

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

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THE THIRTEENTH SUNDAY AFTER PENTECOST (*Tone 4*) Apodosis of the Feast of the Transfiguration of the Lord

SERVICES THIS WEEK

13th SUNDAY after PENTECOST (*Tone 4*)

Apodosis of the Transfiguration of the Lord

Saturday, 25 August (12 August, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 26 August (13 August, o.s.)

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

DORMITION OF THE THEOTOKOS

Monday, 27 August (14 August, o.s.)

6:00 PM Vigil Service;
Confessions

Tuesday, 28 August (15 August, o.s.)

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

14th SUNDAY after PENTECOST (*Tone 5*)

Afterfeast of Dormition; Holy Prophet Samuel

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

6:00 PM Vigil Service;
Confessions

Sunday, 2 September (20 August, o.s.)

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

FASTING DAYS Week of 26 August

Day of Week	Date	Commemoration and Type of Fast
<i>Sunday</i>	26 August (13 Aug, o.s.)	Apodosis of the Transfiguration Fast: wine, & oil permitted
<i>Monday</i>	27 August (14 Aug, o.s.)	Prophet Micah Normal Fast Day (<i>No oil</i>)
<i>Wednesday</i>	29 August (16 Aug, o.s.)	Icon Not-Made-With-Hands Fast: wine, & oil permitted
<i>Friday</i>	31 August (18 Aug, o.s.)	Martyrs Florus & Laurus Normal Fast Day (<i>No oil</i>)

SCRIPTURE READINGS Week of 26 August

<i>Su</i>	13th Sunday after Pentecost	
	<i>2nd Resurrectional Matins Gospel:</i> Mark §70 (16:1-8)	
	1 Cor. §166 (16:13-24)	Matt. §87 (21:33-42)
14TH WEEK after PENTECOST		
<i>M</i>	2 Cor. §195 (12:10-19) Mark §16 (4:10-23)	
<i>Tu</i>	DORMITION OF THE THEOTOKOS	
	<i>Vespers Paramia:</i> (1) Genesis 28:10-17 • (2) Ezekiel 43:27-44:4a • (3) Proverbs 9:1-11	
	<i>Matins Gospel:</i> Luke §4 (1:39-49, 56)	
	Phil. §240 (2:5-11)	Luke §54 (10:38-42; 11:27-28)
<i>Tu</i>	2 Cor. §196 (12:20-13:2) Mark §17 (4:24-34)	
<i>W</i>	2 Cor. §197 (13:3-14) Mark §18 (4:35-41)	
<i>Th</i>	Gal. §198 (1:1-10, 20-2:5) Mark §19 (5:1-20)	
<i>F</i>	Gal. §201 (2:6-10) Mark §20 (5:22-24, 35-6:1)	
<i>Sa</i>	1 Cor. §130 (4:1-5) Matt. §93 (23:1-12)	
<i>Su</i>	14th Sunday after Pentecost	
	<i>3rd Resurrectional Matins Gospel:</i> Mark §71 (16:9-20)	
	2 Cor. §170 (1:21-2:4)	Matt. §89 (22:1-14)

THIS WEEK'S ANNOUNCEMENTS

We are in the last days 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. Let us struggle for these last two days of the fast so that we can more joyously celebrate the Feast of the Dormition on Tuesday.

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 custom in some parts 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 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.

If you would like bouquets of flowers or fresh and dried herbs blessed on the Feast of the Dormition,. Please bring them to church with you to the Liturgy on the feast, so that they can be blessed at the conclusion of the service.

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.

The Feast of the Dormition of the Mother of God is celebrated for nine days, from the Feast Day itself through the Apodosis (Leave-taking) of the Feast on 5 September (n.s). 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.

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.

LOOKING AHEAD

September is the beginning of both the school year and the Church year, and so marks a time of new beginnings. Let us resolve to improve our spiritual lives. We are never too old to learn our Faith. Let us learn along with our children this new Church School year.

Remember to update your Commemoration Book, The beginning of the Church year is a good time to take a moment to look over your Commemoration Book (*Pomyannik*). Are there any changes? Do you wish to add any names for Health and Salvation? Have any of your relatives reposed? Are all the names Orthodox? Please use proper baptismal names, and avoid nicknames or shortened diminutive names (e.g. use Constantine not Costa or Gus, Natalia not Natasha, Elizabeth not Lisa or Liz.) If someone’s secular name and baptismal names are different, use the baptismal name. If you include non-Orthodox names, please clearly mark them as such, using parentheses or an asterisk. Prospora should not be given for the unbaptised or for non-Orthodox. For non-Orthodox loved ones it is proper to light candles before the icons and to pray that the Lord enlighten them and have mercy on them.

A Moleben for Students and Teachers will be served after the Holy Liturgy on the 2nd Sunday of September (9 September). 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.

St Elizabeth’s Annual Picnic will be held on the last 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.