WEEKLY BULLETIN

June 26th, 2022

David the Righteous of Thessalonika

2nd Sunday of Matthew / Mode 1.

UPCOMING EVENTS

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Antiphons. 2nd Mode.

Antiphon 1. Pg. 16. (By the prayers...).

Vs. 1: Bless the Lord, O my soul, and everything within me, bless His holy name.
Vs. 2: Bless the Lord, O my soul, and forget not all His rewards.
Vs. 3: The Lord prepared His throne in heaven, and His Kingdom rules over all.

Glory...Both now...By the intercessions...

Anti. 2. Pg. 18. (Save us, O Son of God, Who did rise from the dead. We sing to You, Alleluia).
Verse 1: Praise the Lord, O my soul! I shall praise the Lord while I live; I shall sing to my God as long as I exist.
Vs. 2: Blessed is he whose help is the God of Jacob; his hope is in the Lord his God.
Vs. 3: The Lord shall reign forever; your God, O Zion, to all generations.
Glory...Both now...Only Begotten Son...


Vs. 1: This is the day the Lord made; let us greatly rejoice and be glad therein.
Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωήν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλάνθρωπε.

**Εἰσοδικόν. Ἡχος β’.**

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.

**Ἀπολυτίκια**

**Ἀπολυτίκιον. Ἡχος α’.**

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωήν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλάνθρωπε.

**Τοῦ Ναοῦ. Ἡχος γ’.**

Μέγαν εὕρατο ἐν τοῖς κινδύνοις, σὲ ὑπερμαχον ἡ οἰκουμένη, Ἀθλοφόρε τὰ έθνη τροπούμενον. Ὡς οὖν Λυαίου κάθειλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαρρύνας τὸν Νέστορα, οὕτως Ἅγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεόν ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

**Entrance Hymn. Mode 2.**

Come, let us worship and bow down before Christ. Save us, O Son of God, Who did rise from the dead. We sing to You, Alleluia.

**Dismissal Hymns**

**Resurrectional. Mode 1.**

The stone had been secured with a seal by the Judeans, and a guard of soldiers was watching Your immaculate body. You rose on the third day, O Lord and Savior, granting life unto the world. For this reason were the powers of heaven crying out to You, O Life-giver, "Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your dispensation, only One who loves mankind!"

**For the Church. Mode 3.**

All the world has you, its mighty champion, fortifying us in times of danger, and defeating our foes, O Victorious One. So, as you humbled Lyaios's arrogance by giving courage to Nestor in the stadium, thus, O holy Great Martyr Demetrios, to Christ our God pray fervently, beseeching Him to grant us His great mercy.
Κοντάκιον. Ἡχος β’.
Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδῃς, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἁγαθῆ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι. Τάχυνοι εἰς πρεσβείαν, καὶ σπεύσον εἰς ἱκεσίαν, ἡ προστατεύουσα ἀεί, Θεοτόκε, τῶν τιμώντων σε.

Ἀνάγνωσμα τοῦ Ἄποστόλου

Προκείμενον. Ἡχος α’. Ψαλμός 32.
Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ’ ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.
Στίχ: Ἀγαλλιᾶσθε, δίκαιοι, ἐν Κυρίῳ· τοῖς εὐθέσι πρέπει αἴνεσι.

Πρὸς Ρωμαίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (2:10-16)
Ἄδελφοί, δόξα καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἔργαξαμένῳ τῷ ἁγαθῷ, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνικῷ· οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ Θεῷ. Οἱ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ἡμεῖς ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. Οὐ γάρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ’ οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιήσαντα, οὗτοι νόμον καὶ ἐνδείκνυσιν τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων ἢ καὶ ἀπολογουμένων - ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.
Ἀλληλούϊα. Ηχὸς δ’. Ψαλμός 33.

Ἀλληλούϊα. Άλληλούϊα. Άλληλούϊα. Ἀνάγνωσμα τοῦ Εὐαγγελίου

Ἐκ τοῦ κατὰ Ματθαίον. (4:18-23).

