

SAINT KATHERINE GREEK ORTHODOX CHURCH

5965 N. Wickham Road, Melbourne, Florida 32940

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email – admin@saint-katherine.org - website www.saint-katherine.org

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, FEBRUARY 27, 2011

7th Morning Gospel

Grave Tone

JUDGMENT SUNDAY

MEAT FARE SUNDAY

**Prokopios of Decapolis
the Confessor**

Raphael of Brooklyn

Gelasios the Martyr

Stephen the Monk

**(dairy, eggs & fish allowed
this week)**



~ **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 the 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 Tone 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.

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 κομπούς τῶν ἀσεβῶν * τοῦ Πνεύματος τῆ δυνάμει· καὶ ὡς Μάρτυς Κυρίου στεφθεῖσα * αἰτεῖται πάσι τὸ μέγα ἔλεος.

Apolytikion of St. Katherine - Plagal 1st Tone

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 τοῦ Τριωδίου – Ἦχος Βαρύς – σ. 260

Ὅταν ἔλθῃς ὁ Θεός, ἐπὶ γῆς μετὰ δόξης, καὶ τρέμωσι τὰ σύμπαντα· ποταμὸς δὲ τοῦ πυρὸς πρὸ τοῦ Βήματος ἔλκη, καὶ βίβλοι νοίγωνται, καὶ τὰ κρυπτὰ δημοσιεύωνται· τότε ρῦσαι με, ἐκ τοῦ πυρὸς τοῦ ἀσβέστου, καὶ ἀξίωσον, ἐκ δεξιῶν σου με στήναι, Κριτὰ δικαιοσύνη.

Kontakion from the Triodion – Grave Tone – p. 261

When You come down to the earth, O God, in Your glory, all things will cower tremulous, and a river of fire will draw before Your Judgment Seat; the books shall be opened up, and public knowledge will things hidden be. Rescue me, then, I pray, from unquenchable fire, and

count me worthy to stand at Your right hand, *O You, the most righteous Judge.*

The Epistle Reading is St. Paul's First Letter to the Corinthians 8:8-13; 9:1-2

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

The Gospel Reading Matthew 25:31-46

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

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, Antonio Tenreiro, Mary Katsenes, Peter Katsoulas, Steve Plakiotis, John Paul Figari, Andrew & Pauline Kalton, Jay Figari, Jan Sangi, Ernest Kartsonis, Nicholas Bilissis, Jas Petersen, Elaine Petersen, Dorothy Pappademetriou, Mae Charos, Joyce Ninos, George Demopoulos, Pamela Kamenelis, Nazieh Yacoub.

Those serving in the Military: Joseph Abadiotakis, Jr., John Brewster, George Korkos, Elias Panayiotis Maldonado, Michael Moody, Cristian Segarra, Yanni Tshontikidis.

Those preparing for Ordination: Dan Kennedy

College Students: James Figari, John Paul Figari, Dimitra Gatidis, Alyssa Giglio, Alexandra Grant, Anastasia Hawkins, Carl Hawkins, Jamila Jelani, Sade Jelani, Alyssa Karas, Jared Kennedy, Andrew Koines, Kimberley Koines Christina Koumarios, Alex Pappas, Eric Pappas, Nicollette Pasvantis, Rita Perakis, Kathy Perakis, Jas Petersen, Kathleen Rogers, Sarah Rogers, Stephen Roman, Alexandra Sarpoolaki, Dimitri Sarpoolaki, Irene Sarpoolaki, Jason Sirounis, John Sirounis, Katie Sirounis, Katrina Sirounis, Marie Sirounis, Andrew Theodotou, Toulia Triantafilou, Cynthia Tsamoutales, Nicholas Tsamoutales, Ryan Voll, Nicholas Xenakis, Heather Yanas, Nicholas Yanas, Alexis Zavitsanos, Alysanna Zavitsanos, Peter Zavitsanos.

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

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 ~

Trisaghion Service

James Jason - 40 days

Demetrios John Psomiades - 1 year

Vasilios Rozakis - 10 years



TODAY

FESTIVAL FESTIVAL FESTIVAL !!!



~ Upcoming Liturgies & Events ~

Sat., March 5th & March 12 - Saturday of Souls - Divine Liturgy will begin at **9 am**.

Wed., March 9th - Pre-Sanctified Liturgy 6 pm followed by Faith Study, see p. 11 for more information.

Fri., March 11th - 2nd Annual Lenten Lecture here at St. Katherine. See p. 13 for more information.

