INTRODUCTION

On the Fifth Sunday of Lent the Orthodox Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 1, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance.

LIFE OF THE SAINT

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and,

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St. Demetrios Greek Orthodox Church is a parish under the spiritual and ecclesiastical shepherding of His Eminence Metropolitan Nicholas of the Greek Orthodox Metropolis of Detroit of the Greek Orthodox Archdiocese of America under the jurisdiction of the Ecumenical Patriarchate of Constantinople.

The Mission of St. Demetrios Greek Orthodox Church is to proclaim the Gospel of Salvation through the Orthodox Christian Faith for the glory of our Triune God - Father, Son, and Holy Spirit.

We are a community of believers who journey towards our Lord Jesus Christ and one another through our worship, fellowship, spiritual growth, witness, and service. We invite all people to join us on this journey toward the Kingdom of Heaven.

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for our weekly bulletins, newsletter archives, lives of the saints and daily scripture readings, news from our community, and much more!

Please note: we have combined what had been "Devotional Lights" & "Glass Candles," using the red vigil candles for both. Please continue to use the Devotional Light envelopes to send prayer requests to the priest.
From Fr. Timothy

"ONLY HUMAN"

Have you ever heard, or uttered the phrase “nobody’s perfect?” Or how about, “I’m only human?” We use these sayings in moments when we, do something wrong, or fail at a task. They’re true enough – no human being, aside from Christ, is perfect. We tend to use them, however, as an excuse, as a “shifting” of responsibility away from ourselves. “Yes, I made a mistake, but it’s completely natural, because I’m only human.” The mistake is inevitable, the wrongdoing or failure simply the result of our broken nature.

But what if to be human is more than to be broken, what if every human being has potential for more, no matter what they’ve done? What if what it means to be human is not just imperfection, but the potential for sainthood? This month we commemorate our mother among the Saints Mary of Egypt (see cover page). Knowing her former life, no one would have expected her to be capable of holiness. No one who knew her or knew of her would have even considered her a Christian. And yet, in one of the most dramatic turnarounds ever recorded, in a single moment of revelation and intercession by the Mother of God, she reversed the course of her life and began her journey back to God.

By contrast, St. Zosimas was exactly the sort of person we would expect to be a saint. A monastic from a very young age, St. Zosimas advanced in spiritual disciplines beyond the measure of most of his peers, so that he began to think that no one could teach him anything, no one was greater than he. But when he met St. Mary – whom we might have condemned as a hopeless case – he found that his light next to hers was like a candle next to a bonfire.

As we journey through Great Lent towards Holy Week and Pascha, and as we celebrate the memory of St. Mary of Egypt, I have this question for us: how would our lives be different if – instead of saying “I’m only human,” we instead treated ourselves and others as God treats us, as potential saints? How would we reorient our lives if we saw in ourselves the same potential as the Mother of God saw in St. Mary? How would we treat others differently if we saw in them the same capacity for repentance that we see in the life of St. Mary? How much more might we be willing to forgive, to show mercy, and to share the love of Christ if we saw our neighbor as a living icon of God? How much more might we be willing to enter into the struggles of Lent – of prayer, fasting, almsgiving, and becoming like Christ – if we saw ourselves as potential saints, rather than “only human?”

This is the gift of the life of St. Mary of Egypt – not just an example of holiness, but a reminder that even the extreme holiness to which she attained is possible for all. This calling to sainthood is not just the calling of a select few or even for all Christians, but what it means to be a human being. The image of God is within every human being, no matter how tarnished or hidden it may have become. More, the potential for fulfilling that image is also in every human being, no matter how tarnished or hidden it may have become. This remarkable turnaround that we see in the life of St. Mary is not an exception, but is the rule that we are all called to fulfill in our own lives and encourage in the lives of our brothers and sisters. We might say that we are “only human,” but what it means to be a human is that we have this capacity for holiness and – we are all potential saints. As we continue our journey through Lent, may we recognize this capacity in ourselves and our neighbor, and strive for its fulfillment.

Blessed Lent!

"TIME FOR A CHECK-UP?"