Τῷ καιρῷ ἐκείνῳ, περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἁδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἁδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

Gospel Reading


At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.
Our Father - Original Languages & Phonetics

Greek
Πάτερ ἡμῶν / ὁ ἐν τοῖς οὐρανοῖς
ἁγιασθήτω τό ὄνομά σου,
ἐλθέτω ἡ βασιλεία σου,
γενηθήτω τό θέλημά σου,
ὡς ἐν οὐρανῷ καί ἐπί τῆς γῆς.
Τόν ἄρτον ἡμῶν τόν ἐπιούσιον
dός ἡμῖν σήμερον
καὶ ἄφες ἡμῖν τά ὀφειλήματα ἡμῶν,
ὡς καί ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν
καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπό τοῦ πονηροῦ.

Arabic
أَيَّانَا الَّذِي فِي السَّمَاءَاتِ، لِيُقَدِّسَ اسمُكَ
لِتَكُن مُشِيَّطٌ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ. خَلَّنَا
الْجُوْهَرِ رَبِّنَا عَطِينَا الْيَوْمَ، وَاتَّرْكَ لَنَا مَا عَلَّيْنَا، كَمَا تَتَرُكْ
نِحْنُ لَمْنَ لَنَا عَلَيْهِ، وَلَا تَدْخِلْنَا فِي نَجْرَبٍ، لِكَنْ نَجْنَا مُنَّ

Romanian
Tatăl nostru care ești în ceruri,
sfântescă-se numele Tău,
vie împărăția Ta, facă-se voia ta,
precum în cer așa și pe pământ.
Pâinea noastră cea de toate zilele,
dă-ne-o nouă astăzi
și ne iartă nouă greșelile noastre
precum și noi iertăm greșătilor noștri
și nu ne duce pe noi în ispășă
ci ne mântuește de cel viclean.

Greek (English phonetics)
Páter imón / o en tis ouranís,
agiasthíto to ónoma Sou;
elthéto I Vasilía Sou;
genithíto to thélima Sou,
os en ouranó ke epí tis ghis.
	nón árton imón ton epióusion
dós imín símeron;
ke áfes imín ta ofelímatata imón
os ke imís afiemen tis ofilétes imón;
ke mi isenégis imás is pirasmón,
ala ríse imás apó tou ponírou.

Arabic (English phonetics)
Abana-lathee fis samawat,
li-yataqaddas ismok,
liyati malakutuk,
litakun mashi-a-tuk,
kama fis-sama, kathalik alal ard.
Khubzanal jowhari atinal yowm,
watrük lana ma alayna,
kama natruku nahnu li-man lana alay,
wa la tudkhilna fi tajriba,
lakin naj-jina minash-shireer.

Romanian (English phonetics)
Tatel nostru carele eshti în cheruri,
Sfintzească-se numele Tęu,
vie imperația Ta, facă-se voia ta,
precum în cher, asha shi pe pemint.
Piinea noastra chea de toate zilele,
de-ne-o noue astęzi
Shi ne iarte noue greshalele noastre
precum shi noi iertem greshitzilor noshti
Shi nu ne duche pe noi in ispıte
chi ne mintuyeshte de chel viclean.
Wisdom of the Fathers
"Within the visible world, man is as it were a second world; and the same is true of thought within the intelligible world. For man is the herald of heaven and earth, and of all that is in them; while thought interprets the intellect and sense perception, and all that pertains to them. Without man and thought both the sensible and the intelligible worlds would be inarticulate." - Ilias the Presbyter

Saints of the Week
June 26
Appearance of the Icon of Our Most Holy Lady the Theotokos of Tikhvin
According to one tradition, this icon was painted by Saint Luke the Evangelist. It was formerly situated in the famous Church of Blachernae in Constantinople. In 1383, it appeared upon the waters of Lake Ladoga, whence it travelled miraculously through the air to the city of Tikhvin; there, it remained by the River Tikhvinka, and a monastery was built to shelter the icon. In 1613-14 this monastery miraculously withstood the many attacks of the Swedish invaders. In the early twentieth century it was brought to America and was returned to Russia in 2004. The holy icon is renowned for a great many miracles wrought through it by the all-holy Mother of God, especially for the healing of children.

