Paschal Bulletin

April 19th, 2020

The Resurrection of our Lord and Savior
Jesus Christ
<table>
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<tr>
<th>Great and Holy Pascha</th>
<th>April 19th</th>
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<td>Ιερεύς</td>
<td>Priest</td>
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<tr>
<td>Εὐλογημένη ἡ Βασιλεία...(Ἀμήν.)</td>
<td>Blessed is the kingdom...(Amen.)</td>
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<tr>
<td>Ηχος πλ. α’.</td>
<td>Mode pl. 1.</td>
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<tr>
<td>Χριστός ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν χαρισάμενος. (ἐκ γ’)</td>
<td>Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life. (x3)</td>
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<td>Στίχ. α’. Άναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.</td>
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<td>Στίχ. β’. Ὡς ἐκλείπει καπνός, ἐκλιπέτωσαν· ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός.</td>
<td>Verse 2: As smoke vanishes, so let them vanish, as wax melts before the fire.</td>
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<tr>
<td>Χριστός ἀνέστη...</td>
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<tr>
<td>Στίχ. γ’. Οὕτως ἀπολούνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ. Καὶ οἱ δίκαιοι εὐφρανθήτωσαν.</td>
<td>Verse 3: So shall the sinners perish from the face of God. And let the righteous be glad.</td>
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<td>Στίχ. δ’. Αὕτη ἡ ἡμέρα, ἢν ἐποίησεν ὁ</td>
<td>Verse 4: This is the day the Lord made; let</td>
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Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Χορός

Χριστός ἀνέστη...

Ἰερεύς

Δόξα...

Χορός

Χριστός ἀνέστη...

Ἰερεύς

Καὶ νῦν...

Χορός

Χριστός ἀνέστη...

Ἀντίφωνα

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

Στίχ. αʹ. Ἀλαλάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Στίχ. βʹ. Ψάλατε δὴ τῷ ὀνόματι αὐτοῦ· δότε δόξαν αἰνέσει αὐτοῦ.

Στίχ. γʹ. Εἴπατε τῷ Θεῷ· ὡς φοβερὰ τὰ ἔργα σου· ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονται σε οἱ ἐχθροί σου.

Στίχ. δʹ. Πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι, ψαλάτωσαν τῷ ὀνόματί σου.

Δόξα...Καὶ νῦν...Ταῖς πρεσβείαις...

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

Στίχ. αʹ. Ο Θεός οἰκτειρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς, ἐπιφάνεια τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς.

Στίχ. βʹ. Τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου, ἐν πάσιν ἔθνοι το σωτηρίον σου.

Στίχ. γʹ. Ἐξομολογησάσθωσάν σοι λαοί, ὁ Θεός, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

Antiphons

Antiphon 1. Pg. 16. (By the prayers of the Theotokos, Savior, save us).

Verse 1: Shout to God, all the earth.
Verse 2: Sing now to His name; give glory to His praise.
Verse 3: Say to God, "How fearful are Your works; in the greatness of Your power Your enemies will lie to You.
Verse 4: Let all the earth worship You and sing to You; let them sing to Your name."

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).

Vs. 1: May God be gracious to us, and bless us; may He cause His face to shine upon us.
Vs. 2: That we may know His way on the earth, Your salvation among all the Gentiles.
Verse 3: Let the peoples give thanks to You, O God; let all the peoples praise You.
Στίχ. δ’. Εὐλογήσαι ἡμᾶς ὁ Θεός, καὶ φοβηθήτωσαν αὐτὸν πάντα τὰ πέρατα τῆς γῆς. Δόξα...Καὶ νῦν...Ὁ Μονογενὴς Υἱός...

Ἀντίφωνον γ’. Ἡχος πλ. α’.
Στίχ. α’. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

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

Antiphon 3. Pl. 1st Mode.
Verse 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.

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

Entrance Hymn. Mode 2.
Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, who arose from the dead, we sing to You, Alleluia.

Ἀπολυτίκια
Τῆς Ἑορτῆς Ἡχος πλ. α’.
Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος. (ἐκ γ’)

Dismissal Hymns
Of the Feast. Pl. 1st Mode.
Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life. (x3).

