Presentation of Our Lord
Gabriel the New Martyr

Presentation of Our Lord | Mode. pl. 4.

Upcoming Events

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Antiphons. 2nd Mode.

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

Vs. 1: My heart overflowed with a good word; I tell my works to the King.
Vs. 2: My tongue is the pen of a swift-writing scribe.
Vs. 3: Grace was poured out on Your lips.
Vs. 4: Therefore God blessed You forever.

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

Antiphon 2. Pg. 18. (Save us, O Son of God, who were held in the arms of righteous Symeon. We sing to You, Alleluia.).

Vs. 1: Gird Your sword upon Your thigh, O Mighty One.
2: Stretch Your bow, and grant prosperity, and reign.
3: Your arrows are sharp, O Mighty One. The peoples shall fall under You.
4: Your royal scepter is a scepter of uprightness.
Glory...Both now...Only Begotten Son...

Antiphon 3. Mode 1. Psalm 44.

Verse: Listen, O daughter, behold and incline your ear.
Χαῖρε κεχαριτωμένη Θεοτόκε Παρθένε· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ Ἅλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν, φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ σὺ Πρεσβύτα δίκαιε, δεξάμενος ἐν ἀγκάλαις τὸν ἐλευθερωτὴν τῶν ψυχῶν ἡμῶν, χαριζόμενον ἡμῖν καὶ τὴν Ἀνάστασιν.

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Εἰσοδικόν. Ἡχος β’.
Ἐγνώρισε Κύριος τὸ σωτήριον αὐτοῦ ἐναντίον πάντων τῶν ἐθνῶν. Σῶσον ἡμᾶς ὦ Θεοῦ, ο ἀναστάς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούια.

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Ἀπολυτίκια
Ἀναστάσιμον. Ἡχος πλ. δ’.
Ἐξ ὕψους κατῆλθες ὁ εὔσπλαγχνος, κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

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Τῆς Ἐορτῆς. Ἡχος α’.
Χαῖρε κεχαριτωμένη Θεοτόκε Παρθένε· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ Ἅλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν, φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ σὺ Πρεσβύτα δίκαιε, δεξάμενος ἐν ἀγκάλαις τὸν ἐλευθερωτὴν τῶν ψυχῶν ἡμῶν, χαριζόμενον ἡμῖν καὶ τὴν Ἀνάστασιν.

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Κοντάκιον. Ἡχος α’.
Ὁ μήτραν παρθενικὴν ἁγιάσας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας ὡς ἐπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς ἁγιάσας τῇ θεοτόκου, ἅγιας τῷ τόκῳ σου, καὶ χεὶς τῆς χερσονήσου τῆς ἁγίας Χριστῆς παρθενικής, ἔτι σοι ἐνεποιήσατο καὶ σοι ἐμπέσασαν οἱ σκόνες τῆς ἀνάστασες.
πολέμοις τὸ πολίτευμα, καὶ κραταίωσον 
Βασιλεῖς οὓς ἠγάπησας, ὁ μόνος 
φιλάνθρωπος.

Ανάγνωσμα τοῦ Ἀποστόλου
Προκείμενον. Ἡχος βαρύς. Ψαλμός 28.
Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει, Κύριος 
eὐλογήσει τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ.
Στίχ. Ἐνέγκατε τῷ Κυρίῳ, νεοὶ Θεοῦ, 
enέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ 
ἀνάγνωσμα. (7:7-17)