David the Righteous of Thessalonika
Saint David, who was from Thessalonica, lived a most holy and ascetical life. For some years, he took up his dwelling in the branches of an almond tree, exposed to all the elements and extremes of the weather. He reposed in peace during the reign of Saint Justinian the Great, in the sixth century.

June 27
Samson the Hospitable
Saint Samson was from Rome and flourished during the reign of Saint Justinian the Great. Being a physician, he came to Constantinople, where he so distinguished himself for his virtue and his love for the sick and the poor that Patriarch Menas ordained him priest. The Emperor Justinian was healed by him, and out of gratitude built him a large hospital, which was afterwards known as "The Hospice of Samson." Saint Samson is one of the Holy Unmercenaries.

June 29
Peter and Paul, the Holy Apostles
Peter was from Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou
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**Sacred Liturgy**
- Fish/wine/oil allowed
- Wine/oil allowed
- Cheese/dairy allowed
art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)” (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul. In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?” And he asked, "Who art Thou, Lord?” And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias, he was baptized by him, and both his bodily and spiritual eyes were opened. As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the continual vigils, the daily fasting, the hunger, the thirst, and nakedness that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.
Guidelines for Receiving Holy Communion

For Orthodox Christians

Orthodox Christians fully participate in the celebration of the Eucharist by receiving Holy Communion in fulfillment of Christ’s command to eat His Body and drink His Blood. In order to be properly disposed to receive Holy Communion, communicants should not be conscious of grave sin, have fasted appropriately and strive always to love God and their neighbor. Persons conscious of grave sin should seek immediately to be reconciled through the Mystery of Confession so they can begin again to receive Communion immediately. Frequent communion and regular confession are recommended to all faithful Orthodox Christians.

For other Christians

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions of Christianity that we cannot extend to them a general invitation to receive Holy Communion. Orthodox Christians believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist and for which we must all pray. All, however, are welcome to partake of the blessed bread (Antidoron) which will be distributed at the end of the service.

Shut-ins and Hospital Visitation

If anyone is in the hospital or otherwise in need of prayer or visitation, we are happy to publish their information (name and/or visitation information) in the bulletin. Please note, however, that we are unable to publish such information without a direct request.

If you are interested in helping with the visitation of the sick, please speak to Presvytera Peggy or contact the Church office.

In your prayers:

Please continue to pray for the health and recovery of: Augusta Ahejew, Petro Ahejew, John Benoit, Ann De Corte, Soula Economou, Edward & Gabriella Economous, Jean Farrington, Amy Hulen, Dr. Risty Kalivas, James Kokas, Sarah Larson, Mary Nichols-Gardner, Clete Nichols, Marge Paron, Dee Philips, Bill Tarachas, and Eric.

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

A Prayer for the Sick

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

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

Stewardship Card - 2022

Our Church: Our Spiritual Home

"So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God."
Ephesians 2:19

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: ______

Individual or Family: ____________________________________________ Spouse (if applicable): __________

Children (if applicable): ________________________________________

Name: ________________________________ Age: ______

Home Tel: ____________________________

Mobile Tel: ____________________________

Work Tel: ____________________________

Email: ____________________________

Occupation: ____________________________ (Last, current)

In gratitude for God’s blessings, I/we pledge to contribute for Christ’s work at St. Demetrios Church for 2022.

$________ 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)

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<td>__ Coffee Hour</td>
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<tr>
<td>__ Office help</td>
<td>__ Iconography / Beautification</td>
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__ Family Ministry

__ Hospitality / Welcome Ministry

__ Visitation (Sick / Shut-ins)

__ Outreach

__ Church School Teacher

__ Church School Administration

__ GOYA Advisor

__ Youth

__ Other

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

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

CONFIDENTIAL: For Authorized Parish Personnel Only
Our 2022 Stewardship goal is $220,000. As of June 20, we have received pledges reflecting 74% of that goal. Thank you to the following faithful stewards who have submitted their pledge cards for 2022. 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).

