

***Sunday, August 2nd 8th Sunday of Matthew**

8:15 AM Orthros
9:30 AM Divine Liturgy
12:30 PM Adult Baptism/Wedding

Memorials: Demetrios James Graham, Orania Kanteres (3mo), Mary Efthymiades (1yr), Dr. James Argires (1yr), Juliana Cavet, Christine Enoch, Alexandra Michalopoulos (3yrs), Pat (Paschalis) Hazatonos, Christofilina & Haralambos Grigoriades, Lemonitsa Petrakes, Stefanos & Angeliki Billis, James Pikolas, Presv. Katina Pikolas Patitsas, Lucy Pikolas Matters, James & Eugenia Theros, Lemonia Hahalis, Kostantinos Platis, John Voulopos, Savas & Konte Vulopas, Hon. Michael J. Perezous, Emmanuel Gerasklis, James Dimitriou, Haralambos Vougamalis.

Monday, August 3rd

* 7:00 PM Small Paraklesis

Tuesday, August 4th

5:30 PM Greek School PTO meeting
* 7:00 PM Great Paraklesis

Wednesday, August 5th

* 7:00 PM Transfiguration Vespers at Annunciation

***Thursday, August 6th Holy Transfiguration**

8:30 AM Orthros
9:30 AM Divine Liturgy

Friday, August 7th

* 7:00 PM Small Paraklesis

Saturday, August 8th

* 7:00 PM Vespers

Greek School

A special Greek School graduation, to honor our students for the successful completion of our 2019/2020 Greek School program
Tuesday, August 11th at 6:00 PM
Followed by the Paraklesis Service

BEREAVEMENT

Presvytera Lula Hondras (98yrs), sister in law of parishioner, Irene Hondras, reposed in the Lord July 25, 2020

Dormition Liturgical Schedule

*August 2— Liturgy (9:30am)
*August 3— Small Paraklesis (7pm)
*August 4— Great Paraklesis (7pm)
*August 5— Transfiguration Vespers (7pm)
*August 6— Transfiguration Orthros (8:30am) & Liturgy (9:30am)
*August 7— Small Paraklesis (7pm)
*August 8— Vespers (7pm)
August 9— Liturgy (9:30am)
August 10—Small Paraklesis (7pm)
August 11—Great Paraklesis (7pm)
August 12—Small Paraklesis (7pm)
August 13—Great Paraklesis (7pm)
August 14—Dormition Vespers (7pm)
August 15—Dormition Orthros (8:30 am) and Liturgy (9:30 am)

DEKAPENTAVGOUSTO
(Dormition Fast)

A special time to fast and pray.

During the first fifteen days of August, the Church encourages Orthodox Christians to observe a special fast period. Along with this fast, we also give extra attention to our spiritual life by going to confession and receiving Holy Communion

Liturgical Reminders

Sunday Worship Attire

Please remember that during the warm weather months, entering the sanctuary is still a sacred experience which our attire should reflect.

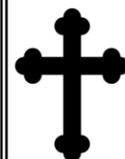
Wearing Masks during Services

Out of humble obedience and love for your neighbor, don't forget to wear your mask during the services since we are many people singing in an enclosed space.

ANNUNCIATION GREEK ORTHODOX CHURCH, LANCASTER, PA

SUNDAY, August 2, 2020 — 8th Sunday of Matthew

Relics of Stephen the Protomartyr; Theodore of Dardanelles



Orthros Mode: Grave
Liturgy Epistle: I Corinthians 1: 10-17

Orthros Gospel: John 20: 11-18
Liturgy Gospel: Matthew 14: 14-22



AUGUST 1-15: THE DORMITION FAST

The Dormition (Koimisis) Fast was established as preceding the great feasts of the Holy Transfiguration of the Lord and of the Holy Dormition (Koimisis) of the Mother of God. It lasts two weeks--from August 1-15.

The Dormition Fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of St. Leo the Great from around the year 450 AD. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast [--the Forty Days(Great Lent; for summer there is the summer fast...[the Holy Apostle's fast]; for autumn there is the autumn fast, in the seventh month [Holy Dormition fast]; for winter there is the winter fast [Holy Nativity fast]."

