WEEKLY BULLETIN

May 24th, 2020
Sunday of the Blind Man
Symeon the Stylite

6th Sunday of Pascha | Mode pl. 1

UPCOMING EVENTS

<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>May 24</td>
<td>Sunday of the Blind Man</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Wednesday</td>
<td>May 27</td>
<td>Leavetaking of Pascha</td>
</tr>
<tr>
<td>Thursday</td>
<td>May 28</td>
<td>Holy Ascension</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Friday</td>
<td>May 29</td>
<td>Men's Peer Group</td>
</tr>
<tr>
<td>Sunday</td>
<td>May 31</td>
<td>Fathers of the 1st Ecumenical Council</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Thursday</td>
<td>June 4</td>
<td>Small Paraklesis</td>
</tr>
<tr>
<td>Saturday</td>
<td>June 6</td>
<td>Saturday of Souls</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Sunday</td>
<td>June 7</td>
<td>Holy Pentecost</td>
</tr>
</tbody>
</table>
Sunday of the Blind Man

Antiphons. 2nd Mode.

Antiphon 1. Pg. 16. (By the prayers of the Theotokos, Savior, save us).
Verse 1: Shout to God, all the earth.
Vs. 2: Sing now to His name; give glory to His praise.
Vs. 3: Say to God, "How fearful are Your works.
Vs. 4: Let all the earth worship You and sing to You.
Glory...Both now...By the intercessions...

Antiphon 2. Pg. 18. (Save us, O Son of God, Who did rise from the dead. We sing to You, Alleluia).
Verse 1: May God be gracious to us, and bless us.
Vs. 2: May He cause His face to shine upon us, and have mercy on us.
Vs. 3: That we may know His way on the earth, Your salvation among all the Gentiles.
Vs. 4: Let the peoples give thanks to You, O God; let all the peoples praise You.
Glory...Both now...Only Begotten Son...
Ἀντίφωνον Γ’. Ἡχος πλ. α’. Ψαλμός 67.
Στίχ. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροί αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτω θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

Εἰσοδικόν. Ἦχος β’.
Ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ. Σῶσον ἡμᾶς Ὑιὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.

Ἐπιλυτίκια
Ἀναστάσιμον. Ἡχος πλ. α’.
Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἢμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ηὐδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Τοῦ Ναοῦ. Ἡχος γ’.
Μέγαν εὑράτο ἐν τοῖς κινδύνοις, σὲ ύπερμαχον ἡ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὡς οὖν Λυαίου κάθεῖλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαρρύνας τὸν Νέστορα, οὕτως Ἅγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεὸν ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

Antiphon 3. Mode pl. 1. Psalm 67
Vs. 1: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

Entrance Hymn. Mode 2.
Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, Who did rise from the dead. We sing to You, Alleluia.

Dismissal Hymns
Resurrectional. Mode pl. 1.
Let us worship the Word who is unoriginate with the Father and the Spirit, and from a Virgin was born for our salvation, O believers, and let us sing His praise. For in His goodness He was pleased to ascend the Cross in the flesh, and to undergo death, and to raise up those who had died, by His glorious Resurrection.

For the Church. Mode 3.
All the world has you, its mighty champion, fortifying us in times of danger, and defeating our foes, O Victorious One. So, as you humbled Lyaios's arrogance by giving courage to Nestor in the stadium, thus, O holy Great Martyr Demetrios, to Christ our God pray fervently, beseeching Him to grant us His great mercy.
Κοντάκιον. Ἡχος πλ. δ’.
Εἰ καὶ ἐν τάφῳ κατῆλθες Ἀθάνατε, ἀλλὰ τοῦ ᾅδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Ανάγνωσμα τοῦ Ἀποστόλου

Προκείμενον. Ἡχος πλ. α’. Ψαλμὸς 11.
Σύ, Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.
Στίχ. Σῶσον με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος.

Πράξεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα.
(16:16-34)
Ἐν ταῖς ἡμέραις ἐκείναις, ἐγένετο πορευομένων ἡμῶν τῶν Ἀποστόλων εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις αὐτῆς μαντευομένη. Αὐτὴ κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ’ αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόνες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν ἐλκύσαν εἰς τὴν ἀγοράν ἐπὶ τοὺς ἀρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· Οὐτοὶ οἱ ἀνθρώποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαίοι

Kontakion. Mode pl. 4.
Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Epistle Reading

You shall guard us, O Lord; You shall preserve us.
Verse: Save me, O Lord, for the holy man has ceased.

The reading is from the Acts of the Apostles. (16:16-34)
In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to
accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one’s fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.
At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"
Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go to Siloam and wash" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and
washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was
τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος, ἔννοιας καὶ εἶπεν· Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλός ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν. Τι ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἡδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί γενέσθαι; ἐλοιδόρησαν αὐτόν καὶ εἶπον· Σὺ εἶ μαθητὴς θεοσεβής· δε τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν· Ἐν γὰρ τούτῳ θαυμαστὸν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέῳξε μου τοὺς ὀφθαλμούς. οἴδαμεν δὲ ὅτι ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβής ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· εἰ μὴ ἦν ἄρτι παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; ἔξω. Ἡκουσεν Ἰησοῦς ὅτι ἔξω, καὶ ἔλεγεν· Δὸς δόξαν τῷ Θεῷ· ὡς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἐφανερώθη Ἰησοῦς καὶ ἐξέβαλεν αὐτόν ἔξω. Ἡμεῖς οἴδαμεν ὅτι ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβής ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐν γὰρ τούτῳ θαυμαστὸν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέῳξε μου τοὺς ὀφθαλμούς. οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ἡμεῖς οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβής ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐν γὰρ τούτῳ θαυμαστὸν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέῳξε μου τοὺς ὀφθαλμούς. οἴδαμεν δὲ ὅτι ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβής ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· εἰ μὴ ἦν ἄρτι παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; ἔξω. Ἡκουσεν Ἰησοῦς ὅτι ἔξω, καὶ ἔλεγεν· Δὸς δόξαν τῷ Θεῷ· ὡς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἐφανερώθη Ἰησοῦς καὶ ἐξέβαλεν αὐτόν ἔξω. Ο Άγγελος ἐβόα τῇ κεχαριτωμένῃ, Ἁγνή Παρθένε, χαῖρε, καὶ πάλιν ἔρω, χαῖρε, ὁ σὸς Υἱὸς ἀνέστη τριήμερος ἐκ τάφου.  

Μεγαλυνάριον. 'Ἡχος α΄.

Ὁ Ἀγγελος ἐβόα τῇ κεχαριτωμένῃ, Ἁγνὴ Παρθένε, χαῖρε, καὶ πάλιν ἔρω, χαῖρε, ὁ σὸς Υἱὸς ἀνέστη τριήμερος ἐκ τάφου.

Megalynarion. Mode 1.

The Angel cried aloud to the Lady full of grace: Rejoice, O pure Virgin; and again I say Rejoice. Your Son has truly risen from the grave on the third day.
Wisdom of the Fathers
"But I assert that he even received benefit from his blindness: since he recovered the sight of the eyes within." - St. John Chrysostom

"When, then, have they taken place, save when the Word of God Himself came in the body? Or when did He come, if not when lame men walked, and stammerers were made to speak plain, and deaf men heard, and men blind from birth regained their sight? For this was the very thing the Jews said who then witnessed it, because they had not heard of these things having taken place at any other time. " - St. Athanasius

Saints of the Week
May 24
Sunday of the Blind Man
The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he