As we continue through the season of Great Lent, Fr. Timothy is available to hear confessions by appointment. You can call or email Father to make an appointment: (989) 331-5600 / frtimothycook@gmail.com.
seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou willest to show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary ascesis, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 4), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who was transported at having at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.
On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

**ORTHODOX COMMEMORATION OF ST. MARY OF EGYPT**

The feast day of Saint Mary of Egypt is April 1, the day of her repose, however the Orthodox Church also commemorates the Saint on the Fifth Sunday of Lent. As a Sunday of Great Lent, the commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins service. A Great Vespers is conducted on Saturday evening.

St. Mary of Egypt is also commemorated on the Thursday before the Fifth Sunday of Lent, when her life is read during the Great Canon of Saint Andrew of Crete. A canon in her honor is read at the end of each Ode. In parish churches the service and the canon is most often conducted on Wednesday evening.

**HYMNS OF THE FEAST**

**Dismissal Hymn**

*(Plagal Fourth Mode)*

In you, O Mother, is preserved undistorted what was made in the image of God; for taking up the cross, you followed Christ and by example taught, that we should overlook the flesh, since it passes away, and instead look after the soul, since it is immortal. And therefore, O devout Evdokia, your spirit rejoices with the angels.

**Kontakion of the Saint**

*(Fourth Mode)*

Having escaped the gloom of sin, O blest Mary, and shining brightly with the light of repentance, thou didst present thy heart to Christ, O glorious one, bringing Him His Holy and all-immaculate Mother as a greatly merciful and most bold intercessor. Hence, thou hast found the pardon of thy sins and with the Angels rejoicest for evermore.

**Kontakion for the 5th Sunday of Lent**

*(Third Mode)*

You were once completely full of fornication of all kinds. But today you show yourself a Bride of Christ through repentance. Longingly you imitated the Angels' lifestyle. With the Cross, being your weapon, you trampled demons. Therefore, glorious Saint Mary, you have appeared as a bride of heaven's realm.

**Canon of the Saint - 9th Ode, 1st Stanza**

*(Second Mode)*

We have you as an example * of true repentance, O devout Mary. * To Christ pray intently * that in this season of the Fast * we be granted to praise you * in songs with faith and longing.

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**PHILOPTOCHOS CORNER**

Joni Porchia - Philoptochos President

GOOD NEWS to all Philoptochos members! We will have our first meeting in 2021 on April 11th after church.

Thank you all for your support and patience during these many months of enduring restrictions due to the virus.

See you April 11th and we welcome any new members that want to join us in our mission to help our church and our community.
INTRODUCTION

On the Third Sunday of Great Lent, the Orthodox Church commemorates the Precious and Life-Giving Cross of our Lord and Savior Jesus Christ. Services include a special veneration of the Cross, which prepares the faithful for the commemoration of the Crucifixion during Holy Week.

HISTORICAL BACKGROUND

The commemoration and ceremonies of the Third Sunday of Lent are closely parallel to the feasts of the Veneration of the Cross (September 14) and the Procession of the Cross (August 1). Not only does the Sunday of the Holy Cross prepare us for commemoration of the Crucifixion, but it also reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

SUNDAY OF THE VENERATION OF THE HOLY CROSS - APRIL 4TH

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Or, as before the arrival of the king, his royal standards, trophies, and emblems of victory come in procession and then the king himself appears in a triumphant parade, jubilant and rejoicing in his victory and filling those under him with joy, so does the Feast of the Cross precede the coming of our King, Jesus Christ. It warns us that He is about to proclaim His victory over death and appear to us in the glory of the Resurrection. His Life-Giving Cross is His royal scepter, and by venerating it we are filled with joy, rendering Him glory. Therefore, we become ready to welcome our King, who shall manifestly triumph over the powers of darkness.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal.
The most common icon associated with the Veneration of the Cross is the same icon used on the Feast of the Universal Exaltation of the Precious and Life-Giving Cross, September 14. In the icon, Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine.