Sat., March 12th - Lenten Retreat at Holy Trinity in Orlando/Maitland See p. 14 for more information.

Sat., March 12th - AHEPA Golf Tournament - See flyer in Narthex for more information. p. 15

Fri., March 25th - Annunciation - Orthros & Divine Liturgy 9 & 10 am

Sat., March 26th - Thyranoxia for new school building will be celebrated with His Eminence Metropolitan Alexios at **6 pm** followed by Vespers at 6:30 pm.

Sun., March 27th - Metropolitan Alexios will be celebrating Liturgy with Father. Greek School will have their Annual Greek Independence Day Program & Fundraiser.

PROLOGUE OF OHRID
FEBRUARY 27



THE VENERABLE PROCOPIUS - DECAPOLIT

This saint was from Decapolis [Ten Cities] surrounding the Sea of Galilea for which he was called "Decapolit." In his youth, he devoted himself to a life of asceticism and accomplished all prescribed efforts, by which the heart is purified and the spirit elevated to God. When a persecution began by the nefarious Emperor Leo Isaurian regarding icons, Procopius rose up in defense of icons showing that the veneration of icons is not idolatry; for Christians know that honoring icons they do not either bow down or honor lifeless material but rather honor living saints who are depicted on the icons. Because of that, Procopius was arrested, brutally tortured, flogged and scrapped with an iron brush. When the wicked Emperor Leo was slain in the body, [for he had lost his soul earlier], icons were restored in the churches and Procopius returned to his monastery where he spent the remainder of his days in peace. In old age, he was translated into the kingdom of God where he gazes with joy upon the living angels and saints, whose images on icons he honored on earth. He died peacefully in the ninth century.



THE VENERABLE THALELAEUS

Thalelaeus was a Syrian ascetic. At first he resided in the Monastery of St. Sabas the Sanctified near Jerusalem but later he settled in a pagan cemetery known for the apparitions of evil spirits and frightening things. In order to conquer fear within himself through faith in God, Thalelaeus settled in this cemetery where he lived for many years enduring many assaults from evil spirits both day and night. Because of his great faith and love for God, God endowed him with the gift of working miracles by which he did much good for the sick and suffering people. He died about the year 460 A.D.



VENERABLE TITUS OF THE CAVES IN KIEV

Titus was a presbyter and had a sincere Christian love for Deacon Evgarius as a brother for a brother. As much as their love in the beginning was true, later it became a mutual blood-feud and hatred sown by the devil. They hated each other so much that when one was censuring in the church, the other turned around and walked out of the church. Titus attempted many times to reconcile with his opponent but in

vain. Titus became ill and everyone thought that he was going to die. He begged them to bring Evgarius to him in order to forgive him. Forcefully, they dragged Evgarius to the bedside of Titus, but Evgarius broke free and fled saying that he will not forgive Titus either in this world or the other world. As soon as he said this, he fell to the ground and died. Titus arose from his bed healthy and related how the demons were hovering around him until he forgave Evgarius and when he forgave him, the demons fled and attached Evgarius and angels of God surrounded Titus. He died in the year 1190 A.D.

THE VENERABLE STEPHEN

At first, Stephen was a palace clerk of Emperor Maurice. After that he resigned his palace duties and, driven by love for Christ, Stephen built a hospice of charity for the aged in Constantinople. He died peacefully in the year 614 A.D.

THE HOLY MARTYR JULIAN

Julian suffered severely from gout so much so that he was neither able to stand nor walk. Because of his faith in Christ, he was brought on a pallet before the judge. He was burned alive at the stake in Alexandria with his disciple Cronyon during the reign of Emperor Decius.

REFLECTION

Whenever we are outside the Grace of God, we are outside of ourselves and, compared with our Grace-filled nature, we do not find ourselves in a better condition than an insane man in comparison to a so-called healthy man. Only a blessed man is a natural man, i.e., a man of higher and unspoiled nature, in which the Grace of God rules and governs. St. Simeon the New Theologian says: "A lamp, even if it is filled with oil and possesses a wick, remains totally dark if it is not lighted with fire. So it is with the soul in appearance adorned with all virtues, if it does not have a light and the Grace of the Holy Spirit it, is extinguished and dark." (Homily, Number 59). As the great apostle also says: "But by the Grace of God I am what I am" (1 Corinthians 15:10). However to be without grace means to be alienated from God and alienated from the reality of our own individual being. Our being, our personality, confirms our reality and receives its fullness only in the nearness of God and by God. That is why we must look at sinners as we look upon the sick: as weak shadows, without reality and without a mind.

