**Weekly Bulletin**

**March 29th, 2020**

**Sunday of St. John Climacus**
Mark, Bishop of Arethusa

**4th Sunday of Lent | Plagal 4th Mode**

<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>March 29</td>
<td>Sunday of St. John Climacus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Monday</td>
<td>March 30</td>
<td>Parish Council Zoom Meeting</td>
</tr>
<tr>
<td>Wednesday</td>
<td>April 1</td>
<td>Service of the Small Paraklesis</td>
</tr>
<tr>
<td>Friday</td>
<td>April 3</td>
<td>Akathist Hymn &amp; Salutations</td>
</tr>
<tr>
<td>Sunday</td>
<td>April 5</td>
<td>Sunday of St. Mary of Egypt</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
<tr>
<td>Monday</td>
<td>April 6</td>
<td>Great Compline</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parish Council Zoom Meeting</td>
</tr>
<tr>
<td>Wednesday</td>
<td>April 8</td>
<td>Lenten Vespers</td>
</tr>
<tr>
<td>Sunday</td>
<td>April 12</td>
<td>Palm Sunday</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orthros &amp; Divine Liturgy</td>
</tr>
</tbody>
</table>
Sunday of St. John Climacus

Antiphons. 2nd Mode.

Antiphon 1. Pg. 16. (By the prayers...)
Vs. 1: Bless the Lord, O my soul, and everything within me, bless His holy name.
Vs. 2: Bless the Lord, O my soul, and forget not all His rewards.
Vs. 3: The Lord prepared His throne in heaven, and His Kingdom rules over all.

Glory...Both now...By the prayers...

Anti. 2. Pg. 18. (Save us, O Son of God, Who did rise from the dead...).
Vs. 1: Praise the Lord, O my soul! I shall praise the Lord while I live; I shall sing to my God as long as I exist.
2: Blessed is he whose help is the God of Jacob; his hope is in the Lord his God.
3: The Lord shall reign forever; your God, O Zion, to all generations.
Glory...Both now...Only Begotten Son...

Antiphon 3. Mode pl. 4.
Verse: This is the day the Lord made; let us greatly rejoice and be glad therein.
Ἐξ υψους κατῆλθες ὁ εὔσπλαγχνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἑλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

Εἰσοδικόν. Ἦχος βʹ.
 Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σώσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστάς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.

Entrance Hymn. Mode 2.
 Come, let us worship and bow down before Christ. Save us, O Son of God, Who did rise from the dead. We sing to You, Alleluia.

Ἀπολυτίκια

Ἅναστάσιμον. Ἦχος βαρύς.
 Ἐξ υψους κατῆλθες ὁ εὐσπλαγχνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἑλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Dismissal Hymns

Resurrectional. Grave Mode.
 You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

Τοῦ Ὁσίου. Ἦχος πλ. δʹ.
 Ταῖς τῶν δακρύων σου ῥοαῖς, τῆς ἐρήμου τὸ ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ βάθους στεναγμοῖς, εἰς ἑκατὸν τοὺς πόνους ἐκαρποφόρησας, καὶ γέγονας φωστὴρ τῇ οἰκουμένῃ, λάμπων τοῖς θαύμασιν, Ἰωάννη Πατὴρ ἡμῶν ὅσιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἠμῶν.

For the Devout Man. Pl. 4th Mode.
 With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O John, our devout father. Intercede with Christ our God, for the salvation of our souls.

Τοῦ Ναοῦ. Ἦχος γʹ.
 Μέγαν εὕρατο ἐν τοῖς κινδύνοις, σὲ ύπερμαχὸν ἡ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὁς οὖν Λυαίου κάθειλες τὴν ἐπαρσίν, ἐν τῷ σταδίῳ ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

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.
Kontakion. Mode pl. 4.
O Champion General, I your City now inscribe to you, triumphant anthems as the tokens of my gratitude, being rescued from the terrors, O Theotokos. Inasmuch as you have power unassailable, from all kinds of perils free me, so that unto you, I may cry aloud: rejoice, O Unwedded Bride.

Anágnwswma toû Αποστόλου
Prokeîmenon. Ἡχος πλ. δ’. Ψαλμός 75.
Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.
Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.
Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (6:13-20)

Brethren, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Anágnwswma toû Ἀποστόλου
Prokeîmenon. Ἡχος πλ. δ’. Ψαλμός 75.
Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.
Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ισραὴλ μέγα τὸ ὄνομα αὐτοῦ.
Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (6:13-20)

Ἀδελφοί, τῷ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ’ οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ’ ἑαυτοῦ, λέγων· ἦ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν τῷ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμεταθέτον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ, Ἀρχιερεὺς γενόμενος εἰς τὸν αἰώνα.
Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.
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Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.

