

And what this Gospel says to us today, is, 'look round'; look round at every person who is hungry, every person who is homeless, every person who is in need, and remember that each of these persons is your own responsibility, that all their hunger, all their homelessness, all their misery is ultimately the result of your opulence, your comfort, your richness and your refusal to share, to give. Not to give beyond your means – just to give.

If we only remembered, as one Saint, whose name I can't recall now, says in one of his writings, that whenever he eats a morsel which is not a necessity, whenever he acquires or possesses anything beyond his strict needs, he has stolen it from the hungry, stolen it from the homeless, stolen it from the one who has no cloths – he is a thief.

Isn't that addressed to us much more sharply than to this ascetic?

We must reflect on this, because we are behaving like bad, unworthy stewards; there is such thing as stewardship of wealth – intellectual, emotional, moral and material. You remember probably the story of the unworthy, the unfaithful steward who had cheated his master, stolen from him, and when he was to be dismissed by his master who had discovered his dishonesty, he called the people who owed money to his master, and reduced their debt. This is something which we could learn. He turned to people, and gave whatever help he could; we do not. Let us reflect on these words of Christ: They need not depart from My presence to order to eat; give them you what they need... And if we looked round us, not far beyond but just round us at the needs of people who are hungry, who are homeless, who are deprived of rights, or simply our neighbours who are at times so lonely, need a word of comfort, need friendship, solidarity, we would begin to fulfill this commandment of Christ.

But let us not deceive ourselves; it is not by words of consolation, by kind gestures that we will have fulfilled it. Christ said: Give all you have... and to us perhaps, taking into account the little faith which we have, and the narrowness and hardness of our heart, He will say: Give what is superfluous in your life – but give true thought to what is superfluous, to what you spend on yourself unnecessarily, without even deriving true joy and pleasure, an advantage from it – give it, and then, leave it to God to fulfill the gift, to do the rest.

This is the judgement of God upon me; it is also the call of God addressed to each of you. Amen!

To the Orthodox Faithful:

The Sacrament of Unction is available in Church, in the hospital, or at home, for any member of the Church Community who is sick, no matter how severe. This is not a "once a year" sacrament, nor a "last rite." Please see Fr Steven if you have any questions.

More information about Orthodoxy in New England can be found at [www.dneoca.org](http://www.dneoca.org).

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Bulletin for Sunday, August 18, 2013

Eighth Sunday of Pentecost • Tone 7

1 Corinthians 1:10-18, Matthew 14:14-22

**Commemorations:** Afterfeast of the Dormition. Martyrs Florus and Laurus of Illyria (2nd c.). Martyrs Hermes, Serapion and Polyænus, of Rome (2nd c.). Hieromartyr Emilian and with him Martyrs Hilarion, Dionysius, and Hermippus (4th c.). Ss. John (674) and George (683), Patriarchs of Constantinople. Ven. Macarius, Monk. Repose of Ven. John, Abbot of Rila (946). Ven. Sophronius of St. Anne's Skete (Mt. Athos). Ven. Arsenios of Paros (1877).

### Welcome to Our Visitors

We welcome all visitors to our Divine Liturgy and services. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to participate in our prayers and hymns and to join us in venerating the Cross and receiving blessed bread at the conclusion of the Liturgy. Feel free to ask questions before or after the services. Literature about the Orthodox faith and this parish can be found at the candle desk. Please sign our guest book and join us for refreshments and fellowships downstairs after Liturgy.

**Please pray for:** Robert, Vera, Richard, Sarah, Alla, Olga, June, Nina, Joan, Luke, Alex, Nadia, Glenn, Katherine, and Evelyn.

**Many Years!** to Samuel Jankura, William Watson, Skip Bray, John Veneri, Kaitlyn Luft, Susan Egan and Theo Freeman on the occasion of their birthdays. And to Fr Steven and Anne Hosking on the occasion of the twenty-fifth anniversary.

### Upcoming Events and Services

Wednesday, August 21st  
No Open Doors this week  
Diocesan Council Meeting

Sat, Aug 24th  
Great Vespers at 5:30p

Sunday, August 25th  
Divine Liturgy at 9:30p  
Parish Picnic to Follow Service  
(Please see the sign-up sheet at the candle desk to see how you can participate.)

Mon, Aug 26th  
Council Meeting at 6:00p

Wed, Aug 28th  
Open Doors at 4:30p

Sat, Aug 31st  
Great Vespers at 5:30p  
General Confession to follow

Sun, Sept 1st  
Divine Liturgy at 9:30a  
Indiction for the Ecclesial New Year

Wednesday, Sept 4th  
Open Doors at 4:30p

Thursday, Sept 5th  
CT Deanery Meeting

Saturday, September 7th  
Parish Day of Stewardship  
We are asking everyone to turn out at the parish, beginning around 8:30a, for a day of fellowship and stewardship as we start the Ecclesial New Year.  
Great Vespers at 4:30p on this day

Metropolitan Anthony of Sourozh  
Reading of the Five Loaves  
13 August 1989

In the Name of the Father, the Son and the Holy Ghost.

We read the Gospel from year to year, and from generation to generation in new contexts, in the face of now situations, whether they are historical or personal. And every time, a passage or another may strike us in a new way.

