

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

Number 25

18 February / 3 March 2019

SUNDAY OF THE LAST JUDGEMENT: MEATFARE SUNDAY (*Tone 7*)

SERVICES THIS WEEK

MEATFARE SUNDAY (*Tone 7*)

Saturday, 2 March (17 February, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 3 March (18 February, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee hour
12:30 PM Adult Study

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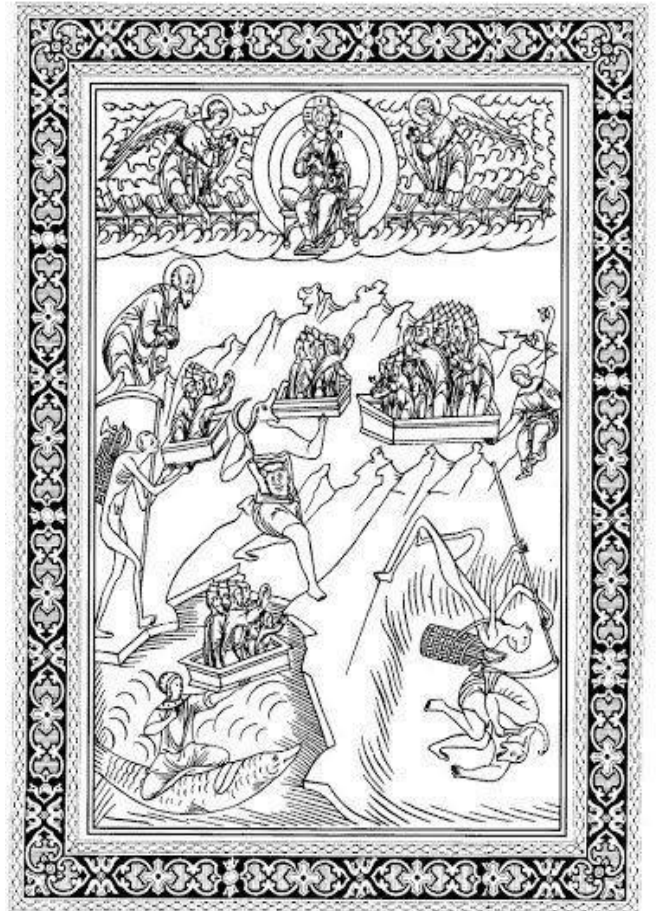


SCRIPTURE READINGS Week of 3 March

<i>Su</i>	Meatfare Sunday: The Sunday of the Last Judgement	
	<i>Resurrectional Matins Gospel:</i>	
	1 Cor. §140 (8:8-9:2)	Matt. §106 (25:31-46)
36TH WEEK after PENTECOST (Cheesefare Week)		
<i>M</i>	3 John §76 (1:1-14)	Luke §96 (19:29-40; 22:7-39)
<i>Tu</i>	Jude §77 (1-10)	Luke §109 (22:39-42, 45b-23:1)
<i>W</i>	6th Hour: Joel 2:12-26	
	Vespers: Joel 3:12-21	
<i>Th</i>	Jude §78 ((1:11-25)	Luke §110 (23:2-34, 44-56)
<i>F</i>	6th Hour: Zachariah 8:7-17	
	Vespers: Zachariah 8:19-23	
<i>Sa</i>	Cheesefare Saturday: Commemoration of Holy Ascetics	
	Rom. §115 (14:19-23;16:25-27)	Matt. §16 (6:1-13)
	Gal. §213 (5:22-6:2)	Matt. §43 (11:27-30)
<i>Su</i>	Cheesefare Sunday: The Sunday of Forgiveness	
	<i>Resurrectional Matins Gospel:</i>	
	Rom. §112 (13:11b-14:4)	Matt. §17 (6:14-21)

FASTING DAYS THIS WEEK

The third pre-lenten week of the Triodion, the week beginning with the Monday after Meatfare Sunday and ending with Cheesefare Sunday, is called the 'Week of Cheesefare.' During this week meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.



THIS WEEK'S ANNOUNCEMENTS

Many thanks to Claudia Maxey who provided *kolyva* (sweetened boiled wheat) for the General Pannykhida after Vespers for Meatfare Soul Saturday.