Στίχ. α’. Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ, ἀλαλάξωμεν τῷ Θεῷ τῷ Σωτῆρι ἡμῶν.
Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.
Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.

Στίχ. β’. Προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει.
Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.
Ἀληλούϊα. Ἡχος πλ. δ’. Ψαλμός 94.

Ἀνάγνωσμα τοῦ Εὐαγγελίου
Κατὰ τὸν Μάρκον (8:34-38; 9:1).
Τῷ καιρῷ ἐκείνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ γονυπετῶν αὐτῷ καὶ λέγων· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἦνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· Παιδιόθεν. καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατά τῷ πιστεύοντι. Πιστεύω, Κύριε· βοήθει μου τῇ ἁπάτῃ. ἤδη δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχεις ὄχλος ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ

Gospel Reading
According to Mark. (8:34-38; 9:1).
At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb
Wisdom of the Fathers

"Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? ... See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous;...he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the apostles were almost always fasting." - St. John Chrysostom

"He that prays with fasting hath his wings double, and lighter than the very winds. ... For nothing is mightier than a man who prays sincerely. ... But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigor for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living." - St. John Chrysostom
Saints of the Week
March 29
Sunday of St. John Climacus

The memory of this Saint is celebrated on March 30, where his biography may be found. He is celebrated today, on the Fourth Sunday of Great Lent, because his book, "The Ladder of Divine Ascent" is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity. It teaches the seeker after salvation how to lay a sound foundation for his struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimental virtues to the heights of Godlike love and humility. It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.

The Holy Martyrs Jonas and Barachesius

As for the holy Martyrs Jonas and Barachesius, they were monks from Persia who lived in the reign of Sapor II, King of Persia from 325 to 379. These Saints found nine Christians in prison suffering for their faith, and comforted them, encouraging them to stand fast till the end, which they did, and received the crown of martyrdom. Because of this, Saints Jonas and Barachesius also were seized, and commanded to worship the fire, the sun, and the water. When they refused, Jonas, among other tortures, had his hands and feet cut off, was crushed in a device that broke his bones, and was sawn asunder. Barachesius was dragged naked over thorns, his whole body was pierced with sharp reeds and then broken in the same device employed upon Jonas, and when boiling pitch was poured down his throat, he gave up his soul into the hands of God.

Mark, Bishop of Arethusa

Saint Mark was Bishop of Arethusa in Syria. In the days of Saint Constantine the Great, Saint Mark, moved with divine zeal, destroyed a temple of the idols and raised up a church in its stead. When Julian the Apostate reigned, in 361, as the pagans were now able to avenge the destruction of their temple, Saint Mark, giving way to wrath, hid himself; but when he saw that others were being taken on his account, he gave himself up. Having no regard to his old age, they stripped him and beat his whole body, cast him into filthy sewers, and pulling him out, had children prick him with their iron writing-pens. Then they put him into a basket, smeared him with honey and a kind of relish of pickled fish, and hung him up under the burning sun to be devoured by bees and wasps. But because he bore this so nobly, his enemies repented, and unloosed him.
March 30

St John Climacus, author of "The Ladder"

This Saint gave himself over to the ascetical life from his early youth. Experienced both in the solitary life of the hermit and in the communal life of cenobitic monasticism, he was appointed Abbot of the Monastery at Mount Sinai and wrote a book containing thirty homilies on virtue. Each homily deals with one virtue, and progressing from those that deal with holy and righteous activity (praxis) unto those that deal with divine vision (theoria), they raise a man up as though by means of steps unto the height of Heaven. For this cause his work is called "The Ladder of Divine Ascent." The day he was made Abbot of Sinai, the Prophet Moses was seen giving commands to those who served at table. Saint John reposed in 603, at eighty years of age. See also the Fourth Sunday of the Fast.