In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

Another icon related to this feast depicts the actual service of veneration that is conducted in the churches on the Third Sunday of Lent. In the center of the icon is the Cross. It is on a table surrounded by flowers. Above the Cross is the image of Christ in a partial mandorla representing His glory. He is blessing those who have gathered to venerate the Cross, the rulers, clergy, monastics, and laity.

As in the service of veneration, the icon shows the priest venerating the Cross as the people chant the hymn “We venerate Your Cross, O Christ, and Your holy Resurrection we glorify,” which is inscribed on the table holding the Cross.

The Sunday of the Holy Cross is commemorated with the Divine Liturgy of Saint Basil the Great, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ.

Scripture readings for the Sunday of Orthodoxy are:
- At the conclusion of the Matins (the traditional practice in association with a vigil) or of the Divine Liturgy, a special service is held. The Cross is placed on a tray surrounded by basil or daffodils and is taken in solemn procession through the church to the chanting of the Thrice Holy Hymn. The tray is placed on a table before the people, and the hymn of the Feast of the Cross is chanted. As the priest venerates the Cross, the priest then the people chant, “We venerate Your Cross, O Christ, and Your holy Resurrection we glorify.” At the conclusion of the service, the people come and venerate the cross and receive the flowers or basil from the priest.

**HYMNS FOR THE FEAST**

**Dismissal Hymn (First Mode)**

O Lord, save Your people and bless Your inheritance; grant victory to the faithful over their adversaries. And protect Your commonwealth, by the power of Your Cross.

**Festal Kontakion (Grave Mode)**

No longer does the flaming sword guard the gate of Eden, for a marvelous quenching is come upon it, even the Tree of the Cross. The sting has been taken from death, and the victory from Hades. And, You, my Savior, has appeared unto those in Hades saying: Enter again into Paradise.

**Seasonal Kontakion (Plagal Fourth Mode)**

O Champion General, we your faithful inscribe to you the prize of victory as gratitude for being rescued from calamity, O Theotokos. But since you have invincible power, free us from all kinds of perils so that we may cry out to you: Rejoice, O Bride unwedded.

*(For more resources for Great Lent & Holy Week, visit goarch.org/lent)*
ON the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

BIBLICAL STORY

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city. People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, “Hosanna! Blessed is He that comes in the Name of the Lord, the King of Israel!”

At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed "to produce repentance as the response to His call, a call to an inward change of mind and heart which would result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10). Theophan the Recluse wrote the following words about the inward rule of Christ the King:

"The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the
Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established.”

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). “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” (John 1:10-11). He was reviled and hated.

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus’ kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus’ triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus’ purpose was to accomplish the mission for which the Father sent Him.

“The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with palms and branches, and mystically they sing a hymn of praise: ‘Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.’” (Hymn of the Light).

“With our souls cleansed and in spirit carrying branches, with faith let us sing Christ’s praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Savior, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.” (A Sessional hymn of the Orthros)

**ICON OF THE FEAST**

In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death. The colt, one of the animals that were considered unclean according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.

On the right, the disciples accompany Jesus in His Triumphal Entry. Depicted on the left are the Jews who greet Him crying “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” The word “Hosanna” means “Save, I pray” or “Save now.”

