



SAINT GEORGE ORTHODOX CHURCH

A parish of the Self-Ruled Antiochian
Orthodox Christian Church of North America

Most Rev. Metropolitan Philip, Primate
Very Rev. Father Joseph Kimmett, Pastor

Rev. Deacon Stephen Mathewes
Subdeacon Gheorge Doros
Subdeacon Joseph Kouyoumjian

*It is our pleasure to welcome visitors and friends to our church.
If you would like to know more about our parish,
or the Orthodox Church, please feel free to ask.*

*Orthodox Christians who have confessed their sins
and have prepared themselves by fasting
are invited to receive Communion.*

*Everyone is welcome to venerate the cross and share Holy Bread.
Following Liturgy, please join us in the parish hall
for coffee and refreshments.*

11 July 2010



Seventh
Sunday after
Pentecost



Great Martyr
Euphemia
the all praised

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CALENDAR

Saturday - Campers leave for third session at Antiochian Village
Great Vespers, 5:00 pm

Next Sunday - Matins & Divine Liturgy, 9:00 / 10:00 am

Fasting - *There is fasting this Wednesday and Friday.*

The Orthodox Church Today:

New Research Reveals Some Not-So-Obvious Facts about American Orthodox Christianity.

“The Orthodox Church Today” is the first national survey-based study of ordinary parishioners in the Orthodox Churches in the USA. Respondents from more than 100 randomly selected Orthodox parishes situated in various parts of the country participated. Here are some interesting facts:

-- continued from last week --

7. Orthodox Christians have various opinions on the compatibility of evolutionism and creationism. With regard to public education, American Orthodox laity are divided into three almost equal groups: those who favor teaching creationism instead of evolution in American public schools (33%), those who reject this idea (35%), and those who are unable to take a stand on this matter (32%). Almost equal proportions of them either agreed (41%) or disagreed (38%) with the statement “Evolutionary theory is compatible with the idea of God as Creator.” More than one-fifth (21%) of respondents were unable to evaluate this statement and said that they are “neutral or unsure.”

8. Most people probably do not consider being a professional clergyman in twenty-first century America the occupation of their dreams. Yet the study found that more than three quarters of the respondents “would encourage their sons to become priests.”

Downloadable copies of the complete “Orthodox Church Today” study report are available on the web-site of the Patriarch Athenagoras Orthodox Institute at www.orthodoxinstitute.org/orthodoxchurchtoday.html.



CHURCH ETIQUETTE

The Department of Marriage and Family Ministry of the Archdiocese, in conjunction with Conciliar Media Ministries has produced a new booklet on church etiquette. Much of the content will sound familiar, but it is always good to hear things a new way. For the next several weeks, our bulletin will contain excerpts.

When Leaving Church

The respectful protocol is to leave the church only after the final blessing, and after kissing or venerating the cross held by the priest at the end of the Divine Liturgy. It is not acceptable to be in the church hall, kitchen, or an administrative office during Liturgy. Some parishes have church school at the end of the Liturgy. This is the only exception allowed. Those who leave early deprive themselves of a blessing. After walking to the back of the nave of the church, it is customary to face the altar, bow, and make the sign of the cross.

Greeting the Priest and Bishop

In our modern culture, we greet one another with a handshake. The exception to this is when we greet a member of the clergy. We do not shake a bishop's or priest's hand; we kiss it with reverence and ask for a blessing. The proper way to do this is to approach the hierarchy or priest with right hand over left, palms facing up, and then bow while saying, "Master, bless" to the hierarchy, or "Father, bless" to the priest. If either places his hand in yours while blessing you, this is an appropriate time to kiss his hand. We kiss his hand because we are honoring Christ, whom he represents.

Church Clothing

Whenever we are preparing to come to church, we should remember that we will be entering the House of God. This requires that we dress modestly and with reverence. Generally this will mean that we want to wear our best clothing. At any age it is not appropriate to wear

shorts, pants that are too casual, short skirts, tight-fitting or transparent garments, garments with low necklines, or strapless tops. Some Orthodox traditions require women to wear dresses or skirts with covered shoulders and backs. Although men are not required to wear a suit and tie, they will want to make an effort to dress as if they were going to an important event. Clothing with logos or printed material distracts others from praying. Some women have the pious tradition of covering their heads. Men and boys must remove their hats when entering the church. What could be a more important meeting than that with God Himself? The purpose in choosing our clothing wisely is that we model what is important to us by how we dress.

VILLAGE BOOKSTORE ON-LINE

On June 19th the Antiochian Village Bookstore and Gift Shop went "live" with its new online store. The ability to offer this has been made possible in large part by the efforts of Mother Alexandra of the Convent of St.

Thekla, and fulfills a vision for our store which has been discussed for the past few years. Through her efforts, and with the help of a parishioner in Johnstown, PA, the store has entered the 21st century. The "brick and mortar" store at the Heritage and Learning Center is being managed and maintained by a retail management software program thus making the launch of the online component possible.

