

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

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NINTH SUNDAY AFTER PENTECOST (*Tone VIII*) THE HOLY GREAT MARTYR AND HEALER PANTELEIMON

SCHEDULE OF SERVICES THISWEEK

9TH SUNDAY AFTER PENTECOST (*Tone 8*)

HOLY GREAT-MARTYR PANTELEIMON

Saturday, 8 August (26 July, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 9 August (27 July, o.s.)

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

10TH SUNDAY AFTER PENTECOST (*Tone 1*)

Saints Isaac, Dalmatus, and Faustus

Saturday, 15 August (2 August, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 16 August (3 August, 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 normal capacity, which we conservatively estimate at this time to be twenty (20) persons, who can space themselves six (6) feet apart, with the wearing of face coverings strongly encouraged. Parishioners are asked to takes turns attending the services offered in church. The Parish is using an internet service called 'Sign-Up Genius'. With this tool we allow the first 20 who register to attend a service inside All others will 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 9 August

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	12 August (30 July, o.s.)	Apostles Silas & Silvanus Xerophagy (<i>No oil</i>)
	<i>Friday</i>	14 August (1 Aug, o.s.)
<i>Saturday</i>		15 August (2 Aug, o.s.)

SCRIPTURE READINGS

Week of 9 August

Su	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)
10TH WEEK after PENTECOST		
M	1 Cor. §159 (15:12-19)	Mt §84 (21:18-22)
Tu	1 Cor. §161 (15:29-38)	Mt §85 (21:23-27)
W	1 Cor. §165 (16:4-12)	Mt §86 (21:28-32)
Th	2 Cor. §167 (1:1-7)	Mt §88 (21:43-46)
F	2 Cor. §169 (1:12-20)	Mt §91 (22:23-33)
Sa	Rom. §119 (15:30-33)	Mt §73 (17:24-18:4)
Su	10th Sunday after Pentecost	
	<i>10th Resurrectional Matins Gospel: John §66 (21:1-14)</i>	
	1 Cor. §131 (4:9-16)	Mt §72 (17:14-23a)

THIS WEEK'S ANNOUNCEMENTS

Reader Patrick Hinds has been accepted as a Master of Divinity (M.Div.) student at Holy Trinity Orthodox Theological Seminary in Jordanville, New York, for the Fall term. Because of New York State quarantine regulations, he must go to Jordanville quite soon. His last day with us at St Elizabeth's will be 16 August.

As a parish, we are fundraising for a scholarship to help fund Reader Patrick's theological education at Holy Trinity Seminary. The total cost of tuition, books, and room-and-board is about \$15,000 per year. We are hoping to raise at least \$11,000 towards this purpose. We currently have \$9,600 pledged from various donors towards this work. We want as many of our parishioners and friends as possible to contribute toward this worthy effort. Please give what you can, even if you can only afford a small amount. The most important thing is that this be a scholarship from *all* of us at St Elizabeth's. Patrick is our first parishioner to go to Jordanville. If you cannot give right now, but would like to support this work, please let Subdeacon Daniel know the size of your pledge and roughly when it can be expected.

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 Fasting Seasons of the Orthodox Church are wonderful periods to work on our spiritual life: adding increased prayer, spiritual reading, and almsgiving to our fasting from food. The holy Fathers of the Church

emphasize that fasting alone does not help us spiritually — for, after all, the demons fast, as they eat nothing — but is completed and made fruitful by the other spiritual disciplines. Fasting from various entertainments and amusements, and using the time saved by this to pray, read, do good works, and attend more church services, is also important in order to complete our fasting from food. Lastly, we must not forget that fasting from sin is essential for our bodily fasting and spiritual disciplines to bring us spiritual benefit. If we cling to passions and sins, our fasting is not acceptable to the Lord.

It is important for us to go to Confession and Holy Communion regularly. Even if one does not do so throughout the year, the Fasts are a good time to make the effort to examine our consciences and go to Confession. Then with repentance and humility, forgiving all who may have sinned against us, make a good preparation to receive the Holy Gifts. The Dormition Fast is short — only fourteen days long — and we should make it a priority to go to Confession at least once during this Fast.

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.

Although we are not able to have services at St Elizabeth’s Church for the Feast of the Procession of the Cross, there will be services for this Feast at St Alexander Nevsky Cathedral in Howell. Vespers & Matins will be served at 6:00 p.m. on Thursday, 13 August and the Divine Liturgy at 9:30 a.m. on Friday, 14 August.

