

THE ANNUNCIATION

GREEK ORTHODOX CHURCH

Sunday Before the Holy Cross/Afterfeast of the Nativity of the Theotokos

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion. According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks. As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

September 9, 2018

Rev. Fr. Joseph Gingrich, Parish Priest

Altar Boys All Available

Ushers On Duty 5

Epistle Reading Galatians 6:11 - 18

Gospel Reading John 3: 13 - 17

TODAY'S DIVINE LITURGY HYMNS AND SCRIPTURE READINGS:

HYMNS AFTER THE LITTLE (GOSPEL) ENTRANCE

RESURRECTIONAL APOLYTIKION IN THE PLAGAL SECOND MODE

Angelic powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

APOLYTIKION FOR AFTERFEAST OF THE NATIVITY OF THE THEOTOKOS IN THE FOURTH MODE

Thy Nativity, O Theotokos, hath proclaimed joy to the whole world; for from thee hath dawned the Sun of Righteousness, Christ our God, annulling the curse and bestowing the blessing, abolishing death and granting us life everlasting.

Ἡ γέννησίς σου Θεοτόκε, χαρὰν ἐμήνυσε πάση τῇ οἰκουμένη, ἐκ σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν, καὶ λύσας τὴν κατάραν, ἔδωκε τὴν εὐλογίαν, καὶ καταργήσας τὸν θάνατον, ἐδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον.

APOLYTIKION FOR SYNAXIS OF THE HOLY ANCESTORS OF GOD IN THE SECOND MODE

As we celebrate the memory of Thy righteous ancestors, O Lord, through them we beseech Thee to save our souls. Τῶν δικαίων Θεοπατόρων σου Κύριε, τὴν μνήμην εορτάζοντες, δι' αὐτῶν σε δυσωπούμεν, Σῶσον τὰς ψυχὰς ἡμῶν.

DISMISSAL HYMN FOR THE ANNUNCIATION IN THE FOURTH MODE

Today is the crown of our salvation and the revelation of the Mystery that is from all eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces this grace. Let us join Him and cry out to the Theotokos: Hail, you who are full of grace, the Lord is with you.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον καὶ τοῦ ἀπ' αἰῶνα μυστηρίου ἡ φανέρωσις, Ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς συν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν. Χαίρει, κεχαριτωμένη, ὁ Κύριος μετὰ σου.

SEASONAL KONTAKION IN THE FOURTH MODE

In your holy birth, Immaculate One, Joachim and Anna were rid of the shame of childlessness; Adam and Eve of the corruption of death. And so your people, free of the guilt of their sins, celebrate crying: "The barren one gives birth to the Theotokos, who nourishes our life."

Ιωακείμ καί Άννα όνειδισμού ατεκνίας, καί Αδάμ καί Εύα, εκ τής φθοράς τού θανάτου, ηλευθερώθησαν, Άχραντε, εν τή αγία γεννήσει σου, αυτήν εορτάζει καί ο λαός σου, ενοχής τών πταισμάτων, λυτρωθείς εν τώ κράζειν σοι, Η στείρα τίκτει τήν Θεοτόκον, καί τροφόν τής ζωής ημών.

EPISTLE READING

PRIEST: Let us attend.

READER: O Lord, save your people and bless your inheritance. To you, O Lord, I have cried, O my God.

PRIEST: Wisdom

READER: The reading is from St. Paul's Letter to the Galatians 6:11-18.

PRIEST: Let us attend.

READER: Brethren, ¹¹See with what large letters I write to you with my own hand! ¹²Those who desire to make a good showing in the flesh are trying to compel you to be circumcised, only so that they may not be persecuted for the cross of Christ. ¹³Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast in your flesh. ¹⁴As for me, I shall find glory in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. ¹⁵In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation {matters}. ¹⁶To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. ¹⁷From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body. ¹⁸May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

JOHN 3:13-17

¹³No one has ascended into heaven, except for the one who came down out of heaven, the Son of Man who is in heaven. ¹⁴And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, ¹⁵so that everyone believing in him should not perish but have eternal life. ¹⁶Indeed, God so loved the world that he gave his uniquely-begotten Son, so that everyone who believes in him should not perish but have eternal life. ¹⁷Certainly, God did not send his Son into the world to judge the world, but so that the world should be saved through him.