HOMILY

About the power of the Resurrector of the body

"Destroy this temple, and in three days I will raise it up" (St. John 2:19).

Here our Lord speaks about the temple of His body. Destroy this body and in three days I will raise it up! Thus speaks One Who knows His might and Who, according to His might, fulfilled His words. For His body was destroyed, broken, pierced, buried and covered with darkness for three days. And the third day, He raised it; raised it not only from the grave on earth but raised it up to the heavens. And so, He spoke the word and His word came true. The Lord gave a sign to the Jews, for they sought a sign from Him. And when He gave them a sign, such as no one else before Him was able to give, they did not believe Him but, confused and frightened, bribed the guards from Golgotha to swear falsely and to proclaim the lie that this miraculous sign did not occur, but that His disciples stole His body from the tomb! No sign whatsoever helps those do not want to believe. The Jews, with their own eyes witnessed the many miracles of Christ, but nevertheless did not want to believe but, they spoke about justifying their unbelief saying that He performs these miracles "by the help of the prince of the demons!" (St. Matthew 9:34). Whoever does not want to believe in good, all the signs which heaven can give will not help him. A heart filled with evil is harder than granite. A mind, darkened by sin, cannot be illuminated by all the light of heaven, whose light is greater than one-thousand suns.

When man expels evil from his heart and saves his mind from the darkness of sin, then he sees the numerous signs which God gives to those who want to believe - to see and to believe. O, my brethren, let us not sin against the mercy of God and let us not succumb to the evil of the Jews. O, my brethren, all the signs have already been given, and they all glitter as the stars in the heavenly firmament, to all who have a good heart and a right-thinking mind.



AHEPA & Philoptochos scholarships are being offered. Call or email the church office for a form. Deadline to return completed applications is May 1, 2011.



February 23, 2011

HIS EMINENCE METROPOLITAN ALEXIOS' MESSAGE ON THE SUNDAY OF THE LAST JUDGMENT

As you know, each Sunday during the Triodion has a particular lesson to teach us, based on the Gospel, so that we have learned about prayer and humility from the parable of the Pharisee and the Publican, and about God's love and forgiveness from the parable of the Prodigal Son.

This Sunday in the Gospel, we hear the parable of the Last Judgment, (Matthew 25:31-46), and learn that it is not enough simply to pray, or to humble ourselves, or even to return to God – though of course we must do all these things. In the Judgment at the Second Coming of Christ, and in the Gospel, our merciful God shows us the standard by which we will be judged. We will be judged by our relationship with our brothers and sisters, and how we care for them.

We must care for them, and serve them, as we would Christ Himself, in actual, practical ways: feeding, clothing, visiting, and so on. Christ teaches us that our fate will depend on how we have met the physical and spiritual needs of others, as we seek to serve each other in His name and by His grace, or as we fail to do so.

Understanding what this means is important in our Orthodox faith. As we learned last week in the Parable of the Prodigal Son, God loves us. The only time He will judge is at the Second Coming. Indeed we should fear that terrible moment when our whole lives and all our secrets will be revealed and weighed in the balance. Our Church constantly reminds us of this coming Judgment through hymns, prayers, writings and iconography. Indeed in the icon of the Last Judgment, the Archangel Michael is in the center, holding the scales of judgment, surrounded by books containing the life and deeds of each person.

The Sunday of the Last Judgment is a shocking reminder that, even while we trust in Christ's love and mercy, we will all surely face His righteous judgment when He comes again in glory. Then He will "render to every man according to his deeds" (Rom. 2:6), by the standard: "*In as much as ye*

have done it unto one of the least of these my brethren, ye have done it unto me”.

My beloved ones, let us return to God. The time is growing late. “Let us make haste before it is too late; let us lament, let us be reconciled to God before the end comes. For fearful is the judgment at which all of us shall stand naked.”

February 23, 2011

HIS EMINENCE METROPOLITAN ALEXIOS` MESSAGE ON FASTING

The period of the Triodion, as we all know, is a time for introspection and prayer, but also of fasting.

Truly we need to deepen our understanding of fasting, because in our faith, fasting is a way of life, which we practice all year round, every Wednesday and Friday. This is a tradition and a spiritual practice that comes to us from the Old Testament, but also from the practices of spiritual people, who isolated themselves from the distractions of the world by prayer and fasting, in order to find the inner life with God.