The children are the small people who are greeting Christ with palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome.
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<tr>
<td>Divine Liturgy (10:00 am)</td>
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<td>Adult Sunday School (8:00 pm)</td>
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<td>Orthros (9:00 am)</td>
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<td>DoP Meeting</td>
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<td>Divine Liturgy (10:00 am)</td>
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<tr>
<td><strong>PALM SUNDAY</strong></td>
<td><strong>HOLY MONDAY</strong></td>
<td><strong>HOLY TUESDAY</strong></td>
<td><strong>HOLY WEDNESDAY</strong></td>
<td><strong>HOLY THURSDAY</strong></td>
<td><strong>HOLY FRIDAY</strong></td>
<td><strong>HOLY SATURDAY</strong></td>
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<tr>
<td>Mark the Evangelist</td>
<td>Holy Martyr Basil</td>
<td>Hieromartyr Symeon, Kinsman of the Lord</td>
<td>Nine Martyrs of Cyzicus</td>
<td>Jason &amp; Sospater of the 70</td>
<td>James the Apostle</td>
<td>Jeremias the Prophet</td>
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<tr>
<td>Orthros (8:50 am)</td>
<td>Presanctified Lit. (9:00 am)</td>
<td>Bridgroom Matins (6:00 pm)</td>
<td>Presanctified Lit. (9:00 am)</td>
<td>Twelve Passion Gospels</td>
<td>Great Hours (8:00 am)</td>
<td>Vesperal Liturgy (9:00 am)</td>
</tr>
<tr>
<td>Divine Liturgy (10:00 am)</td>
<td>Bridgroom Matins (6:00 pm)</td>
<td>Holy Unction (6:00 pm)</td>
<td>Vesperal Liturgy (9:00 am)</td>
<td>Unnailing Vespers (2 pm)</td>
<td>Unnailing Vespers (6:00 am)</td>
<td>Paschal Vigil (11:00 pm)</td>
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<tr>
<td>Bridegroom Matins (6 pm)</td>
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- Shaded days denote a fast day.
- • denotes a Liturgy
- ◆ Great Vespers/Compline
- ◆ Akathist/Paraklesis
- ◆ Presanctified Liturgy
- fish/wine/oil allowed
- wine/oil allowed
FLOWERS FOR THE EPITAPHIO
Caring for our Lord’s Tomb

When our Lord died, his followers took meticulous care for His body. Joseph of Arimathea arranged for the burial, Nikodemos and the myrrh-bearing women brought fragrance, and three Marys marked where His body lay. So we too adorn the kouvouklion each year with love and faith.

Each year, there are many ways for us to participate in this holy work. Some contribute funds, many of us have helped on Holy Friday with the actual adornment, some have carried the Kouvouklion in the procession, and all pass beneath it during the evening service on Holy Friday. The precious flowers for this project cost us approximately $1,200, which historically has been raised as a combined effort between the Philoptochos and our donations. As the Philoptochos has not been able to raise any funds over this last year because of the pandemic, this year we would like to try to raise the entire amount.

Please consider making a special offering for the epitaphio, using the enclosed envelope. You can also use the Pascha envelope to make a special offering to our operational fund in honor of the approaching feast. Kalo Pascha!

- THE ST. DEMETRIOS STEWARDSHIP COMMITTEE

METROPOLIS OF DETROIT COVID-19 PANDEMIC RESPONSE

GENERAL REQUIREMENTS
(see website or call office with questions)

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

- Anyone who is currently experiencing any symptoms of illness must stay at home.
- Everyone is required to wear masks. Masks are available at the door of the Church.
- Everyone is required to sign-in as they enter the Church. This information is held at the Church and is not distributed to anyone else. We collect this only for our own contact-tracing purposes (in the hopefully unlikely event of an exposure at the Church), so we can contact people as necessary.
- Please maintain a physical distance of at least six feet between family units in the pews, and in both the communion and antidoron lines.
- The faithful should refrain from kissing the icons and other holy objects, showing reverence instead with a bow.
PALM SUNDAY EVENING
Matthew 21:18-43
This evening’s service calls to mind the beginning of Jesus’ suffering. The gospel describes the plotting of the priests and elders to trap Jesus into convicting Himself as a religious heretic. Through parables, Jesus tells us of His coming betrayal, trial, conviction and execution by crucifixion. The hymns of this service commemorate the prophetic figure of Joseph (seen as a type of Christ), who, while virtuous, nonetheless suffered unjustly before being greatly rewarded, and the parable of the fig tree, which in failing to bear fruit, became a symbol of fallen creation, and of our own lives.

HOLY MONDAY
This evening’s theme is the need for watchfulness and preparation, lest we be called unprepared before the awesome judgment seat of Christ to render an account of ourselves. The gospel reading contrasts the efforts of the Pharisees to trick and discredit Jesus, with the forceful resistance which Christ mounts against their evil. The hymns remind us of the parable of the Ten Virgins, in which the faithful Christian is exhorted to vigilance.

