



SAINT ANDREW ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America
Diocese of Wichita and Mid-America
Metropolitan JOSEPH, Primate – Bishop BASIL, Bishop of Wichita

Rev. Fr. Patrick Henre, Pastor

Welcome to all our visitors worshipping with us!

We look forward to meeting you after the service and welcoming you personally to Saint Andrew. *We're glad you're here!*

January 20, 2019

**Venerable Euthymios the Great
New-martyr Zachariah of Morea**

Tone 1, Eothinon 1

Antiphons and Little Entrance

*The usual Antiphons and Little Entrance as printed in the service booklet.
The Third Antiphon is the Tone 1 Resurrection Hymn, "While the stone was sealed by the Jews. . .". See below for music.*

Hymns of the Day

For the Resurrection

Kazan

While the stone was sealed by the Jews, and the sol -

diers were guard-ing thy most pure bod - y, thou didst a -

rise_ on the third_ day, O Sav- iour, grant - ing life_

to the world; for which cause the heav - en - ly pow'rs

cried a - loud_ un - to thee, O Giv - er of life: Glo - ry

to thy res - ur - rec - tion, O Christ! Glo - ry to thy king -

dom! Glo - ry to thy prov - i - dence, O thou who a - lone

art the Lov - er of_ man - kind.

For Saint Euthymios

Tone 4 Byzantine

St. Anthony Monastery

Be glad, O bar - ren one, that hast not giv - en birth;

be of good cheer, thou that hast not tra - vailed; for a

man of de - sires_ hath mul - ti - plied thy chil - dren of the

Spir - it, hav - ing plant - ed them in pi - e - ty and reared

them in con - ti - nence to the per - fec - tion of the vir -

tues. By his prayers, O Christ our God, make our life
peace-ful.

For Saint Andrew

Tone 4 Byzantine

Barr

As the first-called of the A-pos - tles, and broth-er
of their lead-er, O An - drew, en - treat the
Mas-ter of all to grant peace to the world and to our
souls the great mer - cy.

Kontakion for the Presentation

Tone 1 Byzantine

Karam

O Christ God, Thou hast sanc-ti-fied the vir-gin's
womb by Thy birth, and as was meet, hast
blessed the hands of Sim-e-on. Thou hast al-so come
- to us to save us. Do Thou, when wars pre-

vail, give peace to Thy peo-ple, and make might - y
 those whom Thou hast loved, for Thou a-lone art the
 Lov-er of man-kind.

Trisagion Hymn

The usual Trisagion as in the service booklets.

The Epistle

2 Corinthians 4:6-15

The saints shall be joyful in glory. v. Sing unto the Lord a new song.

Brethren, it is the God Who said, "Let light shine out of darkness," Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. While we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The Gospel

Luke 17:12-19

v. It is God that avengeth me, and subdueth the peoples unto me (Ps. 17:48).

v. Who extolleth the salvation of the king, and worketh mercy unto David His anointed, and unto his seed for evermore (Ps. 17:51).

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, “Jesus, Master, have mercy on us.” When He saw them He said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him, “Rise and go your way; your faith has made you well.”

Cherubic Hymn

Yupik Chant setting; see the service booklet for music.

Megalynarion

Antiochian Village setting; see the service booklet for music.

Communion Hymn

V. Morosan

Praise the Lord from the heav-ens! Praise Him in the
high-est. Al-le-lu - ia, Al-le-lu - ia, Al -
le - lu - ia.

On Receiving Holy Communion in the Orthodox Church

Only Orthodox Christians who are prepared through prayer, fasting, and a recent confession should approach the Chalice for Communion. All others are encouraged to come receive a blessing from the priest and partake of the Holy Bread as they exit the Communion line.

The remainder of the Liturgy concludes as usual.

Kontakion and Ikos

As God, Thou didst rise in glory from the grave, raising the world with Thee. All nature doth praise Thee as God. Death is destroyed and Adam doth rejoice, O Master, whilst Eve, now freed from bondage, doth rejoice, saying: Thou it is, O Christ, Who granteth Resurrection to all.