2022 STEWARDSHIP REPORT - JUNE 20, 2022

Total Pledges: $162,000.00  
Stewards pledged: 108

Offerings Received: $96,405.96  
Pledges Unfulfilled: $72,014.48

Largest pledge: $7,800.00  
Median pledge: $1,000.00

Cook, Rev. Fr. Timothy & Pr. Catherine
Bistolarides, Rev. Fr. Peter & Pr. Peggy
Ahejew, Augusta
Ahejew Sr., Petro & Sandra
Ahejew, Debra
Ahejew, Petro
Alexandris, Tom & Athena
Anagnost, Christ & Olga
Andros, John & Kathi
Barris, Thomas & Angela
Bazakis, Andrew & Ann
Bernhart, Johnathan
Bernhart, Sophia
Billingsley, Joan
Blebea, John & Judy
Blohm, Jeremy & Taylor
Bone, Kevin & Bessie
Brown, Tula
Bujouves, Perry
Caris, Georgia
Constantinou, Constantinos & Mimi
Delong, Bill & Vonnie
Driver, Eleanor
Driver, Michele
Duke, Sandy & Brady
Economou, Loukia
Economou, Soula
Economous, Gabriella & Eddie
Erfourth, Stavroula & Michael
Ferris, Corey & Andrea
Gavalas, Kitty
Gowenlock, Kimberly & Quincy
Gustafson, Betty
Houpis, Evan & Alexia
Howard, Bambi & Kyle
Hubbell, Linda & Doug
Ioannidis, Matina
Kalivas, Risty & Karen
Kallos, George & Alexandra
Karris, Mersina
Katsiouras, Katerina & Athanasios
Kelso, Ron & Connie
Kennedy, Anna
Khoury, Sameer & Areen
Kimmerly, Elaine
Kokas, Alexander & Panagiota
Kurtz, Thomas & Athena
Legner, Mark & Koula
Maghlakelidze, Teona & Goreliskvili, Koba
Mehl, Stephanie & Andrew
Makrianis, Grace
Metropoulos, Katherine
Mighion, John & Christine
Morris, Adam Sr. & Eleni
Nagy, Jesse
Nemode, Tom & Peggy
Nichols, David & Elan
Ortega, David
Ostler, Dennis & Soula
Paez, Eleftheria
Paron, Jamey
Paron, Kelly & Kennedy
Paron, Marge
Paron, Nicholas & Julie
Patishnock, Timothy
Porchia, Eliana
Porchia, Joni & Jose
Porchia, Leonardo

Povich, Douglas & Leta
Povich, Julia
Povich, Kosta & Charlotte
Psetas, Chris & Michelle
Psetas, Christ & Yiota
Rapanos, Elaine
Rapanos, Jason
Rodriguez, Megan & Matt
Rouman, Fran
Siradakis, Efthios & Beverly
Skoutelas, Andreas & Paraskevi
Skoutelas, Athanasios & Glykeria
Skoutelas, John
Sous, Michael & Dawn
Sous, Nicholas
Sous, Rita
Stamas, Jim & Marsha
Stamas, Nick & Betty
Stavropoulos, Bill & Linda
Tarachas, Achilles
Tarachas, Bill & Bo
Tarachas, Electra
Triantafillou, George & Jean
Tselepis, Art & Nancy Schaab
Ulmer, George & Virginia
Veremis, Kanela
Veremis, Theodore & Georgia
Veremis, Thomas & Irene
Warner, James & Alina
Zacharko, Kathleen & James
Zestos, Eva
Zestos, Eva V. & Crawford, Nate
Zestos, James
Zubulake, George & Gladys
Zubulake, Jim & Esmini
When you support the Friends of the Metropolis campaign, you are part of a greater outreach that proclaims with one universal voice that God is truly our hope and our rock of salvation. Because of your devotion to the Friends program, ministries and programs are implemented on a Metropolis-wide basis which strengthen and enhance our faith and our joint ministry of service. I would like to invite you to join forces with the faithful throughout the Metropolis of Detroit in support of the ministries which are part of the Office of the Metropolitan.