Ὑπακοή. Ἡχος δ’.
Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαριάμ, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνήματος, ἢκουον ἐκ τοῦ Ἀγγέλου. Τὸν ἐν φωτὶ ἀϊδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα· δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σῶσαι τὸ γένος τῶν ἀνθρώπων.

When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, "Why do you seek among the dead, as a mortal man, the One who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God who saves the human race."
Kontákiou. 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 εἰρήνην δωρούμενος, ὁ τοῖς πεσούσι παρέχων ἀνάστασιν.

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

Αντί τοῦ Τρισαγίου

Χορός

ʻΌσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα. (ἐκ γ’)

Δόξα...καὶ νῦν...

Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

‘Ιερεύς

Δύναμις.

Χορός

„Ναὶ Δύναμις. Ὥσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

Instead of the Trisagion Hymn

Choir:

As many of you as were baptized into Christ have put on Christ. Alleluia. (3)

Glory...both now...

Have put on Christ. Alleluia.

Priest

With Strength!

Choir:

With strength. As many of you as were baptized into Christ have put on Christ. Alleluia.

Ἀνάγνωσμα τοῦ Ἀποστόλου

Προκείμενον. Ἦχος πλ. δ’. Ψαλμὸς ΡΙΖ’.

Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Στίχ. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πράξεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα. (1:1-8)

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ἣν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἀχρι ὡς ἡμέρας ἐντειλάμενος τοῖς Ἀποστόλοις διὰ πνεύματος ἅγιον ὡς ἐξελέξατο ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι’ ἡμερῶν

Epistle Reading

Prokeimenon. Mode pl. 4. Psalm 117.

This is the day the Lord made; let us greatly rejoice and be glad therein.

Verse: Give thanks to the Lord, for He is good; for His mercy endures forever.

The reading is from the Acts of the Apostles. (1:1-8)

In the first book, O Theophilos, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs,
appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."


Vs. 1: But You, O Lord, remain forever, and Your remembrance is from generation to generation.


Vs. 2: Let this be written for another generation, and the people who are created shall praise the Lord.


In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that
was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.' ") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

**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 resurrected from the grave on the third day.

Be illumined, illumined, O New Jerusalem; * for the glory of the Lord has arisen over you. * Dance now for joy, O Zion, and exult. * And you be merry, O pure Theotokos, * at the arising of the One you bore.
Communion Hymn.
Receive the Body of Christ; taste from the immortal fount.

End of the Liturgy
Let us forgive everything for the Resurrection, And thus let us cry aloud:
Christ is risen!

Priest
Let us forgive everything for the Resurrection, And thus let us cry aloud:
Christ is risen!

People
Truly He is risen!

Priest
Christ is risen!

People
Truly He is risen!

Priest
Christ is risen!

People
Truly He is risen!

Priest
Glory to His holy Resurrection on the third day!

People
We worship His Resurrection on the third day!

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

People
Truly the Lord is risen!
Wisdom of the Fathers

Christ rose up from the dead, and cried aloud with this voice: “Who is he who contends with me? Let him stand in opposition to me. I set the condemned man free; I gave the dead man life; I raised up the one who had been entombed. Who is my opponent?”

“I,” He says, “am the Christ. I am the one who destroyed death, and triumphed over the enemy, and trampled Hades under foot, and bound the strong one, and carried off man to the heights of heaven.

“I,” he says, “am the Christ. Therefore, come, all families of men, you who have been befouled with sins, and receive forgiveness for your sins. I am your forgiveness. I am the passover of your salvation. I am the lamb which was sacrificed for you. I am your ransom. I am your light. I am your saviour. I am your resurrection. I am your king. I am leading you up to the heights of heaven. I will show you the eternal Father. I will raise you up by my right hand.”

This is the one who made the heavens and the earth, and who in the beginning created man, who was proclaimed through the law and prophets, who became human through the virgin, who was hanged upon a tree, who was buried in the earth, who was resurrected from the dead, and who ascended to the heights of heaven, who sits at the right hand of the Father, who has authority to judge and to save everything, through whom the Father created everything from the beginning of the world to the end of the age.