HOLY TUESDAY
The need for true repentance is the concern of today. This transformation from the life of sin to a life of faith and obedience is exemplified in the person of the sinful woman who received the gift of forgiveness when she anointed Jesus with myrrh and washed His feet. The highlight of this service is the hymn written in honor of this woman by St. Kassiani. The Gospel meditation foretells of the coming suffering of Christ and recalls His inner struggles and agony.

HOLY WEDNESDAY
Today’s theme is our human need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. We are reminded that the way to this relationship is to be found, above all else, through a life of prayer. In the Sacrament of Holy Unction, we are anointed and healed both physically and spiritually.

HOLY THURSDAY MORNING
Matthew 26:2-27:2, John 13:3-17
In the morning we ascend Mt. Zion with Christ and the Twelve, and enter into the upper room. Once there, we witness the awesome moment when, at the Mystical Supper, Christ abolishes the ritual practice of sacrifice in the Old Covenant and establishes the ritual of the New Covenant, prophesied by Jeremiah, through the Sacrament of Holy Communion.

HOLY THURSDAY EVENING
In the evening service, we re-live the suffering of Christ, endured for our sake, so that we might be reconciled anew to God our Father. The 12 Gospel readings witness for us the betrayal and arrest of Jesus, his trial and conviction, and finally his torture, crucifixion and death at the hands of a sinful humanity. This evening’s service also includes the procession representing Christ carrying His own cross along the Via Dolorosa, and ends when we see the King of Glory crucified.
HOLY FRIDAY AFTERNOON

In this service, we are once again reverent witnesses to the undeserved suffering of Christ, to his terrible passion and death. What is remembered in a special way through liturgical commemoration and procession, is the faithfulness and love of Joseph of Arimathea who tenderly removed Christ's body from the cross, wrapped it in clean linen, and carried it to his own unused tomb for burial.

HOLY FRIDAY EVENING

On Good Friday evening, the theme is Christ's descent into Hades during which the Gospel of repentance and reconciliation with God is shared with those who died before Christ's saving dispensation in the flesh. The service begins with lamentations sung as we stand before the tomb of Christ commemorating His unjust punishment and the shedding of His innocent blood. But the service ends on a note of joy and hope, with the reading of the Prophet Ezekiel in which he describes his vision of our resurrection yet to come; in the midst of despair, we are told there is hope, for not even death can separate us from the unfailing love and power of God. Death is about to be conquered and faithfulness rewarded.

HOLY SATURDAY MORNING
Romans 6:3-11, Matthew 28:1-20

The crucifixion is over, Christ is buried, the twelve apostles and other disciples are scattered and defeated. And yet, three myrrh-bearing women come in faithfulness to perform the last act of love - to anoint Jesus according to the Jewish burial custom. Their unwavering devotion is rewarded - they are the first to share in Christ's triumph over evil and death. They are the first witnesses to the Resurrection.

HOLY SATURDAY EVENING - PASCHA
Mark 16:1-8

The church is plunged into darkness to symbolize the despair and defeat experienced before the dawn of Christ's victory over the Enemy of our salvation. Precisely at midnight, a single light emerges from the altar representing the victory of Christ over death, the defeat of the Prince of Darkness by Jesus, the Light of the World. As the light is passed from person to person, it pushes back the darkness of the church and defeats it completely. The Resurrection is proclaimed in song and triumphant procession, and after the Liturgy, its light is carried into our homes so that they too might be filled with its light and warmth and triumph.

PASCHA SUNDAY VESPERS - John 20:19-25

Christ's Resurrection and victory is affirmed in this morning's theme. The Gospel is read in numerous languages to illustrate the universality of the Good News of the Resurrection and its proclamation to the very ends of the earth. Love, forgiveness, reconciliation, triumph, and joy - these are the gifts which we receive because Christ lived and died and triumphed for our sake.

GLORY TO GOD FOR ALL THINGS!
BLESSED PASCHA!
Parish Happenings

Oratorical Festival

This was our first year featuring an Elementary Division. We had three students compete in the Junior Division (Dimitri Godziashvili, Vasili Godziashvili, and Jonathan Rishmawi), and two in the Elementary Division (Whitney Blohm & Annie Cook).

