INTRODUCTION

On the Great and Holy Feast of Pascha, Orthodox Christians celebrate the life-giving Resurrection of our Lord and Savior Jesus Christ. This feast of feasts is the most significant day in the life of the Church. It is a celebration of the defeat of death, as neither death itself nor the power of the grave could hold our Savior captive. In this victory that came through the Cross, Christ broke the bondage of sin, and through faith offers us restoration, transformation, and eternal life.

COMMENORATION OF THE GREAT AND HOLY FEAST OF PASCHA

Holy Week comes to an end at sunset of Great and Holy Saturday, as the Church prepares to celebrate her most ancient and preeminent festival, Pascha, the feast of feasts. The time of preparation will give way to a time of fulfillment. The glorious and

Continued on pg. 5...
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.

"Diakonia" is published on the first of each month. The deadline for submissions to this newsletter is the 20th of the prior month.

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St. Demetrios Greek Orthodox Church, Saginaw, MI

Parish Ministry Team
AHEPA President: Evan Houpis
Altar Boy Advisors: Evan Houpis, Dr. Andy Bazakis
Bookstore: Edward Economou
Bylaws: Kosta Povich Porchia
Choir: Dr. Andrew Bazakis, Dr. John Blebea, Daniel Niederer, Andreas Skoutelas
Custodian: Mark Legner
Daughters of Penelope President: Vicki Clifford
Festival Chair: Dr. David Nichols
Flower Ministry: Eleni Morris
Hellenic Center: Megan Rodriguez
Outreach Coordinator: Andrea Ferris
Special Parish Events: Joni Porchia
Philoptochos President: Joni Porchia
Stewardship Chair: **vacant**
Secretary: Gabby Economou
Sunday School Director: Caitlin Niederer
Youth Protection Administrator: Elaine Makas

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www.stdemetrios.mi.goarch.org
for our weekly bulletins, newsletter archives, lives of the saints and daily scripture readings, news from our community, and much more!
From Fr. Timothy

REMEMBERING THE DEAD IN THE RESURRECTION

Buried with You yesterday, O Christ, with You now resurrected, I also rise today. Yesterday I was with You crucified.
O Savior, with Yourself glorify me in Your rule. -(3rd Ode, Paschal Canon)

Christ is Risen! Χριστός Ανέστη!

From May 2nd until June 9th, we celebrate the Feast of Feasts, the Pascha of our Lord and Savior Jesus Christ. Since ancient times the Church has set aside a day during this period for the remembrance of our loved ones who have fallen asleep in the Lord. Depending on which tradition the local Church observes, this memorial can fall either on Thomas Sunday (the Sunday after Pascha), the second Tuesday of Pascha, or – as often happens in America – on Memorial Day along with the memorials for veterans. On these days, the faithful gather in the local cemeteries to celebrate Pascha with their departed loved ones, offering memorial prayers for the reposed and – in some traditions – sharing a communal meal of Paschal food around the graves.

It might seem strange to set aside a day for a memorial of the dead when we are celebrating the Resurrection, but as joyous as this feast is for us, how much more for those who have died! As we sing in the 5th Ode of the Paschal Canon, “beholding Your measureless compassion, the souls below that were held by the shackles and bonds of Hades, pressing forward hastened to the light with feet exultant, O Christ, applauding the Pascha that never ends.” If Pascha was only about Christ being raised from the dead, then that would be cause enough for rejoicing. However, Christ is raised from the dead not as an isolated event but as “the first-fruits of those who have fallen asleep.” That is, Christ’s Passover and Resurrection are not just for him, but they foreshadow what is to come for all.

Therefore, one of the best ways for us to celebrate Pascha is to celebrate it with our departed loved ones. I encourage you – whether on the second Tuesday of Pascha or on Memorial Day – find a way to incorporate the memorial for the dead into your family’s Paschal celebration. It may be something as simple as cleaning and planting flowers around the graves. It might be that, and joining the parish for the cemetery memorials on Memorial Day. It might be more, like spending the day in the cemetery with a picnic and extended family, singing “Christ is Risen” over the graves.