Many thanks to the Katya Darenkov who provided *kolyva* (sweetened boiled wheat) for the Memorial Services on both the eve and morning Memorial Services for Meatfare Soul Saturday.

The Prayer of St Ephraim the Syrian is said in the church services and in private prayer on Wednesday and Friday of this Cheesefare Week, as well as on the weekdays of Great Lent. It is a striking characteristic of Lenten services. It is said usually with three prostrations to the ground, twelve bows, and a final prostration:

O Lord and Master of my life, a spirit of idleness, despondency, lust of power, and idle talking give me not. *Prostration.*

But rather a spirit of chastity, humility, patience, and love bestow on me Thy servant. *Prostration.*

Yea, O Lord and King, grant me to see my own failings, and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration.*

O God, cleanse me a sinner. *Twelve times with a reverence (bow from the waist) at each.*

Then once more: O Lord and Master of my life...(the entire prayer) with a single prostration at the end.

Next Sunday is Forgiveness Sunday. Forgiveness Vespers will be immediately after the Divine Liturgy. Please plan to remain in church for this beautiful service, the first liturgical service of Great Lent. This Vespers service is called Forgiveness Vespers because there is a rite of mutual forgiveness at the conclusion of the service. This is our opportunity to ask each other's forgiveness for any offence that we may have committed knowingly or unknowingly over the past year, and so to begin Great Lent with a clean slate. The service is not very long, and it is very beautiful.

Daylight Savings Time begins next Sunday, the second Sunday of March. So please remember to set your clocks ahead one hour next Saturday evening, or you will be at church an hour late!

LOOKING AHEAD

The annual special collection for the Russian Ecclesiastical Mission in the Holy Land will be taken at the Sunday Liturgies at St Elizabeth's during Great Lent. What we collect will be sent to the Synod of Bishops for the R.E.M. at Palm Sunday. This Palm Sunday collection is a major source of funding for our mission in the Holy Land, and some of us have had occasion to receive their hospitality. Please give generously.

There will be a blessing of Icons at St Elizabeth's at the conclusion of the Divine Liturgy on the First

Sunday of Great Lent: the Sunday of the Triumph of Orthodoxy. Because this day is a celebration of the victory of the Orthodox Faith over the heresy of Iconoclasm, it is a very appropriate day for the sanctification of icons. If you have icons at home that have not yet been blessed, please bring them to church as soon as possible so that they can be placed in the altar to begin the process of sanctification that will be complete after the prayers of blessing on the First Sunday of the Fast.

There will be a blessing of Crosses at St Elizabeth's at the conclusion of the Divine Liturgy on the Third Sunday of Great Lent: the Veneration of the Precious and Life-giving Cross. Because this day is dedicated to our veneration of the Holy Cross, it is a very appropriate day for the sanctification of Crosses, both those worn around the neck and those hung on walls. If you have crosses at home that have not yet been blessed, please bring them to church as soon as possible so that they can be placed in the altar to begin the process of sanctification that will be complete after the prayers of blessing on the Third Sunday of the Fast.

Praying for the Departed

We believe that the souls of men who have fallen into mortal sins and at death have not despaired, but have still repented before parting with the present life, who only have not managed to offer any fruits of repentance (such fruits could be their prayers, tears, kneelings during prayer vigils, contrition, consoling the poor and actions expressing love for God and neighbor) - the souls of such men go down to Hades and endure punishments for the sins committed by them, not being deprived, however, of hope for relief. They receive relief according to God's endless goodness through the prayers of the priests and the benefactions performed for the dead, and especially by virtue of the Bloodless Sacrifice, which, in particular, a sacred minister offers for each Christian and for his close ones, and in general the Catholic and Apostolic Church offers it daily for all.

Epistle of the Eastern Patriarchs

When the names of those who have fallen asleep are remembered in prayers, what can be more beneficial for them this? The living believe that the dead also are not deprived of existence, but live with God. Just as the Holy church teaches us to pray for brethren who with a faith and hope are traveling, that the prayers performed for them are beneficial, in such a way ought one to understand also the prayers performed for those who have departed from this world.

Hierarch Epiphanius of Cyprus