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

+NICHOLAS
Metropolitan of Detroit

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

General Support
Fully fund the general expenses of the Metropolis office, including programs and travels.

Outreach/Missions
Create opportunities to introduce our faith to society. Participate in inter-Christian and interfaith activities. Provide quick responses to national and international disasters.

Education
Enhance various scholarship opportunities, adult education programs, and support Metropolis students at Hellenic College/Holy Cross.

Leadership
Organize Clergy-Laity Conferences, Oratorical Festivals, Youth Worker and Religious Education Training, and Adult Education Seminars.

Hellenism
Develop programs for Hellenic Cultural Outreach, including language, history, and arts.

Special Programs
Continued website development, hospitality to visiting dignitaries, charity and philanthropy.

Clergy/Parish Support
Develop and provide instructional seminars and services for clergy and parishes.

Youth Ministries
Support the youth & young adult ministries, including our summer camps, as well as the activities of a full-time Metropolis Director of Youth and Young Adult Ministries.

Parish Name
City/State

Name
Address
City State Zip
Email
Mobile No.

Credit Card
Check
Money Order
Credit Card No.
Exp. Date
CVC No.
Total in $

Signature

Make checks payable to Greek Orthodox Metropolis of Detroit. Fill out this card and send it with payment to
Greek Orthodox Metropolis of Detroit 2560 Crooks Road Troy, MI 48084
WELCOME TO ALL VISITORS: For those visiting today, we are excited to welcome you to St. Demetrios Church. Everyone is welcome at our services, though only those who are baptized and chrismated Orthodox Christians may receive the Holy Mysteries. We hope you will stay not only for the service, but afterwards for coffee hour, so we can greet you and get to know you. If anyone has any questions about the Orthodox Faith or joining St. Demetrios, please feel free to speak with Fr. Timothy after the service.

SUMMER CAMP: Registration is open for MDSC! You can find more information and register online at http://www.gomdsc.org.

MONASTERY TRIP: See the last page for details, but the short version is that we're planning a pilgrimage to Holy Dormition Monastery on August 20th. Please RSVP as soon as possible!

FESTIVAL: THANK YOU to all of our volunteers, and most especially to our wonderful and hard-working Festival Board. You all are doing an amazing job, it's been a wonderful weekend of welcoming our neighbors into our spiritual home. The Festival Board is hosting a "Festival Appreciation Lunch" after Liturgy on July 17th, please join us as we celebrate a successful year!

TODAY'S GREETERS
Corey Ferris & Andrea Ferris

Prophora
Today: Jeremy Blohm 07/10: Rita Sous
07/03: Annie Bazakis 07/17: Yiota Psetas

Coffee Hour
06/26: Kim G Owenlock & Family Kathleen Gavalas 07/10: AHEPA, in Memory of James Kokas.
07/03: Meg Rodriguez 07/17: Vaia & Shawn Clifford Brady & Sandy Duke
On August 20th, 2022, we are planning a pilgrimage to Holy Dormition Monastery in Rives Junction, MI. We are asking for donations to help cover the tip for the driver ($2-$4/person), and for everyone to bring a donation of paper goods for the monastery (paper plates/cups/napkins, plastic cutlery, paper towels, toilet paper, etc.).

We will depart from St. Demetrios Church at 6:30 AM. If you plan on taking the bus, please be at the church no later than 6:15 AM so we can leave on time.

Please RSVP as soon as possible - space is limited, and we need to let the nuns know how many to expect. You can RSVP online (see the weekly emails for the link) or by calling the Church office.

The tentative schedule is as follows: we will arrive at the monastery in time for Divine Liturgy at 9:00 AM (which will include a memorial service). Following the Liturgy the mothers of the monastery have graciously offered to provide lunch. After lunch, there will be a talk, the mothers will open the gift shop for us, and perhaps a tour of the grounds. We should be departing the monastery no later than 3:00 PM to arrive back at St. Demetrios in Saginaw by 5:30 PM at the latest.