April 1

Mary of Egypt

When Mary was only twelve years old, she left her parents and departed to Alexandria, where she lived a depraved life for seventeen years. Then, moved by curiosity, she went with many pilgrims to Jerusalem, that she might see the Exaltation of the venerable Cross. Even in the Holy City she gave herself over to every kind of licentiousness and drew many into the depth of perdition. Desiring to go into the church on the day of the Exaltation of the Cross, time and again she perceived a certain invisible power preventing her entrance, whereas the multitude of people about her entered unhindered. Therefore, wounded in heart by this, she decided to change her way of life and reconcile herself to God by means of repentance. Invoking our Lady the Theotokos as her protectress, she asked her to open the way for her to worship the Cross, and vowed that she would renounce the world. And thus, returning once again to the church, she entered easily. When she had worshipped the precious Wood, she departed that same day from Jerusalem and passed over the Jordan. She went into the inner wilderness and for forty-seven years lived a most harsh manner of life, surpassing human strength; alone, she prayed to God alone. Toward the end of her life, she met a certain hermit named Zosimas, and she related to him her life from the beginning. She requested of him to bring her the immaculate Mysteries that she might partake of them. According to her request, he did this the following year on Holy and Great Thursday. One year after this, Zosimas again went thither and found her dead, laid upon the ground, and letters written in the sand near her which said: "Abba Zosimas, bury here the body of wretched Mary. I died on the very day I partook of the immaculate Mysteries. Pray for me." Her death is reckoned by some to have taken place in 378, by some, in 437, and by others, in 522. She is commemorated also on the Fifth Sunday of Great Lent. Her life was recorded by Saint Sophronius of Jerusalem.
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, Rob Nordin, James Kokas, Krista Koopman, Paul Kushner, Brenda LaBarge, Grace Makrianis, Bill Tarachas, Sharon Legner, 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"**
<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
</tr>
</thead>
<tbody>
<tr>
<td>22 SUNDAY OF THE HOLY CROSS</td>
<td>23 Martyr Nicon &amp; Disciples</td>
<td>24 Artemon the Presbyter</td>
<td>25 ANNUNCIATION OF THE Theotokos</td>
</tr>
<tr>
<td>Mark 8:34-38; 9:1</td>
<td>Proverbs 11:19-12:6</td>
<td>Proverbs 12:8-22</td>
<td>Orthros (9:00 am)</td>
</tr>
<tr>
<td>Orthodox (8:50 am)</td>
<td>Great Compline (6:00 pm)</td>
<td>Divine Liturgy (10:00 am)</td>
<td>Divine Liturgy (10:00 am)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Lenten Vespers (6:00 pm)</td>
</tr>
<tr>
<td>29 SUNDAY OF ST. JOHN CLIMACUS</td>
<td>30 John Climacus</td>
<td>31 Hieromartyr Hypatius</td>
<td>April 1 Mary of Egypt</td>
</tr>
<tr>
<td>Mark, Bp. of Arethusa</td>
<td>Isaiah 37:33-38:6</td>
<td>Isaiah 40:18-31</td>
<td>Isaiah 41:4-14</td>
</tr>
<tr>
<td>Orthodox (8:50 am)</td>
<td>Great Compline (6:00 pm)</td>
<td></td>
<td>Lenten Vespers (6:00 pm)</td>
</tr>
<tr>
<td>Divine Liturgy (10:00 am)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 SUNDAY OF ST. MARY OF EGYPT</td>
<td>6 Eutychios, Pat. of Constantinople</td>
<td>7 Kalliypios &amp; Aklina, Martyrs</td>
<td>8 Rufus the Obedient</td>
</tr>
<tr>
<td>Martyrs Claudius, Diodor, Victor, &amp; Victorinus</td>
<td>Methodios Enlightener of Slavs</td>
<td>Savvas the New in Calymina</td>
<td>Isaiah 58:1-11</td>
</tr>
<tr>
<td>Orthodox (8:50 am)</td>
<td>Proverbs 19:16-25</td>
<td>Proverbs 21:3-21</td>
<td>Presanctified Liturgy</td>
</tr>
<tr>
<td>Divine Liturgy (10:00 am)</td>
<td>Great Compline (6:00 pm)</td>
<td></td>
<td>Lenten Meal</td>
</tr>
<tr>
<td>Blessing of the Palms</td>
<td>Bridegroom Matins (6:00 pm)</td>
<td>Speaker - Dn. Br.</td>
<td>Speaker - Dn. Br.</td>
</tr>
<tr>
<td>Philoptochos Meeting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bridegroom Matins (6:00 pm)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 PALM SUNDAY</td>
<td>13 HOLY MONDAY</td>
<td>14 HOLY TUESDAY</td>
<td>15 HOLY WEDNESDAY</td>
</tr>
<tr>
<td>Philippians 4:4-9</td>
<td>Martin, Pope of Rome</td>
<td>Aristarchos, Pudens, Trophimus</td>
<td>Crescens the Martyr, Leonidas, Bishop</td>
</tr>
<tr>
<td>Orhteros (8:50 am)</td>
<td>Matthew 24:3-35</td>
<td>Matthew 22:15-46; 23:1-39; 25:36-51;</td>
<td>Matthew 26:6-16</td>
</tr>
<tr>
<td>Divine Liturgy (10:00 am)</td>
<td>Presanctified Liturgy (9:00 am)</td>
<td>25:1-46; 1-2</td>
<td>Presanctified Liturgy</td>
</tr>
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<td>Blessing of the Palms</td>
<td>Bridegroom Matins (6:00 pm)</td>
<td>Bridegroom Matins (6:00 pm)</td>
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<tr>
<td>Philoptochos Meeting</td>
<td>Holy Unction (6:00 pm)</td>
<td>Holy Unction (6:00 pm)</td>
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<td>Bridegroom Matins (6:00 pm)</td>
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<tr>
<td>19 PASCHA!</td>
<td>20 BRIGHT MONDAY FAST FREE</td>
<td>21 BRIGHT TUESDAY FAST FREE</td>
<td>22 BRIGHT WEDNESDAY FAST FREE</td>
</tr>
</tbody>
</table>
| Acts 1:1-8 | Theodore the Trichinas | Commemoration of Saints Raphael, Nicholas, Irene, and the Other | Theodore of Syke:
<p>| Orthodox (12:00 am) | Acts 1:12-17, 21-26 | Acts 2:14-21 | Acts 2:22-38 |
| Paschal Meal (2:30 am) | Agape Vespers (11:00 am) | | |
| 20 BRIGHT MONDAY FAST FREE | | | |</p>
<table>
<thead>
<tr>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
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<tbody>
<tr>
<td>WEDNESDAY Martyr of Athens Vespers (9:00 am) Litanies (3:00 pm) Paschal Vigil (11:00 pm)</td>
<td>16 Holy Thursday Matthew 26:1-20; John 13:3-17 Vespers Liturgy of the Mystical Supper (9:00 am) Egg Dyeing (11:00 am) Passion Service of the 12 Gospels (6:00 pm)</td>
<td>17 Holy Friday I Corinthians 5:6-8 Matthew 27:62-66 Royal Hours of Holy (8:00 am) Youth Retreat (10:30 am) Unnailing Vespers (2:00 pm) Service of the Epitaphio and Burial Lamentations (6:00 pm)</td>
<td></td>
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</table>
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: ____________________
(Last, current)

