

SAINT KATHERINE GREEK ORTHODOX CHURCH

5965 N. Wickham Road, Melbourne, Florida 32940

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FATHER DEMETRI TSIGAS

fatherdemetri@saint-katherine.org; for important matters or emergencies 615-4431

Orthros: 9:00 AM

Divine Liturgy: 10:00 AM

Fellowship Hour: 11:30 AM

CHURCH OFFICE HOURS: Mon. through Fri. 9:30 a.m. to 2:00 p.m. / Sat. closed & Sun. closed during Liturgy

~ VISION & MISSION STATEMENT ~

Our Vision (dream) is to be a growing, loving, united Orthodox Christian family open to all.

Our Mission (job) is to grow our faith in Christ through love and respect with humility and forgiveness.

SUNDAY, AUGUST 7, 2011

8th Morning Gospel - Grave Mode

8th SUNDAY OF MATTHEW

Afterfeast of the
Transfiguration of our Lord
& Saviour Jesus Christ

Righteous Dometios of Persia,
Martyr Sozon and Theodosios
the Younger of Argos,
the Healer

Righteous Nikanor
the Wonderworker



~ Welcome to Our Guests ~

We are delighted that you are with us today. Please keep in mind that according to the Holy Canons and teachings of the Orthodox Church, you must be a baptized and chrismated member of the Orthodox faith in good standing in order to receive Holy Communion. You are welcome to receive a portion of the blessed bread (antidoron) distributed at the end of the Divine Liturgy. Please join us for coffee hour following services.

Divine Liturgy of St. John Chrysostom

Ἀπολυτίκιον Ἀναστάσιμον – Ἦχος Βαρύς - σ. 122 - 124

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

Resurrectional Apolytikion - Grave Mode - p. 123 - 125

By Your cross, O Lord, You destroyed death; to the thief You opened paradise. The myrrhbearers' sorrow You transformed into joy, and You sent Your apostles forth to proclaim that You had risen from the dead, Christ our God, bestowing on all the world Your great mercy.

Τῆς Ἑορτῆς - Ἦχος βαρύς - σ. 220

Μετεμορφώθης ἐν τῷ ὄρει, Χριστὲ ὁ Θεός, δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδύναντο. Λάμπσον καὶ ἡμῖν τοῖς ἁμαρτωλοῖς, τὸ φῶς σου τὸ αἴδιον, πρεσβείαις τῆς Θεοτόκου, Φωτοδότα, δόξα σοι.

For the Feast of Holy Transfiguration –Grave Mode - p. 221

When you were transfigured on the mountain, O Christ our God, You showed Your disciples Your glory as far as they could bear. So Now, for us sinners also, let this same eternal light shine forth through the prayers of the Theotokos. O Giver of light, glory to You.

Ἀπολυτίκιον τῆς Ἁγίας Αἰκατερίνης - Ἦχος Πλ. Α'

Τὴν πανεύφημον νύμφην Χριστοῦ υμνήσωμεν * Αἰκατερίναν τὴν θεῖαν καὶ πολιούχον Σινά * τὴν βοήθειαν ἡμῶν καὶ ἀντίληψιν· ὅτι ἐφίμωσε λαμπρῶς * τοὺς κομψοὺς τῶν ἀσεβῶν * τοῦ Πνεύματος τῆ δυνάμει· καὶ ὡς Μάρτυς Κυρίου στεφθεῖσα * αἰτεῖται πάσι τὸ μέγα ἔλεος.

Apolytikion of St. Katherine - Plagal 1st Mode

The all-blessed bride of Christ let us extol in song * Katerina the divine and protector of Sinai * our assistance and unfailing firm support; * for she did muzzle brilliantly * the ungodly clever men by the power of the Spirit. And now as a crowned Martyr * the great mercy she pleads for all of us.

Κοντάκιον - Ηχος Βαρός - σ. 284 - 286

Επί τού όρους μετεμορφώθης, καί ώς έχώρουν οί μαθηταί σου τήν δόξαν σου Χριστέ ό Θεός έθεάσαντο. ίναόταν σέ ίδωσι σταυρούμενον, τό μέν πάθος νοήσωσιν έκούσιον, τώ δέ κοσμωκηρύξωσιν, οτι σύ ύπάρχεις άληθώς τού Πατρός το άπαύγασμα.

