

SAINT KATHERINE GREEK ORTHODOX CHURCH

5965 N. Wickham Road, Melbourne, Florida 32940

Church Phone: (321) 254-1045 fax (321) 821-0450 Church hall: (321) 254-1445

email – admin@saint-katherine.org - website www.saint-katherine.org

FATHER DEMETRI TSIGAS

fatherdemetri@saint-katherine.org; for important matters or emergencies 615-4431

Orthros: 9:00 AM

Divine Liturgy: 10:00 AM

Fellowship Hour: 11:30 AM

CHURCH OFFICE HOURS: Mon. through Fri. 9:30 a.m. to 2:00 p.m. / Sat. closed & Sun. closed during Liturgy

~ VISION & MISSION STATEMENT ~

Our Vision (dream) is to be a growing, loving, united Orthodox Christian family open to all.

Our Mission (job) is to grow our faith in Christ through love and respect with humility and forgiveness.

SUNDAY, MAY 29, 2011

8th Morning Gospel - Plagal 1st Tone

SUNDAY OF THE BLIND MAN

Greatmartyr Olvianos

Righteous Martyr Theodosia of Tyre

**Virgin Martyr Theodosia of
Constantinople**

**Neomartyrs John (Nannos) of
Thessalonika and Andrew of Chios**



~ Welcome to Our Guests ~

We are delighted that you are with us today. Please keep in mind that according to the Holy Canons and teachings of the Orthodox Church, you must be a baptized and chrismated member of the Orthodox faith in good standing in order to receive Holy Communion. You are welcome to receive a portion of the blessed bread (antidoron) distributed at the end of the Divine Liturgy. Please join us for coffee hour following services.

Divine Liturgy of St. John Chrysostom

Ἀπολυτίκιον - Ἦχος Πλ. Α' - σ. 152

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

Apolytikion of Pascha - Plagal 1st Tone

Christ is Risen from the dead, by death, He has trampled death and to those in the tombs He has granted life.

Ἀπολυτίκιον Ἀναστάσιμον - Ἦχος Πλ. Α. 114 - 116

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠυδόκησε σαρκί, ἀνελεθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειραὶ τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Resurrectional Apolytikion –Plagal 1st Tone - p. 115 - 117

To the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. For He willed to be lifted up on the cross in the flesh, to endure death and raise the dead by His glorious resurrection.

Ἀπολυτίκιον τῆς Ἁγίας Αἰκατερίνης - Ἦχος Πλ. Α'

Τὴν πανεύφημον νύμφην Χριστοῦ υμνήσωμεν * Αἰκατερίναν τὴν θεῖαν καὶ πολιούχον Σινά * τὴν βοήθειαν ἡμῶν καὶ ἀντίληψιν· ὅτι ἐφίμωσε λαμπρῶς * τοὺς κομψοὺς τῶν ασεβῶν * τοῦ Πνεύματος τῆ δυνάμει· καὶ ὡς Μάρτυς Κυρίου στεφθεῖσα * αἰτεῖται πάσι τό μέγα ἔλεος.

Apolytikion of St. Katherine - Plagal 1st Tone

The all-blessed bride of Christ let us extol in song * Katerina the divine and protector of Sinai * our assistance and unfailing firm support; * for she did muzzle brilliantly * the ungodly clever men by the power of the Spirit. And now as a crowned Martyr * the great mercy she pleads for all of us.

Κοντάκιον - Πλ Δ' - p. 274 - 277

Εἰ καὶ ἐν τάφῳ κατῆλθες, Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν

δύναμιν· καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ Θεός, γυναιξὶ
μυροφόροις φθεγγόμενος Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις
εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Kontakion – Plagal 4th Tone - p. 274 - 277

Into the grave You descended, Immortal One, yet You destroyed the power of Hades and as victor You arose, O Christ our God; You proclaimed to the myrrhearing women a greeting of joy, You brought peace to Your holy apostles, and to the fallen You granted resurrection.

The Epistle Reading is Acts of the Apostles 16:16-34

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

The Gospel Reading John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him."

So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel!

You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe": and he worshiped him.

