

## **Nativity of Saint John the Baptist**

June 24, 2012

Saints Commemorated today: St. Elizabeth, Mother of the Forerunner and St. Panagiotis the New Martyr

### **EPISTLE READING**

**Romans 13:11-14:4**

Brethren, and do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

### **GOSPEL READING**

**Luke 1:1-25, 57-68, 76-80**

Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and they were both well advanced in years. So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years." And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time." And the people waited for Zacharias, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless. So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, "Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people." Now Elizabeth's full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her. So it was, on the eighth day, they came to circumcise the child; and they would

have called him by the name of his father, Zacharias. His mother answered and said, “No; he shall be called John.” But they said to her, “There is no one among your relatives who is called by this name.” So they made signs to his father—what he would have him called. And he asked for a writing tablet, and wrote, saying, “His name is John.” So they all marveled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising god. Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. And all those who heard them kept them in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him. Now his father Zacharias was filled with Holy Spirit, and prophesied, saying: “Blessed is the Lord God of Israel. And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways, to give knowledge of salvation to His People by the remission of their sins, through the tender mercy of our God, with which the Dayspring from on high has visited us; to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace.” So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

### **ENTRANCE HYMN: 2ND TONE**

**(Page 45 in “The Liturgy of Saint John Chrysostom”)**

When Thou, the Deathless Life, didst descend toward Death, then didst Thou put to death Hades through the dazzling brightness of the Godhead; and when Thou didst raise up the dead from the Abyss, all the powers of the Heavens cried aloud: O Christ our God, Giver of Life, glory to Thee.

## **ANNOUNCEMENTS**

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### **CATECHETICAL SCHOOL TEACHERS**

We are in great need of three teachers for Catechetical School in the fall. Please see Father George if you are willing to teach. Thank you.

### **LOST AND FOUND**

We have a lot of items that you may be missing. Please stop by and check the basket in the coat room. Thank you.

### **DISCRETIONARY FUND**

We have a parishioner that we are helping with transportation to and from Church. If you would like to help please contact Father George or make donations payable to the *Discretionary Fund*.

### **MINISTRY ACTIVITIES**

Please remember to check the ECCLESIASTICAL CALENDAR when scheduling activities. They should *not* be scheduled during service times. This is disrespectful to God and unacceptable. Thank you.

### **PROSFORO COMMITTEE**

**We are in need of Prosforo bakers, please contact the office to sign up!!!**

Please note that without the Prosforo, Divine Liturgy cannot be conducted. Recently, we have had several members of this committee that are unable to continue to be a part of the committee. If you would be willing to sign up to make Prosforo twice a year (once every six months), please contact the office or Artemis Hoke. If you are currently a member of the committee and unable to provide it on your scheduled Sunday please contact the office, so that we may make arrangements. Thank you.

### **CHURCH ETIQUETTE**

Please remember to dress appropriately and modestly for church services. There is no chewing gum, talking or crossing your legs in church. Everyone should arrive on time for the Liturgy. Do not leave

trash (bulletins, paper, etc) in the pews. It is considered disrespectful for anyone attending Orthodox Christian services to cross their legs during service, chew gum or come in late. Also women who are planning on taking Communion should not wear lipstick or should remove it before going up for Communion. **TURN OFF CELL PHONES.** Thank you.

### A NOTE TO OUR VISITORS

People of different religious affiliation or tradition who behave in a respectful manner are always welcome at the liturgical services of our Holy Orthodox Church but **ONLY MEMBERS OF THE ORTHODOX CHURCH who share a common faith and practice a specific spiritual discipline may participate in the Church's sacraments and receive Holy Communion at the Orthodox Divine Liturgy. The Greek Orthodox Church has a closed communion and no intercommunion with any other Christian body.** We are blessed by your presence with us and thank you for your understanding. May God bless you always.

