

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XXI

Number 44

29 June / 12 July 2020

**THE FIFTH SUNDAY AFTER PENTECOST (Tone 4)
THE HOLY, GLORIOUS, ALL-PRAISED APOSTLES PETER & PAUL**

SCHEDULE OF SERVICES THISWEEK

5TH SUNDAY AFTER PENTECOST (Tone 4)

HOLY APOSTLES PETER & PAUL

Saturday, 11 July (28 June, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 12 July (29 June, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

ST ELIZABETH THE NEW MARTYR

Friday, 17 July (4 July, o.s.)

6:00 PM Vigil Service;
Confessions

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

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

6TH SUNDAY AFTER PENTECOST (Tone 5)

Venerable Sisoës the Great

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

6:00 PM Vigil Service;
Confessions

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

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

St Elizabeth's Church is observing the restrictions of the civil authority which currently require us to have a gathering of no more the 25% of our normal capacity (up to 50 persons), which we conservatively estimate at this time to be twenty (20) persons. These people must be able to space themselves six (6) feet apart. Parishioners are asked to take turns attending the services offered in church. The Parish is using a software tool used by many churches called 'Sign-Up Genius'. With this tool we are able to fix capacity at 20 for inside the church, so the first 20 who register using the tool will be permitted inside. All others are welcome to participate in the services from the pavilion, where we have a live video and audio feed of the service as it happens inside the church. The link for the St Elizabeth's Sign-Up Genius page is:

<https://www.signupgenius.com/go/904054aaaa82ba0f58-service>

FASTING DAYS Week of 12 July

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	15 July (2 July, o.s.)	Robe of the Most Holy Theotokos Fast: wine & oil permitted
<i>Friday</i>	17 July (4 July, o.s.)	Royal Martyrs of Russia Fast: fish, wine & oil permitted

SCRIPTURE READINGS Week of 12 July

5th Sunday after Pentecost		
Holy Preëminent Apostles Peter and Paul		
<i>Su</i>	<i>Vespers Paramia:</i> (1) 1 Pet. 1:3-9 • (2) 1 Pet. 1:13-19 • (3) 1 Pet. 2:11-24	
	<i>5th Resurrectional Matins Gospel:</i> Luke §113 (24:12-35)	
	Rom. §103 (10:1-10)	Mt §28 (8:28-9:1)
	2 Cor. §193 (11:21b-12:9)	Mt §67 (16:13-19)
6TH WEEK after PENTECOST		
<i>M</i>	Rom. §121 (16:17-24)	Mt §51 (13:10-23)
<i>Tu</i>	1 Cor. §122 (1:1-9)	Mt §52 (13:24-30)
<i>W</i>	1 Cor. §127 (2:9-3:8)	Mt §53 (13:31-36a)
<i>Th</i>	1 Cor. §129 (3:18-23)	Mt §54 (13:36b-43)
<i>F</i>	1 Cor. §130a (4:5-8)	Mt §55 (13:44-54a)
<i>Sa</i>	Rom. §100 (9:1-5)	Mt §32 (9:18-26)
6th Sunday after Pentecost		
<i>Su</i>	<i>6th Resurrectional Matins Gospel:</i> Luke §114 (24:36-53)	
	Rom. §110 (12:6-14)	Mt §29 (9:1-8)

THIS WEEK'S ANNOUNCEMENTS

The Feast of the Holy Apostles Peter and Paul (29 June / 12 July), honours Saints 'Peter and Paul, who were separate in body yet united in spirit, the foremost of the preachers of God, the first as Leader of the Apostles, and the other who laboured more than the rest' (Sticheron on 'Lord I have cried...' at Great Vespers for the Feast.) Though not numbered with the Twelve Great Feasts, the Feast of Ss Peter and Paul is nonetheless a most important Holy Day in the Church Calendar. This is demonstrated by the fact that Orthodox Christians keep a Fast of varying length from eight to forty-two days to prepare to celebrate this Feast. All the faithful should attend the services for this Holy Day.

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 Ss Peter and Paul, 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 Ss Peter and Paul may receive Holy Communion at the Liturgies on the following two Sunday mornings and on the Feast of St Elizabeth under the same conditions.