Ἀδελφοί, χωρὶς πάσης ἀντιλογίας τὸ 
ἐλαττὸν ὑπὸ τοῦ κρείττονος εὐλογεῖται. 
Καὶ ἠδὲ μὲν δεκάτας ἀποθνῄσκοντες 
ἀνθρωποι λαμβάνουσι, ἐκεῖ δὲ 
μαρτυροῦμενος ὅτι ζῇ. Καὶ ώς ἔπος εἰπεῖν, 
δι᾿ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων 
dedekatōtai, ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ 
patrōs ἦν ὅτε συνήντησεν αὐτῷ ὁ 
Μελχισεδέκ. Εἰ μὲν οὖν τελείωσι διὰ τῆς 
Λευϊτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' 
αὐτῇ νενομοθέτητο), τίς ἔτι χρεία κατὰ 
τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι 
ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν 
λέγεσθαι; Μετατιθεμένης γὰρ τῆς 
ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου 
μετάθεσις γίνεται. Ἐφ' ὃν γὰρ λέγεται 
ταῦτα φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς 
οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. Πρόδηλον γὰρ ὁ 
Κύριος ἡμῶν, εἰς ἣν φυλήν οὐδὲν περὶ 
ἱερωσύνης Μωϋσῆς ἐλάλησεν. Καὶ 
περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ 
τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται 
ἱερεὺς ἑτερος, ὃς οὐ κατὰ νόμον ἐντολῆς 
σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν 
ζωῆς ἀκαταλύτου, μαρτυρεῖ γάρ, ὃτι σὺ

Epistle Reading
My soul magnifies the Lord, and my spirit 
rejoices in God my Savior.
Vs.: For he has regarded the low estate of his 
handmaiden.

The reading is from Paul's Letter to the 
Hebrews. (7:7-17)

Brethren, it is beyond dispute that the 
inferior is blessed by the superior. Here 
tithes are received by mortal men; there, by 
one whom it is testified that he lives. One 
might even say that Levi himself, who 
receives tithes, paid tithes through 
Abraham, for he was still in the loins of his 
ancestor when Melchizedek met him. Now 
if perfection had been attainable through 
the Levitical priesthood (for under it the 
people received the law), what further 
need would there have been for another 
priest to arise after the order of 
Melchizedek, rather than one named after 
the order of Aaron? For when there is a 
change in the priesthood, there is 
necessarily a change in the law as well. For 
the one of whom these things are spoken 
belonged to another tribe, from which no 
one has ever served at the altar. For it is 
evident that our Lord was descended from 
Judah, and in connection with that tribe 
Moses said nothing about priests. This 
becomes even more evident when another 
priest arises in the likeness of Melchizedek, 
who has become a priest, not according to
At that time, the parents brought the child Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtle doves, or two young pigeons." Now there was a man in Jerusalem, whose name was Symeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when
the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." And his father and his mother marveled at what was said about him; and Symeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

Communion Hymn. Psalm 115.

I will take up the cup of salvation, and call upon the name of the Lord. Alleluia.
Wisdom of the Fathers

"Therefore let Your servant depart from the bonds of this flesh to the life filled with wonder that knows neither age nor end, O You Who grant the world great mercy."

- Anatolios

"The Ancient of Days, who in times past gave Moses the Law on Sinai, appears this day as a babe. As Maker of the Law He fulfills the Law, and according to the Law He is brought into the temple and given over to the Elder."

- Anatolios

Saints of the Week

February 02

The Presentation of Our Lord and Savior in the Temple

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law. On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel. From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

February 03

The Synaxis of the Holy and Righteous Symeon the God-Receiver and the Holy Prophetess Anna

Yesterday we celebrated the Meeting of our Lord in the Temple; today we honor the righteous Elder Symeon and Prophetess Anna, who prophesied concerning Him by the inspiration of the Holy Spirit and were the first in Jerusalem to receive Him as the Messiah.

February 04 - Isidore of Pelusium

This Saint was from Alexandria and was a disciple of Saint John Chrysostom. He struggled in asceticism in a monastery at Mount Pelusium, and became abbot of the monks struggling in that monastery. He wrote a great many epistles replete with divine