### A NOTE TO ORTHODOX CHRISTIANS

ORTHODOX CHRISTIANS PLEASE NOTE: The proper preparation for receiving Holy Communion is: 1) prayer; 2) keeping the fast throughout the year (Wednesdays, Fridays, Great Lent, fast of the Holy Apostles, fast of the Dormition and the Christmas Fast, etc); and 3) most important, participating in the Sacrament of Holy Confession and Repentance. **ALSO follow these guidelines as you approach for Holy Communion: Take the red cloth from the person before you and place it under your chin. Say your baptismal name. Open your mouth wide and receive the Holy Spoon in your mouth, lower your lips on the Holy Communion spoon and carefully remove the Holy Eucharist so that there is nothing left. After partaking of the Sacrament blot your lips and hand the red cloth to the person behind you. Receive one piece of antidoron, return to your seat and read the post communion prayer. Lipstick, lip gloss, lip balm, etc, should be removed prior to approaching the chalice. Receiving the precious Body and Blood of our Lord and Savior Jesus Christ should not be treated like a fast food service. You should come on time for the Divine Liturgy (that means at the beginning) and not leave until the completion of the service.** *This means that every time you eat this bread and drink from this cup you proclaim the Lord's death until he comes. It follows that if anyone eats the Lord's bread or drinks from his cup in a way that dishonors him, he is guilty of sin against the Lord's body and blood. So then, everyone should examine himself first, and then eat the bread and drink from the cup. For if he does not recognize the meaning of the Lord's body when he eats the bread and drinks from the cup, he brings judgment on himself as he eats and drinks. That is why many of you are sick and weak, and several have died. If we would examine ourselves first, we would not come under God's judgment. But we are judged and punished by the Lord, so that we shall not be condemned together with the world. (1 Corinthians 11:26-32).*

### YOUR PRAYERS HELP...

"...I was sick and you visited Me..." St. Matthew 25:36. "Holy Father, Physician of our souls and bodies have mercy, forgive and heal thy servants." The following brothers and sisters in Christ need your constant prayers and love, *recovering at home or ill at home/hospital:*

*In nursing homes or home bound:* Elizabeth McNulty (Home), Bill and Betty Kanalos (Brentwood at Niles), Amelia Morris (Southfield Village), Joan Rekos (Kindred), Anna Moskolis (Kindred), John Kouroubetes (Woodridge). Chris and Peggy Bouris (home), Helen Kaldis, Mary Rudhman (home), and Telesila Yustwan (Home).

## THIS WEEK

Monday, June 25 <sup>th</sup>	Orthros 9am Vespers 4:30pm
Tuesday, June 26 <sup>th</sup>	Orthros 9am Vespers 4:30pm
Wednesday, June 27 <sup>th</sup>	Paraklesis to St. Nektarios 9am Vespers 4:30pm
Sunday, July 1 <sup>st</sup>	Fourth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy

## LOOKING AHEAD

Wednesday, July 4 <sup>th</sup>	OFFICE CLOSED
Sunday, July 8 <sup>th</sup>	Fifth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy
Tuesday, October 16 <sup>th</sup>	Good Samaritan Salad Luncheon
Friday, October 26 <sup>th</sup>	Trivia Night
June 7-9, 2013	Grecian Festival

## OUR HOLY MISSION

St. Andrew's Greek Orthodox Church of South Bend, IN is a Christian Community committed to serving our Lord and Savior Jesus Christ, guided by the Holy Spirit, and united in faith and in love with God, and called to make that love real to others through...

- **WORSHIP** (the Divine Liturgy) and the reception of the Sacrament of Holy Communion by which we achieve union with Jesus Christ and with each other.
- **PHILANTHROPIC DIAKONIA** (service) to those people in need of our love and compassion. In teaching His disciples the Lord said, "...as you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)
- **EDUCATIONAL OPPORTUNITIES** which enable Orthodox Christians to grow in Christ and be faithful disciples and prepares them to strengthen their personal commitment to our Lord, His Church and the holy Gospel.
- **NATIONAL AND PARISH MINISTRIES** of our Holy Orthodox Church which provide opportunities for Parish Outreach and to live as an integral and vital part of the community. The prime objective is to encourage a greater participation in the life of the Church and the world.
- **TEACHING** the commandment of the New Life, imparting a clear knowledge of the doctrines, traditions, canons and disciplines of the Church and guiding the growth, progress and enlightenment of all Orthodox Christians.

