

# 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.*

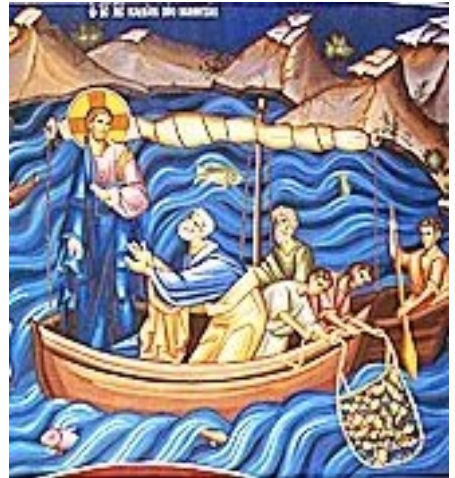
## SUNDAY, JUNE 26, 2011

### 2nd Morning Gospel - 1st Tone

## 2nd SUNDAY OF MATTHEW

**Righteous David of  
Thessalonica**

**Righteous John  
Bishop of Gothia**



~ **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 Α' - σ. 98 - 100

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων καὶ στρατιωτῶν φυλασσόντων τό ἀχραντον σου σῶμα, ἀνέστης τριήμερος Σωτῆρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Διὰ τοῦ το αἰ δυνάμεις τῶν οὐρανῶν ἐβόων σοι, ζωοδότα. Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόνητο.

### Resurrectional Apolytikion - 1st Tone - p. 99 - 101

Although Your tomb was sealed with a stone, O Savior, and Your most pure body was guarded by the soldiers, You rose on the third day giving life to all the world. Therefore, O giver of life, the powers of heaven praise You: Glory to Your resurrection, O Christ. Glory to Your kingdom. Glory to Your saving wisdom, O only lover of man kind.

### 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 τό 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—Ἦχος β— σ. 224

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν ποιητὴν ἀμετάθετε, μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι Τάχυνον εἰς πρεσβείαν καὶ σπεύσον εἰς ἱκεσίαν, ἢ προστατεύουσα αἰεὶ, Θεοτόκε τῶν τιμῶντων σε.

## Kontakion - Second Tone

A protection of Christians unshamable, \* intercessor to our Holy Maker, unwavering, \* reject not \* the prayerful cries of those who are in sin. \* Instead, come to us, for you are good; \* your loving help bring unto us, \* who are crying in faith to you: \* Hasten to intercede \* and speed now to supplicate, \* as a protection for all time, \* Theotokos, for those who honor you.

### **The Epistle Reading is St. Paul's Letter to the Romans 2:10-16**

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

### **The Gospel Reading Matthew 4:18-23**

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

*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, Ernest 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, Jerry F., John Nicholas, James Figari, Ashley, 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

**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.)*

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

## 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



**Marcel Vlantas - 40 days**

**Dina Mantis - 40 days**

(Beloved Aunt of Kathy Diamondis)

Fellowship Hour is sponsored today by  
Elena Vlantas in memory of her  
beloved husband, Marcel

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Welcome to our Chanting Workshop Instructors:  
John Michael Boyer, Protopsaltis of the Metropolis  
of San Francisco; and Dr. Alexander Konrad Khalil  
as well as our chanting students.



### *Upcoming Liturgies & Events*

**Wed., June 27th** - Holy Apostles Peter & Paul - Orthros 9 am Divine Liturgy  
10 am

**Thurs., June 28th** - Synaxis of the Holy Apostles - Orthros 9 am Divine  
Liturgy 10 am

**Tues., July 19th** - Vespers for St. Elias with Temple Beth Sholom 6 pm  
followed by a small reception

**Wed., July 20th** - St. Elias - Orthros 9 am Divine Liturgy 10 am

## PROLOGUE OF OHRID JUNE 26



### VENERABLE DAVID

David was born in Thessalonica. At first, he lived a life of asceticism in the proximity of Thessalonica in a hut built beneath an almond tree. Later, he continued his asceticism in Thessaly. So much did he purify himself by fasting, prayer and all-night vigils that he was made worthy to receive great grace from God. Once he took live coals in his hand, placed incense on the coals and censured the emperor without any injury to his hand. Seeing this, the emperor bowed down to the ground before him. He amazed many people by his numerous miracles. He died peacefully and took up habitation in eternal blessedness in the year 540 A.D.



### THE FEAST OF THE ICON OF TIKHVIN [TICHVINE]

This icon of the Holy Birth-giver of God [the Theotokos] was first in Constantinople but in 1383 A.D., seventy years before the fall of Constantinople in 1453 A.D., it suddenly appeared in the sky near the town of Tikhvin in northern Russia. There, where it descended to the ground, a monastic community and church were established. The icon is named after the town of Tikhvin. Countless miracles were wrought from this miraculous icon; especially many of the sick received healing from it.