SCHEDULE FOR SUNDAY, SEPTEMBER 9, 2018

DIVINE LITURGY

9:00 AM

Memorials Today

+Rosilyn Zavakos

25 yrs.

Altar Flowers given in loving memory of **+Rosilyn Zavakos** by her Children, Connie, Candie, and Renea Zavakos, Francine Gibbons, and Nicki Thornhill and Grandchildren, Nick and Dena Zavakos, Jeff Thornhill, and Derek Brumbaugh. **Altar Flowers** also given in loving memory of **+Loula and +Nick Melison** by John and Mary McDonald.

No Fellowship Coffee Hour today.

EXTEND, O LORD, YOUR MERCY AND PROTECTION UPON YOUR SERVANTS

Please pray for the health and salvation of your brothers and sisters in Christ during today's Divine Liturgy and throughout the week: **Konstantinos Haritos, Mary Saloom, Mike Mokas, Katherine Xidas, Magdeline Tisinger, Peter Mihalislis, Elli Bambakidis, Stephanie Michaelson, Mary Leakas, Maria Polychronis, Alex Gounaris, Athie Zavakos, Stephen Fricioni, John Wagner, Marilyn Lusa, Cynthia Yonts, Margie Polites, Toulia Stamm, Don Hanel and John Moraites**

FROM FATHER JOSEPH

-MORALITY CLASSES. The Morality Seminar for Juniors and Seniors is being held on October 20th, 2018. Please call the office to register your junior or senior. Registration ends October 10.

-SUNDAY DIVINE LITURGY. The only people who should be in the community center during Sunday Divine Liturgy are those setting up for coffee hour. All others are expected to be worshipping the Father, Son, and the Holy Spirit in the church. Fellowship and socializing is appropriate after Divine Liturgy.

Dear Parish Community,

As the Parish Council, we wanted to inform everyone that the parish bylaws will be adhered to for the good order of the Church. In following our parish bylaws only Orthodox Christians who are in good standing and financial stewards of the parish are afforded the privilege to participate in any Assembly and the Sacraments of the Church.

Per our parish bylaws, a parishioner is an individual who has been baptized and/or chrismated Orthodox and receives the Sacraments regularly in our parish. Parishioners are required to also be stewards of the parish. A steward of the parish is someone who has made a financial commitment to our parish.

Individuals can be stewards of our parish, but if not Orthodox Christians they cannot participate in the Sacraments of the Church and are not afforded the privilege of voting and addressing the body at any Assembly meetings. According to the Uniform Parish Regulations of the Greek Orthodox Archdiocese of America, our Annunciation Parish By-Laws and the Canons of our Holy Orthodox Church, an individual must meet all of the following criteria in order to vote and address the body at all Assembly meetings:

- 1) An individual must be an Orthodox Christian.
- 2) An individual must regularly participate in the Sacraments of the Church.
- 3) An individual must have made a stewardship pledge and fulfilled it for the previous year.
- 4) An individual must have made a stewardship pledge and made a payment toward it in the current year.

The cutoff date to have fulfilled all the above criteria in order to vote and participate in the Fall General Assembly on October 28, 2018, will be October 1, 2018. Those individuals who qualify as parishioners in good standing will be listed on the General Assembly roster.

We are thankful to Jesus Christ for all of you!

Sincerely,

The Parish Council

Capital Improvement Projects completed as of 8-20-18



HVAC
 Replace Dishwasher
 Replace Disposal
 Chandeliers in Church Cleaned
 Community Center Boiler replaced
 Security Camera system (in progress)
 New Grease Trap in kitchen

Parish Council approved Capital Improvement Projects as of 8-20-18
 *denotes General Assembly approval needed

Project	Cost/Bid	I want to help support this project	I pledge
Resurface parking lot/add additional spaces	\$130,000*		\$
Replace ceiling tiles/upgrade lighting in community center	\$47,000*		\$
Replace all plexiglass windows in the community center with glass	\$16,000		\$
Exterior lighting campus wide	\$9500		\$
Replace community center doors (2 sets)	\$8000 (4k each)		\$
Install fire alarm in church	pending		\$
Refinish exterior church doors	pending		\$
Church painting (post plaster repair) touch ups	pending		\$

This list reflects the first tier of needs for our parish. There are other projects on the horizon. If you are interested in financially partnering with the parish in any of the above projects please check your interest on the chart. Projects may be supported in part or in full.

