**WEEKLY BULLETIN**

January 24<sup>th</sup>, 2021

Xenia, Deaconess of Rome  
Vavylas the Holy Martyr

14<sup>th</sup> Sunday of Luke | Mode pl.4.

### UPCOMING EVENTS

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<td>Tuesday</td>
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<td>Presentation of Our Lord</td>
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<td>Orthros &amp; Divine Liturgy</td>
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<tr>
<td>Wednesday</td>
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<td>Adult Sunday School</td>
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### Antiphons

<table>
<thead>
<tr>
<th>Antiphon 1. (By the prayers of the Theotokos, Savior, save us).</th>
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<tbody>
<tr>
<td>Vs. 1: Bless the Lord, O my soul, and everything within me, bless His holy name.</td>
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<tr>
<td>Vs. 2: Bless the Lord, O my soul, and forget not all His rewards.</td>
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<tr>
<td>Vs. 3: The Lord prepared His throne in heaven, and His Kingdom rules over all.</td>
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</table>

<table>
<thead>
<tr>
<th>Anti. 2. (Save us, O Son of God, Who did rise from the dead, we sing to You, Alleluia).</th>
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</thead>
<tbody>
<tr>
<td>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.</td>
</tr>
<tr>
<td>Vs. 2: Blessed is he whose help is the God of Jacob; his hope is in the Lord his God.</td>
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<tr>
<td>Vs. 3: The Lord shall reign forever; your God, O Zion, to all generations.</td>
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<table>
<thead>
<tr>
<th>Antiphon 3. Mode pl. 4.</th>
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<tbody>
<tr>
<td>his is the day the Lord made; let us greatly rejoice and be glad therein.</td>
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</tbody>
</table>
Ἐξ ύψους κατῆλθες ὁ εὔσπλαγχνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἔλευθερώσῃς 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. Ἡχος β'.
Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σώσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς 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
Αναστάσιμον. Ἡχος πλ. δ'.
Ἐξ ύψους κατῆλθες ὁ εὐσπλαγχνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἔλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Dismissal Hymns
Resurrectional. Mode pl. 4.
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 Ναοῦ. Ἡχος γ'.
Μέγαν εὐράτο ἐν τοῖς κινδύνοις, σὲ υπερμαχον ἡ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὡς οὖν Λυαίου καθεῖλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαῤῥύνας τὸν Νέστορα, οὕτως Ἅγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεὸν 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.

Κοντάκιον. Ἡχος α’.
Ὁ μήτραν παρθενικὴν ἁγιάσας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας ὡς ἐπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστὲ ὁ Θεός. Ἀλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὓς ἠγάπησας, ὁ μόνος φιλάνθρωπος.

Kontakion. Mode 1.
You sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.
Epistle Reading

Prokeimenon. Mode pl. 4. Psalm 75.
Pray and return to the Lord Your God.
Vs.: In Judah God is known; His name is great in Israel.
The reading is from Paul's First Letter to Timothy. (1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

Alleluia. Mode pl. 4. Psalm 94.
Vs. 1: Come, let us greatly rejoice in the Lord; let us shout aloud to God our savior.
Vs. 2: Let us come before His face with thanksgiving.

Gospel Reading


At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front
rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

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**Our Father**

**Original Languages & Phonetics**

**Greek**

Πάτερ ὡς ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον καὶ ἄφες ἡμῖν τά ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσεδέχηται ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

**Greek (English phonetics)**

Páter imón o en tis ouranís, agiasthíto to ónomá Sou; elthéto I Vasilía Sou; genithíto to thélimá Sou, os en ouranó ke epi tís ghs. Ton árton imón ton epioúsion dos imín símeron; ke áfes imín ta ofelímata imón os ke imís afíemen tis ofilétes imón; ke mi isenégis imás is pirasmón, ala ríse imás apó tou poniroú.