Saint Symeon of the Thessaloniki writes that, "The fast in August [Dormition fast] was established **in honor of the Mother of God the Logos/Word, Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was Holy and Immaculate, and had no need for fasting.** Thus, She especially prayed for us in preparation for being translated from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts--**the Holy Transfiguration of Jesus Christ (August 6th) and the Dormition of the Theotokos.** I also consider it necessary to remember these two feasts--**one which gives light, and the other which is merciful to us and intercedes for us.**" The Dormition fast is **not** as strict as the Great Fast, but it is stricter than the Holy Apostle's and Holy Nativity fasts. [For what foods to not eat and how to fast please consult with your spiritual father.]

The **spiritual fast** is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time **fast spiritually:** "Brothers and sisters, in fasting let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing in fasting bodily is restraint abundant, tasty and sweet foods; the main thing in fasting spiritually is **restraint from passionate, sinful movements that indulge our sensual inclinations and vices.** The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise (asceticism) in the virtues which oppose them.

<http://saintandrewgoc.org/home/2016/8/1/august-1-15-the-dormition-fast>

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by *prepared* Orthodox Christians. Please sign the Visitor's Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor
Father Theodosios Palis, Assistant Pastor; Father Alexander Veronis, Pastor Emeritus

www.annunciationorthodox.org

Liturgy Epistle & Gospel Readings in Greek & English

Epistle: 1 Cor. 1:10-17

Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

Gospel: Mt. 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Ἀπόστολος: 1Κορ 1:10-17

Ἀδελφοί, παρακαλῶ ὑμᾶς, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα· ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γὰρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσι. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἶμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ. Ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. Οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλ' εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

Εὐαγγέλιον: Ματ 14 - 22

Τῷ καιρῷ ἐκείνῳ, εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε· Φέρετέ μοι αὐτούς ὧδε. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

Apolitikia Hymns of the Day in English & Greek

1. RESURRECTIONAL APOLYTIKION Grave Mode

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

2. APOLYTIKION FOR STEPHEN THE PROTO-MARTYR (Fourth Mode)

O Stephen, a crown of royalty was laid on your head for contests you courageously endured for Christ our God, as first among Martyr saints. You stood in accusation of the raging Judeans; and you saw your Savior at the right hand of the Father. We pray that you will ever entreat Him to save our souls.

3. HYMN OF OUR CHURCH (Fourth Mode)

Today is the beginning of our salvation, and the revelation of the mystery of ages. The Son of God becomes the Son of the Virgin and Gabriel proclaims this gift from God. Together with him we cry out to You, O Theotokos: "Hail thou full of grace, the Lord is with you."

4. KONTAKION METAMORPHOSEOS (Grave Mode)

Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

1. ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ Ἦχος βαρύς

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέψας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρῆνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

2. ΑΠΟΛΥΤΙΚΙΟΝ ΑΓΙΟΥ ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΣ (Ηχ. δ)

Βασιλειον διάδημα, ἐστέφθη σὴ κορυφή, ἐξ ἄθλων ὧν ὑπέμεινας, ὑπὲρ Χριστοῦ τοῦ Θεοῦ, Μαρτύρων Πρωτόαθλε· σὺ γὰρ τὴν Ἰουδαίων, ἀπελέγξας μανίαν, εἶδες σου τὸν Σωτῆρα, τοῦ Πατρὸς δεξιόθεν. Αὐτὸν οὖν ἐκδυσώπει ἀεὶ, ὑπὲρ τῶν ψυχῶν ἡμῶν.

3. ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ (Ηχ. Δ)

Σήμερον τῆς σωτηρίας ἡμῶν τό Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἢ φανέρωσις· ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

4. KONTAKION METAMORPHOSEOS (Βαρύς)

Επί του ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ Μαθηταὶ σου, τὴν δόξαν σου Χριστέ ὁ Θεός εθεάσαντο ἵνα ὅταν σε ἴδωσι σταυρούμενον, Το μεν πάθος νοήσωσιν ἐκούσιον, Τῷ δε κόσμῳ κηρύξωσιν, Ὅτι συ υπάρχεις ἀληθῶς, του Πατρὸς το ἀπαύγασμα.