Christ’s Resurrection heralds the end of the death’s power over the world, and the coming glory of His Kingdom both for the living and the dead. As we celebrate His glorious Resurrection, may we also remember our departed loved ones who now hasten to the light of Christ with “feet exultant,” glorifying the Pascha that never ends, and ourselves give glory to Christ, risen from the dead!

Christ is Risen! Al-Masih Qam!

Philoptochos Corner

Joni Porchia - Philoptochos President

Dear Philoptochos Members, greetings to all, Christ is Risen!

We had our first meeting this past April 11th for the first time in 13 months. Our meeting was held in church and was streamed for members at home.

During Holy week we had our first fundraiser since 2019. It was with great pleasure that we sold Tsoureki - homemade by the monks of the Holy Trinity Monastery - and the traditional red dyed Easter eggs. We hope to have this as a yearly event.

Thank you to all that made this possible.

Strategic Planning

We had an excellent Strategic Planning Opening Retreat on April 16th-17th via Zoom, coordinated by Bill Marianes. We got a lot done, with a lot of input both from the members of the Strategic Planning Team and from all those who submitted the SWOT analysis forms. Thank you to the team, thank you to Bill, and thank you to all of you for your prayers as we continue this journey!

You can watch our progress at: stewardshipcalling.com/st-demetrios-saginaw-mi-strategic-plan/
resplendent light emanating from the empty Tomb will dispel the darkness. Christ, risen from the dead, cracks the fortress of death and takes "captivity captive" (Psalm 67:19). All the limitations of our createdness are torn asunder. Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience and essential kerygma of the Church. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection made possible the miracle of the Church, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate divinization of man and the created order." The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lifes, creates saints, and gives joy.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of the Fall. Our bodies decay and fall away. "God allows death to exist but turns it against corruption and its cause, sin, and sets a boundary both to corruption and sin." Thus, physical death does not destroy our life of communion with God. Rather, we move from death to life - from this fallen world to God's reign.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of...
and gives it to the faithful, who are holding candles. The priest sings: "Come ye and receive light from the unwaning light, and, glorify Christ, who arose from the dead", and all the people join him in singing this hymn again and again. From this moment, every Christian holds the Easter candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches the priest leads the people outside the church, where he reads the Gospel which refers to the Angels statement: "He is Risen; He is not here," (Mark 16:1-8).

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: "Christ has Risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs". From this moment the entire service takes on a joyous Easter atmosphere. The hymns of the Odes and Praises of Resurrection which follow are of superb meaning and expression. The people confess, "It is the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead". By this hymn they admit that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ.

The Divine Liturgy of Saint John Chrysostom is then celebrated. At the end of the Liturgy, a part of the marvelous festival sermon of Saint Chrysostom is read, which calls upon the people to "Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free . . . O Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages."


On Easter Sunday afternoon the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead". The people greet one another joyously, saying: "Christ is Risen", the Easter salutation which is answered, "Truly He is Risen". They sing, "the dark shadows of the Law has passed away by the coming of grace", and standing in exaltation they exclaim, "Who is so great a God as our God?"

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14). The Church also states in its Creed, "The Third day He rose again."

**Hymns of Pascha**

**Dismissal Hymn (Plagal First Tone)**

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

**Kontakion (Plagal Fourth Tone)**

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

**First Ode of the Canon of Pascha (First Tone)**

It is the day of Resurrection; let us be radiant, O ye peoples: Pascha, the Lord's Pascha; for Christ God hath brought us from death to life, and from earth unto Heaven as we sing the triumphal hymn.

**Doxastikon of the Praises (Plagal First Mode)**

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death He has trampled down death, and on those in the tombs He has bestowed life.

**CHRIST IS RISEN!**

**TRULY HE IS RISEN!**
INTRODUCTION
The Orthodox Church observes the Sunday of Thomas one week following the celebration of the Sunday of Holy Pascha. The day commemorates the appearance of Christ to His disciples on the evening of the Sunday following Passover. It also commemorates the appearance of the Lord to His disciples eight days later when Thomas was present and proclaimed "My Lord and my God" upon seeing the hands and side of Christ.