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<td><strong>Presentation of Our Lord</strong>&lt;br&gt;The Presentation of Our Lord&lt;br&gt;Gabriel the New Martyr&lt;br&gt;Hebrews 7:7-17&lt;br&gt;Luke 2:22-40&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td>Symeon &amp; Anna the Prophetess&lt;br&gt;Stamatios, John, &amp; Nicholas&lt;br&gt;Hebrews 9:11-14&lt;br&gt;Luke 2:25-38</td>
<td>Isidore of Pelusium&lt;br&gt;Nicholas the Confessor&lt;br&gt;Ephesians 2:19-22; 3:1-7&lt;br&gt;Mark 6:1-7</td>
<td>Agatha the Martyr&lt;br&gt;Polyeuktos, Pat. C.&lt;br&gt;Ephesians 3:8-21&lt;br&gt;Mark 7:7-13&lt;br&gt;Chant Meeting (6)</td>
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<td>Theophan the Recluse&lt;br&gt;II Timothy 2:1-10&lt;br&gt;John 15:17-27; 16:1-2&lt;br&gt;Parish Council Meeting (6:00pm)</td>
<td>Vlassios, Martyr of Sebastia&lt;br&gt;Theodora the Empress&lt;br&gt;Hebrews 4:14-16; 5:1-6&lt;br&gt;Matthew 10:1, 5-8</td>
<td>Meletios, Abp. of Antioch&lt;br&gt;Antonius, Abp. of Alexandria&lt;br&gt;II Peter 3:1-18&lt;br&gt;Mark 3:22-33&lt;br&gt;Chant Meeting (6)</td>
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<td><strong>Judgment Sunday</strong>&lt;br&gt;Polycarp, Bishop of Smyrna&lt;br&gt;Ptolemy, Abp. of Alexandria&lt;br&gt;I Corinthians 8:8-13; 9:1-2&lt;br&gt;Matthew 25:31-46&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)&lt;br&gt;SJC Oratorical Festival&lt;br&gt;Meatfare Potluck</td>
<td>Frist &amp; Second Finding of the Head&lt;br&gt;of John the Baptist&lt;br&gt;Erasimos of the Kiev Caves&lt;br&gt;II Corinthians 4:6-15&lt;br&gt;Matthew 11:2-15</td>
<td>Tarasios, Pat. Constantinople&lt;br&gt;Reginos, Bishop of Skopelos&lt;br&gt;Jude 1:1-10&lt;br&gt;Luke 22:39-42, 45-71; 23:1&lt;br&gt;Fr. Timothy - Office Hours @&lt;br&gt;Morning Emporium (10am-12pm)</td>
<td>Porphyrios, Bishop of Photin&lt;br&gt;Joel 3:12-21&lt;br&gt;Joel 2:12-26&lt;br&gt;Chant Meeting (6)</td>
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<td>March 1</td>
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<td>** Forgiveness Sunday**&lt;br&gt;Eudokia of Heliopolis&lt;br&gt;Romans 13:11-14; 14:1-4&lt;br&gt;Matthew 6:14-21&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)&lt;br&gt;Pizza Party &amp; Forgiveness Sundaes&lt;br&gt;Forgiveness Vespers (6:00 pm)</td>
<td>Clean Monday&lt;br&gt;Hesychius the Martyr&lt;br&gt;Isaiah 1:1-20&lt;br&gt;Genesis 1:1-13&lt;br&gt;Proverbs 1:1-20&lt;br&gt;Great Compline (6:00 pm)</td>
<td>Eutropius, Cleonicus, &amp;&lt;br&gt;Basiliscus, the Martyr&lt;br&gt;Isaiah 1:19-23&lt;br&gt;Genesis 1:14-23&lt;br&gt;Proverbs 1:20-33</td>
<td>Gerasimus the Righteous&lt;br&gt;Isaiah 2:3-11&lt;br&gt;Genesis 1:24-2;3&lt;br&gt;Proverbs 2:1-22&lt;br&gt;Presanctified Lit. &amp;&lt;br&gt;Lenten Meal (Dau)&lt;br&gt;Guest - Pres. Host</td>
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- Shaded days denote a fast day.  
- denotes a Liturgy  
- Great Vespers/Compline  
- Akathist Hymn
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<td>Conon the Gardener Mark the Ascetic Isaiah 2:11-21 Genesis 2:4-19 Proverbs 3:1-18</td>
<td>Finding of the Holy Cross Isaiah 3:1-14 Genesis 2:20-3:20 Proverbs 3:19-34 Fr. Tim - Office Hours @ SVRC (10 am - 12 pm) Akathist Hymn (6:00 pm)</td>
<td>1st Saturday of Lent Miracle of the Koliva II Timothy 2:1-10 Mark 2:23-28; 3:1-5 Mt. Pleasant Liturgy (10:00 am) General Memorial</td>
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*fish/wine/oil allowed*
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grace, wisdom, and much profit. Over 2,000 of them are preserved in Volume 78 of Migne’s Patrologia Graeca (PG 78:177-1646); according to some, he wrote over 3,000 epistles, according to others, 10,000. He reposed on February 4, 440.