Spouse (if applicable)
Name: __________________________

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>
<thead>
<tr>
<th>ADMINISTRATION</th>
<th>LITURGICAL</th>
<th>BUILDING &amp; GROUNDS</th>
<th>MINISTRIES</th>
<th>EDUCATION</th>
<th>FAMILY MINISTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>___ Audit Committee</td>
<td>___ Website / Email</td>
<td>___ Property Maintenance</td>
<td>___ Newsletter / Publications</td>
<td>___ Website / Email</td>
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<td>___ Election Committee</td>
<td>__ Adult Education</td>
<td>___ Garden &amp; Landscape</td>
<td>__ Newsletter / Publications</td>
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<td>___ Office help</td>
<td>___ Baking Phosphora</td>
<td>___ Iconography / Beautification</td>
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<td>___ Office help</td>
<td>___ Music Ministries</td>
<td>___ Computer / Technical</td>
<td>___ Coffee Hour</td>
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<td>___ Office help</td>
<td>___ Sanctuary &amp; Altar Care</td>
<td>___ Computer / Technical</td>
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<td>___ Office help</td>
<td>___ Outreach</td>
<td>___ Church School Administration</td>
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<tr>
<td>___ Office help</td>
<td>___ Visitation (Sick / Shut-ins)</td>
<td>___ GOYA Advisor</td>
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<td>___ Office help</td>
<td>___ Hospitality / Welcome Ministry</td>
<td>___ Outreach</td>
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<td>___ Office help</td>
<td>___ Church School Teacher</td>
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<td>___ Church School Teacher</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 February 23, we have received offerings reflecting 50% 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: $85,135.00
Stewards pledged: 67

