



HOLY CROSS

GREEK ORTHODOX CHURCH

Orthros, part 1



Orthros, part 2



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www.holycrossga.org | Facebook: HolyCrossMaconGA

Sunday, May 25, 2025

Sunday of the Blind Man

Third Finding of the Head of St. John the Baptist

Eothinon/Orthros Gospel: Eighth (John 20:11-18)

Mode of the Week: Plagal of the First / Πλ. του Πρώτου

QR Codes (scan with smart phone for service texts)

Divine Liturgy



Upcoming Schedule

Today, May 25

9:15am Orthros
10:30am Divine Liturgy on the Sunday of the Blind Man
One Year Memorial for Vassilios Troupas at the end of the Liturgy
Coffee Fellowship in the Parish House after the Liturgy
Philoptochos Election in the Parish House after the Liturgy
12:45pm Bible Study/Youth Greek School

Monday, May 26

Memorial Day—Office Closed

Tuesday, May 27

11:00am Orthodox Book Study at Taste and See in Macon

Wednesday, May 28

9:30am Orthros
10:30am Divine Liturgy on the Leave-taking of Pascha
3:00pm Red Cross Blood Drive in the Parish House (until 7:00pm)
5:30pm Great Vespers for the Ascension of the Lord

Thursday, May 29

9:30am Orthros
10:30am Divine Liturgy on the Ascension of the Lord

Friday, May 30

4:30pm Festival Committee Meeting

Saturday, May 31

10:00am Introduction to the Orthodox Church Class on Zoom

Sunday, June 1

9:15am Orthros
10:30am Divine Liturgy on the Sunday of the Holy Fathers of the First Ecumenical Council
Coffee Fellowship in the Parish House after the Liturgy
12:45pm Adult Greek School
1:00pm Youth Greek Dance

Saturday, June 7

9:30am Orthros
10:30am Divine Liturgy and Memorial Service on the Saturday of the Souls before Pentecost
3:00pm Pan-Orthodox Vespers and Picnic at St. Philothea in Athens

Sunday, June 8

9:15am Orthros
10:30am Divine Liturgy on the Feast of Holy Pentecost
12:00pm Kneeling Vespers of Pentecost
Coffee Fellowship after the Vespers
1:30pm Bible Study/Youth Greek School

Tuesday, June 10

5:30pm Great Vespers honoring Sts. Bartholomew and Barnabas
6:30pm Introduction to the Orthodox Church Class in the Library/Zoom

Wed. June 11—Sat. June 14

Metropolis Clergy-Laity Conference in Charleston, South Carolina

Upcoming Epistle Readers: (6/1) Chad Ridley, Rene Esquivel; (6/8) Aleca Hortman, Mike Cantrell
Upcoming PC Member On-Duty: (6/1) Sarah Drakopoulos; (6/8) Chad Ridley; (6/15) Gray Yates; (6/22) Natalia S.
Upcoming Ushers: (5/28a) OPEN; (5/28p) Charles G.; (5/29+6/7) Eleni A.; (5/31) Erick+Cheryl S.; (6/1) Sarah D.
Upcoming Video Operators: (5/28) Natalia S.; (5/29) Norm A.; (6/1) Joanna P.; (6/7) OPEN; (6/8) Cristina L.
Fellowship Hosts: (6/1) Sarah Drakopoulos; (6/8) OPEN; (6/15) Ladies of Parish Council; (6/22) Chad Ridley

Our Parish Hymn of the Holy Cross of Christ:

Save, O Lord, save your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross.

Σώσον Κύριε τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς Βασιλεῦσι κατὰ βαρβάρων δωρούμενος καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

To our Visitors and Guests: We extend a **warm welcome** to all worshipping with us today! While Holy Communion, following ancient practice, is offered only to Orthodox Christians, non-Orthodox may receive the blessed bread (antidoron) offered at the conclusion of the service.
Please join us in the Parish House after the Divine Liturgy for Coffee Fellowship!

Epistle Reading

*Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ.
Στίχ. Εἰσάκουσον, ὁ Θεός, τῆς φωνῆς
μου.*

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*Πρὸς Κορινθίους Β΄ Ἐπιστολῆς
Παύλου τὸ ἀνάγνωσμα.*

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Ἀδελφοί, ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν, ἐν παντὶ θλιβόμενοι ἀλλ’ οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι, διωκόμενοι ἀλλ’ οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ’ οὐκ ἀπολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. αἶι γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκί ἡμῶν. ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον, ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

*The righteous man shall be glad in
the Lord.*

Verse: Hear my voice, O God.