Let us praise Him Who arose on the third day as the all-powerful God. He hath shattered the gates of Hades and hath raised from the tomb those who were there from eternity. He didst willingly appear to the myrrh-bearers and say to them first: Rejoice; and to the Apostles He didst reveal joy as the only Life-giver. The women announce with joy the signs of victory to the Disciples, Hades groans and death laments; but the world is glad and all rejoice. For Thou it is, O Christ, Who granteth Resurrection to all.

The Synaxarion

On January 20 in the Holy Orthodox Church, we commemorate our righteous Father Euthymios the Great of Palestine.

With this life, O Euthymios, what hast thou in common?

Depart to those strangers to this life, that is, the Angels.

On the twentieth noble Euthymios ceased from life.

Euthymios was born in the Armenian town of Melitene near the Euphrates River. He was the only child born in answer to the prayer of his barren parents Paul and Dionisiya. Finally, they had a vision and heard a voice saying, "Be of good cheer! God will grant you a son, who will bring joy to the churches." The name Euthymios means "good cheer." From his youth, he lived a life of asceticism, eventually settling in the Pharan Desert between Jerusalem and Jericho. He filled his days and nights with prayer, internal thoughts about God, contemplation and physical exertion. Around him

many disciples gathered, some of whom are glorious saints such as Sabas the Sanctified. God gifted Euthymios to expel demons, heal the gravely ill, bring water to the desert, multiply bread and prophesy. When some of the younger monks wanted to fast more than others, he forbade them and commanded them to come to the communal table so they would not become prideful. He also taught monks not to move from place to place: “A tree frequently transplanted does not bear fruit. Whoever desires to do good can do it from the place where he sits.” Euthymios reposed peacefully at age 97 in 473.

On this day, we also commemorate the New-martyr Zachariah of Morea. By their intercessions, O Christ God, have mercy upon us. Amen.

The Fourth Century: Constantine, part 3

by Fr. Thomas Hopko

Another highlight of his reign was the visit of his mother, Saint Helen, to Palestine. There she made pilgrimage to the holy sites of Christ’s life. With divine guidance she made a discovery that inflamed the heart of the Christian world. Near the hill of Golgotha outside Jerusalem, she found the True Cross on which Christ was crucified. Constantine helped to build churches at some of these sites, including the Church of the Holy Sepulchre, and Jerusalem quickly became a great center of pilgrimage for the entire Christian world.

The era of Constantine is sometimes seen in the West as the beginning of the corruption of the pure Christianity of the Early Church. During the fourth century, millions more people become Christians, many of whom may not have had the spiritual fervor of the early Christians. But for Orthodox Christians, the great importance of Constantine is that with his conversion to the true faith, what was only a seemingly impossible dream now became possible: namely, the conversion of the entire society - the whole empire - to Christ.

Constantine not only allowed the Church to operate freely; he also specifically helped it in many ways. He restored or made restitution for properties that Christians had lost during the Diocletian Persecution. He sponsored copies of the Scriptures to be produced. He helped many churches to be built. He entrusted the Church with substantial amounts of tax revenue to use for charitable work. He gave the Lateran Palace to the bishop of Rome to be his residence. And he made it easier for the populace to attend church on Sunday by making it a weekly holiday—thus forming, along with Saturday

(the Sabbath), the weekend which we still have. This was not an arbitrary decision on his part; rather, he was honoring Sunday as “the Lord’s Day,” the day of Christian worship from the very beginning (Rev 1.10; Acts 20.7; 1 Cor 16.2; also Saint Justin Martyr, First Apology 67).