This is the alpha and the omega. This is the beginning and the end–an indescribable beginning and an incomprehensible end. This is the Christ. This is the king. This is Jesus. This is the general. This is the Lord. This is the one who rose up from the dead. This is the one who sits at the right hand of the Father. He bears the Father and is borne by the Father, to whom be the glory and the power forever. Amen. - St. Melito of Sardis

Saints of the Week

April 19 - Great and Holy Pascha

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in

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<td>20 Bright Monday Fast Free</td>
<td>21 Bright Tuesday Fast Free</td>
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<td>Orthros (12:00 am) Divine Liturgy (1:00 am) Agape Vespers (11:00 am)</td>
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<td>Basil the Hieromartyr of Amasea Glaphyra the Righteous Acts 5:12-20 John 20:19-31</td>
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<td>Holy Martyrs Timothy and Maura Peter the Wonderworker Acts 6:1-7 Mark 15:43-47; 16:1-8</td>
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<td>Clement the Hymnographer</td>
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<td>the Apostles</td>
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<td>Orthros (9:00 am)</td>
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<td>Mary the Myrrhbearer &amp; wife of</td>
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<td>Divine Liturgy (10:00 am)</td>
<td>Paul of Tripoli</td>
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Fish, wine and oil allowed.

Presanctified Liturgy.
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the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works", He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

April 24 - Renewal Friday: Theotokos of the Life-giving Spring

Outside of Constantinople, towards the district of the Seven Towers, there was in ancient times a very large and most beautiful church named in honour of the Theotokos; it had been built about the middle of the fifth century by the Emperor Leo the Great. Before he became Emperor, he had encountered there a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and went in search of a source of water but found none. As he became downcast, he heard a voice telling him there was water nearby. He looked again, and found none. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight. After Leo became Emperor as the most holy Theotokos had prophesied, he raised up a church over the spring, whose waters worked many healings and cured maladies by the grace of the Theotokos; from this, it came to be called the "Life-giving Spring." The Church of Christ celebrates the consecration of this church on this day.

After the fall of the imperial city, this church was razed to the ground and the materials from it were used for building the mosque of Sultan Bayezid. Nothing remained of that church's
ancient beauty, except for a small and paltry chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, wherefrom it received a little light. Toward the western side of the chapel was the aforementioned holy Spring, fenced about with a railing, and with fish swimming in it. Such was the condition of the Spring until 1821. Then even that little remnant was destroyed, occasioned by the uprising of the Greek nation against the Ottoman Empire; the sacred Spring was buried with it and disappeared altogether.

But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practice their religion, permission was sought by the Orthodox Christian community to rebuild at least part of the chapel. Thus the work was begun on July 26, 1833. When the excavation had been made, and the foundations of the ancient church were found, there was rebuilt -- by a later writ of permission from the Sultan -- not merely a chapel of the holy Spring, but another new church, constructed upon the foundations of the ancient one. The building of this spacious, beautiful, and most majestic temple began on September 14, 1833, and the work was completed on December 30, 1834. On February 2, 1835, the Ecumenical Patriarch Constantine II, serving the Liturgy together with twelve hierarchs and a great company of clergy, as well as a boundless multitude of Christians, performed the consecration of this sacred church and dedicated it to the glory of the Mother of God. On September 6, 1955, however, it was desecrated and destroyed again by the Moslem Turks; it has been restored again, but not to the former magnificence.

Renewal/Bright Week

Bright Week, Pascha Week or Renewal Week is the name used by the Eastern Orthodox Church for the period of seven days beginning on Pascha and continuing up to (but not including) the following Sunday, which is known as Thomas Sunday.

The entire week following Pascha is to be set aside by Orthodox Christians for the celebration of the Resurrection, and the entire week is considered to be one continuous day. The name of each day of the week is called "Bright" and the week's services are unique, varying greatly from those during the remainder of the year. The services are entirely sung, and the Paschal hymns are included with the stichera taken from the Sunday Resurrection propers in the Octoechos, rotating through the various tones. Tone 1 is used Holy Saturday and at Paschal matins on Sunday, tone 2 Sunday night and Monday, etc., skipping the least festive grave tone and ending with the plagal 4th on Friday night and Saturday.