February 05

Agatha the Martyr

This Martyr, who was from Panormus (that is, Palermo) or perhaps Catania of Sicily, was a most comely and chaste virgin. After many exceedingly harsh torments, she gave up her spirit in prison at Catania in 251, because she did not consent to the seductions of Quintian, the Governor of Sicily. At her burial, an Angel placed a stone tablet on her grave inscribed with the words, "A righteous mind, self-determining, honor from God, the deliverance of her father-land." The following year this was fulfilled when Mount Etna erupted, spewing forth violent fire from which Catania was manifestly saved by Saint Agatha’s prayers. The holy Martyr Agatha, the protectress and chief patroness of Sicily, is, with perhaps the exception of Saint Agnes of Rome, the most highly venerated Virgin Martyr of the West. Saint Damasus, Pope of Rome, and Saint Ambrose of Milan both wrote in praise of her.

February 06

Photius the Great, Patriarch of Constantinople

As for the thrice-blessed Photius, the great and most resplendent Father and teacher of the Church, the Confessor of the Faith and Equal to the Apostles, he lived during the years of the emperors Michael, Basil the Macedonian, and Leo his son. He was born in Constantinople, where he excelled in the foremost imperial ministries, while ever practicing a virtuous and godly life. An upright and honorable man of singular learning and erudition, he was raised to the apostolic, ecumenical, and patriarchal throne of Constantinople in the year 857.

The many struggles that this thrice-blessed one undertook for the Orthodox Faith against the Manichaeans, the Iconoclasts, and other heretics, and the attacks and assaults that he endured from Nicholas I, the haughty and ambitious Pope of Rome, and the great persecutions and distresses he suffered, are beyond number. Contending against the Latin error of the filioque, that is, the doctrine that the Holy Spirit proceeds from both the Father and the Son, he demonstrated clearly with his Mystagogy on the Holy Spirit how the filioque destroys the unity and equality of the Trinity. He has left us many theological writings, panegyric homilies, and epistles, including one to Boris, the Sovereign of Bulgaria, in which he set forth for him the history and teachings of the Seven Ecumenical Councils. Having tended the Church of Christ in holiness and in an evangelical manner, and with fervent zeal having rooted out all the tares of every alien teaching, he departed to the Lord in the Monastery of the Armenians on February 6, 891.
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, John Andros, George Andros, Sharon Bensinger, Sharon Legner, LeAnn De Corte, Edward & Gabriella Economous, Rob Nordin, Krista Koopman, Paul Kushner, Brenda LaBarge, 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**

**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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<th>Individual or Family</th>
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<td>Occupation: _______________</td>
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_Last, current_

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**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>NEWSLETTER / PUBLICATIONS</th>
<th>EDUCATION</th>
<th>LITURGICAL</th>
<th>MINISTRIES</th>
<th>YOUTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audit Committee</td>
<td>Website / Email</td>
<td>Art &amp; Architecture</td>
<td>Office / Church</td>
<td>Ministry</td>
<td>Church School Teacher</td>
</tr>
<tr>
<td>Election Committee</td>
<td>Adult Education</td>
<td>Liturgy</td>
<td>Music Ministries</td>
<td>Africa</td>
<td>Church School Administration</td>
</tr>
<tr>
<td>Office help</td>
<td>Baking Proshora</td>
<td>Parishes</td>
<td>Sanctuary &amp; Altar Care</td>
<td>Africa Missions</td>
<td>GOYA Advisor</td>
</tr>
<tr>
<td>BUILDING &amp; GROUNDS</td>
<td>Coffee Hour</td>
<td>Parish Life</td>
<td>MINISTRIES</td>
<td>Outreach</td>
<td>OTHER</td>
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<tr>
<td>Property Maintenance</td>
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<td>Garden &amp; Landscape</td>
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<td>Iconography / Beautification</td>
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 Kommunikations |

