



**After feast of Dormition
of the Theotokos**

**Troparion of the Resurrec-
tion, Tone 8**

Thou didst descend from on high, O Merciful One. Thou didst accept the three-day burial to free us from our sufferings. O Lord, our Life and Resurrection: Glory to Thee!

**Troparion of Dormition,
Tone 1**

In giving birth, you preserved your virginity! In falling asleep you did not forsake the world, O Theotokos! You were translated to life, O Mother of Life, and by your prayers you deliver our souls from death!

**Kontakion of Dormition,
Tone 2**

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercession. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.

Weekly Bulletin

Orthodox Church of the Annunciation

August 22nd, Tone 8, Matt.14:14-22

On the eighth Sunday after Pentecost we read one of the gospel accounts of the multiplication of loaves (Matt. 14:14-22). With five loaves and two fishes, Jesus feeds a crowd of more than five thousand. This account throws light on the Savior's human concern and kindness: "And Jesus...saw a great multitude, and was moved with compassion toward them". It also throws light on the way men can collaborate in God's work: Jesus makes use of the disciples — and wants to use us — in distributing bread to the multitude. "He...gave the loaves to his disciples, and the disciples to the multitude." But above all, the multiplication of the loaves is the sign of a spiritual reality: Jesus is the food of our soul, the living bread come down from heaven. Nor do we speak only of the gift that Jesus makes of Himself in the Eucharist. His presence, his word, his invisible action are already a food, the true manna, of which we can say, as did the disciples in another part of the gospels: "Lord, evermore give us this bread".

In the epistle which is read at the Liturgy (1Cor.1:10-18), St. Paul speaks out against the divisions and the growth of factions which he finds in the bosom of the Christian Church. Some say they are of Paul, others of Apollos, others, still, of Cephas. But Christ is not divided, and it is not Paul — as he himself says — who was crucified for us. Let us then hold on to the attitude, "...and I of Christ", of those who did not wish to say "I am of Paul", or "I of Cephas". Ecclesiastical groups must not be allowed to veil from us the face of Christ Jesus. We can develop our hidden life with Jesus and keep it aloof from all such theological "side-taking". The more a serious and humble work for the Church — which is the body of Christ — is blessed by Our Lord, the more any ecclesiastical "agitation" becomes dangerous to us and spiritually sterile. Paul thanks God that very few people have been baptized by him, so that they will not associate his name with the baptismal rite. And let us, too avoid linking our spiritual life to the name of any man, or to any human institution, "lest the cross of Christ should be made of none effect."

(taken from, *The Year of the Grace of the Lord*, by a Monk of the Eastern Church)

**From the Lives of the Saints... THE HOLY MARTYRS
AGATHONICUS, ZOTICUS AND OTHERS WITH THEM**

St. Agathonicus was a citizen of Nicomedia and a Christian by faith. With great zeal he converted the Hellenes from idolatry and instructed them in the true Faith. At Emperor Maximian's orders, the regional governor cruelly persecuted the Christians. The deputy captured St. Zoticus in a place called Carpe. He crucified Zoticus's disciples and brought Zoticus himself to Nicomedia--where he also captured and bound St. Agathonicus, Princeps, Theoprepus (Bogoljepa), Acindynus, Severi-

Announcements and Activities

Great Vespers— Saturday, at 5:30PM

Divine Liturgy— Sunday, at 10AM.

Coffee Hours— This week's Coffee Hour is being sponsored by Luci F. and Diane F. Next week's Coffee Hour will be our Mini-potluck. **Please note that this day, August 29th, is kept as a fast day, honoring the Beheading of the Baptist. No meat or dairy of any kind. Oil and Wine are permitted, as are shrimp and shell fish, but not fish with a backbone.**

Parish Council— met last Sunday. We adopted the Treasurer's report showing our having finished July in the black by around 1K. Thank you for your generosity. We discussed various aspect of our parish life using the Goals, Objectives and Activities document that we are currently updating in the light of our new members. We will keep you posted and will want your input. We will do this through 5 minute updates at Coffee Hour on the Bagels and Coffee week, starting in late September or late October. Any such document has to be constantly revised, as it is a Living Doc.

