

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XVII

Number 50

15 / 28 August 2016

TENTH SUNDAY AFTER PENTECOST (*Tone 1*)

DORMITION OF THE MOST HOLY THEOTOKOS & EVER-VIRGIN MARY

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## SERVICES THIS WEEK

### 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

### 11TH SUNDAY AFTER PENTECOST (*Tone 2*)

**Afterfeast of Dormition; Martyr Agathonicus**

*Saturday, 3 September (21 August, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 4 September (22 August, o.s.)*

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

## SCRIPTURE READINGS THIS WEEK

Su	<b>10th Sunday after Pentecost</b>	
	<b>DORMITION OF THE ALL-HOLY THEOTOKOS</b>	
	<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)	
	1 Cor. §131 (4:9-16)	Matt. §72 (17:14-23a)
	Phil. §240 (2:5-11)	Luke §54 (10:38-42; 11:27-28)
	<b>11TH WEEK after PENTECOST</b>	
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	<b>11th Sunday after Pentecost</b>	
	<i>11th Resurrectional Matins Gospel:</i> John §67 (21:15-25)	
	1 Cor. §141 (9:2b-12)	Matt. §77 (18:23-35)

## FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	31 August (118 Aug, o.s.)	Martyrs Florus & Laurus Normal Fast Day ( <i>No oil</i> )
<i>Friday</i>	2 September (20 Aug, o.s.)	Prophet Samuel Normal Fast Day ( <i>No oil</i> )

## NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

### LAST WEEK

**Birthdays** – 27th: Elizabeth Bibas, William Patrick Brien;

### THIS WEEK

**Birthdays** – Aug. 28th: Andrew O'Brien; 30th: Elena Golikova.

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

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

## 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 (Any) 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 Szydowski; 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** – 19th: Michelle Straut (+1996), George Schidlovsky (+2009).



## THIS WEEK'S ANNOUNCEMENTS

**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.

**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 Nuts:** The Apostle Paul commands us in his Epistle to the Galatians: 'Bear ye one another's burdens, and so fulfill the law of Christ.' (Galatians 6:2) Further on in this Epistle, he teaches us: 'For, brethren, ye have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself."' (Galatians 5: 13-14) Love for our brothers and sisters in Christ goes hand in hand with our love for God Himself. As the Apostle John the Theologian writes in his First Epistle: 'If a man say, "I love God," and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from Him: that he who loveth God love his brother also.' (I John 4:20-21) One of our parishioners at St Elizabeth's has a very serious nut allergy, and parishioners are asked not to bring items containing nuts to trapeza (coffee hour). If you do bring something containing nuts, please label it accordingly and put it on a separate table away from the other foods.

**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.