

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

Number 50

12 / 25 August 2019

## THE TENTH SUNDAY AFTER PENTECOST (*Tone 1*) Afterfeast of the Transfiguration; Holy Martyrs Photius & Anicetas

### SCHEDULE OF SERVICES THIS WEEK

**10TH SUNDAY AFTER PENTECOST** (*Tone 1*)  
Afterfeast of Transfiguration; MM Photius & Anicetas  
*Saturday, 24 August (11 August, o.s.)*  
6:00 PM Vigil Service;  
Confessions

*Sunday, 25 August (12 August, o.s.)*  
9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Coffee Hour

### **DORMITION OF THE THEOTOKOS**

*Tuesday, 27 August (14 August, o.s.)*  
6:00 PM Vigil Service;  
Confessions

*Monday, 28 August (15 August, o.s.)*  
9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Blessing of Flowers & Herbs

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

Holy Martyr Andrew the General  
*Saturday, 31 August (18 August, o.s.)*  
6:00 PM Vigil Service;  
Confessions

*Sunday, 1 September (19 August, o.s.)*  
9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Coffee Hour

### FASTING DAYS Week of 25 August

Day of Week	Date	Commemoration and Type of Fast
<i>Sunday</i>	25 August (12 Aug, o.s.)	Martyrs Photius & Anicetas Fast: wine & oil permitted
<i>Monday</i>	26 August (13 Aug, o.s.)	St Tikhon of Zadonsk Fast: wine & oil permitted
<i>Tuesday</i>	27 August (14 Aug, o.s.)	Prophet Micah Xerophagy ( <i>No oil</i> )
<i>Wednesday</i>	28 August (15 Aug, o.s.)	DORMITION OF THEOTOKOS Fast: fish, wine, & oil permitted
<i>Friday</i>	30 August (17 Aug, o.s.)	Martyr Myron of Cyzicus Xerophagy ( <i>No oil</i> )

### SCRIPTURE READINGS Week of 25 August

10th Sunday after Pentecost	
<i>Su</i>	10th Resurrectional Matins Gospel: John §66 (21:1-14)
	1 Cor. §131 (4:9-16)   Mt §72 (17:14-23a)
11TH WEEK after PENTECOST	
<i>M</i>	2 Cor. §171 (2:3b-15a)   Mt §94 (23:13-22)
<i>Tu</i>	2 Cor. §172 (2:14-3:3)   Mt §95 (23:23-28)
<i>W</i>	<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)
	Phil. §240 (2:5-11)   Luke §54 (10:38-42; 11:27-28)
<i>W</i>	2 Cor. §173 (3:4-11)   Mt §96 (23:29-39)
<i>Th</i>	2 Cor. §175 (4:1-6)   Mt §99 (24:13-28)
<i>F</i>	2 Cor. §177 (4:13-18)   Mt §100 (24:27-33, 42-51)
<i>Sa</i>	1 Cor. §123 (1:3-9)   Mt §78 (19:3-12)
11th Sunday after Pentecost	
<i>Su</i>	11th Resurrectional Matins Gospel: John §67 (21:15-25)
	1 Cor. §141 (9:2b-12)   Mt §77 (18:23-35)

### THIS WEEK'S ANNOUNCEMENTS

This weekend, 24 - 25 August, Fr Samuel Kedala is serving at St Elizabeth's while Fr David will be away attending the Baptism of his Goddaughter Elizabeth's new baby. Fr Samuel has served at St Elizabeth's several times before and we welcome him and his Matushka JoAnn!

We are in the midst 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. 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 Lord's Transfiguration is celebrated for eight days, from the Feast Day itself through the Apodosis (Leave-taking) of the Feast on 26 August (n.s.). The troparion and kontakion of Transfiguration are chanted or read at all the services

of the Church during this period. The texts of these hymns are found in the *Jordanville Prayer Book*. To celebrate the Feast at home, the Troparion of the Feast (*'Thou wast transfigured on the mountain...'*) can be sung instead of the 'Our Father' before meals, while the Kontakion of the Feast (*'On the mount Thou wast transfigured...'*) 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.

**When the Feast of the Dormition of the Theotokos** falls on a Wednesday or Friday, it is a fast day with fish, wine, and oil permitted.

**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.

**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.