WEEKLY BULLETIN

May 17th, 2020

Sunday of the Samaritan Woman
Nectarius of Varlaam

5th Sunday of Pascha | Mode 4.

UPCOMING EVENTS

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Sunday of the Samaritan Woman

Antiphons. 2nd Mode.

Ἀντίφωνον Αʹ. (Ταῖς πρεσβείαις τῆς Θεοτόκου, Σῶτερ, σῶσον ἡμᾶς).

Στίχ. αʹ. λαλάξατε τῷ Κυρίῳ πάσα ἡ γῆ.
Στίχ. βʹ. Ψάλατε δὴ τῷ ὀνόματι αὐτοῦ· δότε δόξαν αἰνέσει αὐτοῦ.
Στίχ. γʹ. Εἴπατε τῷ Θεῷ· ὡς φοβερὰ τὰ ἔργα σου.
Στίχ. δʹ. Πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι.
Δόξα... Καὶ νῦν... Ταῖς πρεσβείαις...

Ἀντίφωνον Βʹ. (Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα).

Στίχ. αʹ. Ὁ Θεὸς οἰκτειρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς, ἐπιφάνει τὸ πρόσωπον αὐτοῦ ἐπὶ ἡμᾶς.
Στίχ. βʹ. Ἐπιφάνει τὸ πρόσωπον αὐτοῦ ἐπὶ ἡμᾶς, καὶ ἐλεήσαι ἡμᾶς.
Στίχ. γʹ. Τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου, ἐν πάσιν ἔθνεσιν τὸ σωτηρίον σου.
Στίχ. δʹ. Ἑξομολογησάσθωσάν σοι λαοί, ὁ Θεὸς, ἑξομολογησάσθωσάν σοι λαοὶ πάντες.
Δόξα... Καὶ νῦν... Ο Μονογενὴς Ὑιός...

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...

Anti. 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...
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 3.

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Apolytikion of the Feast. Mode pl. 4.

O Lord, midway through the feast, give drink to my thirsty soul from the living waters of right belief. You, O Savior, proclaimed to everyone, "Let whoever is thirsty come to Me and drink." You are the fountain of life, O Christ our God. Glory to You!

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
κάθείλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαρρύνας τὸν Νέστορα, οὕτως Ἅγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεόν ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

Κοντάκιον. Ἦχος 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 εἰρήνη δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Ἀνάγνωσμα τοῦ Ἅγιου.

Ἐν ταῖς ἡμέραις ἐκείναις, διασπαρέντες οἱ Ἀπόστολοι ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μόνον Ἰουδαίοις. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. Καὶ ἦν χείρ Κυρίου μετ’ αὐτῶν, πολὺς τε ἀριθμός ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. Ἡκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς Ἐκκλησίας τῆς ἐν Ἰεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας, 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. Ἦχος πλ. δ’.

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


O Lord, Your works shall be magnified greatly; You made all things in wisdom.
Verse: Bless the Lord, O my soul. O Lord my God, You are magnified exceedingly.

The reading is from the Acts of the Apostles. (11:19-30)

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace
of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

Ἀλληλούϊα. Ἡχος δ’. Ψαλμὸς 44.

Ἀλληλούϊα. Αλληλούϊα. Αλληλούϊα.

Στίχ. α’. Ἑνεκεν ἀληθείας καὶ πρᾳότητος καὶ δικαιοσύνης.

Ἀλληλούϊα. Αλληλούϊα. Αλληλούϊα.

Στίχ. β’. Ἡγάπησας δικαιοσύνην καὶ ἑμίσησας ἄνομιαν.

Ἀλληλούϊα. Αλληλούϊα. Αλληλούϊα.
At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now
have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" So they went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say,
ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμόν. ἤδη, καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωήν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοίως χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικός, μαρτυρούσης ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστὸς.

Megalynárion. 'Hchos α’.
Ο Ἁγγελος ἐβόα τῇ κεχαριτωμένῃ, Ἁγνὴ Παρθένε, χαῖρε, καὶ πάλιν ἐρῶ, χαῖρε, ὁ σὸς Υἱὸς άνέστη τριήμερος ἐκ τάφου.

