom of Russian Orthodox Christians to carry flowers to church on this Holy Day and they are blessed at the conclusion of the Divine Liturgy. Fragrant herbs and

seeds may also be brought to church to be blessed as well.

**Why are flowers and fragrant herbs blessed** at the Feast of the Dormition of the Theotokos? Holy Tradition tells us that all the Apostles, with the exception of St Thomas, were transported mystically to Jerusalem in order to be with the Mother of God – the Theotokos – as she reposed, and to be present at her burial. When the Apostle Thomas arrived the next day, the Apostles opened the tomb so that he could kiss her farewell. As the tomb was opened, the body of the Most Pure Virgin was missing, and the cave was filled with flowers and the sweet fragrance of Paradise. This was a sure sign of her great purity and holiness to the faithful. Therefore as part of our celebration of Dormition we bless flowers and fragrant herbs - and the faithful traditionally keep them in their homes. The herbs, used as natural medicine, are blessed in commemoration of the numerous healings and the extraordinary grace bestowed on the pilgrims at the blessed tomb of the Mother of God. During times of family strife or illness, it is a pious custom to place the flower petals in the house censer, together with the incense, and cense the whole house with it.

**Concerning Confession and Holy Communion:** Those who have been to Confession during the Dormition Fast may receive Holy Communion on the Feast of the Dormition of the Mother of God, provided that no serious sin has been committed which would require another Confession and that the other usual preparations for Holy Communion are observed (i.e. attendance of the Vigil Service the evening before Holy Communion, reading the Pre-Communion Prayers, and the forgiveness of others). Likewise, those who have been to Confession for the Feast of the Dormition may receive Holy Communion at the Liturgy the following two Sundays under the same conditions.

**A Moleben for Students and Teachers** will be served after the Holy Liturgy on the Sunday of Labor Day Weekend. It is important to begin the academic year with supplication and thanksgiving to the Lord. Parents are urged to make sure to bring their school-aged children to church for this special supplicatory service and blessing.