Our winner in the Junior Division is Vasili Godziashvili. Congratulations, and well done! Good luck to you at the District Festival in Grand Blanc!

We are delighted to announce the birth of Bailey Skye Legner, daughter of Daniel & Cassandra Legner. Bailey was born on January 27th, 2021. Congratulations!

Cassandra & Bailey were churched on Saturday, March 20th, and we look forward to her baptism. May God grant her many years, and many years also to Daniel, Cassandra, and big sister Aria. Congratulations!

We celebrated the Sunday of Orthodoxy with our first-ever outdoor procession! It was lots of fun, we’ll have to do it again next year!

Birth & Churching of Bailey Skye Legner - March 20th

We are delighted to announce the birth of Bailey Skye Legner, daughter of Daniel & Cassandra Legner. Bailey was born on January 27th, 2021. Congratulations!

Cassandra & Bailey were churched on Saturday, March 20th, and we look forward to her baptism. May God grant her many years, and many years also to Daniel, Cassandra, and big sister Aria. Congratulations!

Baptism of Nina Marie Sous - March 21st

Nina Marie Sous was received into the Orthodox Church by the Sacraments of Baptism & Chrismation on Sunday, March 21st. Her godparents are Nicholas Sous and Ruha Sous. May God grant her many years!
OUR JOURNEY TO PASCHA! 2021

3rd Sunday of Lent
APRIL 4th

VENERATION OF THE HOLY CROSS
HALF WAY TO PASCHA!
Epistle: Hebrews 4:14-5:6
Gospel: Mark 8:34-9:1
Wear your cross to church and
kiss the cross
each morning with a bow!

4th Sunday of Lent
APRIL 11th

ST JOHN of the LADDER
Epistle: Hebrews 6:13-20
Gospel: Mark 9:17-31
Every time you climb stairs this week
ask St. John to help you reach
Paradise with the sign of the cross!

5th Sunday of Lent
APRIL 18th

ST MARY of EGYPT
Epistle: Hebrews 9:11-14
Gospel: Mark 10:32-45
Ask the Theotokos to offer you
and the world pure thoughts
and ideas this week.

FLOWERY (PALM) SUNDAY
APRIL 25th
GREAT WEEK BEGINS

GREAT AND HOLY WEEK
ENTRY OF OUR LORD INTO JERUSALEM
Epistle: Philippians 4:49
Gospel: John 12:1-18
Place your palm branches
and pussywillows behind
an icon at home
and in your car!

GREAT AND HOLY FRIDAY
APRIL 30th

GREAT AND HOLY FRIDAY
Jesus Dies on the Cross
CHECK WITH YOUR PARISH FOR
ROYAL HOURS AND VESPERS SCHEDULE
Refrain from TV, Internet &
Phones to honor Christ’s Death.

ST. DEMETRIOS
GREEK ORTHODOX CHURCH

LENTEN SERVICE SCHEDULE

<table>
<thead>
<tr>
<th>Day</th>
<th>Service</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Great Compline</td>
<td>6:00 PM</td>
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<tr>
<td>Wednesday</td>
<td>Presanctified Liturgy</td>
<td>5:00 PM</td>
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<tr>
<td>Friday</td>
<td>Akathist Hymn &amp; Salutations</td>
<td>6:00 PM</td>
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*Only celebrated on the first five Fridays of Great Lent.
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: ____________

<table>
<thead>
<tr>
<th>Individual or Family</th>
<th>Spouse (if applicable)</th>
<th>Children (if applicable)</th>
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<tbody>
<tr>
<td>Name:</td>
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<tr>
<td>Home Tel:</td>
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<td>Email:</td>
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<td>Occupation:</td>
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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 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)