Name: _____

Phone: _____ Email _____

ANNOUNCEMENTS

CAPITAL IMPROVEMENT

Thank you to all who attended the Wine and Cheese Capital Improvement tours. The parish council has approved many capital improvement projects (included in bulletin) and has begun work on many of the approved projects. To date we have received several blessings from parishioners to aide in funding these specific projects. May God bless and provide for those who have generously given the following

- \$9500 for Exterior Electric upgrade
- \$3000 for parking lot
- \$2500 toward replacement of Community Center windows
- \$2000 toward painting the interior of Church after plaster repair
- \$600 toward Replacement of Ceiling tiles/lighting upgrade in Community Center

CATECHISM SCHOOL REGISTRATION FOR 2018-2019

Catechism School Registration for 2018-2019 is now available. Classes will begin September 30th. Please contact us at: annunciationcatechismschool@gmail.com with any questions. To register, please follow the link: <http://www.daytonannunciation.org/organizations/catechism-school>

ANNUNCIATION DAYTON GREEK SCHOOL

Annunciation Dayton Greek School starts on Monday, October 1st.

An online registration form can be found on our Annunciation Greek Orthodox church website under organizations and Greek School. Please complete the online registration form, NO LATER than September 9th. Enrolled students need to be 4 years old by September 30th, 2018. A registration packet will be mailed to you on September 10th, which will need to be completed and turned in with tuition on the first day of classes. For any further questions, please contact: Michelle Zois/Annunciation Greek School Director 937-838-1412 or annunciationgr@gmail.com

MEETING AND EVENT SCHEDULE FOR THE WEEK OF SEPTEMBER 10TH

Date	Event	Time	Location
Wed. 12 th	Marian Prayer	3:00 PM	Church
	Choir Practice	6:30 PM	Church
Thur. 13 th	DOP/AHEPA	6:30 PM	Athenagoras Room
Fri. 14 th	Divine Liturgy		
	Exaltation of the Cross	9:30 AM	Church

WELCOME TO OUR VISITORS!

If you are visiting our Parish, please fill out the "Visitor Information Card," located in the Narthex, and hand it to one of the Welcome Committee greeters. You are welcome to come forward to receive a piece of "antidoron" (blessed bread) at the conclusion of the service and join us in the Memorial Center for our Fellowship Hour following the Divine Liturgy.

If you are a "newcomer" to our Parish, please introduce yourself to our priest. He would be most happy to schedule a time to meet with you and discuss the ministries and fellowship opportunities available within our Parish.

GUIDELINES FOR RECEIVING HOLY COMMUNION

For Orthodox Christians

When preparing to receive Holy Communion, please remain quietly in your pews until an Usher/ Parish Council Member directs you to approach from the center aisle. Your prayerful attention helps sustain the solemnity of the Divine Liturgy for those praying the "Prayers of Preparation" and following Holy Communion the "Prayers of Thanksgiving." You will find these prayers in the burgundy Divine Liturgy book located in the pew backs. The "Prayers of Preparation" begin on page 29 and the "Prayers of Thanksgiving" begin on page 40.

Please allow the acolyte to place the Holy Communion Cloth beneath your chin. This ensures that no particle of the Eucharist falls from your lips. Recite your baptismal name aloud; open your mouth wide; and close your mouth as the Communion Spoon enters your mouth. After receiving Holy Communion, blot your lips on the cloth and return to your pew by the side aisles.

You will find an acolyte offering you a bowl of antidoron from which you should take a single piece to ensure you consume all traces of Holy Communion.

For Non-Orthodox Christians

We welcome to our worship those Christians not fully united with us (canonically).

It is a consequence of the sad divisions of Christianity that we cannot extend a general invitation to receive Holy Communion. Orthodox Christians believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist and for which we must all pray.