

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

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30 July / 12 August 2018

THE ELEVENTH SUNDAY AFTER PENTECOST (*Tone 2*)

Commemoration of the Holy Apostles Silas, Silvanus, & those with them

SERVICES THIS WEEK

11th SUNDAY after PENTECOST (*Tone 2*)

Holy Apostle Silas & Sylvanus of the 70

Saturday, 11 August (29 July, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 12 August (30 July, o.s.)

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

TRANSFIGURATION OF THE LORD

Saturday, 18 August (5 August, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 19 August (6 August, o.s.)

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

FASTING DAYS THIS WEEK

Week of 12 August

Day of Week	Date	Commemoration and Type of Fast
<i>Tuesday</i>	14 August (1 Aug, o.s.)	Procession of the Cross Normal Fast Day (<i>No oil</i>)
<i>Wednesday</i>	15 August (2 Aug, o.s.)	Protomartyr Stephen Normal Fast Day (<i>No oil</i>)
<i>Thursday</i>	16 August (3 Aug, o.s.)	St Isaac, Dalmatus, & Faustus Normal Fast Day (<i>No oil</i>)
<i>Friday</i>	17 August (4 Aug, o.s.)	Holy Seven Sleepers of Ephesus Normal Fast Day (<i>No oil</i>)
<i>Saturday</i>	18 August (5 Aug, o.s.)	Forefeast of the Transfiguration Fast: wine & oil permitted
<i>Sunday</i>	19 August (6 Aug, o.s.)	TRANSFIGURATION Fast: fish, wine, & oil permitted

THIS WEEK'S ANNOUNCEMENTS

We welcome Fr Samuel and Mat. JoAnne Kedala this weekend to St Elizabeth's! Fr Samuel is serving for Fr David, who is on vacation with Matushka Faith in Cape May. The Kedalas have been with us before and we are very happy to have them back with us this weekend.

The Dormition Fast begins 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 Procession of the Cross falls on the first day of the Dormition Fast: 14 August, n.s. (1 August, o.s.) The full name of the Feast is: The Procession of the Honourable Wood of the Life-Giving Cross of the Lord. It is the first of the three 'Feasts of the Saviour' in August, the second being the Great Feast of the Transfiguration on 6 / 18 August, and the third being the Feast of the Icon of Christ 'Made without Hands' on 16 / 29 August. In the Greek Horologion of 1897 the derivation of this Feast is explained: 'Because of the illnesses that occur in August, it was customary, in former

SCRIPTURE READINGS THIS WEEK

Week of 12 August

<i>Su</i>	11th Sunday after Pentecost	
	<i>11th Resurrectional Matins Gospel: John §67 (21:15-25)</i>	
	1 Cor. §141 (9:2b-12)	Matt. §77 (18:23-35)
	12TH WEEK after PENTECOST	
<i>M</i>	2 Cor. §179 (5:10-15)	Mark §2 (1:9-15)
<i>Tu</i>	2 Cor. §180 (5:15-21)	Mark §3 (1:16-22)
<i>W</i>	2 Cor. §182 (6:11-16a)	Mark §4 (1:23-28)
<i>Th</i>	2 Cor. §183 (7:1b-10a)	Mark §5 (1:29-35)
<i>F</i>	2 Cor. §184 (7:10-16)	Mark §9 (2:18-22)
<i>Sa</i>	1 Cor. §125a (1:26-29)	Matt. §82 (20:29-34)
<i>Su</i>	THE TRANSFIGURATION OF THE LORD	
	<i>Vespers Paramia: (1) Exodus 24:12-18 • (2) Exodus 33:11-23; 34:4-6, 8 • (3) III Kingdoms 19:3-9, 11-13, 15-16</i>	
	<i>Matins Gospel: Luke §45 (9:28b-36)</i>	
	2 Pet. §65 (1:10-19)	Matt. §70 (17:1-9)