In addition, Constantine began to bring Christian influence into the law code. In 316 a law was passed prohibiting branding criminals on the face “because man is made in God’s image.” He ended the special taxation of single people (which Augustus Caesar had instituted to try to reverse a downward trend in the population of Italy in his day), thus honoring the Christian practice of consecrated virginity. Constantine also made grants of money to poor families to help them support their children, thus discouraging the practice of exposure of infants by parents who felt they could not provide for them. And he exempted Christian clergy from every form of civic duty—so that, in his words, “they will be completely free to serve their own law at all times. In thus rendering wholehearted service to the Deity, it is evident that they will be making an immense contribution to the welfare of the community” (Eusebius, History of the Church 10.5).

Another typical Western view is that Constantine initiated the process whereby the Eastern Church became subject to and dominated by the Emperor — a state of affairs called caesaropapism. In reality, while there were some notable exceptions, most of the time the Eastern Church functioned in harmony with the State in a relationship known as *symphonia*. In this arrangement, the Church was responsible for the spiritual welfare of the people, while the Emperor was responsible for their physical and material well-being. The Emperor had the responsibility to defend and protect the realm; thus he was also seen as defending and protecting the Faith of the realm. But this did not mean that he was dominating the Church. Rather, he was helping to assure that it could continue to function in peace.

The emperor sometimes recognized the need to help the Church to resolve internal disputes. At such times he would use his authority to summon Church councils. Thus, it was an emperor or empress who called each of the Seven Great Ecumenical Councils (called “Ecumenical” because they were received by the entire Church). But this does not mean that the State was interfering in its life. Rather, the emperor or empress acted in collaboration with Church leaders in calling these councils, and allowed the Church to reach its own decisions during the councils.

Sadly, however, some emperors did use their authority to support heretical teachings. The most prominent and grievous example is the era of the six Iconoclastic emperors in the 8th and 9th centuries.

For all of Constantine’s great efforts on behalf of the Christian Church

and in promoting its influence in his vast domain, and for his own repentance and life of faith, he is revered in the Eastern Church as Saint Constantine the Great, Equal-to-the-Apostles. He and his illustrious mother, Saint Helen, are honored together on May 21. Interestingly, he is not considered a saint in the Roman Catholic Church, no doubt partly because of his permanent removal of the imperial capital from Rome to Constantinople.

Excerpt from The Orthodox Faith, Vol. 3: Church History.

This Week

Wednesday, January 23

- 6:00 pm, Daily Vespers

Saturday, January 26

- 5:00 pm, Great Vespers

Fr. Patrick is available for confession following the Service.

Sunday, January 27

- 9:00 am, Orthros
- 10:00 am, Divine Liturgy

Prospora Schedule

Jan. 27: Eden

Feb. 24: OPEN

Feb. 3: Eden

Mar. 3: OPEN

Feb. 10: OPEN

Mar. 10: OPEN

Feb. 17: OPEN

Mar. 17: OPEN

To add your name to this list, please notify Don Cox. You can also sign up online at <http://goo.gl/0ul9NW>.

Coffee Hour Hosts

Jan. 27: Young

Feb. 24: OPEN

Feb. 3: Zimmerman

Mar. 3: OPEN

Feb. 10: OPEN

Mar. 10: OPEN

Feb. 17: Monthly Potluck

Mar. 17: OPEN

To add your name to this list, please notify Paul or Amanda Fisher. You can also sign up online at <http://goo.gl/6LdC4h>.

January Epistle Readers

Jan. 6: Dutschmann

Jan. 20: Fisher

Jan. 13: Miller

Jan. 27: Graham

Pastoral Care

If you have pastoral needs (illness, confession, etc.) please contact Fr. Patrick Henre at (605) 646-5166, or by email: fr.patrickhenre@gmail.com.

Prayer Requests

LIVING: Georgeta Paltl, Gabriela, the Youngblood family, Matushka Priscilla, Amy Kathryn, Tunas family, Judy and Charles, Emilia and her unborn child, Martin, Joyce, Christopher, Kathryn, Brigid and her unborn child, George, Wedad, Shelley, Abram, Nizam, Petzold Family, Nancy and Robert, Robert

DEPARTED: Jason, Jean Henning, Josephine

Announcements

House Blessings

Please sign up in the narthex if you would like to have your house blessed. The Triodion season begins February 17th, so all house blessings will need to be done before then.