As the Holy Fathers proclaimed on many occasions, fasting is a practice which helps us as individuals begin the war against our infirmities and weakness. By fasting, we start to gain control of the desires which attack us and undermine our relationship with God and with one another. If we don't conquer these desires, or passions, they will damage our spirit.

Fasting and prayer bring us into communion with God and ourselves. This kind of spiritual discipline is not something we find in other disciplines such as yoga or a "guru", or other systems that attempt to discipline the mind and body.

In Orthodox Christianity, we work to discipline the mind and body with the ultimate goal of purifying our hearts, enabling us to reach theosis, union with God.

**Please turn your cell phones & pagers off
or on vibrate before entering Church**

Saint Raphael of Brooklyn (November 20, 1860 – February 27, 1915), was born as Raphael Hawaweeny in Beirut, Lebanon, of Damascene Syrian parents. He was first educated at the Damascus Patriarchal School that had become the leading Greek Orthodox institution of higher learning in the Middle-East under the leadership of Saint Joseph of Damascus. He furthered his study of Christian theology at the Ecumenical Patriarchates Halki seminary in Turkey, and at the Theological Academy in Kiev, Russian Empire (now Ukraine). Father Raphael was sent to New York City in 1895 by Tsar Nicholas II of Russia to administer the local Orthodox Christian community then composed essentially of Russian and Middle-Eastern immigrants. In 1904 he became the first Orthodox bishop to be consecrated in North America; the consecration was performed by Archbishop (Saint) Tikhon of Moscow and Bishop Innocent in New York City. He served as Bishop of Brooklyn until his death. During the course of his ministry as an auxiliary bishop of the Russian Orthodox Church in America St. Raphael founded the present-day cathedral of the Antiochian Orthodox Archdiocese of North America, established twenty-nine parishes, and assisted in the founding of St. Tikhon's Orthodox Monastery. Saint Raphael was originally buried in New York until August 1989 when his relics were translated to the Antiochian Village Camp in Ligonier, Pennsylvania, on property of the Antiochian Archdiocese along with several other bishops and clergy. Bishop Raphael was glorified by the Holy Synod of the Orthodox Church in America (OCA) in its March 2000 session. He is commemorated by the OCA on February 27, the anniversary of his death, and by the Antiochian Orthodox Church on the first Saturday of November.

We received six icons this week from the Panagia Vlahernon Monastery in Williston (near Ocala).

The Transfiguration - donated by Rea Kalessa

The Myrrh-Bearers - donated by St. Sophia Ladies
Philoptochos Society

St. Christina - donated by St. Sophia Ladies Philoptochos
Society

Ss. Cosmas & Damianos - donated by James & Geraldine Venduras in
honor of their son, Damian.

St. Philip - donated by James & Marlaine Manus in
memory of their grandfathers, Philip Manus & George Simon

St. Romanos - donated by Senior & Junior Choir in tribute to Rea Kalessa

Thank you to all who sponsored an icon!

WEDNESDAY NIGHT FAITH STUDY FOLLOWING PRE-SANCTIFIED LITURGY

Dan Kennedy will be leading a study of Bishop Kallistos Ware's book, **THE ORTHODOX WAY**. This is truly a seminal book on Orthodox Christianity by one of its best known theologians. The book is available from our religious store in our community center as well as online. Whether you are new to the Orthodox faith or you have been raised in the faith all your life, this study will deepen and broaden your understanding of what the Orthodox Christian Church believes about God and our relationship with Him. Please make every effort to set aside time each Wednesday during Great Lent to pray and study with your spiritual family. A Lenten Potluck will be served after services and before our study. We look forward to growing together in our understanding and love for God and one another.

SYLLABUS

Wednesdays ~ 7:30 PM

(following Pre-Sanctified Liturgy at 6 PM)

March 9	God as Mystery
March 16	God as Trinity
March 23	God as Creator
March 30	God as Man
April 6	God as Spirit
April 13	God as Prayer & Epilogue

St. Katherine Greek Orthodox Church &
St. Sophia Philoptochos Chapter of
Melbourne, Florida
presents the

2nd Annual Lenten Lecture

on

**Friday, March 11th following the
Salutations to the Theotokos at 6 PM**

featuring

Dr. Eugenia Constantinou

speaking on

Full of Grace

**The Theotokos as Model for Our Lives:
A Scriptural, Theological and Iconographic
Journey**

What do we REALLY know about the Theotokos? Was she simple and submissive or ardent and assertive; a motivated perfectionist or passive and accepting? Is she a motherly model or an unattainable ideal? Considering her holiness and the difference between life in her era and ours, how can she possibly serve as an example for modern men and women?