Εὐφραίνου, ἀγάλλου, ἡ θεία πύλη τοῦ φωτός· ὁ γὰρ δύνας εν τάφῳ, Ἰησοῦς άνέτειλε, λάμψας ἡλίου φαιδρότερον, καὶ τοὺς πιστοὺς πάντας καταυγάσας, θεοχαρίτωτε Δέσποινα.

Κοινωνικόν.
Σῶμα Χριστοῦ μεταλάβετε, πηγῆς άθανάτου γεύσασθε.

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.

Be glad and exultant, divine gate of the light. For your Son, namely Jesus, having set within the tomb, rose and is shining more brightly than the sun, and He has fully illumined all the faithful, O Lady full of the grace of God.

Communion Hymn.
Receive the Body of Christ; taste from the immortal fount.
Wisdom of the Fathers

"He shows that she is worthy to hear and not to be overlooked, and then He reveals Himself. For she, as soon as she had learnt who He was, would straightway hearken and attend to Him;" - St. John Chrysostom

"The example of the good Samaritan shows that we must not abandon those in whom even the faintest amount of faith is still alive." - St. Ambrose of Milan

Saints of the Week

May 17

Sunday of the Samaritan Woman

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob’s Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today’s Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

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- Shaded days denote a fast day.
- ✫ denotes a Liturgy
- ♦ Great Vespers/Compline
- ☲ Akathist
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*Fish/wine/oil allowed*
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Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans". Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

May 19

Patrick the Hieromartyr and Bishop of Prusa and His Fellow Martyrs Acacius, Menander, and Polyaenus

Saint Patrick was Bishop of Prusa, a city in Bithynia (the present-day Brusa or Bursa). Because of his Christian Faith, he was brought before Julius (or Julian) the Consul, who in his attempts to persuade Patrick to worship as he himself did, declared that thanks was owed to the gods for providing the hot springs welling up from the earth for the benefit of men. Saint Patrick answered that thanks for this was owed to our Lord Jesus Christ, and explained that when He, Who is God, created the earth, He made it with both fire and water, and the fire under the earth heats the water which wells up, producing hot springs; he then explained that there is another fire, which awaits the ungodly. Because of this, he was cast into the hot springs, but it was the soldiers who cast him in, and not he, who were harmed by the hot water. After this Saint Patrick was beheaded with the presbyters Acacius, Menander, and Polyaenus. Most likely, this was during the reign of Diocletian (284-305).

May 21

Constantine and Helen, Equal-to-the Apostles

This great and renowned sovereign of the Christians was the son of Constantius Chlorus (the ruler of the westernmost parts of the Roman empire), and of the blessed Helen. He was born in 272, in (according to some authorities) Naissus of Dardania, a city on the
Hellespont. In 306, when his father died, he was proclaimed successor to his throne. In 312, on learning that Maxentius and Maximinus had joined forces against him, he marched into Italy, where, while at the head of his troops, he saw in the sky after midday, beneath the sun, a radiant pillar in the form of a cross with the words: "By this shalt thou conquer." The following night, our Lord Jesus Christ appeared to him in a dream and declared to him the power of the Cross and its significance. When he arose in the morning, he immediately ordered that a labarum be made (which is a banner or standard of victory over the enemy) in the form of a cross, and he inscribed on it the Name of Jesus Christ. On the 28th of October, he attacked and mightily conquered Maxentius, who drowned in the Tiber River while fleeing. The following day, Constantine entered Rome in triumph and was proclaimed Emperor of the West by the Senate, while Licinius, his brother-in-law, ruled in the East. But out of malice, Licinius later persecuted the Christians. Constantine fought him once and again, and utterly destroyed him in 324, and in this manner he became monarch over the West and the East. Under him and because of him all the persecutions against the Church ceased. Christianity triumphed and idolatry was overthrown. In 325 he gathered the First Ecumenical Council in Nicaea, which he himself personally addressed. In 324, in the ancient city of Byzantium, he laid the foundations of the new capital of his realm, and solemnly inaugurated it on May 11, 330, naming it after himself, Constantinople. Since the throne of the imperial rule was transferred thither from Rome, it was named New Rome, the inhabitants of its domain were called Romans, and it was considered the continuation of the Roman Empire. Falling ill near Nicomedia, he requested to receive divine Baptism, according to Eusebius (The Life of Constantine. Book IV, 61-62), and also according to Socrates and Sozomen; and when he had been deemed worthy of the Holy Mysteries, he reposed in 337, on May 21 or 22, the day of Pentecost, having lived sixty-five years, of which he ruled for thirty-one years. His remains were transferred to Constantinople and were deposed in the Church of the Holy Apostles, which had been built by him (see Homily XXVI on Second Corinthians by Saint John Chrysostom).