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<th>Computer / Technical</th>
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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
When you support the Friends of the Metropolis campaign, you are part of a greater outreach that proclaims with one universal voice that God is truly our hope and our rock of salvation. Because of your devotion to the Friends program, ministries and programs are implemented on a Metropolis-wide basis which strengthen and enhance our faith and our joint ministry of service. I would like to invite you to join forces with the faithful throughout the Metropolis of Detroit in support of the ministries which are part of the Office of the Metropolitan.

Thanking you for your kind and generous response, I remain, with paternal blessings and prayers,

+NICHOLAS
Metropolitan of Detroit

MORE INFO AT: WWW.DETROIT.GOARCH.ORG/FRIENDS

<table>
<thead>
<tr>
<th>GENERAL SUPPORT</th>
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<tr>
<td>Fully fund the general expenses of the Metropolis office, including programs and travels.</td>
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<tr>
<th>OUTREACH/MISSIONS</th>
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<tr>
<td>Create opportunities to introduce our faith to society. Participate in inter-Christian and interfaith activities. Provide quick responses to national and international disasters.</td>
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<tr>
<th>EDUCATION</th>
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<tbody>
<tr>
<td>Enhance various scholarship opportunities, adult education programs, and support Metropolis students at Hellenic College/Holy Cross.</td>
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<tr>
<th>LEADERSHIP</th>
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<tbody>
<tr>
<td>Organize Clergy-Laity Conferences, Orthodox Festivals, Youth Worker and Religious Education Training, and Adult Education Seminars.</td>
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<tr>
<th>HELLENISM</th>
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<tr>
<td>Develop programs for Hellenic Cultural Outreach, including language, history, and arts.</td>
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<tr>
<th>SPECIAL PROGRAMS</th>
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<tr>
<td>Continued website development, hospitality to visiting dignitaries, charity and philanthropy.</td>
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<tr>
<th>NAME</th>
<th>ADDRESS</th>
<th>CITY</th>
<th>STATE</th>
<th>ZIP</th>
<th>EMAIL</th>
<th>MOBILE NO.</th>
<th>PARISH NAME</th>
<th>CITY/STATE</th>
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<tr>
<th>Credit Card</th>
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<td>CVC No.</td>
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<td>Total in $</td>
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Make checks payable to Greek Orthodox Metropolis of Detroit. Fill out this card and send it with payment to Greek Orthodox Metropolis of Detroit 2560 Crooks Road Troy, MI 48084
Our 2020 Stewardship goal is $170,000. As of February 2, we have received offerings reflecting 34% 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: $57,745.00
Stewards pledged: 46

Offerings Received: $16,016.00
Pledges Unfulfilled: $41,729.00
Largest pledge: $7,020.00
Median pledge: $1,000.00

Rev. Fr. Timothy & Pr. Catherine Cook
Rev. Fr. Peter & Pr. Peggy Bistolarides
George Andros
Dr. Thomas & Angela Barris
Dr. Andrew & Annie Bazakis
Johnathan Bernhart
Sophia Bernhart
Tom & Joan Billingsley
Dr. John & Dr. Judy Blebea
Jeremy & Taylor Blohm
Ashley Dietzel
Austin Economous
Edward & Gabriella Economous
Michael & Stavroula Erfourth
Corey & Andrea Ferris
Kathleen Gavalas
Betty Lou Gustafson
Evan & Alexia Houpis
Matina Ioannidis
Dr. Risty & Karen Kalivas
George & Alexandra Kallos
Mersina Karris
Katerina & Athanasios Katsiouras