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*The reading is from Paul’s Second
Letter to the Corinthians. (4:6-15)*

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Brethren, it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus’ sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, “I believed, and so I spoke,” we too believed, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The Holy Gospel Reading according to St. John (9:1-38)

Sunday of the Blind Man

Τῷ καιρῷ ἐκείνῳ παράγων ὁ Ἰησοῦς εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ραββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐγὼ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνέφχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστίν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς, πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεπεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεπεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἁποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἥνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἥδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδύρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστί, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἁμαρτωλὸν ὁ Θεὸς οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἡνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ εώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

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. I 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 the 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 God?” 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.

HOLY CROSS

GREEK ORTHODOX CHURCH

Rev. Fr. Theodore Ehmer

Προϊστάμενος/Presiding Priest

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Office Days: Tuesday through Friday; call or email Fr. for appointment

Holy Confession: call or email Fr. to schedule

Bulletin for the week of May 25, 2025

Ushers on Duty: Cleo Bennette, Sarah Drakopoulos

Video: Gray Y./David N. **Altar Servers:** All Adult/Youth Servers

Epistle Readers: George Saratsiotis (Greek); Chrissy Zdrakas (English)

Fellowship Host (Thank You!): Philoptochos/Makaria

PC Member On-Duty: Sarah Drakopoulos



Today our Holy Orthodox Church commemorates:

- + Sixth Sunday of Pascha: Sunday of the Blind Man (Κυριακή του Τυφλού)

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes. When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam." Therefore, the Savior sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many.

- + Third Finding of the Precious Head of the Holy and Glorious Prophet and Forerunner, John the Baptist (Γ' ευρέσεως της τιμίας κεφαλής του Προδρόμου) (+850)

Because of the vicissitudes of time, the venerable head of the holy Forerunner was lost for a third time and rediscovered in Comana of Cappadocia through a revelation to 'a certain priest, but it was found not, as before, in a clay jar, but in a silver vessel, and "in a sacred place." It was taken from Comana to Constantinople and was met with great solemnity by the Emperor, the Patriarch, and the clergy and people.

- + The Holy Martyr Celestine (Κελεστίνος) of Rome
- + Our Devout Father Olbian (Ολβιανός) the Monastic

Through the intercessions of Your Saints, O God, have mercy on us and save us. Amen.

Variable Hymns of the Day in the Divine Liturgy of St. John Chrysostom (page 8 in the Pew Book):

- Hymn of the Resurrection (Χριστός ανέστη, Plagal 1st Mode):

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life. (*Sung before the Small Entrance*)

- Weekly Resurrectional Hymn (Τον συνάναρχον Λόγον, Plagal 1st Mode):

As the Father and Spirit are unoriginate, * so the Word, who was born from the Virgin for us. * Let us praise Him, O believers, and let us worship Him. * For our salvation He was pleased * to be crucified in the flesh, * and to undergo death, * and to resurrect the dead, by His glorious resurrection. (*Sung after the Small Entrance, Greek Text found in hymnal on pg. 114*)

- Hymn of John the Baptist (Ὁς θεῖον θησαύρισμα, 4th Mode):

Now Christ has revealed to us your sacred head once again, * a most holy treasure hidden underground for so long, * O Prophet and Forerunner. * Therefore we have assembled for the feast of its Finding, * singing our God-inspired hymns in praise of the Savior, * who saves us from destruction, by your earnest prayers to Him.

- Hymn of the Holy Cross (Σώσον Κύριε, 1st Mode):

Save, O Lord, save your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross. (*sung in Greek and English*)

- Kontakion of the Memorial Service (Μνήσθητι, Κύριε, Plagal 4th Mode):

Remember, O Lord, as You are good, Your servant, and forgive every sin he has committed in this life. For no one is sinless except You, Who has power to grant rest to those who have fallen asleep.

- Kontakion of Pascha (Εἰ καὶ ἐν τάφῳ, Plagal 4th Mode):

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. (*Greek text found in hymnal on pg. 274*)

Guidance, Prayer Requests, and Announcements

This Week's Daily

Scripture Readings and Fasting Guidance:
Sunday, May 25: Sunday of the Blind Man—No Fasting:

John 20:11-18; II Corinthians 4:6-15; John 9:1-38

Monday, May 26—No Fasting:

Acts 17:1-9; John 11:47-54

Tuesday, May 27—No Fasting:

Acts 17:19-28; John 12:19-36

Wednesday, May 28: Leave-taking of Pascha—Fish, Wine, Oil:

Acts 18:22-28; John 12:36-47

Thursday, May 29: Holy Ascension—No Fasting:

Mark 16:9-20; Acts 1:1-12; Luke 24:36-53

Friday, May 30—Wine+Oil:

Acts 19:1-8; John 14:1-11

Saturday, May 31—No Fasting:

Acts 20:7-12; John 14:10-21

Prayer Requests:

Metropolitan Alexios, Fr. Symeon (mission priest supported by our parish), Fr. Mike, Panteleimon, Kassiani, Dimitrios, Georgia, Pavlos, Maria, Betty, Irene, Valerie, Dianna, Jeannie, Dawn, Kenneth, Mary, Kay, Helen, Nikki, Austin, Kiley, Garrett, Carolina, Maria, Laurie, Lindsey, Randy, Marina, Effie, Christina, Ashley, Brian, Bessie, Katerina, Link, Virginia, Karl, Colin, Mitch, Rinne, Michael, Christian, Paul, Lucas, Leo, Nicholas, Kevin, Andy, Karen, Vera, Adam, Debbie, Alberto, Sadith, Richelle, Marion, Paul, George, Christina, Eric, Kristen

Prayers for those recently reposed:

Tony (+April 6), Franklin (+May 21)

Prayers for expecting mothers:

Betty, Heather, Julieta, Kalie

Prayers for Military Personnel and Their Families:

Aubriana Butchko, Kyle Glotzbach, Robert Ice, Aleksander Zajac

Prayers for our Catechumens and Inquirers into the Orthodox Church:

Alexander, Bobbie, Dakota, Hannah, Jessica, Mary Elizabeth, Mary Emma, Nate, Sebastian, Sophia, Susan, Tammy and pray for those who are seeking Christ and His Church!

Weekly Wisdom of the Fathers:

Fr. Lawrence Farley, a modern theologian of our Holy Church shares with us the following about the glorious feast of the Ascension, which we celebrate this coming Thursday: “The Church has always proclaimed that Man’s ultimate glory and destiny find fulfillment in Jesus. He is the Son of Man to whom God subjects all things, putting them under His feet. He is the One whom God crowned with glory and honor (see Heb. 2:6-9), the true and representative Man ruling over all creation. And the moment of this crowning, this final and supreme exaltation, was the Ascension. That is the true meaning of the Ascension, and why the Ascension represents the triumph of man. In Jesus, Man assumes the throne God prepared for him, reigning finally and truly as king over the rest of creation. In the ascended Christ, sitting at God’s right hand to rule the cosmos with Him, Mankind finds its true destiny and glory and goal.”

Upcoming Celebrations This Week

Name Days—Chronia Polla, Many Years!
None in the Records

Birthdays—Happy Birthday!

May 26: Erzebet Santon

May 29: Nick Dermatas

May 30: Bessie Andros, Thomas Roden

Anniversaries—Congratulations!

May 26: Cleo and Tony Bennette

(If you have a celebration that did not make it into the bulletin, please e-mail Fr. Theodore!)

Announcements:

* As a reminder, we **do not kneel or make prostrations** during this Paschal season (until the Kneeling Vespers at Pentecost) due to the resurrectional and joyful theme of this liturgical season! We also do not pray the prayer “O Heavenly King/Βασιλεῦ οὐράνιε” in Church or in our private prayers during this time until the Feast of Pentecost. We begin our prayers during this time with the singing or recitation of Christos Anesti/Christ is Risen thrice through the Leave-taking of Pascha (which occurs this week on Wednesday).

* **Sunday School/Youth:** Today we’ll be having round two of our traditional end of the Sunday School year Ice Cream Sundaes. We thank our wonderful Sunday School teachers, Helen Vardy and Gray Yates, for their important ministry and for a great year! Additionally, on June 8 (Pentecost) we’ll be honoring our five high school and post-secondary graduates!

* The **Philoptochos Elections** will be taking place today during the Coffee Fellowship for the Board Positions. We thank outgoing Philoptochos President, Cleo Bennette, for all of her efforts!

* The **Orthodox Book Study** will take place this week on Tuesday, May 27 at 11:00am at Taste and See in Macon. All are welcome to join for our fellowship and discussion, even if you don’t have the book!

* The next **Introduction to the Orthodox Church** class will take place this Saturday, May 30 at 10:00am taking place on Zoom only. The topic will be “God, Jesus, the Holy Trinity.” If you would like a recording of the previous session or be included on the email list for the class, please contact Fr. Theodore.

* There will be a **Red Cross Blood Drive** taking place this Wednesday, May 28 in the Parish House from 3:00 to 7:00pm. Come and give blood-and stay for the Great Vespers for the Ascension which will take place at 5:30!

* All Atlanta-area Orthodox parishes are invited to St. Philothea Greek Orthodox Church in Athens, Georgia for a **Pan-Orthodox Vespers and Pentecost Picnic** on Saturday, June 7 at 3:00pm.

Χριστός Ανέστη! Christ is Risen!
Αληθώς Ανέστη! Truly He is Risen!