<table>
<thead>
<tr>
<th>ADMINISTRATION</th>
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<tbody>
<tr>
<td>__ Audit Committee</td>
<td>__ Newsletter/Publications</td>
<td>__ Newsletter/Publications</td>
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<tr>
<td>__ Election Committee</td>
<td>__ Website / Email</td>
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<tr>
<td>__ Finance Committee</td>
<td>__ Education</td>
<td>__ Education</td>
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<td>__ Parish Council</td>
<td>__ Adult Education</td>
<td>__ Adult Education</td>
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<td>__ Office help</td>
<td>__ Bookstore / Library</td>
<td>__ Bookstore / Library</td>
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<tr>
<td>__ Stewardship Committee</td>
<td>__ Intro to Orthodoxy</td>
<td>__ Intro to Orthodoxy</td>
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<tr>
<th>BUILDING &amp; GROUNDS</th>
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<tbody>
<tr>
<td>__ Garden &amp; Landscape</td>
<td>__ Liturgical</td>
<td>__ Liturgical</td>
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<td>__ Iconography / Beautification</td>
<td>__ Altar Service</td>
<td>__ Altar Service</td>
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<td>__ Property Maintenance</td>
<td>__ Music Ministries</td>
<td>__ Music Ministries</td>
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<td>__ Coffee Hour Ministry</td>
<td>__ Sanctuary &amp; Altar Care</td>
<td>__ Sanctuary &amp; Altar Care</td>
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<td>__ Baking Prophora</td>
<td>__ Ministries</td>
<td>__ Ministries</td>
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<th>COMMUNICATIONS</th>
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<tbody>
<tr>
<td>__ Computer / Technical</td>
<td>__ Family Ministry</td>
<td>__ Family Ministry</td>
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<tr>
<td>__ GOYA Advisor</td>
<td>__ Hospitality / Welcome Ministry</td>
<td>__ Hospitality / Welcome Ministry</td>
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<tr>
<td>__ Outreach Ministries</td>
<td>__ Visitation Ministries</td>
<td>__ Visitation Ministries</td>
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<tr>
<td>__ Church School Teacher</td>
<td>__ Youth</td>
<td>__ Church School Teacher</td>
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<tr>
<td>__ Church School Administration</td>
<td>__ OTHER</td>
<td>__ OTHER</td>
</tr>
</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
**Stewardship Report - End of March, 2021**

Our 2021 Stewardship goal is **$170,000**. As of the end of March we have received pledges reflecting **70%** of that goal.

**Thank you** to the following faithful stewards who have submitted their pledge cards for 2021. Please join them in their support of our St. Demetrios Greek Orthodox Church and submit your pledge card today!

*(Please submit any corrections to the Church office)*

<table>
<thead>
<tr>
<th>Total Pledges: $118,415.00</th>
<th>Offerings Received: $54,746.00</th>
<th>Largest pledge: $6,760.00</th>
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</thead>
<tbody>
<tr>
<td>Stewards pledged: 88</td>
<td>Offerings Unfulfilled: $77,318.74</td>
<td>Median pledge: $1,000.00</td>
</tr>
</tbody>
</table>

- Rev. Fr. Timothy & Pr. Catherine Cook
- Rev. Fr. Peter & Pr. Peggy Bistolarides
- Augusta Ahejew
- Petro & Sandra Ahejew
- Chris & Olga Anagost
- John & Kathi Andros
- Dr. Thomas & Angela Barris
- Johnathan Bernhart
- Sophia Bernhart
- Thomas & Joan Billingsley
- Dr. John & Dr. Judy Blebea
- Jeremy & Taylor Blohm
- Dr. Kevin & Bessie Bone
- Tula Brown
- Brady & Sandy Duke
- Mark & Anastasia Bristley
- Perry Bujouves
- Georgia Caris
- Constantine & Mimi Constantinou
- Bill & Vonnie DeLong
- Soula Economou
- Bill & Alexia Evans
- Corey & Andrea Ferris
- Kathleen Gavalas
- Betty Lou Gustafson
- Evan & Alexia Houpis
- Doug & Linda Hubbell
- Matina Ioannidis

