WEEKLY BULLETIN

May 30th, 2021

Isaacius, Abbot of the Monastery of Dalmatus
Macrina, grandmother of St. Basil

Sunday of the Samaritan | Pl. 1st Mode

UPCOMING EVENTS

Sunday May 30  Sunday of the Samaritan Woman
Monday May 31  Memorial Day
Wednesday June 2  Adult Sunday School (final)
Thursday June 3  Small Paraklesis (Theotokos)
Friday June 4  Men's Peer Group
Sunday June 6  Sunday of the Blind Man
Orthros & Divine Liturgy
Spring General Assembly
Tuesday June 8  Strategic Planning: Team 3, Meeting #2
Thursday June 10  Small Paraklesis (St. Demetrios)
Sunday June 13  Fathers of the 1st Ecumenical Council
Sunday of the Samaritan Woman

Antiphons. 2nd Mode.

Antiphon 1. Pg. 16. (By the prayers...)
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...)
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.
Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ἑωθὶν χαρισάμενος.

Εἰσοδικόν. Ἡχος β’.
Εἰσοδικόν. Ἡχος β’.
Ἐν ἐκκλησίας εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστάς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούια.

Ἀπολυτίκιον τῆς Ἑορτῆς. Ἡχος πλ. δ’.
Ἀπολυτίκιον τῆς Ἑορτῆς. Ἡχος πλ. δ’.
Μεσούσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχήν, εὐσεβείας πότισον νάματα· ὅτι πᾶσι Σωτὴρ ἐβόησας· Ὁ διψῶν, ἐρχέσθω πρός με καὶ πινέτω. Ἡ πηγὴ τῆς ζωῆς, Χριστὲ ὁ Θεός, δόξα σοι.

Ἀπολυτίκιον τῆς Ἑορτῆς. Ἡχος πλ. δ’.
Ἀπολυτίκιον τῆς Ἑορτῆς. Ἡχος πλ. δ’.
Τοῦ Ναοῦ. Ἡχος γ’.
Τοῦ Ναοῦ. Ἡχος γ’.
Μέγαν εὕρατο ἐν τοῖς κινδύνοις, σὲ ύπερμαχόν ἢ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὡς οὖν Λυαῖος κάθειλες τὴν ἐπάρσιν, ἐν τῷ σταδίῳ θαρρύνας τὸν Νέστορα, οὕτως Ἡγιαστής Δημήτριε, Χριστὸν τὸν Θεόν ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

Ἄπων ἡμών ἐν ἐκκλησίας, ἡ αἰτία ἐπιθυμίας, παροιμίας ἐκτίθηται· Ἡ αἰτία τῶν ἐθνῶν πρὸς ἡμᾶς καὶ ἡ αἰτία τῶν ἐθνῶν ἡ αἰτία ἑαυτῶν· Ἡ ἁμαρτία τῆς ἐκκλησίας ἡ ἁμαρτία τῆς ἐκκλησίας· Ἡ ἁμαρτία τῆς ἐκκλησίας ἡ ἁμαρτία τῆς ἐκκλησίας. Ἡ ψυχή τῆς ἐκκλησίας ἡ ψυχή τῆς ἐκκλησίας. Ἡ ψυχή τῆς ἐκκλησίας ἡ ψυχή τῆς ἐκκλησίας. Ἡ ψυχή τῆς ἐκκλησίας ἡ ψυχή τῆς ἐκκλησίας. Ἡ ψυχή τῆς ἐκκλησίας ἡ ψυχή τῆς ἐκκλησίας.

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For the Church. Mode 3.
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.

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.
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
Dismissal Hymns
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.
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!
Kontakion. Ήχος 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.