This Sunday is also called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection. Saint Thomas the Apostle is commemorated by the Church on October 6.

BIBLICAL STORY
The events commemorated on the Sunday of Thomas are recorded in the Gospel of Saint John 20:19-29. Following the crucifixion and burial of Christ, the disciples were gathered in a room with the doors closed and locked for fear of the Jews. On the evening of the Sunday after Passover, Jesus Christ entered the room and stood in their midst, greeting them with the words, "Peace be with you." (v. 19) He showed the disciples his hands, feet, and side. (v. 20)

Thomas was not present with the disciples when Jesus appeared, and he did not accept the testimony of the other disciples concerning Christ's Resurrection. He stated, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe." (vv. 24-25)

Eight days later, the disciples were gathered together again with Thomas present, and the Lord appeared in the same manner. Standing in their midst he said, "Peace be with you." He then spoke directly to Thomas and said, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." (vv. 26-27) Thomas answered, "My Lord and my God!" Jesus replied by saying, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." (v. 29)

ICON OF THE SUNDAY OF THOMAS
The icon of the Sunday of Thomas depicts Christ standing in the midst of the disciples. He has appeared to the eleven in the upper room, and he is inviting Thomas to come and examine his hands and his side. Thomas is reaching out to touch the side of Jesus. He is also looking to Jesus in a manner that indicates his faith and the proclamation recorded in Scripture.

ORTHODOX CHRISTIAN CELEBRATION OF THE FEAST OF THE SUNDAY OF THOMAS
The Sunday of Thomas is celebrated with the Divine Liturgy of Saint John Chrysostom. On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of the troparion of Pascha, "Christ is risen..."

Scripture readings for the feast are the following: At Orthros: Matthew 28:16-20, the first of eleven resurrectional Gospel passages that are read in a cycle throughout the year during the Sunday matins. On this day the cycle always begins with the first Gospel passage; At the Divine Liturgy: Acts 5:12-20 and John 20:19-31.

HYMNS FOR THE FEAST
Kontakion (Plagal Fourth Mode)
With his searching right hand, Thomas did probe Your life-bestowing side, O Christ God; for when You did enter while the doors were shut, he cried out unto You with the rest of the Apostles: You are
SUNDAY OF THE MYRRHBEARERS - MAY 16TH

INTRODUCTION

The third Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Holy Myrrhbearers. The day commemorates when the women disciples of our Lord came to the tomb to anoint his body with myrrh-oils but found the tomb empty. As the woman wondered what this meant, angels appeared proclaiming that Christ had risen from the dead.

BIBLICAL STORY

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulcher, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence. Together with them we celebrate also the secret disciples of the Savior, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Savior's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counselors who were in Jerusalem. He went bodily unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matthew 27:60).

ICON OF THE SUNDAY OF THE MYRRHBEARERS

The icon of the Sunday of the Holy Myrrhbearers depicts the biblical story of the women arriving at the tomb to anoint the body of Christ. The angel is seated upon the stone that covered the tomb, and he is pointing to the empty garments showing that Christ has risen from the dead.

HYMNS FOR THE FEAST

Dismissal Hymns (Second Mode)

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory to You.

When he took down Your immaculate Body from the Cross, the honorable Joseph wrapped it in a clean linen shroud with spices and laid it for burial in a new tomb. But on the third day You arose, O Lord, and granted the world Your great mercy.

The Angel standing at the sepulcher cried out and said to the ointment-bearing women: The ointments are appropriate for mortal men, but Christ has been shown to be a stranger to decay. So go and cry aloud, The Lord has risen and granted the world His great mercy.

Kontakion (Second Mode)

In saying Rejoice to the myrrh-bearers, You allayed the lament of the first mother Eve, at Your Resurrection, O Christ our God. And You ordered Your Apostles to proclaim, "The Savior has risen from the sepulcher."
INTRODUCTION

The fourth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Paralytic. The day commemorates the miracle of Christ healing a man who had been paralyzed for thirty-eight years. The biblical story of the event is found in the Gospel of John 5:1-15.

