

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

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22 July / 4 August 2019

THE SEVENTH SUNDAY AFTER PENTECOST (*Tone 6*)
Holy Myrrh-bearer & Equal of the Apostles Mary Magdalene;
Return of the Relics of the Holy Hieromartyr Phocas of Sinope

SCHEDULE OF SERVICES FOR THE NEXT TWO WEEKS

7TH SUNDAY AFTER PENTECOST (*Tone 6*)

St Mary Magdalene & Hieromartyr Phocas

Saturday, 3 August (21 July, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 4 August (22 July, o.s.)

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

8TH SUNDAY AFTER PENTECOST (*Tone 7*)

Martyr Callinicus of Gangra

Saturday, 10 August (28 July, o.s.)

6:00 PM Vigil Service;
Confessions

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

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

9TH SUNDAY AFTER PENTECOST (*Tone 8*)

Martyr Eusignius; Forefeast of the Transfiguration

Saturday, 17 August (4 August, o.s.)

6:00 PM Vigil Service;
Confessions

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

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

TRANSFIGURATION OF THE LORD

Sunday, 18 August (6 August, o.s.)

6:00 PM Vigil Service;
Confessions

Monday, 19 August (5 August, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Blessing of Fruit

FASTING DAYS Week of 4 August

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	7 August (25 July, o.s.)	Dormition of St Anna
		Fast: wine & oil permitted
<i>Friday</i>	9 August (27 July, o.s.)	Great-martyr Panteleimon
		Fast: fish, wine, & oil permitted

SCRIPTURE READINGS Week of 4 August

<i>Su</i>	7th Sunday after Pentecost	
	<i>7th Resurrectional Matins Gospel:</i> John §63 (20:1-10)	
	Rom. §116 (15:1-7)	Mt §33 (9:27-35)
8TH WEEK after PENTECOST		
<i>M</i>	1 Cor. §142 (9:13-18)	Mt §65 (16:1-6)
<i>Tu</i>	1 Cor. §144 (10:5-12)	Mt §66 (16:6-12)
<i>W</i>	1 Cor. §145 (10:12-22)	Mt §68 (16:20-24)
<i>Th</i>	1 Cor. §147 (10:28-11:7)	Mt §69 (16:24-28)
<i>F</i>	1 Cor. §148 (11:8-22)	Mt §71 (17:10-18)
<i>Sa</i>	Rom. §111 (13:1-10)	Mt §47 (12:30-37)
<i>Su</i>	8th Sunday after Pentecost	
	<i>8th Resurrectional Matins Gospel:</i> John §64 (20:11-18)	
	1 Cor. §124 (1:10-18)	Mt §58 (14:14-22)



FASTING DAYS Week of 11 August

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

SCRIPTURE READINGS

Week of 11 August

<i>Su</i>	8th Sunday after Pentecost	
	<i>8th Resurrectional Matins Gospel: John §64 (20:11-18)</i>	
	1 Cor. §124 (1:10-18)	Mt §58 (14:14-22)
9TH WEEK after PENTECOST		
<i>M</i>	1 Cor. §150 (11:31-12:6)	Mt §74 (18:1-11)
<i>Tu</i>	1 Cor. §152 (12:12-26)	Mt §76 (18:18-22; 19:1-2, 13-15)
<i>W</i>	1 Cor. §154 (13:4-14:5)	Mt §80 (20:1-16)
<i>Th</i>	1 Cor. §155 (14:6-19)	Mt §81 (20:17-28)
<i>F</i>	1 Cor. §157 (14:26-40)	Mt §83a (21:12-14, 17-20)
<i>Sa</i>	Rom. §113 (14:6-9)	Mt §64 (15:32-39)
<i>Su</i>	9th Sunday after Pentecost	
	<i>9th Resurrectional Matins Gospel: John §65 (20:19-31)</i>	
	1 Cor. §128 (3:9-17)	Mt §59 (14:22-34)

ANNOUNCEMENTS

On the weekend of 10-11 August, Fr Seraphim Chemodakov while Fr David will be away at St Seraphim's Camp. Fr Seraphim has served at St Elizabeth's before and we welcome him!

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 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.

A word on summer attire: Although it may be warm in the summer, we should continue to observe modesty and dignity in church. Men should wear long trousers and not shorts. It is not proper to attend church services in casual attire such as tee shirts and sneakers. At all times of the year women should wear skirts or dresses, not pants, and the skirts should be at least at knee length. Even in summer, women should have their heads covered, and should have sleeves (even if short) and not straps over their shoulders. This is a matter of respect for the House of God, and for the clear directives of the Holy Scriptures and of Church teaching. Fashion and personal preference should be subordinate to these.

Summertime is vacation time, but there is no vacation from God or our Orthodox Christian Faith. The summer season brings many pleasures and opportunities to relax and enjoy ourselves. However, as Orthodox Christians we must always bear in mind the Lord's commandment to remember the Lord's Day and to keep it holy. We sin when we absent ourselves from church for no compelling reason other than our own indolence. When we travel, we are not released from the commandment to worship on Sundays. Therefore, when we are making our travel plans, we should look up in advance the Orthodox parishes in the vicinity of our destinations, and make a point of attending the Divine Services on Saturday evenings, Sunday mornings, and the Great Feasts of the Church. (Going to a non-Orthodox place of worship does not fulfill our duty to go to church on these days.) If we find ourselves in a place where there is no Orthodox Church nearby, we should still mark the time from sunset on Saturday evening to sunset on Sunday evening as a time of prayer and private worship. We should therefore bring our Bible (at least the New Testament) and our Prayer Book with us on vacation, and read the appointed prayers, Epistle and Gospel as a family. We should pray together, and out loud, at the usual times of the church services – after supper on Saturday night, and before lunch on Sunday morning.