During all of Bright Week the Holy Doors on the Iconostasis are kept open—the only time of the year when this occurs. The doors are closed before the Ninth Hour on the eve of Thomas Sunday. However, the Afterfeast of Pascha will continue until the eve of the Ascension. During Bright Week the Paschal Verses (from Psalm 67) are sung responsorially with the Paschal troparion at the beginning of the Divine Liturgy.
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.

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**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"**
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: __________

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(Last, current)

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

$ ______ weekly $ ______ monthly $ ______ quarterly $ ______ semi-annually $ ______ annually

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

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

| ADMINISTRATION | __ Newsletter / Publications | __ Family Ministry |
| __ Audit Committee | __ Website / Email | __ Hospitality / Welcome Ministry |
| __ Election Committee | __ Education | __ Visititation (Sick / Shut-ins) |
| __ Office help | __ Adult Education | __ Outreach |
| BUILDING & GROUNDS | LITURGICAL | YOUTH |
| __ Property Maintenance | __ Baking Prophora | __ Church School Teacher |
| __ Garden & Landscape | __ Music Ministries | __ Church School Administration |
| __ Iconography / Beautification | __ Sanctuary & Altar Care | __ GOYA Advisor |
| COMMUNICATIONS | MINISTRIES | OTHER |
| __ Computer / Technical | __ 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/stewardship

CONFIDENTIAL: For Authorized Parish Personnel Only
Our 2020 Stewardship goal is **$170,000**. As of **March 8**, 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).

<table>
<thead>
<tr>
<th>Total Pledges: $95,255.00</th>
<th>Offerings Received: $37,259.00</th>
<th>Largest pledge: $7,020.00</th>
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<tr>
<td>Stewards pledged: 96</td>
<td>Pledges Unfulfilled: $57,996.00</td>
<td>Median pledge: $1,000.00</td>
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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 Constantiou
Bill & Vonnie DeLong
Ashley Dietzel
Austin Economous
Edward & Gabriella Economous
Michael & Dr. Stavroula Erfourth
Corey & Andrea Ferris
Kathleen Gavalas
Betty Lou Gustafson

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

Athanasios & Glykeria Skoutelas
William & Linda Stavropoulos
Achilles & Tena Tarachas
Electra Tarachas
William & Thespo Tarachas
Dr. George Triantafillou & Jean Farringtan
Art Tselepis
Dr. George & Virginia Ulmer
John Veremis
Kanella Veremis
Theodore & Georgia Veremis
Athanasios & Eipnvn Veremis
James & Kathleen Zacharko
Ludmil & Adriana Zambov
Dr. George & Dr. Gladys Zubulake
James & Esmini Zubulake
Staff applications are available for the upcoming 2020 camp season. You can apply now through our online Staff Application system.

Camper Registration opened February 15th! Register online at gomdsc.org.

For more information regarding staff opportunities, any questions, and other MDSC News, visit www.gomdsc.org.

Make your Paschal Offerings online!

Make your Stewardship Offerings online!
Journey to Pascha
Great & Holy Pascha

April 19th
Sunday of Pascha
Christ is Risen! Truly He is Risen!
Today we celebrate Great and Holy Pascha, the fulfillment of Passover, and the defeat of death by Christ! As we sing in the hymns of Pascha, Christ is Risen, and death is overthrown!
We have completed the course of the fast - not only Lent, but also Holy Week and we have come to the apex of the Church year.
All fasting is forbidden on this Feast of Feasts.

April 24th
Feast of the Life-Receiving Spring
On the Friday of Bright Week (the week after Pascha) we celebrate the feast of the Theotokos - the Life-Receiving Spring.
Because Bright Week is treated as one liturgical day, the services on each day of Bright Week are the same as on Pascha itself, although we add additional hymns for the feast of the day.

DONATE ONLINE TO FRIENDS OF THE METROPOLIS

pray
give
grow

www.detroit.goarch.org/friends
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

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.
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!