BACKGROUND

Close to the Sheep’s Gate in Jerusalem, there was a pool, which was called the Sheep’s Pool. It had five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies awaiting the moving of the water. The first person to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today’s Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Will you be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up your bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

ICON OF THE SUNDAY OF THE PARALYTIC

The icon of the Sunday of the Paralytic depicts the biblical story of the Christ healing the paralytic. Our Lord, accompanied by His disciples, is shown blessing the paralytic. The man has risen and taken up his bed as commanded by Christ. The paralytic is bowing toward the Lord in reverence and in gratitude for the great miracle that has been done. In the background of the icon is the pool where the infirmed came for healing.

ORTHODOX CHRISTIAN CELEBRATION OF THE FEAST OF THE SUNDAY OF THE PARALYTIC

The Sunday of the Paralytic is celebrated with the Divine Liturgy of Saint John Chrysostom. On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of the troparion of Pascha, "Christ is risen..."

Scripture readings for the feast are the following: At the Divine Liturgy: Acts 9:32-42 and John 5:1-15.

HYMNS FOR THE FEAST

Kontakion (Third Mode)

I am grievously paralyzed in a multitude of sins and wrongful deeds. As You raised up the paralytic of old, also raise up my soul by Your divine guidance, that I may cry out, "Glory to Your Power O Compassionate Christ."

OTHER RESOURCES FOR CELEBRATING PASCHA AND THE PENTECOSTARION

ARCHDIOCESAN WEBSITE

In addition to the summaries of the Sundays of Pascha, the Archdiocesan website also includes articles, prayers, service texts, homilies, messages, encyclicals, audio, photo galleries from around the Archdiocese, and videos.

Visit goarch.org/pentecostarion to see more.

AGES INITIATIVES

AGES Initiatives Digital Chand Stand supplies most of the texts for the Divine Services in our parish. The Digital Chant Stand also offers a large library of musical scores to go with these services to be sung in the parish or at home. Especially as we celebrate the crown of the Church Year, I encourage you to visit, download, and sing these hymns at home.

INTRODUCTION

The fifth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob’s well. The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

BIBLICAL STORY

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob’s Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while the Samaritan woman mentioned in today’s Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salamanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, “the Jews have no dealings with the Samaritans” (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

ICON OF THE SUNDAY OF THE SAMARITAN WOMAN

The icon of the Sunday of the Samaritan Woman depicts the biblical story of the Christ conversing with the woman at the well. Our Lord is shown sitting beside the well, speaking with and blessing the Samaritan woman. She is shown with her right hand outstretched toward Christ, indicating both her interest in what He is saying, and also as a sign of her faith and her efforts to bring others to hear what Christ has to say. In the background of the icon, the city is visible together with the Mount Gerazim.

HYMNS FOR THE FEAST

Kontakion (Plagal Fourth Mode)

In faith came the woman of Samaria to the well and she beheld You who are the water of wisdom. When she had fully drunk thereof, this famous lady inherited the kingdom on high for eternity.
# Saint Demetrios Calendar of Events - May 2021