## Phase II

Dear Parishioners,

Many of you are aware that the second of three phases of Iconography for St. Andrew has begun and is scheduled to be completed by the feast-day of our Church on November 30. Many parishioners have expressed their desire to make Iconography donations and it came to our attention that additional clarification for the second phase of Iconography is needed.

There will be a total of three phases of iconography for the Church. Phase II of the Iconography will consist of two icons in the Nave of the Church and six icons in the Narthex as described below.

### Nave:

- 1) The Koimisis (Dormition) of the Ever-Virgin Mary and Theotokos (North Wall) –**donation received.**
- 2) Moses/Burning Bush (West Wall – Above the Cry Room) - \$15,000

### Narthex:

- 1) The Holy Icon of the Holy Family - \$8,000
- 2) The Holy Icon of the Holy Napkin – **donation received.**
- 3) The Holy Icon of Saint Peter and Paul - \$2,500 each (\$5,000 Total)
- 4) The Holy Icon of Christ “o anapeson” or reclining Christ - \$6, 0000
- 5) The Holy Icon of Christ as Angel - \$6,000
- 6) The Medallion of Christ - \$2,000

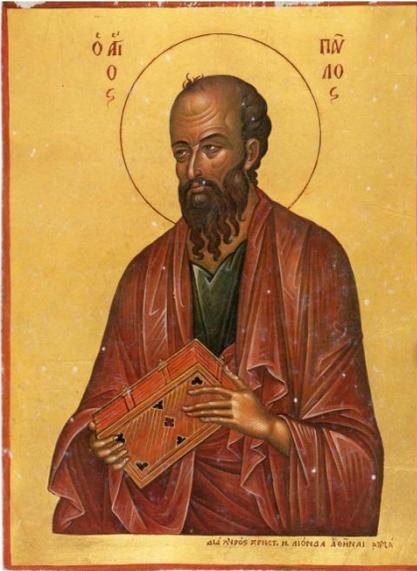
All of the Holy Icons for the first phase of Iconography were donated by parishioners either as individuals or as families. Donations for Phase II (or Phase III) are encouraged. Any amount is welcomed and appreciated. Our goal is to do in Phase II what we did in Phase I: collect enough private donations to cover the cost of the entire effort at no expense to the Parish.

If you would like to make a donation for the second phase (or third phase) of Iconography, please contact the Church office during normal business hours or send in your check writing “Iconography – Phase II” in the memo line, and let Father George or Amber know which icon or icons you would like your donation to go towards.

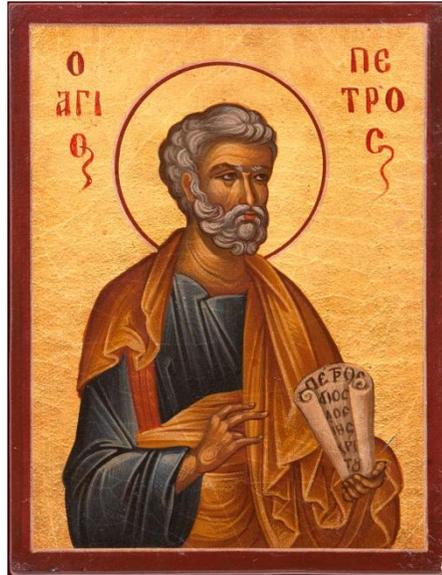
Sincerely,

The Parish Council

**St. Paul**



**St. Peter**



**The Holy Icon of the Holy Family The Holy Icon of the Holy Napkin**



**The Holy Icon of Christ "O anapeson" or reclining Christ**



**The Medallion of Christ**

**Moses / Burning Bush**



The Holy Icon of Christ as Angel



The Koimisis (Dormition) of the Ever-Virgin Mary