Initially, the online store is offering a wide array of quality Orthodox Christian books as well as many other titles related to spiritual and personal progress. The selections include a broad scope of books for students of the faith at all levels, for families, for children, and more. They also carry select titles of works published by the Archdiocese Department of Publications. In the near future, we will begin adding a variety of gift items including icons, prayer ropes, jewelry, and many other goods.

<http://store.antiochianvillage.org/>

HOLY BREAD - The gifts today are offered by the Subdeacon Joseph, Lucine and Mari Kouyoumjian.

COFFEE HOUR - Please stay for refreshments after Liturgy, hosted by the Kouyoumjian family.

VOTIVE - Seven day candles burn before the icons of Christ and the Theotokos, given for the health of Nicole Tourigney by Dianne Shalbey and her family, Dolores Elias and by Sam & Beverly DiFlaminies.

GIFTS TO SAINT GEORGE -

Lovee Thomas *for the health of Nicole Tourigney*
 Dolores Elias *for the health of Lovee Thomas*
 Sandy Thomas and family, Lovee Thomas and family
 *for the health of Robert Deeb and John Howard*
 Kay Mike *in memory of Eleanor Abell*
 Sally Peter *in memory of Madeline Awad*

REMEMBER IN PRAYER -

Pray for the servants of God: Archpriest Nicholas and Pamela (Manikas), Archpriest Michael (Lewis), Archpriest Alexander (Atty), Deacon Elias (Hamaty), John (Howard), Nicole (Tourigney), Darcey, David (Knipe and family), Tripp (Head), Roger (Esyie), Alan (Andrew), Lana (Joseph), Christina (Adams), Emaline (Eakle), Jamil (Samara), David (Elliott, serving in Iraq), Michael (Eysie), Janis, Timothy (Wright), Kathyryne (Howard), Edward (Arees), Nicholas, Claudia (Eysie), Najlae (Solomon), Frances (Giandomenico), Frederick (Howard), Lillie (Kelley), Lovee (Thomas), Sandy (Thomas), Loretta (Thomas), George (Fares), Charles (Howard), Eliana, Anne, Grace, Mary, Ioana, Nicolae, Carrie, Sam, Nicholas, Barbara, Catherine, Margaret, Brian, Marion, Linda, Carrie, Sarah, Josephine, Dean, David, Sterling.

Income	Pledges	Donations & Memorials	Tray	Special Collection
update next week				

Council & Parish Leaders

Christine Byron
 Joseph Eysie
 Barbara Campbell (Secretary)
 Subdeacon Gheorghe Doros
 Andrew Howard (Chairman)
 Richard Plouffe
 Marwan Samman
 John Shalbey jr.
 Linda Thomas (Vice Chair)

Assistant Treasurers:
 Beverly DiFlaminies
 Leeann Plouffe

Chanters - Erik Potter
 & Rezanne Tourni
 Choir Director - David Franciosi
 Christmas Card - Doris Copoulos
 Church Custodian - Gerry Mullen
 Epistle Readers - Lovee Thomas
 Food Pantry Rep. - Kay Moseley
 Holy Bread - Catherine Keches
 IOCC Rep. - Emily Howard
 Ladies President - Katie Birtwell
 Sacristan - Subdn. Gheorghe Doros
 Seminarians - Rabee Tourni &
 Deacon Stephen Mathewes
 Scholarship Committee - Helen Abril
 School Superintendent - Rich Plouffe
 Teen Advisor - Emily Howard
 Teen President - Timothy Markatos
 Teen Treasurer - Nicholas Kimmitt
 Usher - Andrew Howard
 Web-Master - Ekaterina Oleinik



Seventh Sunday after Pentecost
Great Martyr Euphemia the all praised

EISODIKON

Come, let us worship and bow down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee, Alleluia. Alleluia. Alleluia.

TROPARION OF THE RESURRECTION (TONE 6)

When Mary stood at thy grave looking for thy sacred body, angelic powers shone above thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world; O thou that art risen from the dead! O Lord, glory to thee.

GREAT-MARTYR EUPHEMIA THE ALL-PRAISED (TONE 3)

O Euphemia, Christ's comely virgin, thou didst fill the Orthodox with gladness and didst cover with shame all the heretics; for at the holy Fourth Council in Chalcedon, thou didst confirm what the Fathers decreed aright. O all glorious Great Martyr, do thou entreat Christ God that his great mercy may be granted unto us.

TROPARION OF SAINT GEORGE, PATRON OF OUR COMMUNITY (TONE 4)

As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings, victorious Great-Martyr George, intercede with Christ our God, for our souls' salvation.

KONTAKION (TONE 4)

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honour thee.

EPISTLE AND GOSPEL

Prokeminon and Verse: The Lord will give strength to his people. Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The Reading is from Apostle Paul's Second Letter to the Corinthians

(6:1-10; 16th Sunday -- for the martyr)

Brethren, working together with him, then, we entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Alleluia. It is good to give thanks to the Lord. *Alleluia.* To proclaim Thy mercy in the morning and Thy truth by night. *Alleluia.*

The Reading is from the Holy Gospel according to Saint Matthew (9:27-35; 7th Sunday)

As Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.