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<th>Sunday</th>
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<td><strong>Pascha ✨</strong>&lt;br&gt;Righteous Hesepers &amp; Zoe&lt;br&gt;Acts 1:1-8&lt;br&gt;John 1:1-17&lt;br&gt;Orthros (12:00 am)&lt;br&gt;Divine Liturgy (1:00 am)&lt;br&gt;Agape Vespers (11:00 am)</td>
<td><strong>Bright Monday</strong>&lt;br&gt;Martyrs Timothy &amp; Maura George the Great Martyr&lt;br&gt;Acts 12:1-11&lt;br&gt;John 1:18-28</td>
<td><strong>Bright Tuesday</strong>&lt;br&gt;Mark the Evangelist&lt;br&gt;Wonderworker Hilary&lt;br&gt;Acts 2:14-21&lt;br&gt;Luke 10:16-21</td>
<td><strong>Bright Wednesday</strong>&lt;br&gt;Irene the Great Martyr&lt;br&gt;Righteous Martyr Ephraim the Younger&lt;br&gt;Hebrews 13:7-16&lt;br&gt;John 1:35-52&lt;br&gt;Adult Sunday School (8:00 pm)</td>
<td><strong>Bright Thursday</strong>&lt;br&gt;Job the Prophet&lt;br&gt;Sophia of Kleisoura&lt;br&gt;Acts 2:38-43&lt;br&gt;John 8:1-15</td>
<td><strong>Bright Friday ✨</strong>&lt;br&gt;Acakios the Centurion of Byzantium&lt;br&gt;Acts 3:1-8&lt;br&gt;John 2:12-22&lt;br&gt;Orthros (9:00 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td><strong>Bright Saturday</strong>&lt;br&gt;Synaxis of the Holy Manna&lt;br&gt;Acts 5:1-16&lt;br&gt;John 19:25-28, 21:24-25</td>
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<td><strong>Thomas Sunday ✨</strong>&lt;br&gt;The Holy Prophet Esaia&lt;br&gt;Acts 5:12-20&lt;br&gt;John 20:19-31&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td><strong>Laurence of Egypt</strong>&lt;br&gt;Isodora of Egypt&lt;br&gt;1 Corinthians 4:9-16&lt;br&gt;Luke 6:12-19&lt;br&gt;Parish Council Meeting (6:30 pm)</td>
<td><strong>Hieromartyr Mocius</strong>&lt;br&gt;Methodius &amp; Cyril, Equal-to-the Apostles&lt;br&gt;Acts 4:1-10&lt;br&gt;John 3:16-21</td>
<td><strong>Epiphanius, Bp. of Cyprus</strong>&lt;br&gt;Germanos, Patriarch of Constantinople&lt;br&gt;Acts 4:13-22&lt;br&gt;John 5:17-24&lt;br&gt;Adult Sunday School (8:00 pm)</td>
<td><strong>Sergios the Confessor</strong>&lt;br&gt;Alexandros the Martyr&lt;br&gt;Acts 4:23-31&lt;br&gt;John 5:24-30&lt;br&gt;Small Paraklesis (6:00 pm)&lt;br&gt;(St. Demetrios)</td>
<td><strong>Isidore the Martyr</strong>&lt;br&gt;New Martyrs Mark &amp; John&lt;br&gt;Acts 5:1-11&lt;br&gt;John 5:30-47; 6:1-2</td>
<td><strong>Pachomius the Great</strong>&lt;br&gt;Barbaros the Myrrhbearer of Kerkyra&lt;br&gt;Acts 5:21-32&lt;br&gt;John 6:14-27</td>
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<td><strong>Sunday of the Samaritan Woman</strong>&lt;br&gt;Isaacius the Abbot&lt;br&gt;Acts 11:19-30&lt;br&gt;John 4:5-42&lt;br&gt;Orthros (8:50 am)&lt;br&gt;Divine Liturgy (10:00 am)</td>
<td><strong>Memorial Day</strong>&lt;br&gt;Hermias the Martyr&lt;br&gt;Acts 12:12-17&lt;br&gt;John 8:42-51&lt;br&gt;Cemetery Memorials&lt;br&gt;Midland (10:00 am)&lt;br&gt;Forest Lawn (12:00 pm)&lt;br&gt;Roselawn (2:00 pm)&lt;br&gt;Oakwood (2:45 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
**Greek Festival - Summer Drive-Thru**

Due to COVID restrictions, the Greek Festival Committee has opted to run a Drive-Thru Gyro Sale instead of the full festival, albeit on the traditional weekend for the Festival rather than later in the summer.

The dates for the Drive-Thru are June 18th & 19th, 2021 - from 11:00 am to 7:00 pm on both days. Even though we are doing a smaller event, we still need help both during the Drive-Thru itself and in the week leading up to the event.