Ανάγνωσμα τοῦ Αποστόλου

Prokeimenon. Ήχος δ’. Ψαλμός 103.
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;
καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτούς καὶ ἐνιαυτὸν ὅλον συναχῆναι ἐν τῇ Ἐκκλησίᾳ καὶ διδάξας ὅλον ἱκανόν, χρηματίσαι τε πρὸ τοῦ ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανοῦς. Ἐν ταύταις δὲ ταῖς ἡμέραις καθὼς εὐπορεῖτός καὶ μαθητὴς ἔκαθεν άπό τοῦ Ἱεροσολύμων προφητὴς ἐπὶ τῆς Ἐκκλησίας καὶ διδάσκαι ὄχλον ἱκανόν. Ἐν ταύταις δὲ ταῖς ἡμέραις καθὼς εὐπορεῖτο καὶ μαθητὴς ἔκαθεν ἐπὶ τοῦ Ἱεροσολύμων προφητὴς ἐπὶ τῆς Ἐκκλησίας καὶ διδάσκαι ὄχλον ἱκανόν. Ἐκ τοῦ κατὰ Ἰωάννην (4:5-42).

Τῷ καιρῷ ἐκείνῳ ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.
πεῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πεῖν αἰτεῖς, οὔσῃ γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἶ δὲς τὴν δωρεὰν τοῦ Θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι, δός τι μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἐδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἐπειδὴ καὶ οἱ νόι αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι, δός μοι πεῖν, σὺ ἂν ἔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἐπειδή καὶ οἱ νόι αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δὲ πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωήν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνὴ· Κύριε, ἔρχου ὅτι τὸ ὕδωρ τὸ ζῶν, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. λέγει αὐτῷ ὁ Ἰησοῦς· Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἐστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. λέγει αὐτῷ· Γύναι, πίστευσόν μοι ὅτι ἔρχεται ὥρα ὅτι οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνοῦμεν ὃ συνετί ἢ συνετέρετο ἢ συνετον συνεχετο τῷ Ἰουδαίῳ. ἀλλ’ 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, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." 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?" 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, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's
testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

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.

Instead of "We have seen."

Mode pl. 1.

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.
Our Father
Original Languages & Phonetics

Greek
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθῆτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπί τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Arabic
لِيَأْتِ. اسْمُﻙَ لِيَتَقْدﱠﺱِ. ﻓِﻲ ﻟِﻳَﺄْﺕِ. ﺍﻟﺳﱠمَﺎﻭَﺍﺕِ٬ ﻓِﻲ ﺍﻟﱠﺫِﻱ ﻋَﻠَﻰ ﺍﻟﺳﱠمَﺎءِ ﻓِﻲ ﻟِﺗَﻛُﻥْ. ﻓِﻲ ﺍﻟْﻟَﻤَﻛُﻭﺗُﻙَ. ﻓِﻲ ﺍﻟْﻳَﻭْﻡَ ﺍﻟْﻳَﻭْﻡَ. ﻓِﻲ. ﻟِمَﻥْ. ﻟَﻛِﻥْ ﻟَﻛِﻥْ. ﻓِﻲ ﻟِﻣَﻥْ. ﻟَﻛِﻥْ. ﻟِمَﻥْ. ﻟَﻛِﻥْ. ﻓِﻲ ﻡُﺏَرَﻯ. ﻟَﻛِﻥْ. ﻓِﻲ ﻡُﺏَرَﻯ. ﻟَﻛِﻥْ. ﻓِﻲ ﻡُﺏَرَﻯ. ﻟَﻛِﻥْ.