Continued on pg. 12...
<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 ALL SAINTS&lt;br&gt;Elisha the Prophet&lt;br&gt;Methodios, Pat. of Constantinople&lt;br&gt;Hebrews 11:33-40; 12:1-2&lt;br&gt;Matthew 10:32-33, 37-38; 19:27-30&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td>15 APOSTLES FAST BEGINS&lt;br&gt;Amos the Prophet&lt;br&gt;Righteous Jerome&lt;br&gt;Romans 2:28-29; 3:1-18&lt;br&gt;Matthew 6:31-34; 7:9-11</td>
<td>16&lt;br&gt;.mkdirs&lt;br&gt;Tychon the Wonderworker&lt;br&gt;40 Martyrs of Rome&lt;br&gt;Romans 4:4-12&lt;br&gt;Matthew 7:15-21</td>
<td>17&lt;br&gt;Isaurus, Campanius&lt;br&gt;Manuel, Sabel, &amp; Irides&lt;br&gt;Romans 4:13-25&lt;br&gt;Matthew 7:21-23</td>
</tr>
<tr>
<td>21 2nd Sunday of Matthew&lt;br&gt;Terentios, Bishop of Iconium&lt;br&gt;Romans 2:10-16&lt;br&gt;Matthew 4:18-23&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td>22 Eusebius, Bishop of Samosata&lt;br&gt;Zenon &amp; his Servant Zenas&lt;br&gt;Romans 7:1-14&lt;br&gt;Matthew 9:36-38; 10:1-8</td>
<td>23 Agrippina the Martyr of Rome&lt;br&gt;Aristocles, Demetrius, Athanasius&lt;br&gt;Romans 7:14-8:2&lt;br&gt;Matthew 10:9-15</td>
<td>24 NATIVITY ST. JOHN THE BAPTIST&lt;br&gt;Elizabeth, Mother of John&lt;br&gt;Romans 13:11-14; 14:1-3&lt;br&gt;Luke 1:1-25, 57-68, 70-80</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Thursday</td>
<td>Friday</td>
<td>Saturday</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
<td>-------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>28</td>
<td><strong>Holy Ascension</strong></td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Wonderworker &amp; Paula</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td><strong>Fast Free</strong></td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Onuphrius of Egypt Peter the Athonite Romans 2:14-28 Matthew 5:33-41 Men's Peer Group - 8:00 pm</td>
<td>Leavetaking of Pentecost Aquilina the Martyr of Syria Romans 1:7-12 Matthew 5:42-48</td>
</tr>
</tbody>
</table>

**Notes:**
- Fish/wine/oil allowed
- Wine/oil allowed
Continued from pg. 9...

was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee"; so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay—not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

Symeon the Stylite of the Mountain

Saint Symeon, the "New Stylite," was born in Antioch; John his father was from Edessa, and Martha his mother was from Antioch. From his childhood he was under the special guidance of Saint John the Baptist and adopted an extremely ascetical way of life. He became a monk as a young man, and after living in the monastery for a while he ascended upon a pillar, and abode upon it for eighteen years. Then he came to Wondrous Mountain, and lived in a dry and rocky place, where after ten years he mounted another pillar, upon which he lived in great hardship for forty-five years, working many miracles and being counted worthy of divine revelations. He reposed in 595, at the age of eighty-five years, seventy-nine of which he had passed in asceticism.

May 28
Holy Ascension
The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven". These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ had promised to send them the Holy Spirit.

May 29

Theodosia the Virgin-Martyr of Tyre

The holy Virgin Martyr Theodosia was born in Tyre. At the age of eighteen she was seized in Caesarea of Palestine during a persecution and was brought before Urban the ruler. Because she refused to offer sacrifice to the idols, her sides and breasts were mercilessly scraped even to the inward parts and bones. She endured this in silence with astonishing courage. When Urban again asked her to sacrifice, she mocked him, and after being tormented even more horribly than before, she was cast into the sea in the year 308.
Guidelines for Receiving Holy Communion

For Orthodox Christians

Orthodox Christians fully participate in the celebration of the Eucharist by receiving Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Holy Communion, communicants should not be conscious of grave sin, have fasted appropriately and strive always to love God and their neighbor. Persons conscious of grave sin should seek immediately to be reconciled through the Mystery of Confession so they can begin again to receive Communion immediately. Frequent communion is recommended to all faithful Orthodox Christians.