**Arabic**

أبانا الذي في السموات، ليتقن اسمك، ليكون مثنيك كما في السماء كذلك على الأرض. خُبْزَةَ النَّاْبِحَةِ أَغْطِهَا الْيَوْمَ، وَأَنْزِلْ لَنَا مَا عَلِيْنَا، كَمَا نَتَّرَكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا نَدْخُلْنَا فِي تَجْرِيَةٍ، لِكَنْ نَجْنَا مَنَأ

**Arabic (English phonetics)**

Wisdom of the Fathers

"We may learn from this that when we ask with faith, God does not give something other than what we ask for, but the very same thing. However, when we ask for one thing and receive something else, it is clear that either we did not make a good request or we did not ask with faith." - Blessed Theophylact, Archbishop of Ochrid and Bulgaria

Saints of the Week

January 24

Xenia, Deaconess of Rome

Our righteous Mother Xenia of Rome was of a distinguished family. While her parents were preparing to wed her, she stole away secretly, taking two handmaids with her, and departed for Mylasa of Karia in Asia Minor, and there she completed her life in asceticism. She was ordained deaconess by Paul, her spiritual father, who became Bishop of Mylasa. Although she was originally named Eusebia, to conceal her identity, she took the name Xenia - which means "stranger" in Greek - because of her estrangement from her country.

January 25

Gregory the Theologian, Archbishop of Constantinople

This great Father and Teacher of the Church was born in 329 in Arianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great and their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).
After their studies, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch, who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord, having lived some sixty-two years.

His extant writings, prose and poems in every type of metre, demonstrate lofty eloquence and breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour,
Thou bringest us by mystic teachings, O Father,
To the Trinity's sunlike illumination,
O mouth breathing with fire, Gregory most mighty.

Continued on pg. 10...
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<tr>
<td>Orthros (8:50 am) Divine Liturgy (10:00 am)</td>
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<td>31 15th SUNDAY OF LUKE</td>
<td>February 1</td>
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<tr>
<td>Orthros (8:50 am) Divine Liturgy (10:00 am) Sunday School Virtual Meeting (2:00 pm)</td>
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<tr>
<td>7 16th SUNDAY OF MATTHEW</td>
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<td>14 SUNDAY OF THE CANAANITE</td>
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<td>Orthros (8:50 am) Divine Liturgy (10:00 am)</td>
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<td>21 SUNDAY OF THE PUBLICAN AND PHARISEE</td>
<td>22</td>
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<tr>
<td>Orthros (8:50 am) Divine Liturgy (10:00 am) Daughters Meeting</td>
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- Shaded days denote a fast day.  
- denotes a Liturgy  
- Great Vespers/Compline  
- Akathist/Paraklesis  
- Presanctified bread
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<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
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</table>
| 28        | Ephraim the Syrian  
James the Righteous  
Galatians 5:22-26; 6:1-2  
Luke 6:17-23  
Small Paraklesis (6:00 pm)  
(Theotokos) | 29 | Removal of the Relics of Ignatius the God-bearer  
Ignatius and Nicandrus of Sinai  
Hebrews 10:32-38  
Mark 9:33-41  
Men's Peer Group (8:00 pm) | 30 | Synaxis of The Three Hierarchs:  
Basil the Great, Gregory the Theologian, & John Chrysostom  
Hebrews 13:7-16  
Matthew 5:14-19  
Journey to Fullness (4:00 pm) |
| Receiver Anna  
School (8:00 pm) | 5 | 4 | Isidore of Pelusium  
Nicholas the Confessor  
James 1:19-27  
Mark 10:17-27  
Small Paraklesis (6:00 pm)  
(St. Demetrios) | 6 | Photius the Great  
Bucolus, Bishop of Smyrna  
Hebrews 7:26-28; 8:1-2  
John 10:9-16  
Journey to Fullness (4:00 pm) |
| Magalambos  
Arch of Jerusalem  
School (8:00 pm) | 11 | 12 | Theodora the Empress  
George the Serbian  
Hebrews 4:14-16; 5:1-6  
Matthew 10:1-5  
Small Paraklesis (6:00 pm)  
(Theotokos) | 13 | Martinian of Palestine  
Aquilla & Priscilla the Apostles  
Corinthians 14:20-25  
Matthew 25:1-13  
Journey to Fullness (4:00 pm) |
| Theodosios  
Arch of Apostle Philip  
School (8:00 pm) | 18 | 19 | Leo the Great, Pope of Rome  
Agapetus the Confessor  
I Peter 4:12-19; 5:1-5  
Mark 12:38-44  
Small Paraklesis (6:00 pm)  
(St. Demetrios) | 20 | Leo, Bishop of Catania  
Bessarion the Great  
II Timothy 2:11-19  
Luke 18:2-8  
Journey to Fullness (4:00 pm) |
| 25 | Reginos, Bishop of Skopelos  
Markellos, Bishop of Apamea  
I John 1:8-10; 2:1-6  
Small Paraklesis (6:00 pm)  
(Theotokos) | 26 | Porphyrius, Bishop of Gaza  
Holy Martyr Theocletus  
I John 2:7-17  
Mark 14:3-9  
Men's Peer Group (8:00 pm) | 27 | Raphael of Brooklyn  
Stephen the Monk  
Timothy 6:11-16  
Journey to Fullness (4:00 pm) |