Please pray for our:

Spiritual Leaders: Patriarch Bartholomew; Archbishop Demetrios; Metropolitan Alexios; & Fr. Demetri

Civil Leaders: President Barack Obama; Governor Rick Scott; all our civil authorities and our armed forces.

Parish Leadership: Parish Council members, Philoptochos members, Chanters, Choir, Sunday School teachers and students, our Youth Group leaders and children.

Those who are sick, awaiting surgery, recovering from surgery, in need of prayers and/or shut in: Andrew Roman, Tresa Roman, Ero Diamantos, Pauline Porch, Sophia Tenreiro, Jennifer Andersen, Lynette Wiggins, Alison Hall, Charlie & Alexandra Diamond, Mary Katsenes, Peter Katsoulas, Steve Plakiotis, John Paul Figari, Andrew & Pauline Kalton, Jay Figari, Jan Sangi, Ernest Kartsonis, Dorothy Pappademetriou, Mae Charos, Joyce Ninos, Pamela Kamenelis, Nazieh Yacoub, Niki Seaman, Cristian, Lynette, Leilani & Xavier, Elaine, Jay, Eleni, Jaymi, Niki, George, Steve, Harry, Dina Koursaris, Elaine, Jerry F., John Nicholas, James Figari, Ashley, Elizabeth Gaherty.

Those serving in the Military: Joseph Abadiotakis, Jr., John Brewster, George Korkos, Elias Panayiotis Maldonado, Michael Moody, Cristian Segarra, Nicholas Tsamoutales, Yanni Tshontikidis, Harold Ballard, Samuel Joseph III, Nicholas Cannaverde.

Those preparing for Ordination: Dan Kennedy

College Students: James Figari, John Paul Figari, James Petersen, Sade Jelani, Jamila Jelani & George Saad.

IF YOU WOULD LIKE YOUR COLLEGE STUDENT ADDED TO THE PRAYER LIST, PLEASE EMAIL OR CALL THE CHURCH OFFICE WITH THEIR EMAIL & COLLEGE CONTACT INFORMATION, AS PER METROPOLITAN ALEXIOS.

(If you know of anyone that should be added to this list, please call the Church office.)

TRAYS

In accordance with Metropolis policy, the Stewardship offering will be collected just before The Lord's Prayer. A second tray will be collected after Holy Communion for the Building Fund.

~ TODAY ~



Memorial Service
Petros Symeonides - 3 years



Fellowship Hour sponsored today by the
Symeonides Family in memory of their beloved
brother, Petros



Upcoming Liturgies & Events

Thurs., June 2 - Holy Ascension - Orthros 9 am Divine Liturgy 10 am

Sat., June 4 - Philoptochos End of Year Pot Luck, please call Despina if you will be coming and what you will bring.

June 16 - 20 - Clergy Laity Assembly in New Orleans

June 20 - 26 - Chanting Workshop, Beginners, Intermediate at St. Stefano's Retreat Center in Titusville. Forms are in the Narthex.