Today we have read the passage about the feeding of the multitude by Christ. And more often than not I have read in the Fathers and in the spiritual writers their sense of wonder at the mercy of God and of the power of God Who could feed so many with so little, Who could indeed, work miracles within a world so much estranged from Him, when just a glimpse of faith, a crack in our armour of faithlessness allowed Him to act.

And reading today this passage of the Gospel I was struck anew with words of Christ. The disciples call upon Him to send away the multitudes, because the day is spent, distance from the place where they are to the neighbouring villages is great, tiredness will overcome them, and darkness, if they stay longer. And yet, they have not eaten a whole day, listening to the life-giving word of Christ.

And Christ says to the disciples: No, they need not depart; y o u give them to eat... How can they feed a multitude of that kind? A thousand men, women, children, and all they have is five loaves of bread and two fishes? And here is a challenge of Christ to them, and of Christ to us. Yes – in a way, God alone can perform this miracle; but not if we do not contribute with openness of heart, and with an open hand. He did not say to His disciples: Keep as much as you need for yourselves, and give the rest, your left-over to others. He says to them: Take all you have, and give it all...

Isn't it something which the Lord says to us n o w, in a very special way, in days where we are so secure, so rich, so opulent, and when we hear day after day of the hunger, the misery, the death indeed from starvation of thousands and thousands of people. And what the Lord says to us is simply: Give what you have and let Me act afterwards; do not ask Me to work a miracle where you could do the thing yourselves...

The Apostles could do little; they could share only five loaves and two fishes; but we can share so much! If our hearts were open, and from hearts of stone God had made hearts of flesh within us, if we had learned anything of generosity and of mutual responsibility, if we had learned a little, o, so little! – about loving our neighbour actively, there would be no hunger in the world.

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

(Instead of "It is truly meet ...," we sing:)

Tone 1

Refrain: The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

Heirmos: The limits of nature are overcome in you, O Pure Virgin: for birthgiving remains virginal, and life is united to death; a virgin after childbearing and alive after death, you ever save your inheritance, O Theotokos.

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)  
O Lord, we will walk in the light of Your countenance, and will exult in Your name forever. (Ps 88/89:15b)  
Alleluia, Alleluia, Alleluia!

Tone 7      Troparion      (Resurrection)  
By Your Cross You destroyed death.  
To the thief You opened Paradise.  
For the Myrrhbearers You changed weeping into joy.  
And You commanded Your disciples, O Christ God,  
to proclaim that You are risen, //  
granting the world great mercy.

Tone 1      Troparion      (Dormition)  
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.

Tone 4      Troparion      (Martyrs Florus and Laurus)  
Let us praise as is meet, you faithful,  
the most comely, radiant and divinely wise martyrs:  
Most blessed Florus and all venerable Laurus,  
who proclaimed to all the uncreated Trinity.  
Suffering unto bloodshed,  
they were adorned with brilliant crowns. //  
Entreat Christ our God to save our souls!

Tone 7      Kontakion      (Resurrection)  
The dominion of death can no longer hold mankind captive,  
for Christ descended, shattering and destroying its powers.  
Hell is bound, while the Prophets rejoice and cry:  
"The Savior has come to those in faith; //  
enter, you faithful, into the Resurrection!"

Tone 8      Kontakion      (Martyrs Florus and Laurus)

Today all the world honors in glory the divinely wise Florus and Laurus as pious martyrs who suffered for Christ.  
Through their prayers may we receive grace and mercy  
and be delivered from calamity and temptation, and from wrath and sorrow on the Day of Judgment!

Tone 2      Kontakion      (Dormition)

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

Deacon: Let us attend.

Priest: Peace be unto all.

**Reader:** And to your spirit.

Deacon: Wisdom.

**Reader:** The Prokeimenon in the 7th Tone.

The Lord shall give strength to His people. The Lord shall bless His people with peace.  
(Ps 28/29:11)

Choir: (The Choir repeats the Prokeimenon in the proper Tone.)

**Reader:** Offer to the Lord, O you sons of God! Offer young rams to the Lord!  
(Ps 28/29:1)

Choir: (The Choir repeats the Prokeimenon.)

**Reader:** And in the 3rd Tone:

My soul magnifies the Lord, and my spirit rejoices in God my Savior.  
(Lk 1:46-47)

Choir: (The Choir repeats the new Prokeimenon.)

Deacon: Wisdom.

**Reader:** The Reading from the first Epistle of the holy Apostle Paul to the Corinthians.  
(1:10-18)

Deacon: Let us attend.

**Reader:** Brothers and Sisters:

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of 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 Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Priest: Peace be unto you.

**Reader:** And to your spirit, and in the 7th Tone, Alleluia Alleluia, Alleluia.

It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.  
(Ps 91/92:1)

Choir: Alleluia 3x

**Reader:** To declare Your mercy in the morning, and Your truth by night.  
(Ps 91/92:2)

Choir: Alleluia 3x

**Reader:** Arise, O Lord, into Your resting place: You and the Ark of Your sanctification! (Ps 131/132:8)

Choir: Alleluia 3x