Kontakion - Grave Tone - p. 285 - 287

You were transfigured on the mountain, O Christ our God, showing Your disciples as much of Your glory as they could bear, so that when they see You crucified they will know that You suffer freely and they will tell all the world that You are truly the radiance of the Father.

The Epistle Reading is St. Paul's First Letter to the Corinthians 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 Crispus 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.

The Gospel Reading Matthew 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 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.

Please pray for our:

Spiritual Leaders: Patriarch Bartholomew; Archbishop Demetrios; Metropolitan Alexios; & Fr. Demetri

Civil Leaders: President Barack Obama; Governor Rick Scott; all our civil authorities and our armed forces.

Parish Leadership: Parish Council members, Philoptochos members, Chanters, Choir, Sunday School teachers and students, our Youth Group leaders and children.

Those who are sick, awaiting surgery, recovering from surgery, in need of prayers and/or shut in: Andrew Roman, Tresa Roman, Ero Diamantos, Pauline Porch, Sophia Tenreiro, Jennifer Andersen, Lynette Wiggins, Alison Hall, Charlie & Alexandra Diamond, Mary Katsenes, Peter Katsoulas, Steve Plakiotis, John Paul Figari, Andrew & Pauline Kalton, Jay Figari, Jan Sangi, George & Marta Demopoulos, Ernest & Stella Kartsonis, Dorothy Pappademetriou, Mae Charos, Joyce Ninos, Nazieh Yacoub, Niki Seaman, Cristian, Lynette, Leilani & Xavier, Elaine, Jay, Eleni, Jaymi, Niki, George, Steve, Harry, Dina Koursaris, Elaine Petersen, Jerry F., John Nicholas, Elizabeth Gaherty.

Those serving in the Military: Joseph Abadiotakis, Jr., John Brewster, George Korkos, Elias Panayiotis Maldonado, Michael Moody, Cristian Segarra, Nicholas Tsamoutales, Yanni Tshontikidis, Harold Ballard, Samuel Joseph III, Nicholas Cannaverde.

Those preparing for Ordination: Dan Kennedy

Those preparing for Marriage: Nicholas Cannaverde & Rosa Maria Obregon.

College Students: James Figari, John Paul Figari, James Petersen, Sade Jelani, Jamila Jelani, George Saad, Alyssa Giglio.

IF YOU WOULD LIKE YOUR COLLEGE STUDENT ADDED TO THE PRAYER LIST, PLEASE EMAIL OR CALL THE CHURCH OFFICE WITH THEIR EMAIL & COLLEGE CONTACT INFORMATION, AS PER METROPOLITAN ALEXIOS.

(If you know of anyone that should be added to this list, please call the Church office.)

“OPERATION TOM SAWYER”

We will be painting the Community center to match the new education building. Anyone willing to donate 1 gallon of paint for \$25. to help cover the costs would be very much appreciated. We will post the date when we will be painting to get as much help as possible. Please make checks payable to St. Katherine Church and write in memo “paint”, to receive your tax deduction.

TRAYS

In accordance with Metropolis policy, the Stewardship offering will be collected just before The Lord's Prayer. A second tray will be collected after Holy Communion for the Building Fund.

~ TODAY ~



Memorial Service
Antonia Sellis - 7 years



Fellowship Hour is sponsored by the
Kokotis & Sellis Families in memory
of their mother, Antonia

*Ministries Registration following services
in the Community Center - Forms are in the Narthex
& also available in the hall*

*GOYA Meeting and Officer Elections
following Divine Liturgy*

**1st day of Sunday School Sun., August 14th - following
Communion. We have received our
“Certificate of Occupancy” as of August 5th.
Classes will begin in the New Education Building!**



Upcoming Liturgies & Events

Paraklesis Services begin at 6 pm Wed., Wed., August 10th; Friday,
August 12th

Sun., August 14th - FESTIVAL MEETING following Divine Liturgy. Anyone
interested in attending, grab a cup of coffee and we'll meet outside.