### THE FEAST OF THE HOLY ICON OF THE MOTHER OF GOD, THE GUIDE [HODIGITRIA]

The Evangelist Luke himself painted [wrote] this icon on wood. The All-holy Birth-giver of God saw this icon and blessed it. St. Luke donated this icon to the statesman Theophilus for whom he wrote the Acts of the Apostles. From Antioch, this icon was later brought to Jerusalem, from Jerusalem, Empress Eudocia took it and sent it to Constantinople as a gift to the emperor's sister, the pious Pulcheria. Pulcheria placed the icon in the church of Blachernae, her own memorial church. The All-holy Birth-giver of God once appeared to two blind men and led them into the church of Blachernae before her icon and there, restored their sight. Because of this, this icon was called Hodigitria the Guide. When the army of the Persian King Chozroes and the Scythian King

Kagan attacked Constantinople, Patriarch Sergius brought this icon out to the ramparts of the city and processed with it around the ramparts. The All-holy Birth-giver of God then saved the Christians from the non-Christians. The armies of the adversaries became confused, the sea became agitated, the boats sank and the enemies who remained alive fled. From that time, the commemoration of this miracle of the All-holy Birth-giver of God was instituted on the fifth Sunday of the Honorable Fast Season [Lent] by chanting the Akathist. During the time of iconoclasm, this icon was brought to the monastery of the Pantocrator and there it was sealed in a wall and a votive light was left there to burn in front of it. As it was sealed, so it was later found.

## REFLECTION

Until his last breath ceaseless repentance is necessary for a Christian. St. Mark the Ascetic says: "Think and you will see that the mystery of devotion in the chosen ones of God was realized through repentance." Repentance, even at the hour of death! This case occurred: an old ascetic and renown spiritual father was dying and he called for a priest to administer Holy Communion to him. Along the way a robber joined the priest and desired to see for himself how a holy man dies. The holy elder peacefully received Holy Communion and peacefully talked with the priest. The robber then wept and said: "Blessed are you! Alas, what kind of death will I be worthy of?" The holy elder suddenly became proud and responded to him: "Be as I am and it will be to you as it is to me!" The robber returned along the road weeping all the time and lamenting over himself and, at that moment, dropped dead. Then the people saw a "fool for Christ" as he weeps over the holy elder and dances and sings over the robber. When he was asked the reason for this, he replied: "By the pride of that one [the elder] he lost all merits; the repentance of this one [the robber] he reaped all the fruits."

## HOMILY

### **About the fear of the wicked man**

***"The wicked man flees although no one pursues him; but the just man, like a lion feels sure of himself" (Proverbs 28:1).***

Wicked men are even afraid of shadows; to them shadows of trees seem as an army. Wherever something rustles, the wicked man thinks; the avenger comes! The trembling of leaves, he hears as a sound of chains; he takes the voices of birds as the shout of hunters who give chase after game; he sees grass as a spy of his evil deed; water, as a witness against him; the sun, as a

judge; the stars, as those who taunt him. O my brethren, how many lies are born out of fear? For fear is of sin, sin is of the devil and the devil is the father of all lies.

Fear is the first-fruit of sin. When Adam sinned, he hid from the face of God. And when God cried out, Adam said: "I heard your voice in the garden and I was afraid" (Genesis 3:10). Before sin, Adam did not know about fear; neither did he hide from the face of God but, on the contrary, always hurried to encounter God. And as soon as he sinned, he "was afraid."

"But the just man, like a lion feels sure of himself." Without sin, without fear. Without sin, without weakness. The sinless ones are powerful, very powerful and brave, very brave. The righteous ones are strong and fearless. Such are the righteous ones, only the righteous ones.

O Sinless Lord, save us from empty fear but before that, preserve us from sin, the parent of fear.

**To You be glory and thanks always. Amen.**



## GREEK SCHOOL

Dear Parishioners,

The new Greek School year is quickly approaching. We are beginning the registration process in order to get an idea of what grades will be needed. We ask that you fill out the registration form in the months of June & July to give us enough time to order books and to organize the rosters for each class. Please contact Despina at the Church for more information.

Thank you,  
Marianthi Lagges  
Demetre Lagges  
Rose Abadiotakis  
Dr. Peter Pappas

REGISTRATION FORMS ARE IN THE NARTHEX ,  
OR IF YOU CALL THE CHURCH OFFICE WE CAN  
EMAIL ONE TO YOU. IT WILL ALSO BE IN THE  
MONTHLY NEWSLETTER.

# Stewardship or S+ewardship?

## ORTHODOX CHRISTIAN STEWARDSHIP

### by Father Harry Pappas

Unfortunately, when most of us hear or read the word “Stewardship,” we instinctively think of it spelled as “\$tewardship,” a code word for giving money to church. It may be politely asked for. It may be clothed in pious language. It may be linked to giving of time and talents. But, in the end, stewardship still means, for most of us: “I must give some of my money so that we can operate the church.”