Romanian
Tatăl nostru care ești în ceruri, sfântescă-se numele Tâu, vie împărăția Ta, facă-se voia ta, precum în cer așa și pe pământ. Pâinea noastră cea de toate zilele, dă-ne-o nouă astăzi și ne iartă nouă greșelile noastre precum și noi iertăm greșitilor noștri și nu ne duce pe noi în ispită ci ne izbâvește de cel rau.
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<td>Divine Liturgy (10:00 am)</td>
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<tr>
<td>Kneeling Vespers</td>
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<tr>
<td><strong>27</strong></td>
<td><strong>28</strong></td>
<td><strong>29</strong></td>
<td><strong>30</strong></td>
</tr>
<tr>
<td>Sunday of All Saints</td>
<td>Synaxis of the Icon of our Most Holy Lady the Theotokos</td>
<td>Sts. Peter &amp; Paul</td>
<td>Synaxis of the Apostles</td>
</tr>
<tr>
<td>Joanna the Myrrhbearer Anektos the Martyr</td>
<td>Pappias the Martyr</td>
<td>Peter and Paul, the Holy Apostles</td>
<td>Michael the New Martyr</td>
</tr>
<tr>
<td>Orthros (8:50 am)</td>
<td>Orthros (9:00 am)</td>
<td>Orthros (9:00 am)</td>
<td>Orthros (9:00 am)</td>
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<tr>
<td>Divine Liturgy (10:00 am)</td>
<td>Parish Council Meeting</td>
<td>Parish Council Meeting</td>
<td>Parish Council Meeting</td>
</tr>
</tbody>
</table>

- Shaded days denote a fast day.  
- denotes a Liturgy  
- Great Vespers/Compline  
- Akathist/Paraklesis  
- Presanctified
<table>
<thead>
<tr>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
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<tbody>
<tr>
<td>3</td>
<td>4</td>
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<td>17</td>
<td>18</td>
<td>19</td>
<td>24</td>
</tr>
<tr>
<td>Free Martyr of Rome</td>
<td>24</td>
<td>FAST FREE</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Elizabeth, Mother of the Baptist Panagiotis the New Martyr Romans 13:11-14; 14:1-4 Luke 1:24-25, 57-68, 76, 80 Small Paraklesis (6:00 pm) (St. Demetrios)</td>
<td>Leavetaking of the Nativity of St. John the Baptist Prokopios the New Martyr Romans 2:14-28 Matthew 5:33-41</td>
<td>25</td>
</tr>
<tr>
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<td>26</td>
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<tr>
<td>26</td>
<td>FAST FREE</td>
<td>25</td>
<td>26</td>
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<td>July 1</td>
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<td>2</td>
<td>3</td>
<td>3</td>
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</tbody>
</table>
Wisdom of the Fathers

"Great is the profit of the divine Scriptures, and all-sufficient is the aid which comes from them ... For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, ... from them one may find abundant resource." - St. John Chrysostom

Saints of the Week

May 30 - Sunday of the Samaritan Woman

One of the ancient cities of the Promised Land was Shechem. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near this town, Jacob, who had come from Mesopotamia, 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 king.

When our Lord Jesus Christ, then, came at midday to this city (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.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar, 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" (John 4:9). 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.
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 an 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, Ann De Corte, Soula Economou, Edward & Gabriella Economous, Jean Farrington, James Kokas, Krista Koopman, Paul Kushner, Sharon Legner, Marge Paron, Bill Tarachas, 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"**
St. Demetrios Greek Orthodox Church
2021 Stewardship Commitment Form

“When Jesus landed and saw a large crowd, He had compassion on them and healed their sick.” - Matthew 14:14

THE GREATEST OF THESE IS LOVE

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 Spouse (if applicable) Children (if applicable)

Name: ____________________________ ____________________________ ____________________________

Home Tel: ____________________________ ____________________________ ____________________________

Mobile Tel: ____________________________ ____________________________ ____________________________

Work Tel: ____________________________ ____________________________ ____________________________

Email: ____________________________ ____________________________ ____________________________

Occupation: ____________________________ ____________________________ ____________________________

(_________, current)

In gratitude for God’s blessings, I/we pledge to contribute for Christ’s work at St. Demetrios Church for 2021.

