

# THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

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5 / 18 February 2018

SUNDAY OF FORGIVENESS: CHEESEFARE SUNDAY (Tone 4)

## SERVICES THIS WEEK

### CHEESEFARE SUNDAY (Tone 4)

**Expulsion of Adam and Eve from Paradise**

*Saturday, 17 February (4 February, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 18 February (5 February, o.s.)*

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy  
11:15 AM Forgiveness Vespers;  
Trapeza (coffee hour)

*Monday, 19 February (6 February, o.s.)*

6:00 PM Great Compline & Great Canon

*Tuesday, 20 February (7 February, o.s.)*

6:00 PM Great Compline & Great Canon

*Wednesday, 21 February (8 February, o.s.)*

8:15 AM Lenten Hours & Typika  
9:30 AM Liturgy of the Presanctified Gifts  
6:00 PM Great Compline & Great Canon

*Thursday, 22 February (9 February, o.s.)*

6:00 PM Great Compline & Great Canon

*Friday, 23 February (10 February, o.s.)*

8:15 AM Lenten Hours & Typika  
9:30 AM Liturgy of the Presanctified Gifts;  
Canon to Great-martyr Theodore

### 1ST SUNDAY OF GREAT LENT (Tone 5)

**Sunday of the Triumph of Orthodoxy**

*Saturday, 24 February (11 February, o.s.)*

6:00 PM Vigil Service;  
Confessions

*Sunday, 25 February (12 February, o.s.)*

9:10 AM Third and Sixth Hours  
9:30 AM Divine Liturgy;  
Trapeza (coffee hour)



## SCRIPTURE READINGS

Week of 18 February

Su	Cheesefare Sunday: The Sunday of Forgiveness	
	Resurrectional Matins Gospel:	
	Rom. §112 (13:11b-14:4)	Matt. §17 (6:14-21)
<b>FIRST WEEK OF THE GREAT FAST</b>		
<i>1<sup>st</sup> Monday of Great Lent</i>	<i>Sixth Hour:</i> Isaiah 1:1-20 <i>Vespers:</i> Genesis 1:1-13 • Proverbs 1:1-20	
<i>1<sup>st</sup> Tuesday of Great Lent</i>	<i>Sixth Hour:</i> Isaiah 1:19-2:3 <i>Vespers:</i> Genesis 1:14-23 • Proverbs 1:20-33	
<i>1<sup>st</sup> Wednesday of Great Lent</i>	<i>Sixth Hour:</i> Isaiah 2:3-11 <i>Vespers:</i> Genesis 1:24-2:3 • Proverbs 2:1-22	
<i>1<sup>st</sup> Thursday of Great Lent</i>	<i>Sixth Hour:</i> Isaiah 2:11-21 <i>Vespers:</i> Genesis 2:4-19 • Proverbs 3:1-18	
<i>1<sup>st</sup> Friday of Great Lent</i>	<i>Sixth Hour:</i> Isaiah 3:1-14 <i>Vespers:</i> Genesis 2:20-3:20 • Proverbs 3:19-34	
<b>1st Saturday of the Great Fast: St Theodore the Recruit</b>		
<i>1<sup>st</sup> Saturday</i>	Heb. §303 (1:1-12)	Mark §10 (2:23-3:5)
<i>St Theodore</i>	2 Tim. §292 (2:1-10)	John §52 (15:17-16:2)
<b>1st Sunday of the Great Fast: Sunday of Orthodoxy</b>		
<i>1<sup>st</sup> Sunday</i>	<i>Matins Gospel:</i> Heb. §329a (11:24-26, 32-12:2a)   John §5 (1:43-51)	

## THIS WEEK'S ANNOUNCEMENTS

A special collection for Holy Trinity Seminary in Jordanville, New York, has been mandated by our Metropolitan and the Synod of Bishops of ROCOR on the Sunday nearest the Feast of the Three Hierarchs: 12 February, n.s. A special collection will be taken at St Elizabeth's during the Sundays of February. This collection will help the Orthodox Theological Seminary of our Russian Orthodox Church Abroad to continue to educate the future clergy of our Church in a spirit of fidelity to Orthodox Tradition in a monastic setting. Funds are needed to pay faculty, provide scholarships to students, maintain facilities, and expand programming. Holy Trinity Seminary now conducts instruction in the English language and is moving forward to with plans to institute a Master of Divinity (MDiv) program. Please give generously.