Parish Council Meeting

The next parish council meeting will be held on Wednesday, January 23rd directly following daily vespers.

Parish General Assembly

The parish General Assembly meeting will be held on Sunday, January 27th. The church will be providing lunch.

Kitchen Supplies

There is a list in the kitchen of supplies needed. Please check it occasionally so that we can keep our kitchen supplies stocked.

2019 Archdiocesan Convention

Hotel registration is open for the 2019 Archdiocesan Convention to be hosted by St Nicholas/Grand Rapids, MI. Register now at the Amway Grand Plaza, Curio Collection by Hilton for \$149 a night, or at the JW Marriott for \$184 a night. This link will get you the special group rates: <https://book.pass-key.com/e/49766461>.

2019 DOWAMA Parish Life Conference

The 2019 PLC will be hosted by St. Peter in Ft. Worth, TX, Wednesday-Saturday, June 19th-22nd, which is the fast-free week following Pentecost. The theme is “The Antiochian Village, Past, Present, and Future: I can do all things through Christ who strengthens me.” The study topics for the Bible Bowl are the Epistles of the Holy Apostle Paul to the Ephesians, the Philippians, and the Colossians. The Oratorical theme is Philippians 4:13. Our featured guest speaker will be Fr. James Coles (frjames@cox.net) of St. Ignatius in Mesa, AZ. Mark your calendars now!

Fundraising Ideas

If you have parish fundraising ideas, please provide them in the form of a written proposal to Donna Manitzas or Fr. Patrick.

Sunday School Collection

On the first Sunday of every month, the kids will be taking up a collection at the end of service to help fund Sunday School expenses. Sunday School takes place after Communion. We now have 4 levels two accommodate our growing parish, and expenses are growing!

Orthodox Christian Fellowship (College Ministry)

OCF has weekly meetings and events. If there are any parish families interested in hosting the OCF College students for an event, it would be a great way to get involved with them. Please let Fr. Patrick or Magdalayna Drivas know.

Monday

Monday is Fr. Patrick's scheduled day off. Unless it's an emergency, please save all emails, texts, and phone calls for Tuesday through Sunday.

Sign-Up List for Monthly Cleaning Day

The sign-up list for the monthly cleaning day is posted on the bulletin board in the parish hall. **Team #1 is currently in need of at least two more**

members. Please be sure to check the list to see which team you are on, and contact your Team Leader with any questions.

Holy Bread and Coffee Hour

Please take the time to check the sign up lists for Coffee Hour and Prospora baking. This is a great opportunity to serve the Church and is really appreciated by everyone. And remember, hosting coffee hour only means that you promise to bring light refreshments for everyone. You are welcome to bring more, but it is not expected.

Prayer List

For all submissions or changes to the Prayer List for the Living and Deceased, please notify Don. A person will stay on the list for the living for 30 days and then automatically drop off, unless they are renewed by someone in the parish. The list for the departed will include people for 40 days after their falling asleep, and they can be commemorated again on the anniversary of their repose.

Confession

Fr. Patrick is available for Confession before or after Great Vespers on Saturday, and by appointment.

Office Hours

Fr. Patrick holds church office hours Tuesdays - Thursdays from 9:00 AM-1:00 PM.

Do you have news?

Please forward announcements, news, prayer requests, etc. to Paul or Amanda Fisher (paulandamandafisher@gmail.com) before 5:00 pm on Wednesday if you would like them to appear in the weekly bulletin and eNews.

Saint Andrew Orthodox Church, 401 Estates Drive, Woodway TX 76712

Visit us online at www.saintandrewwaco.org. You can also follow us at www.facebook.com/saintandrewwaco.