Unified Liturgy 🐟 fish/wine/oil allowed 🍇 wine/oil allowed
Saint Ephraim was born in Nisibis, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim practiced a severe ascetical life and increased in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan’s own weapon against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "Surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (Eccl. Hist., Book 111, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for those who followed him, especially Saint Romanos the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the Scriptures, and adds that once he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (De vir. ill., ch. CXV).

Shortly before the end of his life, a famine broke, and Saint Ephraim left his cell to rebuke the rich for not sharing their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbor. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379.
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, Ann De Corte, Soula Economou, Edward & Gabriella Economous, Jean Farrington, James Kokas, Krista Koopman, Paul Kushner, Mark Legner, Sharon Legner, Marge Paron, Bill Tarachas, and Eva Zestos.

*(If you would like to have a name added to or removed from this list, please contact the Church office.)*

*A Prayer for the Sick*

_O holy Father, heavenly Physician of our souls and bodies, Who sent Your Only-begotten Son our Lord Jesus Christ to heal all our ailments and deliver us from death: do You visit and heal Your servant (name), granting him/her release from pain and restoration to health and vigor, that he/she may give thanks unto You and bless Your holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen._

**Prayer courtesy of the Antiochian Archdiocese, from the "Pocket Prayer Book"**
St. Demetrios Greek Orthodox Church
2021 Stewardship Commitment Form

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

THE GREATEST OF THESE IS LOVE

Please bring this form to the Church or mail it to the Church Office at 4970 Mackinaw Rd., Saginaw, MI 48603

Name: ____________________________________________________________

Street Address: __________________________ City: _______ State: _______ Zip Code: _______  

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<th>Individual or Family</th>
<th>Spouse (if applicable)</th>
<th>Children (if applicable)</th>
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<tr>
<td>Name: _______</td>
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<td>Home Tel: _______</td>
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<td>Mobile Tel: _______</td>
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(Last, current)

Names

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

$_______ annually

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

| ADMINISTRATION |
|-----------------|----------------|
| Audit Committee | Newsletter / Publications |
| Election Committee | Website / Email |
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| MINISTRIES |
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| FAMILY MINISTRY |
|-----------------|----------------|
| Family Ministry | Hospital ity / Welcome Ministry |
| ____________ | ____________ |

| YOUTH |
|-----------------|----------------|
| Church School Teacher | Visitation (Sick / Shut-ins) |
| ____________ | ____________ |

| OTHER |
|-----------------|----------------|
| Church School Administration | GOYA Advisor |
| ____________ | ____________ |

I/we would like to receive notifications from St. Demetrios by: ___ email   ___ paper mail

You can also submit your stewardship card and your contributions online at www.stdemetrios.mi.goarch.org/

CONFIDENTIAL: For Authorized Parish Personnel Only
Our 2021 Stewardship goal is $170,000. As of January 10, we have received pledges reflecting 26% of that goal. Thank you to the following faithful stewards who have submitted their pledge cards for 2021. Please join them in their support of our St. Demetrios Greek Orthodox Church and submit your pledge card today!

(Please submit any corrections to the Church office).