For other Christians

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions of Christianity that we cannot extend to them 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 of the community. 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. All, however, are welcome to partake of the blessed bread (Antidoron) which will be distributed at the end of the service.

Shut-ins and Hospital Visitation

If anyone is in the hospital or otherwise in need of prayer or visitation, we are happy to publish their information (name and/or visitation information) in the bulletin. Please note, however, that we are unable to publish such information without a direct request.

If you are interested in helping with the visitation of the sick, please speak to Presvytera Peggy or contact the Church office.

In your prayers:

Please continue to pray for the health and recovery of: Augusta Ahejew, Petro Ahejew, Russ Ahejew, Ann De Corte, Lou & Soula Economou, Edward & Gabriella Economous, Jean Farrington, Rob Nordin, James Kokas, Krista Koopman, Paul Kushner, Brenda LaBarge, Sharon Legner, Grace Makrianis, Bill Tarachas, John & Kristen Tsiros, and Eva Zestos.

(If you would like to have a name added to or removed from this list, please contact the Church office).

A Prayer for the Sick

O holy Father, heavenly Physician of our souls and bodies, Who sent Your Only-begotten Son our Lord Jesus Christ to heal all our ailments and deliver us from death: do You visit and heal Your servant (name), granting him/her release from pain and restoration to health and vigor, that he/she may give thanks unto You and bless Your holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

**Prayer courtesy of the Antiochian Archdiocese, from the "Pocket Prayer Book"**
Follow this link to access our live-stream page on our website!

Follow this link to submit a prayer request, light a candle, and make an offering!

Follow this link for suggestions on preparing for worship during a live-streamed service.

Follow this link for suggestions on how to nurture and grow the "Church at home."

Follow this link for service texts, music, and more from AGES Initiatives!
Please bring this form to the Church or mail it to the Church Office at 4970 Mackinaw Rd., Saginaw, MI 48603

Name: __________________________________________________________

Street Address: __________________________ City: __________ State: ____ Zip Code: __________

<table>
<thead>
<tr>
<th>Individual or Family</th>
<th>Spouse (if applicable)</th>
<th>Children (if applicable)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name: __________________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
<tr>
<td>Home Tel: ______________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
<tr>
<td>Mobile Tel: _____________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
<tr>
<td>Work Tel: _______________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
<tr>
<td>Email: __________________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
<tr>
<td>Occupation: ______________</td>
<td>______________________</td>
<td>________________________</td>
</tr>
</tbody>
</table>

In gratitude for God’s blessings, I/we pledge to contribute for Christ’s work at St. Demetrios Church for 2020.

$________ weekly $________ monthly $________ quarterly $________ semi-annually $________ annually

Our goal as a parish family is to raise our stewardship by $20/month for the 2020 calendar year. However, stewardship is a spiritual discipline that should be discussed with your spiritual father.

Please indicate areas of expertise or interest where you would like to serve:
(Individuals should provide a check mark and families provide "H" for husband, "W" for wife and "C" for children)

ADMINISTRATION
___ Audit Committee ___ Website / Email
___ Election Committee ___ Adult Education
___ Office help

BUILDING & GROUNDS
___ Property Maintenance ___ Baking Prophora
___ Garden & Landscape ___ Music Ministries
___ Iconography / Beautification ___ Sanctuary & Altar Care

COMMUNICATIONS
___ Computer / Technical ___ Coffee Hour

EDUCATION
___ Newsletters / Publications

LITURGICAL
___ Hospitality / Welcome Ministry
___ Visitation (Sick / Shut-ins)
___ Outreach