However, we may have not yet learned to spell this key word as “S+ewardship.” The Bible from beginning to end identifies what we now call stewardship as *a way of life centered on God*. And for Christians, this means discipleship centered on *Jesus Christ as Crucified and Risen Lord*. The cross thus dramatically signifies both our identity as *disciples of Christ* and our calling to *a life of sacrificial giving* directed toward God, others, and all creation.

Many people know how to raise money. There are professional experts who work full time. There are more opinions and ideas than parishes know what to do with. And, in fact, raising funds has become a favorite American pastime for public and private schools, political parties, charitable organizations, and legions of athletic and recreational activities. Who needs another fund-raising campaign when we are already inundated with them!

But while there are legions of experts, opinions, and efforts, how many of us are genuinely committed to Christ and the Church and have learned a sound teaching about stewardship based upon Holy Scripture?

In the Old Testament, our Hebrew ancestors based their very existence upon what God had first done for them: through the promises given to the patriarch Abraham, the sacred covenant at Sinai given through Moses, and messianic kingship through David. Since God was their Creator, Savior, and King, ancient Israel worshiped him regularly and on special feast days. They considered the very land upon which they lived as a precious gift from God, and not the result of their own hard work or of their pious virtue. This meant that all products of their livelihood ultimately belonged to God. The biblical tithe (10%) meant that the first and best portion of these material assets were to be returned to God for support of the

sanctuary or temple, the ordained ministers, and various human needs (including charity). The rest (90%) was not to be used as each person decided, but rather according to the will of God through each person's family, home, and vocation. Further, as emphasized by the prophets like Amos and Isaiah, the people of God were to seek justice and righteousness in all their relationships –through business, commerce, legal courts, government, and society. In particular, ancient Israel was to protect, support, and advocate for the poor, oppressed, and weakest members of society.

In the New Testament, Jesus Christ affirmed this Old Testament stewardship as a way of life based upon God's gracious salvation and his natural gifts through creation. He clearly approved of worship, of tithing, of seeking justice and righteousness in all human relationships, and of service especially to the poor, oppressed, and needy. However, Jesus went way beyond these in offering himself as the perfect steward of God's gracious gifts by his voluntary suffering and death on a cross. In this event, he exemplified that true sacrifice for the sake of others has absolutely no limits. The one who truly loves God and passionately seeks the truth is called to die to self, take up the cross of unjust suffering, and be prepared to live and even die for others, especially those who are hardened in sin and blinded by ingratitude.

In the Church, everyone is called to be a disciple of Christ. This involves conversion – and inward turning of mind and heart toward Christ – and a conscious and deliberate commitment to follow the Lord, no matter what the cost. And true Christian stewardship springs very naturally from such faith and obedience, since it recognizes God as the origin of life, the giver of salvation, and the source of all blessings, visible and invisible. The deeper the conversion and commitment to Christ, the deeper the thanksgiving for these spiritual and material gifts that we have received, and the greater the readiness to use them to show our love for God and those around us.

Jesus Christ sets the true standard of Christian stewardship by which we can measure ourselves. Our stewardship of the good news of salvation should be shown in the following ways:

- *Creation* - joyful appreciation for the wonder and beauty of nature; protection and preservation of the environment; bringing the gifts of creation to the Church for blessing (altar bread, wine, fruits, oil, incense, etc.); development of the material world through holy work (physical labor, professions, arts and sciences); respect for and protection of the sanctity of human life from conception to death.

- *Vocation* - fulfillment of our God-given calling in life as married or single people, adult or child, working or retired, clergy or laity, to extend the love and truth of God in Christ to those around us.
- *Church* - becoming active participants in working out our salvation as members of the Orthodox Church through the Christian nurture of children, regular worship and fellowship; spiritual formation through ongoing education; service to one another and to the poor, sick, and needy; cooperating to make our parish a vibrant source of faith and work; and supporting Metropolitan, Archdiocesan, and international ministries that link us to the worldwide Church.

In a culture that frequently encourages us to focus on ourselves, Jesus Christ challenges us to re-orient our priorities according to the Kingdom of God breaking into this world. The antidote to greed and selfishness, even when it is masked by religious piety, is genuine repentance and conversion toward Christian stewardship as a new way of living. And what joy there is now for those who turn toward God, learning and living as stewards of the manifold grace that has been offered to us through Christ in the Church!

Fr. Harry Pappas serves as Pastor of Archangels Greek Orthodox Church in Stamford, CT.



## 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

**171 Stewards Pledging \$148,165 Paid \$98,845**  
**25 Uncommitted Stewards Paid \$5,577**

**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