Total Pledges: $44,900.00  
Stewards pledged: 29

Rev. Fr. Timothy & Pr. Catherine Cook  
Rev. Fr. Peter & Pr. Peggy Bistolarides  
Augusta Ahejew  
Petro & Sandra Ahejew  
Dr. Thomas & Angela Barris  
Johnathan Bernhart  
Sophia Bernhart  
Mark & Anastasia Bristley  
Dr. John & Dr. Judy Blebea  
Georgia Caris  
Bill & Vonnie DeLong  
Soula Economou  
Bill & Alexia Evans  
Betty Lou Gustafson  
Evan & Alexia Houpis  
Matina Ioannidis  
Mersina Karris  
Elaine Kimmerly  
James & Mary Kokas  
Mr. & Mrs. Legakis  
Grace Makrianis  
Adam & Eleni Morris  
Dr. Nicholas & Julie Paron  
Elaine Rapanos  
Jason Rapanos  
Elaine Tambouridis  
William & Thespo Tarachas  
Art Tselepis  
Theodore & Georgia Veremis

Offerings Received: $2,990.00  
Pledges Unfulfilled: $41,910.00  
Largest pledge: $6,760.00  
Median pledge: $1,000.00

DONATE TO FRIENDS OF THE METROPOLIS
WWW.DETROIT.GOARCH.ORG/FRIENDS
Metropolis of Detroit COVID-19 Pandemic Response

General Requirements
(see website or call office with questions)

- Anyone who is currently experiencing any symptoms of illness must stay at home.
- All at risk persons are strongly encouraged to stay at home.
  - At risk persons are those with pre-existing health conditions, and those over the age of 65.

*St. Demetrios will continue to live-stream all of our services, so anyone who is so desires may continue streaming our services from home.*

- Everyone is required to wear masks. Masks are available at the door if one does not have one.
  - The priest may choose not to wear a face covering in the altar but must wear one while distributing Communion/ antidoron.
- The faithful should refrain from kissing the icons and other holy objects, showing reverence instead with a bow.

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**Harmony in Marriage: Part II**

From the Betrothal Service:
“that He may bless them in harmony...”

Often opposites attract, and early in the relationship husband and wife rejoice in their differences and find them to be complementary. However, over time, some differences between husband and wife become sources of tension, creating disharmony in the marriage. Discuss one personality difference that contributes to disharmony in your marriage and what each of you can do to allow God to transform it to a source of harmony.
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.

HOUSE BLESSINGS: Due to the pandemic, we are going to postpone our usual season of house blessings until at least after Pascha (hopefully doing them during the forty-day feast of Pascha instead of at the usual time in the weeks between Theophany and Great Lent). If you have any questions, please speak to Fr. Timothy. Holy Water is available at the front of the Church (next to the bishop’s throne).

STEWARDSHIP CARDS: Please completely fill out your stewardship cards! Even if your information has not changed, we’re still finding incorrect information in our database. The stewardship card is how we check to make sure that we have accurate information for your address, phone numbers, and email addresses. Thank you!

ANNOUNCEMENTS

TODAY'S GREETERS
Judy Blebea & Elan Nichols

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

Coffee Hour
Due to COVID, Coffee Hour has been suspended until further notice. We look forward to when we can safely resume our normal routine.
STRATEGIC PLANNING

"That the end of our lives may be Christian, without pain, blameless, and peaceful, and for a good account before the awesome judgment seat of Christ." - 2 Corinthians 5:10/Great Litany

As many of you will have seen, we are beginning again with the process of Strategic Planning. We were in the very beginning stages of this last February, and then had to table the process due to the COVID outbreak.

We are beginning by forming the initial Strategic Planning Team, consisting of a diverse group of at least thirty people representing a complete cross-section of the parish. If you received an invitation, please respond by email to strategicplanning@stdemetriosmi.org before February 15th (the mailed letter had a typo with the wrong deadline).

If you did not receive an invitation, please don't worry - this is only the initial phase. We will be having a parish-wide Zoom meeting to introduce the project, and we will be sending out a parish-wide survey to collect everyone's input in terms of what is most important for our parish and our strengths and challenges. We ask everyone to pray for us as we begin this process, and to participate to the best of their ability, as this will work best if it something do together as a whole.

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CHURCH SUPPLIES

We are always in need of more communion wine and olive oil for the lamps (the "akimito," or "unsleeping" vigil lamp on the Holy Table and the lamp next to the baptismal font for the reposed).

If you would like to donate a bottle of communion wine, the preferred type is ST. JOHN COMMANDARIA, which can be purchased at Jenny's Party Store on Bay Road.

If you would like to donate olive oil, we usually purchase the 3-liter bottle of "PURE OLIVE OIL," Member's Mark brand, at Sam's Club. Any brand is fine, but we prefer "pure" to "extra virgin." (The Extra Virgin tastes better, but doesn't burn as cleanly).