Mon., August 15th - Dormition of the Theotokos - Orthros 9 am Divine
Liturgy 10 am

Mon., August 29th - Beheading of John the Baptist - Orthros 9 am
Divine Liturgy 10 am

PROLOGUE OF OHRID
AUGUST 7



THE VENERABLE MARTYR DOMETIUS

Dometius was born in Persia as a pagan during the reign of Emperor Constantine. He became acquainted with the Faith of Christ as a young man, abandoned paganism and was baptized. So much did Dometius love the True Faith that he left everything worldly and was tonsured a monk in a monastery near the town of Nisibis. He lived for some time among the brethren and then withdrew to a life of silence to be with an a certain elder Archmandrite Urbel, about whom it is said that he did not eat anything cooked for sixty years. The elder Urbel ordained Dometius a deacon and when he wanted to compel him to receive the rank of a priest, Dometius withdrew to an isolated mountain and settled in a cave. He attained such a high degree of perfection through fasting, prayer, all night vigils and godly-thoughts that he cured the sick. When Julian the Apostate came to those regions, he heard of Dometius and sent men, who sealed him alive in the cave along with two of his disciples. Thus, this saint of God died and took up habitation in the Kingdom of God in the year 363 A.D.

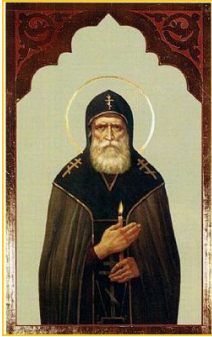
THE VENERABLE OR, HERMIT OF THEBAID

Or attained great perfection through the greatest mortification. When he firmly established himself and attained holiness in solitude, he then gradually established several monasteries and was a superb spiritual leader and teacher of many monks. Rufinus, who visited him describes Or in the following way: "In his dress [habit], he resembled an angel of God; a ninety-year old elder with a long beard, as white as snow; externally was very pleasant. His gaze shone with something super human." Often times, he saw the angels of God. He especially endeavored never to speak an untruth. He had great temptations from the demons but overpowered them all soberly and courageously. He received Holy Communion daily. On one occasion, one of his disciples reminded him that the Feast of the Resurrection had come and that it should be celebrated. Hearing this, Or came out, raised his hands to heaven and spent three days in prayer without rest. He explained to his disciple: "For the monk, this is the celebration of the Resurrection of Christ: to elevate his mind and to unite it with God." He rested in deep old age about the year 390 A.D.



THE HOLY MARTYRS MARINUS AND ASTERIUS

Marinus was a soldier and Asterius was a Roman senator. At the time of Emperor Gallienus, St. Marinus served as a soldier in Caesarea in Palestine. Marinus was beheaded for the sake of the Faith of Christ. Asterius, the senator, also a Christian, was present at his martyrdom. He removed his dolman and, with it, wrapped the body of the martyr, placed it on his shoulders, took it and honorably buried it. Seeing this, the pagans beheaded him also. They both died honorably for Christ about the year 260 A.D.



THE VENERABLE PIMEN, [POEMEN] THE GREATLY AFFLICTED ONE

Pimen was sickly from his youth and from his youth desired the monastic life. Brought to the Lavra of the Caves in Kiev for healing, he remained there until his death. Pimen prayed to God, more for sickness, than for health. At night, angels appeared to him and tonsured him a monk. On that occasion, the angels informed him that he will be ill until his death and, just before his death, will become healthy. And so, it was. Pimen was bedridden for twenty years. He

worked miracles during his lifetime and was unusually discerning. Just prior to his death, he rose from the bed completely whole and immediately prepared a grave for himself. He rested in the Lord in the year 1110 A.D.

THE PRIESTLY-MARTYR NARCISSUS, PATRIARCH OF JERUSALEM

Narcissus was beheaded at the time of Antoninus in the year 213 A.D. being one hundred sixteen years of age.