$________ annually

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 | ___ Newsletter / Publications | ___ Family Ministry |
|                | ___ Audit Committee | ___ Website / Email |
|                | ___ Election Committee | ___ Hospitality / Welcome Ministry |
|                | ___ Office help | ___ Visitation (Sick / Shut-ins) |
| BUILDING & GROUNDS | ___ Education | ___ Outreach |
|                | ___ Property Maintenance | ___ Youth |
|                | ___ Garden & Landscape | ___ Church School Teacher |
|                | ___ Iconography / Beautification | ___ Church School Administration |
| COMMUNICATIONS | ___ Adult Education | ___ GOYA Advisor |
|                | ___ Liturgical | OTHER |
|                | ___ Baking Phosphora | |
|                | ___ Music Ministries | |
|                | ___ Sanctuary & Altar Care | |
|                | ___ Ministries | |
|                | ___ Coffee Hour | |

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/

CONFIDENTIAL: For Authorized Parish Personnel Only
Our 2021 Stewardship goal is $170,000. As of May 24, we have received pledges reflecting 90% of that goal.

Thank you to the following faithful stewards who have submitted their pledge cards for 2021. 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).

<table>
<thead>
<tr>
<th>Total Pledges: $152,295.00</th>
<th>Offerings Received: $96,350.14</th>
<th>Largest pledge: $20,000.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stewards pledged: 101</td>
<td>Pledges Unfulfilled: $64,365.86</td>
<td>Median pledge: $1,000.00</td>
</tr>
</tbody>
</table>

Rev. Fr. Timothy & Pr. Catherine Cook
Rev. Fr. Peter & Pr. Peggy Bistolarides
Augusta Ahejew
Debra Ahejew
Petro, Jr. & Kristina Ahejew
Petro, Sr. & Sandra Ahejew
Chris & Olga Anagost
John & Kathi Andros
Dr. Thomas & Angela Barris
Johnathan Bernhart
Sophia Bernhart
Thomas & Joan Billingsley
Dr. John & Dr. Judy Blebea
Jeremy & Taylor Blohm
Dr. Kevin & Bessie Bone
Tula Brown
Brady & Sandy Duke
Mark & Anastasia Bristley
Perry Bujouves
Georgia Caris
Bill & Vonnie DeLong
Michele Driver
Soula Economou
Dorothy Ellis
Bill & Alexia Evans
Corey & Andrea Ferris
Kathleen Gavallas
Betty Lou Gustafson
Evan & Alexia Houpis
Doug & Linda Hubbell
Matina Ioannidis
Risty & Karen Kalivas
Mersina Karris
Katerina & Athanasios Katsiouras
Anna Kennedy
Ron & Connie Kelso
Sameer & Areen Khoury
Elaine Kimmerly
James & Mary Kokas
Thomas & Anastasia Kokas
Anthony & Rula Koutras
Thomas & Athena Kurtz
Mr. & Mrs. Legakis
Mark & Koula Legner
Dr. Elaine Makas
Grace Makrianis
Katherine Metropoulos
John Mighion & Christine Rapanos
Dymitr Malik
Barbara Milionis
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
Tim Patishnock
Eliana Porchia
Jonie & Jose Porchia
Leonardo Porchia
Doug & Leta Povich
Julia Povich
Chris & Michelle Psetas
Christ & Yiota Psetas
Elaine Rapanos
Jason Rapanos
Matt & Megan Rodriguez
George & Fran Rouman
Majed & Rheame Sahouri
Efthios & Beverly Siradakis
Andy & Voula Skoutelas
John Skoutelas
Jacob & Ruha Sous
Michael & Dawn Sous
Nicholas Sous
Rita Sous
Jim & Marsha Stamas
Bill & Linda Stavropoulos
Elaine Tambouridis
Elektra Tarachas
William & Thespo Tarachas
James Triant
George Triantafillou & Jean Farrington
Art Tselepis
Dr. George & Virginia Ulmer
Athanasios & Eipnvn Veremis
John Veremis
Kanella Veremis
Theodore & Georgia Veremis
Kathleen Zacharko
Eva Zestos
George & Gladys Zubulake
Jim & Esmini Zubulake
METROPOLIS OF DETROIT COVID-19 PANDEMIC RESPONSE

GENERAL REQUIREMENTS
(see website or call office with questions)

- Anyone who is currently experiencing any symptoms of illness must stay at home.
  