Bring your Bible and your friends.

Lenten Retreat 2011 *At Holy Trinity Church Maitland/Orlando*

*Join us on Saturday, March 12, 2011
12:00-5:00 pm for a special presentation from
Presvytera Eugenia Constantinou, PhD on*

Full of Grace

The Theotokos as Model for Our Lives: A Scriptural, Theological and Iconographic Journey

What do we REALLY know about the Theotokos? Was she simple and submissive, or ardent and assertive? A motivated perfectionist or passive and accepting? Is she a motherly model or an unattainable ideal? Considering her holiness and the difference between life in her era and ours, how can she possibly serve as an example for modern men and women?

The Theotokos was a REAL and COMPLEX person, just like each of us. In this presentation we will ask:

- Why was she important in the early Church?
- What do we really know about her life?
- What about those “other” apocryphal stories?
- Why don't we know more about her life?
- What does the Bible teach us about her and why has the Church chosen certain readings for her feasts?
- How does Orthodox theology about Mary differ from Catholic and Protestant theology and piety?
- Which qualities did she exhibit that we can imitate?
- What do the icons teach us about her?
- What aspects of her life are attainable by us?

Program

Introduction: Life or Legend? Theology or Piety? What we really know about the Theotokos and why we don't know more

Part 1 – Theology and Spirituality: How Important was the Theotokos important in the early Church and why?

Part 2 - Comparing Christian Theologies: Protestant, Catholic and Orthodox. What are our differences and what difference do the differences make?

Part 3 - Looking at the Lectionary: Readings for the Feast days of the Theotokos. How does the lectionary instruct us about the Theotokos and about what makes her important?

Part 4 - Extraordinary Exemplar: Discussion and Reflection on the life of the Theotokos through the iconography of the Church. What do we find in her life, as illustration through the holy icons, which might be a paradigm for us to follow?



AHEPA
Space Coast Chapter #401
GOLF CHARITY TOURNAMENT



March 12, 2011
VIERA EAST GOLF CLUB - Rockledge, FL
Shot Gun at 1:00 PM
Registration 11:30 AM - 12:30 PM

DONATION: \$75.00 PER PERSON INCLUDES;
18 HOLES OF GOLF WITH CART
GOLF BALLS
BEVERAGES ON GOLF COURSE
AWARDS DINNER
MANY PRIZES

DINNER: NON GOLFERS / GUESTS \$25.00 PER PERSON
TIME: 6:15 PM - BEER, WINE & SOFT DRINKS INCLUDED
MENU: A LENTEN GREEK SHRIMP DINNER OR PASTITSIO
PLACE: ST. KATHERINE GREEK ORTHODOX CHURCH
COMMUNITY CENTER
5965 N. WICKHAM ROAD
MELBOURNE, FL 32940



RESERVATIONS AND INFORMATION

GEORGE WOOD	321-784-8144
CHRIS KITSOPOULOS	321-631-8816
JIM CHOROMOKOS	321-799-2819
LEO BILISSIS	321-609-2672

The purpose of this charity golf tournament is to:

- **Promote Friendship.**
- **Provide funds for the AHEPA Space Coast Scholarships Program, And, for various charities endeavors.**

AHEPA is a Not-for-Profit organization and donations are Tax Deductible, and AHEPA Tax Identification number is 23-7566385.

AHEPA would like to request that your business support this charitable golf tournament. Here are a few suggestions:

- ◆ **Hole Sponsor: A sign of your business will be placed on one of the golf hole in order that the golf players will identify your participation. Also, your business will be recognized at the Banquet dinner as a sponsor. The cost to sponsor a golf hole is \$150.00.**
- ◆ **Gift Sponsor: Depending on your kind of business, you could donate free dinners for two, free haircut, bottle of wine, free shampoo, dozen donuts, auto oil change, tire rotation, items advertising your business, etc.**

On behalf of AHEPA Space Coast Chapter 401 we would appreciate greatly your participation.



STEWARDSHIP PRAYER

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.

STEWARDSHIP



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

124 Stewards Pledging \$112,990. Paid \$33,617.

18 Uncommitted Stewards Paid \$2,792..

**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