YOUTH
___ Church School Teacher
___ Church School Administration
___ GOYA Advisor

MINISTRIES
___ Family Ministry

OTHER

I/we would like to receive notifications from St. Demetrios by: ___ email ___ paper mail

You can also submit your stewardship card and your contributions online at www.stdemetrios.mi.goarch.org/stewardship

CONFIDENTIAL: For Authorized Parish Personnel Only
Our 2020 Stewardship goal is $170,000. As of April 26, we have received offerings reflecting 61% of that goal. Thank you to the following faithful stewards who have submitted their pledge cards for 2020. Please join them in their support of our St. Demetrios Greek Orthodox Church and submit your pledge card today!

(please submit any corrections to the Church office).

**Stewardship Report - April 26, 2020**

<table>
<thead>
<tr>
<th>Total Pledges: $102,905.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stewards pledged: 96</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offerings Received: $51,826.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pledges Unfulfilled: $58,117.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Largest pledge: $7,020.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Median pledge: $1,000.00</td>
</tr>
</tbody>
</table>

Rev. Fr. Timothy & Pr. Catherine Cook
Rev. Fr. Peter & Pr. Peggy Bistolarides
Russ & Augusta Ahejew
Debra Ahejew
Petro & Sandra Ahejew
Chris & Olga Anagost
George Andros
John & Kathi Andros
Dr. Thomas & Angela Barris
Dr. Andrew & Annie Bazakis
Bill & Vonne DeLong
Johnathan Bernhart
Sophia Bernhart
Tom & Joan Billingsley
Dr. John & Dr. Judy Blebea
Jeremy & Taylor Blohm
Perry Bujouves
Achilles & Georgia Caris
Dr. Constantinos & Mimi Constantinou
Bill & Vonnie DeLong
Ashley Dietzel
Austin Economous
Edward & Gabriella Economous
Michael & Dr. Stavroula Erfourth
Corey & Andrea Ferris
Kathleen Gavalas
Betty Lou Gustafson

Evan & Alexia Houpis
Kathy Huber
Matina Ioannidis
Dr. Risty & Karen Kalivas
George & Alexandra Kallos
Mersina Karris
Katerina & Athanasios Katsiouras
Elaine Kimmerly
James & Mary Kokas
Thomas & Athena Kurtz
Mark & Koula Legner
Dr. Elaine Makas
Andrew & Stephanie Mehl
Katherine Metropoulos
Adam & Eleni Morris
Tom & Peggy Nemode
Dr. David & Elan Nichols
David Ortega
Dennis & Soula Ostler
Eleftheria Paez
Jamey Paron
Dr. Kelly Paron
Marge Paron
Dr. Nicholas & Julie Paron
Douglas & Leta Povich
Julia Povich
Chris & Yiota Psetas
Christine Rapanos & John Mighion
George & Frances Rouman

Patricia Sharrad
Andreas & Paraskevi Skoutelas
Athanasios & Glykeria Skoutelas
William & Linda Stavropoulos
Achilles & Tena Tarachas
Electra Tarachas
William & Thespo Tarachas
Dr. George Triantafillou & Jean Farringtan
Art Tselepis
Dr. George & Virginia Ulmer
John Veremis
Kanella Veremis
Theodore & Georgia Veremis
Athanasios & Eipnvn Veremis
James & Kathleen Zacharko
Ludmil & Adriana Zambov
Dr. George & Dr. Gladys Zubulake
James & Esmini Zubulake
DONATE ONLINE TO FRIENDS OF THE METROPOLIS

www.detroit.goarch.org/friends

Make your Paschal Offerings online!

Make your Stewardship Offerings online!

pray

give

grow
WELCOME TO ALL VISITORS: For those visiting today, we are excited to welcome you to St. Demetrios Church. Everyone is welcome at our services, though only those who are baptized and chrismated Orthodox Christians may receive the Holy Mysteries. We hope you will stay not only for the service, but afterwards for coffee hour, so we can greet you and get to know you. If anyone has any questions about the Orthodox Faith or joining St. Demetrios, please feel free to speak with Fr. Timothy after the service.