REFLECTION

Neither concern yourself about the righteous nor envy the sinner. Remember always that the Lord Christ, by His resurrection, conquered a shameful death and that Herod, Judas, Nero, Julian the Apostate, Valerian, Leo the Armenian and other opponents of Christ, by a shameful death mortalized forever their temporary successes and victories. Envious ones slandered St. Narcissus the Patriarch for violating his chastity. The innocent Narcissus withdrew into the wilderness and spent many years in silence and patiently waited for God to do His will. Three patriarchs followed him [on the patriarchal throne] and only then did men come forward and clearly prove his innocence. Then everyone forced him to return from the wilderness to his throne. Thus, God justifies the righteous. The bloody Emperor Valerian, with

satanic passion, murdered Christians throughout the entire world [Roman Empire]. How did he end up? In battle with the Persians, he was defeated and enslaved by King Sapor. Sapor did not desire to kill him immediately but used him as a mounting block whenever he wanted to mount a horse. Every day, King Sapor's servants brought Valerian along with a horse and Sapor enjoyed placing his foot on the neck of the Roman Emperor in order to make it easier for him to mount the horse. He who sows an evil seed reaps an evil harvest.

HOMILY

About the new law from Zion

"For out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isaiah 2:3).

The prophet speaks of a new law and of a new word. The old law was given on Sinai and the new law will come from Zion. The old law was given through Moses and the new law, the Lord Christ Himself will bring. That [the old law] was intended in the beginning only for the Jews, and this one [the new law], will be directed to all peoples and all of mankind. Even though these words of the prophet are clear, however, the Jews could not understand them nor do they understand them today. The meaning of these words is closed to them because of their stony hearts. To whom do they [the Jews] apply these words? To no one. How do they [the Jews] interpret these words? They do not. They pass by these words as a blind man passes by an open door. If they were able to comprehend these words, would they have then acted in such a manner as they acted with the prophet and the prophesied One [Christ]? Would they have slain Isaiah and crucified Christ on the Cross?

The Jews considered the law of Moses to be the only and final law of God. That is why they were unable to comprehend the meaning of the prophecy of the new law from Zion, i.e., from the House of David, for David glorified Zion. But if the Jews did not know to comprehend the new law through the old law, we Christians know that through the new law we comprehend the old law. The Jews only had a tree without fruit but we have the tree and the fruit. They only had an image without reality, but we have both reality and the image. They adhered only to promises and that, incorrectly understood, but we have the promises and the fulfillment.

O All-rich Lord, Who has enriched us with Your spiritual law and Your life-giving words, You only do we worship and to You only do we pray; grant us wisdom and power to live according to Your law and to uphold Your holy word, so that we may not become poor before You, Who has made us rich!

To You be glory and thanks always. Amen.



Thank you!

To the Panouses Family for their donation of new American & Greek Flags that were hung on Thursday by the ROMEO Club.

Thank you to Sotiris Tsirambidis for trimming the bushes around the pavilion. He did this in honor of his nameday.

***IF ANYONE IS INTERESTED IN SPONSORING THE
2012 ANNUAL ECCLESIASTICAL CALENDAR,
PLEASE CONTACT THE CHURCH OFFICE.***

**TASTE OF GREECE
ANNUAL GREEK FESTIVAL
FEBRUARY 17, 18 & 19, 2012**

***FESTIVAL MEETING
SUNDAY, AUGUST 14TH
following Divine Liturgy***

*We need to begin the planning process in
order to have a successful festival.
We need everyone's help - that means YOU!*



August 3, 2011

HIS EMINENCE METROPOLITAN ALEXIOS` REFLECTIONS ON THE TRANSFIGURATION

On Saturday, we will celebrate the historical event of the Transfiguration.

Naturally we know that our Lord had both human and divine nature, and the Apostles knew Him as a man, who talked and walked and ate with them. In the Transfiguration, He gave them the opportunity to see at least a part of His Divine nature.

This is what we see depicted in the icon of the Transfiguration that we venerate: Christ up on the mountain, and at the same time, the Apostles are not able to see His Divine nature as it is described in the Apollitikon:

“You were transfigured on the mountain, O Christ God, in so far as they could comprehend.”