28th Annual Greek Landing Day Celebration

ST. PHOTIOS GREEK ORTHODOX NATIONAL SHRINE

JUNE 25 & 26

41 GEORGE STREET, ST. AUGUSTINE FL

(904)829-8205

**Please turn your cell phones & pagers off
or on vibrate before entering Church**

PROLOGUE OF OHRID MAY 29



COMMEMORATION OF THE FIRST ECUMENICAL COUNCIL

The commemoration and praise of the Holy Fathers of the First Ecumenical Council is held on the Sunday before Pentecost or on the Seventh Sunday after Easter. This Council was held in Nicaea in the year 325 A.D. during the reign of the saintly Emperor Constantine the Great. This Council was convened to eliminate the confusion which Arius, a priest of Alexandria, had created by his false teaching. Namely, he spread the teaching that Christ was created in time by God and that He is not the pre-eternal Son of God, equal in being [essence] with God the Father. Three hundred and eighteen Holy Fathers participated in this Council. The Council condemned the teaching of Arius and Arius, since he refused to repent, was anathematized. The Council finally confirmed the Symbol of Faith [The Creed], which was later augmented at the Second Ecumenical Council [381 A.D.]. Many distinguished saints were present at the First Ecumenical Council among whom the most notable were: St. Nicholas of Myra in Lycia, St. Spyridon, St. Athanasius, St. Acillus, St. Paphnutius, St. James of Nisibis, Macarius of Jerusalem, Alexander of Alexandria, Eustathius of Antioch, Eusebius of Caesarea, Metrophanes of Constantinople, John of Persia, Aristarchus of Armenia and many others from the East. From the West, the following were present: Hosius of Cordova, Theophilus the Goth, Cecilianus of Carthage and others. The most important work of this Council was the confirmation of the Symbol of Faith [The Creed]. The Council also established the time of the celebration of the Feast of the Resurrection of Christ [Pascha] and issued twenty various canons.



THE HOLY FEMALE MARTYR THEODOSIA OF TYRE

Once, during the reign of Emperor Maximian, many Christians stood bound before the praetor(*) in Palestinian Caesarea. The pious virgin Theodosia approached, comforted and encouraged them in their martyrdom. Upon hearing what she was saying, the soldiers also led her before the judge. The enraged judge ordered that a stone be hung around her neck and tossed her into the depths of the sea. But angels of God carried her to the shore alive. When she, again, appeared before the judge, he ordered her beheaded. The following night, Theodosia appeared to her parents completely encompassed in a great heavenly light, surrounded by many other virgins who were also saved and said: "Do you see how great is the glory and grace of my Christ which you wanted to de-

prive me of?" She said that to her parents because they tried to persuade her from confessing Christ and martyrdom. Theodosia suffered honorably and was glorified in the year 308 A.D.



THE VENERABLE FEMALE MARTYR THEODOSIA

Theodosia was born as the result of the prayers of her mother to the holy martyr Anastasia who appeared to her and said that she will give birth. Her parents dedicated her to God and at an early age presented her to a convent. After the death of her parents, Theodosia inherited a vast estate, and from that estate, she ordered three icons from a goldsmith: The Savior, The Mother of God [The Theotokos] and St. Anastasia. The rest she distributed to the poor. She suffered in the year 730 A.D. during the reign of the evil Emperor Leo the Isaurian, the iconoclast, and received a two-fold wreath: virginity and martyrdom.

SAINT ALEXANDER, BISHOP OF ALEXANDRIA

Alexander was the first to take up the fight against Arius. He died in the year 326 A.D.

SAINT JOHN USTJUZSKI, FOOL FOR CHRIST AND MIRACLE-WORKER

THE HOLY MARTYR JOHN [NAN] OF THESSALONICA

John suffered for the Faith at the hands of the Turks in Smyrna in 1802 A.D.

THE HOLY MARTYR ANDREW OF CHIOS

Andrew suffered for the Faith at the hands of the Turks in Constantinople in the year 1465 A.D.

THE FALL OF THE CITY OF CONSTANTINOPLE

Because of the sins of men, God permitted a bitter calamity to fall upon the capital of Christianity. On May 29, 1453 A.D., Sultan Muhammed II conquered Constantinople and executed Emperor Constantine XI.

REFLECTION

O how great was the fearlessness of the holy men and holy women! When we read about their lives, both shame and pride is awakened in us unwillingly - shame that we have lagged so far behind them and pride that they are of our Christian race. Neither sickness, nor prison, nor exile, nor suffering, nor humiliation, nor the sword, nor the abyss, nor fire, nor the gallows were able to shake the exalted peace of their souls, firmly attached to Christ, the Helmsman of the universe and human history. When Emperor Julian apostasized from the Faith and began to make waste of Christianity throughout the entire empire, St. Athanasius the Great quietly spoke of him to the faithful: "The cloud will pass!" (Nibiculaest, Transibit). And indeed, that dark cloud quickly

passed and Christianity lowered its roots even deeper and spread its branches all the more throughout the world. The weakened wickedness of Julian against Christ was ended after several passing years with Julian's cry: "O Nazarene, You have conquered!" O sons of God, why then should we be afraid of anything from which God our Father is not afraid?

HOMILY

About the two-fold mystery of marriage

"This is a great mystery: but I speak concerning Christ and the Church"(Ephesians 5:32).