  St. Demetrios will continue to live-stream all of our services.

- If you are not fully vaccinated, you are to wear a mask - masks are available by the door.
- If you are not fully vaccinated, please observe social distancing.
- Everyone is required to sign-in as they enter the Church. This information is held at the Church and is not distributed to anyone else.
- Those who are fully vaccinated are not required to wear a mask or social distance.
- The faithful should refrain from kissing the icons and other holy objects, showing reverence instead with a bow.
**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.

**GENERAL ASSEMBLY:** The Spring General Assembly is coming up! It will be on Sunday, June 6th, immediately after the Divine Liturgy. We will be sending out the agenda and reports shortly.

**MEMORIAL DAY:** Mark your calendars for Memorial Day! We will be meeting in the cemeteries to do the traditional memorial prayers for the reposed according to the following schedule:

- **Midland Cemetery** - 10:00 am
- **Forest Lawn Cemetery** - 12:00 noon
- **Roselawn Cemetery** - 2:00 pm
- **Oakwood Mausoleum** - 2:45 pm

Contact Fr. Timothy with questions - (989) 331-5600 / frtimothycook@gmail.com.

**GREEK FESTIVAL DRIVE-THRU:** Mark your calendars for the Drive-Thru, coming up on June 18th & 19th! You can sign up online or at the Pangari - see David Nichols for details.

**TODAY'S GREETERS**

Andrea Ferris & Corey Ferris

**Prophora**

For the time being, we are operating with the Prophora that is in the freezer. This will only take us so far, however, so if you can, please consider baking and bringing some prophora to the Church.

**Coffee Hour**

We are planning to resume Coffee Hour soon. Stay tuned for more details!
<table>
<thead>
<tr>
<th>Language</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albanian</td>
<td>Krishti u Ungjall! Vertet Unjal!</td>
</tr>
<tr>
<td>Arabic</td>
<td>Al Massih Qam! Haken Qam!</td>
</tr>
<tr>
<td>English</td>
<td>Christ is Risen! Truly He is Risen!</td>
</tr>
<tr>
<td>Ethiopian</td>
<td>Tigigna</td>
</tr>
<tr>
<td></td>
<td>Christos tensiou! Bahake tensiou!</td>
</tr>
<tr>
<td>Amharic</td>
<td>Kristos Tenestwal! Bergit Tenestwal!</td>
</tr>
<tr>
<td>French</td>
<td>Le Christ est ressuscite! En verite il est ressuscite!</td>
</tr>
<tr>
<td>Georgian</td>
<td>Kriste agsdga! C'esmarit'ad agsdga!</td>
</tr>
<tr>
<td>German</td>
<td>Christus ist auferstanden! Er ist wahrhaftig auferstanden!</td>
</tr>
<tr>
<td>Greek</td>
<td>Christos Anesti! Alithos Anesti!</td>
</tr>
<tr>
<td>Italian</td>
<td>Cristo 'e Risorto! Veramente 'e Risorto!</td>
</tr>
<tr>
<td>Japanese</td>
<td>fukkatsu! Jitsu ni fukkatsu!</td>
</tr>
<tr>
<td>Latin</td>
<td>Christus resurrexit! Resurrexit vere!</td>
</tr>
<tr>
<td>Maltese</td>
<td>Kristu qam! Huwa qam tassew!</td>
</tr>
<tr>
<td>Romanian</td>
<td>Hristos a Inviat! Adevarat a Inviat!</td>
</tr>
<tr>
<td>Slavonic</td>
<td>Kristos voskrese! Voistinu voskrese!</td>
</tr>
<tr>
<td>Spanish</td>
<td>¡Cristo ha resucitado! ¡En verdad ha resucitado!</td>
</tr>
<tr>
<td>Swahili</td>
<td>Kristo Amefufukka! Kweli Amefufukka!</td>
</tr>
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</table>