Volunteers may sign up for volunteer positions at www.signupgenius.com (see link below), or by contacting the Festival Chair David Nichols. We need volunteers at all positions, in food prep, sales, orders, runners, and volunteers to manage the traffic flow through the parking lot. In addition, we need help with setup and food packaging in the week leading up to the Drive-Thru. Everyone’s help is much needed and appreciated. We look forward to another great event!

- The Saginaw Greek Festival Committee

www.signupgenius.com/go/8050d44aea728abf2-greek2

**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!
HAPPY MEMORIAL DAY

ST. DEMETRIOS GREEK ORTHODOX CHURCH
Cemetery Blessings

MAY 31ST, 2021

Midland Cemetery
10:00 AM

Forest Lawn Cemetery
12:00 PM

Roselawn Cemetery
2:00 PM

Oakwood Mausoleum
2:45 PM
**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 re dedicate it to God and to His works. As we were once cleansed and 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 when we bless our homes.

This year, due to COVID, we have shifted the season for house blessings from January to Pascha! Please contact the Church Office at 989-793-8822 if you would like your home blessed this year.

You can also send the following form to the Church office, or you can make an appointment with Fr. Timothy by emailing him at frtimothycook@gmail.com.

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.

4. **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 frtimothycook@gmail.com.
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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<td>Mobile Tel: __________</td>
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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)

<table>
<thead>
<tr>
<th>ADMINISTRATION</th>
<th>BUILDING &amp; GROUNDS</th>
<th>COMMUNICATIONS</th>
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<tbody>
<tr>
<td>___ Audit Committee</td>
<td>___ Garden &amp; Landscape</td>
<td>___ Computer / Technical</td>
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<td>___ Election Committee</td>
<td>___ Iconography / Beautification</td>
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<td>___ Finance Committee</td>
<td>___ Property Maintenance</td>
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<td>___ Parish Council</td>
<td>___ Stewardship Committee</td>
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<td>___ Office help</td>
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<td>___ Family Ministry</td>
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<td>___ Hospitality / Welcome Ministry</td>
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<td>___ Visitation Ministries</td>
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<td>___ Adult Education</td>
<td>___ Intro to Orthodoxy</td>
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<td>___ Bookstore / Library</td>
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<td>___ Altar Service</td>
<td>___ Coffee Hour Ministry</td>
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<td>___ Music Ministries</td>
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<td>___ Sanctuary &amp; Altar Care</td>
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<td>___ Baking Phosphara</td>
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<td>___ GOYA Advisor</td>
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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
Our 2021 Stewardship goal is $170,000. As of the end of April we have received pledges reflecting 76% 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: $128,745.00</th>
<th>Offerings Received: $69,254.45</th>
<th>Offerings Unfulfilled: $68,146.35</th>
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<td>Stewards pledged: 97</td>
<td>Katerina &amp; Athanasios Katsiouras</td>
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<tr>
<td>Rev. Fr. Timothy &amp; Pr. Catherine Cook</td>
<td>Anna Kennedy</td>
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<tr>
<td>Rev. Fr. Peter &amp; Pr. Peggy Bistolarides</td>
<td>Ron &amp; Connie Kelso</td>
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<td>Augusta Ahejew</td>
<td>Sameer &amp; Areen Khoury</td>
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<td>Debra Ahejew</td>
<td>Thomas &amp; Anastasia Kokas</td>
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<td>Petro, Jr. &amp; Kristina Ahejew</td>
<td>John &amp; Athena Kurtz</td>
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<td>Petro, Sr. &amp; Sandra Ahejew</td>
<td>Thomas &amp; Rula Koutras</td>
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<td>Chris &amp; Olga Anagost</td>
<td>Dr. Elaine Makas</td>
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<tr>
<td>John &amp; Kathi Andros</td>
<td>Mr. &amp; Mrs. Legakis</td>
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<td>Dr. Thomas &amp; Angela Barris</td>
<td>Mark &amp; Koula Legner</td>
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<td>Johnathan Bernhart</td>
<td>Dr. Elaine Rapanos</td>
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<td>Sophia Bernhart</td>
<td>Doug &amp; Leta Povich</td>
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<td>Thomas &amp; Joan Billingsley</td>
<td>Julia Povich</td>
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<td>Dr. John &amp; Dr. Judy Blebea</td>
<td>Doug &amp; Leta Povich</td>
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<td>Jeremy &amp; Taylor Blohm</td>
<td>Elaine Rapanos</td>
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<td>Dr. Kevin &amp; Bessie Bone</td>
<td>Jason Rapanos</td>
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<td>Tula Brown</td>
<td>George &amp; Fran Rouman</td>
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<td>Brady &amp; Sandy Duke</td>
<td>Majed &amp; Rheame Sahouri</td>
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<td>Mark &amp; Anastasia Bristley</td>
<td>Efthiios &amp; Beverly Siradakis</td>
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<td>Andy &amp; Voula Skoutelas</td>
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<td>Georgia Caris</td>
<td>Jacob &amp; Ruha Sous</td>
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<td>Bill &amp; Vonnie DeLong</td>
<td>Michael &amp; Dawn Sous</td>
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<td>Soula Economou</td>
<td>Nicholas Sous</td>
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<td>Bill &amp; Alexia Evans</td>
<td>Jim &amp; Marsha Stamas</td>
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<td>Corey &amp; Andrea Ferris</td>
<td>Bill &amp; Linda Stavropoulos</td>
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<td>Kathleen Gavalas</td>
<td>Elaine Tambouridis</td>
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<td>Elektra Tarachas</td>
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<td>Doug &amp; Linda Hubbell</td>
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<td>Risty &amp; Karen Kalivas</td>
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<td>Mersina Karris</td>
<td>Dr. George &amp; Virginia Ulmer</td>
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<td>Athanasios &amp; Eipnvn Veremis</td>
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<td>John Veremis</td>
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<td>Eva Zestos</td>
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<td>George &amp; Gladys Zubulake</td>
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<td>Jim &amp; Esmini Zubulake</td>
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Largest pledge: $6,760.00
Median pledge: $1,000.00