Rev. Fr. Timothy & Pr. Catherine Cook
Rev. Fr. Peter & Pr. Peggy Bistolaries
Russ & Augusta Ahejew
Debra Ahejew
Petro & Sandra Ahejew
Chris & Olga Anagnost
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

Offerings Received: $33,139.00
Pledges Unfulfilled: $51,996.00

Largest pledge: $7,020.00
Median pledge: $1,000.00

Dr. Nicholas & Julie Paron
Douglas & Leta Povich
Julia Povich
Chris & Yiota Psetas
George & Frances Rouman
Patricia Sharrad
Andreas & Paraskevi Skoutelas
Athanasiou & 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
Athanasiou & Eipnvn Veremis
James & Kathleen Zacharko
Ludmil & Adriana Zambov
Dr. George & Dr. Gladys Zubulake
James & Esmini Zubulake

DONATE TO FRIENDS OF THE METROPOLIS
WWW.DETROIT.GOARCH.ORG/FRIENDS
All youth from our parish family are invited to join us for our Annual Holy Friday Retreat! Register by March 27th.

8:30 am - Royal Hours  
10:30 am - Registration  
11:00 am - 3:30 pm - Youth Retreat  
(includes lunch)  
2:00 pm - Unnailing Service

Excuse letters are available from the Church Office. Children will stay through the Unnailing Service.

All students should be excused from school on this holy day and participate for the whole day.

Register online at stdemetrios.mi.goarch.org/education, or contact the Church Office at stdemetriosmi@gmail.com / (989) 793 - 8822.
ST. DEMETRIOS LEN TEN
VA DRIVE

Clothing, Hygiene Products, Magazines, Shoes, & Donations

The Saginaw VAMC (Veteran’s Administration Medical Medical Center) depends on the goodwill of benefactors and volunteers who wish to give back to America's heroes. The AHEPA will be assisting with our parish’s Lenten Effort this year with coordinating collections, facilitating purchases, and making deliveries. This fundraiser and donation drive will directly benefit veterans and their families at the Aleda E. Lutz VA Medical Center in Saginaw. Please direct any questions to Evan Houpis or David Ortega.

Donations will be used to make patients' stay more enjoyable.
Items which are accepted include:

- Magazines
- Hygiene products - No hotel/travel size products
- Men's shoes - New shoes only
- Laundry detergent/dryer sheets - No store brand/generics
- New clothing - New underwear and socks are usually the most needed

Cash donations will be used to purchase the above items, unless you wish for your donation to go directly towards the comfort and welfare of veteran patients, including:
- Recreational activities
- Community Living Center Resident Programs
- Cultural Transformation
- Patient-Centered Care Initiatives

Please place all donated items in the VA Drive Box in the Narthex. All donations (cash or check) should be made out to the AHEPA, with "VA Drive" in the memo line, and placed in the tray.

Orthodox Lent is more than fasting.

Prayer........Fasting........Almsgiving
March 29th
Sunday of St. John Climacus
On the fourth Sunday of Great Lent, we remember St. John Climacus and his great work, the "Ladder of Divine Ascent," a model for ascetic endeavor and theosis.

April 3rd
Akathist Hymn & Salutations
On the Fifth Friday of Great Lent we celebrate the final Akathist Hymn, in which we recite all four stanzas of the Salutations to the Mother of God. Join us as we salute the Theotokos and ask for her intercessions as we prepare for the final week of Great Lent!

April 5th
Sunday of St. Mary of Egypt
On the last Sunday of Great Lent, the Fathers have placed this commemoration of St. Mary of Egypt to remind both of the power of repentance and our own potential for sanctity.

St. Demetrios
Greek Orthodox Church

Lenten Service Schedule

<table>
<thead>
<tr>
<th>Day</th>
<th>Service</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Great Compline</td>
<td>6:00 PM</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Presanctified Liturgy</td>
<td>5:00 PM</td>
</tr>
<tr>
<td>Friday</td>
<td>Akathist Hymn &amp; Salutations</td>
<td>6:00 PM</td>
</tr>
</tbody>
</table>

*Only celebrated on the first five Fridays of Lent.

Guest Speakers
March 4th - Presvytera Juliana Honeycutt; March 11th - Nick Lionas
April 1st - Fr. Peter Bistolarides; April 8th - Dn. Bryce Buffenbarger
We have booked a guest chanter for Holy Week and Pascha! This year we will be joined once again by Jordan Parro from Boston, who will be assisting with the chanting of all the Holy Week services, beginning with the Divine Liturgy on Lazarus Saturday and ending with the Paschal Vigil. Jordan is a graduate of Holy Cross Theological School and joined us for Holy Week, 2017. It is a very exciting opportunity and a great blessing to have him joining us for this most special time of year.