- Risty & Karen Kalivas
- Mersina Karris
- Katerina & Athanasios Katsiouras
- Anna Kennedy
- Ron & Connie Kelso
- Sameer & Areen Khoury
- Elaine Kimmerly
- James & Mary Kokas
- Thomas & Anastasia Kokas
- Anthony & Rula Koutras
- Thomas & Athena Kurtz
- Mr. & Mrs. Legakis
- Mark & Koula Legner
- Dr. Elaine Makas
- Grace Makrianis
- Katherine Metropoulos
- John Mighion & Christine Rapanos
- Dymitr Malik
- Barbara Milionis
- Adam & Eleni Morris
- Tom & Peggy Nemode
- Dr. David & Elan Nichols
- Dr. David Ortega
- Dennis & Soula Ostler
- Elevtheria Paez
- Marge Paron
- Dr. Nicholas & Julie Paron
- Tim Patishnock
- Eliana Porchia

- Jonie & Jose Porchia
- Leonardo Porchia
- Doug & Leta Povich
- Julia Povich
- Doug & Leta Povich
- Elaine Rapanos
- Jason Rapanos
- George & Fran Rouman
- Majed & Rheimie Sahouri
- Efthios & Beverly Siradakis
- Andy & Voula Skoutelas
- Jacob & Ruha Sous
- Michael & Dawn Sous
- Nicholas Sous
- Bill & Linda Stavropoulos
- Elektra Tarachis
- William & Thespo Tarachis
- George Triantafillou & Jean Farrington
- Art Tselepis
- Dr. George & Virginia Ulmer
- Athanasios & Eipnvn Veremis
- John Veremis
- Theodore & Georgia Veremis
- Kathleen Zacharko
- George & Gladys Zubulake
- Jim & Esmini Zublake
Children's Corner

Word Search

Can you find these words in the jumble?

CRUCIFIXION
HOLY CROSS
ICON
LIFE GIVING
MIRACLES
PRAYER
THEOTOKOS
THIRD SUNDAY

What's in an Icon?

If you look very closely, can you see the jewelry and chains hanging on the bottom of this icon?

This is the special icon of Panagia Portaitissa (the icon of the holy Theotokos, “of the door”). People have left jewelry to show their love for the Theotokos. They show thanks for the miracles she has given.
Seventy Years of Memories

Metropolis of Detroit Greek Orthodox Summer Camp
Register Campers and Staff at GOMDSC.ORG

Campers Entering Grade 12/First Year of College
Week 0 June 27 - July 3

Campers entering Grades 3-11
Week 1 July 4 - July 10
Week 2 July 11 - July 17
Week 3 July 18 - July 24
Week 4 July 25 - July 31
Week 5 August 1 - August 7

Ages 19-35
Young Adult September 3 - September 6

MDSC

We are moving forward with hope and a mission to gather safely in Rose City for the 2021 camp season, but preparing a backup plan should our circumstances change.
ST. DEMETRIOS GREEK ORTHODOX CHURCH

HOLY WEEK - 2021

SERVICE SCHEDULE

LAZARUS SATURDAY - APRIL 24TH
Orthros - 9:00 am
Divine Liturgy - 10:00 am
Palm Folding after Liturgy

PALM SUNDAY - APRIL 25TH
Orthros - 8:50 am
Divine Liturgy - 10:00 am
Bridegroom Matins - 6:00 pm

HOLY MONDAY - APRIL 26TH
Presanctified Liturgy - 9:00 am
Bridegroom Matins - 6:00 pm

HOLY TUESDAY - APRIL 27TH
Presanctified Liturgy - 9:00 am
Bridegroom Matins - 6:00 pm

HOLY WEDNESDAY - APRIL 28TH
Presanctified Liturgy - 9:00 am
Bridegroom Matins - 2:00 pm
Holy Unction - 6:00 pm

HOLY THURSDAY - APRIL 29TH
Vesperal Liturgy of St. Basil - 9:00 am
Passion Service: Twelve Gospels - 6:00 pm

HOLY FRIDAY - APRIL 30TH
Royal Hours of Holy Friday - 8:30 am
Adorning the Epitaphion - 9:00 am
Unnailing Service - 2:00 pm
Lamentations Service - 6:00 pm

HOLY SATURDAY - MAY 1ST
Vesperal Liturgy of St. Basil - 9:00 am
Pre-Paschal Vigil - 11:00 pm

PASCHA! - MAY 2ND
Orthros of Pascha - 12:00 am
Divine Liturgy of Pascha - 1:00 am
Agape Vespers - 11:00 am