By this we can understand that it was the Apostles, who were transformed, so that they could physically see the revelation of our Lord’s Divinity. Their eyes were opened to the truth of Christ, as they beheld the Uncreated Light of God.

So I pray that we also may be transformed and illuminated:

“Illuminate us sinners who with Your everlasting Light, through the intercessions of the Theotokos, Giver of Light, glory to You!”

August 3, 2011

HIS EMINENCE METROPOLITAN ALEXIOS` REFLECTIONS ON THE NEW SCHOOL YEAR

The weather is telling us that it is still summer, yet in many places in our Metropolis, students and teachers are back in the classroom. Of course, we pray for them, that Almighty God, “the Father of Lights,” will enlighten and inspire them to become teachers and apostles of our faith: “Christ, the true light, who enlightens and sanctifies every person coming into the world, let the light of Your countenance shine upon them that they may see Your unapproachable light; and guide their steps in the way of Your commandments, through the intercessions of Your all-holy Mother and of all the Saints. Amen.”

When I think of our children and youth, and the many temptations and trials that can overwhelm them in the world today, I am more than ever aware of the amount of work and attention required from their parents, their family and their Church family. Unbelief and harmful secular values seem to pervade today's society and even our educational system – which seems to have little--if anything--to recommend itself to an Orthodox family. Naturally it is the parents' primary responsibility to provide their children with a Christian education, building character and teaching them to respect others and fear God. But it is also important that parents understand and are aware of the ideas and values that students are exposed to, so that they will be able to counteract negative influences.

Of course, we remember St. Macrina, who devoted herself to teaching her younger brothers St. Basil, Bishop of Neocaesarea, and St. Gregory, Bishop of Nyssa, who became two of the greatest teachers of our Church. St. Basil and St. Gregory both write that they owed everything to their elder sister's devotion and care of their education and spiritual growth. Of their student years, St. Gregory later wrote; "We knew but two walks: the first and dearest, that which led to the Church and its teachers; the other, less exalted, which led to the school and its master." Yet even St. Macrina faced the same dilemma as we do today: how to protect our children from pagan knowledge – her brother St. Gregory advised her to receive honey even from the flowers that have thorns and to "reap what advantage we can from them for our life and enjoyment, while we avoid their dangers." St. Gregory also tells us that "even these have aided us in our religion, by our perception of the contrast between what is worse and what is better, and by gaining strength for our doctrine from the weakness of theirs" and not to dishonor education.

Even though our lives may be busy and consumed by many responsibilities and cares, it is critical to pay attention to our children and what they are being taught – not just their homework, or athletic activities, but the values and attitudes that are being taught along with English and math. We must ensure that the first and greatest lessons they learn are from their parents and their Church, enabling them to be healthy, productive members of society and faithful Orthodox Christians.



STEWARDSHIP PRAYER

In the name of Father and of the Son and of the Holy Spirit Amen.

Lord Jesus Christ, our God, accept our offerings as You have accepted the gifts of Your people throughout the ages. We offer these gifts to Your glory, for the support of the ministries of Your holy Church, for the alleviation of suffering and hunger, and for the proclamation of Your Gospel to the whole world.

Grant us Your blessing, Lord our Savior, that we may always be faithful stewards, continuing to share the gifts you have given us, by the power of Your grace, mercy and love. May Your name be glorified forever. Amen

STEWARDSHIP



2011 STEWARDSHIP DON'T FORGET! TO RETURN YOUR 2011 STEWARDSHIP PLEDGE CARDS

178 Stewards Pledging \$153,140 Paid \$107,870
25 Uncommitted Stewards Paid \$5,907.

**Thank you to everyone who has already submitted their
2011 Stewardship Cards**

For where your treasure is, there your heart will be also.
Luke 12:34



THE JESUS PRAYER

Κύριε Ιησοῦ Χριστέ, Υἱέ τοῦ Θεοῦ, ἐλέησόν
με τὸν ἁμαρτωλόν
(τὴν ἁμαρτωλὸν if prayed by a female)

Lord Jesus Christ, Son of God,
Have Mercy on Me a sinner