We will be paying for his travel, housing and giving him a stipend - the total cost is estimated at about $3,500. If you would like to support this enhancement of our worship, you can donate to offset the cost - just make out the check/envelope to St. Demetrios Church and write "Holy Week Chanters" in the memo line. Blessed Triodion!
Recommendations for how to participate in live-streamed services

1. If possible, set aside a particular space – if you have an icon corner, this is ideal. (If you don’t have an icon corner, now is a great time to set one up!)
   a. If you have children, limit them (and you!) to this particular space – a room or a part of a room for the service.
   b. It may help to move to a different part of the house than you normally frequent – the basement, home office, or some such – it may help to create the sense of “going to church.”
2. If possible, familiarize yourself with the service before-hand. You can find the texts for most services on goarch.org/chapel, or at https://www.agesinitiatives.com/dcs/public/dcs/servicesindex.html. (AGES also has hyperlinks to music for many of the hymns).
3. Participate as a family. Remember, we are a community of faith, not merely individuals.
4. As much as possible, keep your Sunday morning “pre-church” routine intact. This will make both the streaming service easier, and make it easier to go back to church when everything returns to normal.
   a. Dress as you normally would to go to church. Definitely try not to stream in PJs or sweatpants – how we dress has an effect on our participation.
   b. Fast as you normally would, even though you’re not receiving communion.
5. If possible, light a candle and light some incense. It’s much easier to do church at home if home looks and smells like Church.
6. In general, do what you would normally do during the service.
   a. Stand, sit, kneel, and do prostrations at the usual times.
      i. This feels less weird if you stream the service at your icon corner, or set up icons around whatever you’re using to stream the service.
   b. Drink a little holy water at the communion point of the service.
   c. Don’t try to do chores during the service.
   d. Don’t eat or drink during the service.
7. If you have children, remember that you will get much farther teaching them to participate by example than by mandating certain behaviors. It’s hard for children to sit still and pay attention for the entire service when they are present in the Church, it’s much harder when they’re trying to do the same thing at home.
   a. You can help them by letting them do quiet (non-electronic) activities that are church related (reading religious books, coloring or quiet crafts) and then “checking in” at particular moments, such as the Gospel reading, the Creed, the Our Father, and communion. Pick a few hymns for them to learn and have them start to sing along at those moments.
      i. http://dce.oca.org/resources/line-drawings/ has some coloring pages you can print off.
   b. They will also have an easier time if you have them dress in the same clothes they would wear to church.
   c. You may even have an easier time teaching them about the Liturgy in this setting than at church, pointing out what the priest is doing and teaching them what is happening in each service.
   d. Let them participate, as much as possible, in their usual liturgies – lighting a candle, swinging a censer (you can improvise one out of a prayer rope, old door knobs, or keys on a lanyard).

Every family will be different, and you will have to find your particular rhythm. These are suggestions, not rules. Some families, for example, may find that their children need to be able to move in and out of the dedicated space, while others need to be limited. That’s ok! This is a new thing for most of us, and it will take some time to adjust to it, especially for children. Again, your example will go much farther in teaching them to participate in the services (at home or in the Church) than anything else.

If you have any questions, please contact Fr. Timothy for help with resources. Good strength to you all!
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.

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: We are currently streaming all of our services live on our Facebook page: facebook.com/stdemetriosmi, and to our YouTube channel. You can access the live stream from our website, at: http://stdemetrios.mi.goarch.org/church-at-home1/live-stream-our-services

Thanks to Evan Houpis and Daniel Niederer for assisting with services during this time.

Please be aware of your stewardship. God bless us all during this difficult time.
This Lent, we are running a fundraiser to benefit the IOCC (International Orthodox Christian Charities) and to help with their relief work in the Middle East, Greece, and Africa.

We will be raising funds from Sunday of Orthodoxy (March 8th) to Pascha (April 19th).

The tournament will be between three jars - one for Michigan, one for CMU, and one for Michigan State. All donations to benefit IOCC.

We will announce the winner on Pascha. The jars are in the Narthex, let the games begin!

**How to Play**
- Bring in pennies, nickels, dimes, quarters, cash or checks
- Deposit your donations in the jar of your choice.
- The jar with the most funds raised by Pascha wins!