Great is the mystery when a man leaves his father and mother and clings to his wife. The apostle himself, who was raised to the third heaven and who saw many mysteries of heaven, calls the physical union of men and women in marriage on earth "a great mystery." That is the mystery of love and life and only the mystery of Christ's bond with His Church is greater. Christ is called the Bridegroom and the Church, the Bride. Christ loves His Church so much that, because of Her, He left His heavenly Father - remaining with Him, of course, in unity of substance and divinity - and descended to earth and attached Himself to His Church and suffered for Her so that, by His Blood cleanse Her from every sin and spot and make Her worthy to be called His Bride. With His love He warms the Church, with His Blood He feeds the Church, and by His Holy Spirit He causes the Church to live and sanctifies and adorns Her. What a husband is to a wife, so Christ is to the Church. Man is the head of a woman and Christ is the Head of the Church. A husband loves his wife as his own body. A woman listens to her husband and the Church listens to Christ. A husband loves his wife as he loves his own body and Christ loves the Church as His own Body. A husband loves his wife as he loves himself and a wife reveres her husband, and Christ loves the Church as He loves Himself and the Church reveres Christ. Since no one hates his own flesh but rather warms and nourishes it so also Christ warms and feeds the Church as His own Body. And every individual human soul is the bride of Christ the Bridegroom and the assembly of all the faithful is the bride of Christ the Bridegroom. The kind of relationship of a believing man toward Christ so also is the relationship of the entire Church toward Christ. Christ is the Head of that great Body which is called the Church, and which is in part visible and in part invisible.

O my brethren, this is a great mystery! It is revealed to us according to the measure of our love toward Christ and of our fear of Christ's judgment.

O Lord, Gentle Savior cleanse us, save us and adorn our souls that we may be worthy of the immortal and indescribable unity with You in time and in eternity.

To You be glory and thanks always. Amen.



May 25, 2011

HIS EMINENCE METROPOLITAN ALEXIOS` MESSAGE ON PRISON MINISTRY SUNDAY, MAY 29

I greet you today with love and great joy in the name of our Risen Lord and Savior Jesus Christ, with the beautiful words, “Χριστός Ἄνέστη! Christ Is Risen!” While we continue to celebrate and proclaim His glorious Resurrection, I pray our Lord will bless you always, bestowing upon you good health, wisdom, and abundant joy!

This Sunday has been designated as Prison Ministry Awareness Sunday. As you know, with the assistance of Father Dean Photos, Metropolis of Atlanta Prison Ministry Chairman, we have established a Prison Ministry in our Metropolis. At our clergy retreat in last December, we welcomed His Eminence Metropolitan Paul of Glyfada and representatives of the Orthodox Christian Prison Ministry who brought this wonderful ministry to our attention.

Prison ministry is a vital, yet often neglected, part of our ministry, because we have the words of our Lord Himself, “...I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.”(Matthew 25: 34-36). He has also told us that “inasmuch as you did it to one of the least of these My brethren, you did it to Me.”

I encourage you to observe Prison Ministry Sunday on May 29, so that the Faithful can learn about and support Orthodox Christian Prison Ministry. Please contact Father Dean, theamnos@aol.com for information.

God bless and be with you always, and may the joy of His Resurrection fill your lives and hearts day after day. I remain

Paternally yours with love in the Risen Christ,
+Metropolitan Alexios
+ A L E X I O S
Metropolitan of Atlanta

May 25, 2011

HIS EMINENCE METROPOLITAN ALEXIOS MEMORIAL DAY MESSAGE

This Monday we observe Memorial Day. Although nowadays Memorial Day is often celebrated as the unofficial start of summer, this day was originally a time set aside to honor the sacrifices of those who had died in America's Civil War by decorating their graves. It was first widely observed on May 30, 1868, and by the late 1800s, many communities across the country had begun to celebrate Memorial Day. After World War I, observances honored those who had died in all of America's wars. Today, Memorial Day is celebrated at Arlington National Cemetery with a ceremony in which a small American flag is placed on each grave. Also, it is customary for the president or vice-president to give a speech honoring the contributions of the dead and lay a wreath at the Tomb of the Unknown Soldier in commemoration of their sacrifices.