times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (31 July), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Wisdom of God). From this Feast until the Dormition of the Most Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate.' In the Russian Church this Feast is combined also with the remembrance of the Baptism of Rus, on 1 August 988. (The Chronicles of the sixteenth century record that the Baptism of the Great Prince Vladimir of Kiev and all Rus occurred on August 1st.) In the *Account of the Order of Services in the Holy, Catholic and Apostolic Great Church of the Dormition*, compiled in 1627 by order of Patriarch Philaret of Moscow and All Rus, there is the following explanation of the Feast: 'On the day of the Procession of the Venerable Cross there is a church procession for the sanctification of water and for the enlightenment of the people, throughout all the towns and places.' In the present practice of the Russian Church, the Lesser Sanctification of Water on 1 August is done either before or after the Liturgy. Because of the Blessing of Water, this first Feast of the Saviour in August is sometimes called in Russian 'Saviour of the Water.' There may also be a Blessing of New Honey today, which is why the Feast is also called in Russian 'Saviour of the Honey.' From this day, the newly gathered honey is blessed and tasted.

There will be no services for this Feast of the Cross at St Elizabeth's this year, as Father David will still be away on vacation.

Next Sunday is the Feast of the Transfiguration. When a Great Feast of the Master (the Exultation of the Cross, the Nativity, Theophany, the Ascension, Pentecost, the Transfiguration) falls on a Sunday, the Resurrection Service is set aside and all the hymns and readings are for the Feast.

The Feast of the Transfiguration of the Lord (6 / 19 August) is the second of the three Feasts of the Saviour in August (the first being the Feast of the Procession of the Holy Cross on 1 / 14 August and the last being the Feast of the Icon of Christ Made-Without-Hands on 16 / 29 August) and is one of the Twelve Great Feasts of the Church. On this day our Lord Jesus Christ took with Him His three Apostles Peter, James, and John to the top of Mount Tabor and was transfigured before them, thereby revealing to them His Divine Nature. The Apostles witnessed the Prophets Moses and Elias conversing with the Saviour in glory, thereby coming to a knowledge of Christ as the fulfillment of the Law and the Prophets. And finally the Apostles heard the voice of the Father from heaven proclaiming the Lord Jesus as His Son in Whom He was well pleased, and thereby understood the unity of essence between the Father and the Son. This vision of the God-Man was given to the Apostles a short while

before His saving Passion to strengthen their faith in the face of His seeming defeat. May the celebration of this Great Feast also strengthen our faith in our Saviour Who triumphed over sin, death, and Satan. May we 'hear Him' today.

It is customary to bless grapes on the Feast of the Transfiguration. In northern climes like Russia, where grapes historically were in short supply, the blessing of apples replaced the blessing of grapes. At St Elizabeth's we bless grapes, apples, and all other types fruit on this Holy Day. Parishioners are urged to bring a basket of fruit to be blessed at the end of the Divine Liturgy on the morning on the Feast.

The Feast of the Transfiguration is also called by Russians the 'Apple [Feast of the] Saviour' Many of the faithful follow the pious custom of waiting each year to eat apples and other fruits until this day, in order that new fruit of the summer season be sanctified in church, as an image of participation in the celebration of the future transfiguration of all flesh, when there will be a new earth and a new heaven.

We do not kneel or make prostrations either in services at church or during prayer at home on the Feast of the Transfiguration of the Lord. The Great Feasts of the Saviour, (Christmas, Theophany, the Ascension, the Transfiguration, etc.) are the same as all the Sundays of the year in this respect. Following a tradition that comes down from the holy Apostles, Orthodox Christians have ever held that kneeling is incompatible with the Resurrection joy we experience on the Lord's Day. The Great Feasts of the Master are so important that their liturgical services completely displace the Resurrectional service if they fall on a Sunday. Our joy in celebrating these Feasts is as incompatible with kneeling as the Resurrection joy of Sunday. Whenever we would ordinarily kneel or make a prostration during prayer on these days, we make a bow from the waist (*metania*) instead.

Concerning Confession and Holy Communion: Those who have been to Confession during the past two weeks may receive Holy Communion at the Liturgy on the Feast of the Transfiguration of the Lord, 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 Transfiguration may receive Holy Communion at the Liturgies the following two Sundays and on the Feast of the Dormition under the same conditions.