Every Orthodox Christian parish and monastery has at least one "Altar" or "Patronal" Feast, when the Saint or the Feast to which the church or monastery is dedicated is celebrated. Sometimes there are two Patronal Feasts, such as when a parish or monastery has more than one Temple. There is also a Russian custom, followed by monasteries such as Holy Trinity Monastery in Jordanville, New York, and Holy Cross Monastery in West Virginia of having a Saint as a heavenly Patron when the main church is dedicated to a Feast of the Lord. Throughout the Orthodox world Patronal Feasts are celebrated with great solemnity like a Great Feast of the Church. They are sometimes even referred to as a 'second Pascha.' Among Russian Orthodox Christians, there is a widespread custom of visiting neighboring parishes for services on their Altar Feast (in Russian: *Prestolni Prazdnik*). This is a very important manifestation of Orthodox fellowship or grassroots conciliarity, known in Russian as '*sobornost*'.

Our Parish's Patronal Feast, honouring our heavenly Intercessor, St Elizabeth the New-Martyr, is on Saturday, 18 July (5 July, o.s.). The Vigil Service will be served at 6 PM on Friday, July 17th, and the Divine Liturgy at 9:30 AM on the Feast Day itself. Please reserve these dates so you can attend services either indoors in church or outside in the pavilion for our Parish Feast Day.

Our former parishioner, Barbara Tutolo, fell asleep in the Lord on the Feast of St Elizabeth, 18 July 2005. We will have a Litya for the Departed to pray for her repose at about 5:45 pm on 17 July, just before the Festal Vigil Service.

Saint Elizabeth the New Martyr of Russia

Commemorated 5 / 18 July

St Elizabeth was an older sister of the Empress Alexandra of Russia, and was married to the Grand Duke Serge, a younger son of Tsar Alexander III and the Governor of Moscow. She converted from the Protestant faith to Orthodoxy several years after her marriage of her own

free will, and organized women from all levels of society to help the sick and needy.

Grand Duke Serge was killed by an assassin's bomb on 4 February 1905, just as St Elizabeth was leaving for her workshops. She visited her husband's killer in prison and urged him to repent, giving him an icon. She eventually built a shrine over the site of her husband's martyrdom (which was said to have been destroyed by Vladimir Lenin himself in 1917).

After her husband's murder, she began to withdraw from her former social life. She founded the Convent of Ss Martha and Mary in Moscow, a community of nuns which focused on worshipping God and helping the poor. She sold all her fine clothes and jewels, and moved out of her palace into the buildings that she had purchased on behalf of the convent.

St Elizabeth and her sisters continued to visit the poor and hungry in Moscow. During the First World War, she nursed sick and wounded soldiers in the hospitals and on the battle front. She was respected and admired throughout Russia and people came to her for spiritual direction.

After her brother-in-law, Tsar Nicholas II, abdicated the throne and he and his family were placed under house arrest, St Elizabeth was urged to abandon her convent and seek shelter with her remaining family in Western Europe. She refused all offers of help, saying she would not leave the other sisters and would die in Russia if that was His Will.

On Pascha 1918, Soviet soldiers came to the convent and ordered her to leave Moscow to join the royal family near Ekaterinburg. She was allowed to leave with a novice, Sister Barbara, but was not permitted to say goodbye to the other sisters.

After arriving in Ekaterinburg, St Elizabeth was denied access to the Tsar's family. She and Sister Barbara were placed in a convent, where she was warmly received by the sisters.

At the end of May St Elizabeth and St Barbara were moved to the nearby village of Alapaevsk with the Grand Dukes Sergius, John, and Constantine, and the young Count Vladimir Paley. They were all housed in a schoolhouse on the edge of town. St Elizabeth was placed under guard, but was permitted to go to church and work in the garden.

On the night of 5 July, o.s., they were all taken to a place in the woods, twelve miles from Alapaevsk, and executed. Grand Duke Sergius was shot, but the others were thrown down a mineshaft, with grenades being tossed in after them. St Elizabeth lived for several hours, and could be heard singing hymns by local villagers who came up to the mineshaft after the murderers had left.

A few days later, the bodies of St Elizabeth and St Barbara were recovered from the mineshaft after the pro-Tsarist armies took Alapaevsk. They were ultimately taken to Jerusalem in 1920, and buried in the church of St Mary Magdalene on the Mount of Olives.