MEMORIAL: Today we offer the 7-year memorial for Thomas Eliades, and the 3-year memorial for Mary Eliades. Thomas & Mary are the parents of Koula Legner, may their memory be eternal.

HELPING HANDS MINISTRY: During this period when we are being asked to observe a level of physical distance, the Philoptochos is working on contacting everyone to make sure everyone has what they need. If you would like to help with this ministry, please contact Joni Porchia or Fr. Timothy.

Volunteer Opportunity: We are seeking volunteers to help with our Stewardship Ministry. If you are interested, please speak to Fr. Timothy or Judy Blebea.

LIVE-STREAMING SERVICES: See the following website for details and links:
http://stdemetrios.mi.goarch.org/church-at-home1/live-stream-our-services

PEER GROUPS: We are starting some peer groups to help our community stay in touch with each other and support each other throughout the shut-down. The men's group will meet next on May 29th via Zoom. Join us!

Christ is Risen! Truly He is Risen!

Thanks to Fr. Peter, Pres. Peggy, Evan Houpis, Daniel Niederer, and Caitlin Niederer for assisting with services during this time.

Please be aware of your stewardship. God bless us all during this difficult time.
"Christ is Risen" around the World

<table>
<thead>
<tr>
<th>Language</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ALBANIAN</strong></td>
<td>Krishti u Ungjall! Vertet Unjal!</td>
</tr>
<tr>
<td><strong>ARABIC</strong></td>
<td>Al Massih Qam! Haken Qam!</td>
</tr>
<tr>
<td><strong>ENGLISH</strong></td>
<td>Christ is Risen! Truly He is Risen!</td>
</tr>
<tr>
<td><strong>ETHIOPIAN</strong></td>
<td>Tigrigna</td>
</tr>
<tr>
<td><strong>AMHARIC</strong></td>
<td>Kristos Tenestwal! Bergit Tenestwal!</td>
</tr>
<tr>
<td><strong>FRENCH</strong></td>
<td>Le Christ est ressuscite! En verite il est ressuscite!</td>
</tr>
<tr>
<td><strong>GEORGIAN</strong></td>
<td>Kriste agsdga! C'esmarit'ad agsdga!</td>
</tr>
<tr>
<td><strong>GERMAN</strong></td>
<td>Christus ist auferstanden! Er ist wahrhaftig auferstanden!</td>
</tr>
<tr>
<td><strong>GREEK</strong></td>
<td>Christos Anesti! Alithos Anesti!</td>
</tr>
<tr>
<td><strong>ITALIAN</strong></td>
<td>Cristo <code>e Risorto! Veramente </code>e Risorto!</td>
</tr>
<tr>
<td><strong>JAPANESE</strong></td>
<td>Christos fukkatsu! Jitsu ni fukkatsu!</td>
</tr>
<tr>
<td><strong>LATIN</strong></td>
<td>Christus resurrexit! Resurrexit vere!</td>
</tr>
<tr>
<td><strong>MALTESE</strong></td>
<td>Kristu qam! Huwa qam tassew!</td>
</tr>
<tr>
<td><strong>ROMANIAN</strong></td>
<td>Hristos a Inviat! Adevarat a Inviat!</td>
</tr>
<tr>
<td><strong>SLAVONIC</strong></td>
<td>Kristos voskrese! Voistinu voskrese!</td>
</tr>
<tr>
<td><strong>SPANISH</strong></td>
<td>¡Cristo ha resucitado! ¡En verdad ha resucitado!</td>
</tr>
<tr>
<td><strong>SWAHILI</strong></td>
<td>Kristo Amefufukka! Kweli Amefufukka!</td>
</tr>
</tbody>
</table>