As Orthodox Christians, we believe that through our prayers, those "who have fallen asleep in the faith and the hope of the Resurrection" continue to have the opportunity to grow closer to God. So we pray constantly for those who have died in Christ. The Orthodox Church remembers the departed in the prayers of every Divine Liturgy. Besides this, there is a Memorial Service in which the Church also remembers the dead. In addition, the Memorial Service is always offered for all the faithful departed on four "Saturdays of the Souls:" the two Saturdays preceding Great Lent; the first Saturday of Great Lent; and the Saturday before Pentecost. The Service is also offered on Memorial Day.

Throughout our country, we gather on this day to pray for the blessed repose of the departed, that they might live eternally in God's Kingdom, as they live forever in our hearts and minds. As we join our friends and neighbors in observance of our national holiday of remembrance, we also remember in prayer all of our deceased Orthodox Military Men and Women, especially those Orthodox Military Personnel who have fallen asleep in the Lord over the past year.

For those of you unable to attend this memorial service or any other memorial service on Memorial Day, I encourage you to keep those who have served in the military over the years in your prayers on this solemn day, as well as all who are currently serving our country, that they may stay safe, healthy, and return home to their loved ones unharmed.

As we enjoy the Memorial Day weekend, let us also take the time to give

thanks to Almighty God for the blessings of freedom and remember those who have defended liberty with their lives.

May their memory be eternal!

May 24, 2011

HIS EMINENCE METROPOLITAN ALEXIOS` REFLECTIONS ON THE ASCENSION

"O Christ, having taken upon thy shoulders our nature, which had gone astray, thou didst ascend and bring it unto God the Father."

(Matins canon for the Ascension)

Next week we will observe one of the twelve great Feast Days of our Church: the Feast of the Ascension of Our Lord, the last day of His physical presence on Earth. St. Paul tells us in 1 Corinthians 15 that, after His Resurrection, Jesus appeared to Peter, then to the Twelve, then to more than 500 believers one time, then to James, then to the apostles, and then to St. Paul himself. St. Luke says that Jesus showed himself to his 12 apostles and gave "many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God."

In his resurrected body, Christ lived among the disciples for 40 days but He did not return to His former life. He does not even stay with them, but only appears at various times and places, always miraculously and mysteriously. "He was not always with them now, as He was before the Resurrection," as St John Chrysostom says.

The Ascension is a prophecy of things to come for those who love God and follow Him. It is the fulfillment of God's plan, the full meaning of Christ's Resurrection, because with Christ, we also ascend. "We who seemed unworthy of the earth, are now raised to heaven," says St John Chrysostom. "We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King's throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord." By His Ascension the Lord opened for us the way to Heaven.

St. Luke tells us that our Lord "led them out as far as Bethany, and lifting

up his hands, he blessed them." Our Lord promised that the Holy Spirit will come upon them, and they will be given the power to be his witnesses. Each of them will be transformed. Then "While he blessed them, he parted from them, and was carried up into heaven." This sight was so amazing, even to the Apostles who had seen all kinds of strange and miraculous things, that they stood there, in awe, gazing up after Him, until the angels rebuked them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11) Thus we understand that the Ascension is also a promise of His Second Coming.

Like the Apostles, we also stand in awe, after the Resurrection and the Ascension, and wondering what we should do from now on. Our Lord gave the vision, and the responsibility to the Apostles, and ultimately to us. So now it is up to us to follow Him. St. John Chrysostom tells us: "If thou art the body of Christ, bear the Cross."

**St. Sophia Ladies Philoptochos
End of Year**



**Saturday, June 4th
11 am**

**Philoptochos members
please call or email Despina
what you will be bringing.**

ST. STEPHEN`S CAMP REGISTRATION OPEN ONLINE

ST. STEPHEN`S CAMP REGISTRATION IS NOW OPEN ONLINE (no paper registrations will be accepted this year)!