As for his holy mother Helen, after her son had made the Faith of Christ triumphant throughout the Roman Empire, she undertook a journey to Jerusalem and found the Holy Cross on which our Lord was crucified (see Sept. 13 and 14). After this, Saint Helen, in her zeal to glorify Christ, erected churches in Jerusalem at the sites of the Crucifixion and Resurrection, in Bethlehem at the cave where our Saviour was born, another on the Mount of Olives whence He ascended into Heaven, and many others throughout the Holy Land, Cyprus, and elsewhere. She was proclaimed Augusta, her image was stamped upon golden coins, and two cities were named Helenopolis after her in Bithynia and in Palestine. Having been thus glorified for her piety, she departed to the Lord being about eighty years of age, according to some in the year 330, according to others, in 336.
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"**

14
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!
St. Demetrios Greek Orthodox Church
2020 Stewardship Commitment Form

"Teach us to number our days that we may gain a heart of wisdom."
Psalm 90:12

A TIME FOR EVERY PURPOSE UNDER HEAVEN

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: __________

Individual or Family

Name: ______________________________

Home Tel: ____________________________

Mobile Tel: ____________________________

Work Tel: ____________________________

Email: ______________________________

Occupation: ____________________________

(First, current)

Spouse (if applicable)

Name: ______________________________

Name: ______________________________

Name: ______________________________

Name: ______________________________

Age: ____

Age: ____

Age: ____

Age: ____

Children (if applicable)

Names

Age: ____

Age: ____

Age: ____

Age: ____

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)

<table>
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<th>ADMINISTRATION</th>
<th>__ Newsletter / Publications</th>
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<td>__ Sanctuary &amp; Altar Care</td>
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<td>COMMUNICATIONS</td>
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<td>__ Other</td>
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<tr>
<td>__ Computer / Technical</td>
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</tbody>
</table>

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).

Total Pledges: $102,905.00
Offerings Received: $51,826.00
Largest pledge: $7,020.00
Stewards pledged: 96
Pledges Unfulfilled: $58,117.00
Median pledge: $1,000.00

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 & Vonnie 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
Mersima Karris
Katerina & Athanasios Katsiouras
Elaine Kimerly
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 Zubuluke
DONATE ONLINE TO FRIENDS OF THE METROPOLIS

www.detroit.goarch.org/friends

Make your Paschal Offerings online!

Make your Stewardship Offerings online!
**ANNOUNCEMENTS**

**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, and the women's group will have their first meeting on **Tuesday, May 19th**, at **8:00 pm** 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

**ALBANIAN**  
Krishti u Ungjall! Vertet Unjal!

**ARABIC**  
Al Massih Qam! Haken Qam!

**ENGLISH**  
Christ is Risen! Truly He is Risen!

**ETHIOPIAN**  
**TIGRIGNA**  
Christos tensiou!  
Bahake tensiou!

**AMHARIC**  
Kristos Tenestwal!  
Bergit Tenestwal!

**FRENCH**  
Le Christ est ressuscite! En verite il est ressuscite!

**GEORGIAN**  
Kriste agsdga! C'esmarit'ad agsdga!

**GERMAN**  
Christus ist auferstanden! Er ist wahrhaftig auferstanden!

**GREEK**  
Christos Anesti! Alithos Anesti!

**ITALIAN**  
Cristo `e Risorto! Veramente `e Risorto!

**JAPANESE**  
Christos fukkatsu! Jitsu ni fukkatsu!

**LATIN**  
Christus resurrexit! Resurrexit vere!

**MALTESE**  
Kristu qam! Huwa qam tassee!

**ROMANIAN**  
Hristos a Inviat! Adevarat a Inviat!

**SLAVONIC**  
Kristos voskrese!  
Voistinu voskrese!

**SPANISH**  
¡Cristo ha resucitado! ¡En verdad ha resucitado!

**SWAHILI**  
Kristo Amefufukka! Kweli Amefufukka!