Flowers— are offered in remembrance of Fr. Lawrence's mother, Shirley, who reposed in 2000.

Memory Eternal— we are also mindful of the date of the repose of Natalia M. and Angie J.

Pray for... Hierarch Nikolai (Soraich)— battling cancer. Samir's friend, Johnny, who has been improving in the battle to save his sight. Brian, Sunday's brother. George and Alex, health problems. Reposed Darrel, Kyle's father. Diane F. recovering from Surgery. Erika and Family. All those who have lost their lives or are suffering as a result of the current Pandemic. Archimandrite Alexander — Fr. Lawrence's long-time father confessor, who reposed. Kerrie Photine— recent surgery, Karen and Scott— battling health issues. Mitered Archpriest Basil— a longtime friend of Father's, newly reposed. Newly reposed Emiliane (Janie G.) and reposed Vadim. Our Vladyka Benjamin— battling on-set parkinsons. Tsige Roman and Abraham— I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. Newly Reposed Maria S.—who fell asleep in the Lord on Wednesday, around 11:30 PM. Reposed Jonathan T. Reposed Vadim, Newly Reposed Donny. The newly reposed Protopresbyter Leonid, the longtime chair of the Department of External Affairs for the OCA, and brotherinlaw to Olga H., Brian, Kerrie and family— asking prayers for family sickness. Oxana— traveling. George and Alesis, Brother and Daughter of Peter and Irene S. Matushka Ioanna R., Reposed. Matushka Priscilla, ill.

anus, Zeno and many others. Securely bound, they were all taken to Byzantium. As they traveled, Saints Zoticus, Theoprepius and Acindynus died of their many wounds and exhaustion. Severianus was slain near Chalcedon. Agathonicus and the others were taken to Silybria, in Thrace. There, after being torture in the emperor's presence, they were beheaded, and entered into eternal life and the joy of their Lord.

THE HOLY FEMALE MARTYR EULALIA

The virgin Eulalia, born of Christian parents in the town of Barcelona, lived during a time of terrible persecution against Christians in Spain. Completely dedicated to Christ as her Bridegroom, completely immersed in Holy Scripture, Eulalia ceaselessly disciplined herself in voluntary asceticism of the body and spirit. When the torturer Dacian—a merciless killer of Christians throughout Spain—came to Barcelona, Eulalia secretly left from her parents at night, came before the torturer, and, in the presence of many people, rebuked him for slaughtering innocent people. She also ridiculed the lifeless idols and openly confessed her faith in Christ the Living Lord. The enraged Dacian ordered that Eulalia be disrobed and beaten with rods. The holy virgin showed that she did not feel pain from being tortured for her Christ. The torturer then bound her to a wooden cross and ordered that her body be burned with torches. Then the torturer asked her: "Where is your Christ, now, to save you?" Eulalia answered: "He is here with me, but you are unable to see Him because of your impurity." Under savage torture, Eulalia gave her soul to God. When she reposed, the people saw a white dove ascend from her mouth. Snow instantly fell from the sky and covered the naked body of the martyr like a white garment. On the third day, St. Felix came and sadly wept before Eulalia's still-hanging body, and a smile formed on her lifeless lips. Her parents and other Christians honorably buried the body of this holy virgin. Eulalia suffered and died for her Lord, and entered into eternal joy, at the beginning of the fourth century.

THE HOLY FEMALE MARTYR ANTHUSA AND OTHERS WITH HER

Anthusa was the daughter of wealthy but pagan parents from Seleucia in Syria. Learning of Christ, Anthusa believed in Him with all her heart and secretly went to Bishop Athanasius, who baptized her. Angels of God appeared to her at her baptism. Soon afterward, Anthusa set out for the wilderness to live a life of asceticism, for she was afraid to return to her parents. She labored ascetically in the wilderness for twenty-three years. She gave up her soul while in prayer, kneeling on a stone under which, according to her last testament, she wished to be buried. Bishop Athanasius and two of Anthusa's servants, Charismus and Neophytus, were slain some time later because of their faith in Christ. These events occurred in the time of Emperor Valerian, in about 257 A.D. They all reposed honorably and were crowned with heavenly wreaths of victory.

Taken from The Prologue of Ochrid, edited and written by St. Nikolai

"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)