Dates:

Session I: July 3-9, 2011

Session II: July 10-16, 2011

Session III: July 17-23, 2011

Session IV: July 24-30, 2011

Cost:

\$400 per person from April 1- April 30, 2011

\$425 per person from May 1- May 31, 2011

There is a \$25 discount for additional children.

REGISTRATION IS FIRST COME FIRST SERVE AND IS NOT COMPLETE UNTIL ALL FEES AND REQUIRED PAPERWORK HAVE BEEN RECEIVED AT THE METROPOLIS!

You will be notified when your space is reserved.

Applications for Counselors and Staff: [https://](https://thriva.activenetwork.com/Reg4/Form.aspx?IDTD=3107661&RF=3009757&mode=0)

[thriva.activenetwork.com/Reg4/Form.aspx?](https://thriva.activenetwork.com/Reg4/Form.aspx?IDTD=3107661&RF=3009757&mode=0)

[IDTD=3107661&RF=3009757&mode=0](https://thriva.activenetwork.com/Reg4/Form.aspx?IDTD=3107661&RF=3009757&mode=0)

Registration for Campers: [https://thriva.activenetwork.com/Reg4/](https://thriva.activenetwork.com/Reg4/Form.aspx?IDTD=3107661&RF=3009756&mode=0)

[Form.aspx?IDTD=3107661&RF=3009756&mode=0](https://thriva.activenetwork.com/Reg4/Form.aspx?IDTD=3107661&RF=3009756&mode=0)



STEWARDSHIP PRAYER



In the name of Father and of the Son and of the Holy Spirit Amen.

Lord Jesus Christ, our God, accept our offerings as You have accepted the gifts of Your people throughout the ages. We offer these gifts to Your glory, for the support of the ministries of Your holy Church, for the alleviation of suffering and hunger, and for the proclamation of Your Gospel to the whole world.

Grant us Your blessing, Lord our Savior, that we may always be faithful stewards, continuing to share the gifts you have given us, by the power of Your grace, mercy and love. May Your name be glorified forever. Amen

STEWARDSHIP



2011 STEWARDSHIP DON'T FORGET! TO RETURN YOUR 2011 STEWARDSHIP PLEDGE CARDS

164 Stewards Pledging \$143,855 Paid \$87,782

23 Uncommitted Stewards Paid \$6,739

**Thank you to everyone who has already submitted their
2011 Stewardship Cards**

For where your treasure is, there your heart will be also.

Luke 12:34

Χριστός ανέστη εκ νεκρών

Christós anésti ek nekron

θανάτω θάνατον πατήσας

thanáto thánaton patísas

καί τοίς έν τοίς μνήμασι

ké tis én tis mnímasi

ζωήν χαρισάμενος.

zoín harisámenos.

Christ is Risen from the dead**By death****He has trampled death****And to those in the tombs****He has granted Life.**

Christ is Risen
Truly He is RisenΧριστός Ανέστη
Αληθός ανέστη

~ Arabic ~

Al-masih qam
Haqan qam.

~ Church Slavonic ~

Christos Voskrese
Voistinu Voskrese

~ Romanian ~

Hristos a inviat
Adevarat a inviat

~ French ~

Le Christ est ressuscité
il est vraiment réssuscité

~ German ~

Der Herr ist wirklich
aufstanden!
Der Herr Jesus Christus ist
wirklich aufstanden

~ Spanish ~

Cristo Resucito
En verdad ResucitoΔόξα τή αυτού τριήμερω έγέρσει
Thóxa tí aftoú triméro éyérsiGlory to His Resurrection on the third day
We worship His Resurrection
on the third dayΠροσκυνοῦμεν αυτού τήν τριήμερον έγερσιν.
Proskinoúmen aftoú tín tri-ímeron éyersin.**Christ is Risen!**

(English)

Christos Anesti!

(Greek)

Al Masih Qam!

(Arabic)

Christos Voskrese!

(Slavonic)

Hristos a Inviat!

(Romanian)

Krishti Unjall!

(Albanian)

Le Christ est Ressucite!

(French)

Christus ist Auferstanden!

(German)

Cristo Resucito!

(Spanish)

Krestos a Uprisin! Seen Him a Uprisin fe tru!

(Jamaican – Patwa dialect)