



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.*

***It is a great pleasure to welcome Father Dionysios Wilhelm
& Kh. Margaret to Saint George. Father has been a mission priest in
the diocese and is currently attached to Saint George in Lawrence.
The Kimmett family is away today and will return mid-week.***

*If a priest is needed in an emergency, please phone Father John Teebagy at
Saint John of Damascus Church, 781-326-3046.*

CALENDAR

- Saturday - Great Vespers, 5:00 pm
- Next Sunday - Matins & Divine Liturgy, 9:00 / 10:00 am
- Fasting - There is fasting this Wednesday and Friday.

4 July 2010



**Sixth Sunday
after
Pentecost**



Six Atwood Avenue
Norwood, MA 02062
Tel. 781-762-4396
Fax. 781-255-1871
StGeorgeNorwood.org

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 --

3. Orthodox Christians have a strong sense of their religious identity and clear preference for the Orthodox Church. Nine in ten parishioners said that they “cannot imagine being anything but Orthodox.” For an overwhelming majority of parishioners, “Christianity” essentially means “Orthodox Christianity.” Indeed, eight out of ten respondents think that “there is one best and true interpretation of the meaning of the Christian faith and the Orthodox Church comes closest to teaching it.” The study compared GOA and OCA members with American Roman Catholics and found that in various measures American Orthodox Christians adhere more strongly to their Church than do Roman Catholics.

4. The strong Orthodox identity does not mean that “people in the pews” view their religious obligations exactly as expected by the institutional Church. In reality, most parishioners make personal choices among various norms of Church life, holding firmly to what is central for their faith and approaching the rest as desirable but not crucial. The beliefs in Jesus’ resurrection and actual presence in the Eucharist are perceived by the Orthodox laity as the most fundamental criteria of being a “good Orthodox Christian.” In contrast, regular Church attendance, obeying the priest and observing Great Lent are seen by a majority of parishioners as non-essential for being a “good Orthodox Christian.”

5. Only three in ten parishioners would support women being altar servers or deacons, and only one in ten think that women should be eligible to the Orthodox priesthood. It is a historical fact that in the past the Orthodox Church had a female deaconate which died out in the Middle Ages. Today, however, a vast majority of American Orthodox Christians do not favor the ordination of women. Male and female respondents expressed the same opinions on the question.

6. More than two-thirds of the respondents say that they wanted to belong to parishes that “require uniformity of belief and practice and where people hold the same views.” That is, American Orthodox Christians have quite different (“liberal-moderate,” “traditional,” “conservative”) personal approaches to Church life, but they prefer homogenous, “likeminded” parishes. Only one in four respondents favor “big-tent parishes that tolerate diversity of beliefs and practices, where people hold different views and openly discuss their disagreements.”

-- conclusion next week --

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.

Receiving the Antidoron, Holy Bread

When receiving the antidoron after Holy Communion or after venerating the cross at the end of Divine Liturgy, do not allow the crumbs to drop, since this is blessed bread. Children will need assistance so that they do not take too many pieces, and so they are not careless in handling the bread. After returning to your seat, you may eat the holy bread as you say the prayers after Holy Communion silently while others are communing.

Children in Church

Christ said, "Let the little children come to Me, and do not forbid them; for such is the kingdom of heaven" (Matthew 19:14). It is possible for young children to remain in church throughout a service if they are taught to be quiet and respectful. Many parishes have cry rooms or nurseries for those who are too small to be quiet throughout the whole Liturgy. Please be respectful to those around you if your child becomes fussy or out of control, and remove him from the nave of the church quickly. If a very young child needs a snack, please clear away any leftover pieces. However, the child should not have anything in his mouth when he comes to Holy Communion. It is not acceptable at any time to chew gum in church. It is never appropriate to allow a child to run down the aisles, play loudly, or carry toys that make noise. Eventually, children will be able to spend longer times in the Liturgy. That is where they should be, but remember the reason for coming to church is to pray and worship. Plan to have your children use the restroom and get a drink before church begins, and don't allow them to

come and go continually. Consider bringing your children into the church at a time when the Liturgy is finished to "practice" church behavior. Teach them that they are visiting God's very special house, and they will need to have very special manners there.

INTERVIEW WITH BISHOP THOMAS

Recently, the editors at *Antiochian.org* interviewed His Grace Bishop THOMAS of the Diocese of Charleston, Oakland, and the Mid-Atlantic. Bishop THOMAS was the presiding hierarch at the recently concluded Parish Life Conference. The entire interview and a biography of His Grace are on line.

Q. Your Grace, you attended the recent Episcopal Assembly in New York. Do you have any thoughts for our readers on this historic gathering?

A. Given the mutual isolation of our various jurisdictions for so many years, I found it especially encouraging that fifty-five bishops of Orthodoxy on this continent were able to come together, speak the same language together, and begin getting about the business of working out a common Church life together. This is what unity actually consists of, that we live together as brothers and sisters in Christ.

We have to be mindful, however, of some of the things that were pointed out by His Eminence, Metropolitan PHILIP, in regard to our history in this country, most especially that we as Orthodox Christians in America are not an infant church. As such, any decisions that have to be made regarding Orthodoxy in this country should be decisions made amongst the bishops here in the United States. This is not to say that we don't look for guidance and advice from our patriarchs, but the hierarchs here have to be key players in all matters that pertain to the Church here in America, because they are the pastors of this flock. I encourage folks to pay special attention to the published words spoken by Metropolitan PHILIP and Archbishop NICOLAE at the Assembly.

HOLY BREAD -

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

If you would like to offer holy bread and coffee hour in the coming weeks, please sign the book in the parish hall. Coffee hours can be quite simple -- drinks, bagels, fruit. Or it can be more elaborate, the choice is yours. You can set up a table on the patio if you like. It is nice to have time for fellowship with parishioners and opportunities to welcome guests

GIFTS TO SAINT GEORGE -

Alice Kelley and Florence Esper . . . *to the Esper Family Memorial Fund .in memory of Edward Kelley; for the health of Margo and Niko in their missionary work in Alaska and for the health of Alva Tompras.*

Lovee Thomas *in memory of Bruce Stevens*
Michael Mike & Family *in memory of Mary Jenkins*

REMEMBER IN PRAYER -

Pray for the servants of God: Archpriest Nicholas and Pamela (Manikas), Archpriest Michael (Lewis), Archpriest Alexander (Atty), Deacon Elias (Hamaty), Darcey, David (Knipe and family), Tripp (Head), Roger (Esysie), Alan (Andrew), Lana (Joseph), Christina (Adams), Emaline (Eakle), Jamil (Samara), David (Elliott, serving in Iraq), Michael (Eysie), Janis, Timothy (Wright), Kathrynne (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, John, Felecia, Catherine, Margaret, Brian, Nicole, 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 Toumi

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 Toumi &

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



Sixth Sunday after Pentecost
Saint Andrew of Crete, author of the Great Canon

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 5)

Let us believers praise and worship the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation; for he took pleasure in ascending the Cross in the flesh, to suffer death, and to raise the dead by his glorious Resurrection.

TROPARION OF SAINT ANDREW OF CRETE (TONE 8)

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of hierarchs, O wise Andrew of Crete, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

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: Thou, O Lord, wilt preserve us and keep us from this generation. Save me, O Lord, for the Godly man hath disappeared.

The Reading is from the Epistle of Apostle Paul to the Romans (12:6-14; 6th Sunday)

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

The Reading is from the Holy Gospel according to Saint Matthew (9:1-8; 6th Sunday)

At that time, getting into a boat Jesus crossed over and came to his own city. And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins" -- he then said to the paralytic -- "Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.