Elaine Kimmerly
James & Mary Kokas
Mark & Koula Legner
Katherine Metropoulos
Tom & Peggy Nemode
Dennis & Soula Ostler
Jamey Paron
Dr. Kelly Paron
Marge Paron
Dr. Nicholas & Julie Paron
Chris & Yiota Psetas
George & Frances Rouman
Patti Sharrard
Electra Tarachas
William & Thespo Tarachas
Dr. George Triantafillou & Jean Farringtan
John Veremis
Kanella Veremis
Theodore & Georgia Veremis
Ludmil & Adriana Zambov
James & Kathleen Zacharko
Dr. George & Dr. Gladys Zubulake
James & Esmini Zubulake
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.

FESTIVAL MEETING: There is an open Festival Meeting on Tuesday evening, at 7:00 pm. All are welcome to attend, there will be a video conference option.

SUNDAY SCHOOL MEETING: We will have a general Sunday School meeting here at the church at 6:00 pm.

MT. PLEASANT LITURGY: Our first Divine Liturgy in Mt. Pleasant for 2020 will be this coming Saturday, February 1st, at 10:00 am.

"OUT OF OFFICE" OFFICE HOURS: Beginning February 4th, Fr. Timothy will be holding "office hours" at off-site locations from 10:00 am to 12:00 pm every Tuesday. He will be alternating locations between SVRC Marketplace and the Morning Emporium. Check the parish calendar for locations.

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TODAY’S GREETERS
Art Tselepis, Joni Porchia, Meg Rodriguez

PROSPHORA

<table>
<thead>
<tr>
<th>Today: Kimberly Gownelock</th>
<th>02/16: Eleni Morris</th>
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<tbody>
<tr>
<td>02/09: Elaine Rapanos</td>
<td>02/23: Vonnie Delong</td>
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COFFEE HOUR

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<thead>
<tr>
<th>Today: Dominic &amp; Amanda Moes</th>
<th>02/16: Corey &amp; Andrea Ferris</th>
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</thead>
<tbody>
<tr>
<td>02/09: Vaia &amp; Shawn Clifford</td>
<td>02/23: Athena Kurtz &amp; Paraskevi Skoutelas</td>
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HOUSE BLESSINGS

Traditionally, at the feast of our Lord’s Theophany on January 6th, we bless water which is used to sanctify the homes of all the faithful. In bringing the blessed water to our homes, and sprinkling it in each room, we rid our house of any evil influence, and rededicate it to God in a special way. As we were once renewed by the waters of our own baptism into Christ, so too our home, and our entire lives, are re-dedicated and renewed unto Christ our God each year at this time. Please contact the church office at 989-793-8822 if you would like your home blessed this year.

You can also fill out the following information and submit it to the Church office, or you fill it out online at www.stdemetrios.mi.goarch.org/house-blessings.

Name: ___________________________ Phone #: ___________________________

Address: ___________________________ Email: ___________________________

Date desired: ___________________________ Time of day: ___________________________

House Blessing FAQ

1. Who should be present?
Answer: As many family members as possible. We are blessing both the house itself and the people who live in it, as an extension and reflection of the Church.

2. What do I need to have ready?
Answer: An icon on a table near your icon corner, or in the kitchen/dining room and names of the living (at least those who live in the house, often also other relatives). Optional: Candle/incense with the icon, a bunch of fresh basil, and a bowl of water.

3. Do I need to deep-clean the house?
Answer: Whatever makes you comfortable.

4. Do I need to feed the priest?
Answer: No, but Fr. Timothy would be very happy to sit with you and the family for a little while after the blessing. House Blessings are a good time to catch up with the priest.

5. My house was blessed last year, do I need to do it again?
Answer: It’s up to you! It’s traditional to do it every year, as a renewal of the dedication of our homes as "little churches," but there's no expiration date on the blessing.

Other questions? Call or email Fr. Timothy at 989-793-8822 or frtimothycok@gmail.com.