## FASTING DAYS THIS WEEK

Tomorrow is **Pure Monday** and the Great Fast begins. Therefore, all the days of this week from Monday onwards are fast days. Monday, Tuesday, Wednesday, Thursday, and Friday are normal fast days, with no fish, wine, or oil permitted. Next Saturday and Sunday, as on all weekends of Great Lent, wine and oil are also allowed.

**Today is Forgiveness Sunday.** Forgiveness Vespers will be immediately after the Divine Liturgy. Please 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. Those that cannot kneel or make prostrations should not feel obliged to do so; those that can should.

**The Prayer of St Ephraim the Syrian** is said on weekdays of Great Lent at all services and in private prayer. 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.*

**The Service of the Great Canon** will be served on the first four weekday evenings of Great Lent at 6 o'clock. This is the Service of Great Compline with the Great Canon of Repentance composed by St Andrew of Crete, an Archbishop and hymnographer who died in the 8th Century. This Canon, a masterpiece of Orthodox hymnography, recounts incidents and personalities throughout the whole of Biblical history, weaving the theme of repentance throughout. On each of the four evenings, a quarter of the Canon is chanted. Participating in these moving services is a most important way to begin the Fast.

**The Presanctified Liturgy will be served this week** on Wednesday and Friday. The Orthodox Church traditionally ascribes the Liturgy of the Presanctified Gifts to St Gregory the Great, Pope of Old Rome. St Gregory is usually referred to in the Eastern Church as 'the Dialogist,' because he is the author of a book entitled, *The Dialogues*, a very soul-profitable work. The Presanctified Liturgy is actually not a full celebration of the Divine Liturgy in which the Gifts of bread and wine are transformed into the Body and Blood of Christ, but a Lenten Vespers Service with a communion of the Faithful from the reserved Body and Blood of Christ consecrated at the full Liturgy the previous Sunday. There are several ceremonies performed at the Liturgy of the Presanctified that are quite unique, to which the faithful look forward to participating in each year.

**On Wednesday & Friday, the Presanctified Liturgy** will be served in the *morning* at 9:30, preceded the Lenten services of the Third, Sixth, and Ninth Hours with the Typika at 8:15 a.m.

**This Saturday is the Saturday of St Theodore.** On this day we remember how the Great-martyr Theodore Tyro appeared in a dream to Archbishop Eudoxios of Constantinople to warn him that the Emperor Julian the Apostate intended to defile all the foods in the market with blood from idolatrous sacrifices so that the Christians would have no choice but to participate in idolatry by partaking of this food. St Theodore instructed the Archbishop to tell the faithful to boil wheat (*kolyva*), which they already had on hand, and eat this alone. Thus the faithful were saved from Julian's plot. At the end of the Presanctified Liturgy on Friday morning, a supplicatory canon to the Saint is chanted and *kolyva* is blessed and distributed to the faithful as a remembrance of the miracle of St Theodore.

**We need a donation of *kolyva*** (sweetened boiled wheat) for the Saturday of St Theodore. If you can make the *kolyva* and bring it to church for Friday morning, please speak to Father.

**Because of the great number of communicants** at our parish, especially during the Great Fast, the number of parishioners needing to go to Confession at St Elizabeth's Church is usually quite high. Because we have only one priest, who must serve in the altar as well as hear all the Confessions, this presents practical difficulties in applying the usual rule of the Russian Church insisting on Confession before every Communion. The only workable solution seems to be applying the exceptional practice of Holy Week to the rest of the year. For those who desire it, or for those whom a Spiritual Father recommends or requires it, Confession before every Communion will certainly be provided. But for those who are able to lead a disciplined spiritual life, abstaining from serious sin, and fulfilling the other preparations for Holy Communion, a more relaxed rule is in order. Confession before the Liturgy of one weekend will suffice for all the Liturgies for the next two weeks, so that regular communicants will only have to go to Confession every other weekend. There may also be some cases when a Spiritual Father has allowed his spiritual child an even more relaxed rule on Confession before Holy Communion. It is important for us to abstain from judging others regarding the frequency of their Confessions before Holy Communion.

**No non-lenten foods are served at parish functions** during the Great Fast. Nothing with meat, dairy products, or eggs is permitted on a fast day. Fish may be eaten only on the Feasts of the Annunciation and Palm Sunday. If in doubt as to what foods are permitted on a particular day, please consult Father.