DONATE TO FRIENDS OF THE METROPOLIS
Children’s Corner

Word Search

Can you find these words in the jumble?

ADAM
EVE
FOUNTAIN
PASCHA
RESURRECTION
SHINE
THEOTOKOS
ZOE

What’s in the Icon?

Do you know who our Lord, Jesus Christ is pulling up?

It is Adam and Eve. Christ rescued them too, and invited them to be with Him in heaven!
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.
"CHRIST IS RISEN" AROUND THE WORLD

**ALBANIAN**  
Krishti u Ungjall! Vertet Unjal!

**ARABIC**  
Al Massih Qam! Haken Qam!

**ENGLISH**  
Christ is Risen! Truly He is Risen!

**ETHIOPIAN**  
**TIGRIGNA**  
Christos tensiou! Bahake tensiou!

**AMHARIC**  
Kristos Tenestwal! Bergit Tenestwal!

**FRENCH**  
Le Christ est ressuscite! En verite il est ressuscite!

**GEORGIAN**  
Kriste agsdga! C'esmarit'ad agsdga!

**GERMAN**  
Christus ist auferstanden! Er ist wahrhaftig auferstanden!

**GREEK**  
Christos Anesti! Alithos Anesti!

**ITALIAN**  
Cristo `e Risorto! Veramente `e Risorto!

**JAPANESE**  
Christos fukkatsu! Jitsu ni fukkatsu!

**LATIN**  
Christus resurrexit! Resurrexit vere!

**MALTESE**  
Kristu qam! Huwa qam tassee!

**ROMANIAN**  
Hristos a Inviat! Adevarat a Inviat!

**SLAVONIC**  
Voistinu voskrese!

**SPANISH**  
¡Cristo ha resucitado! ¡En verdad ha resucitado!

**SWAHILI**  
Kristo Amefufukka! Kweli Amefufukka!