

SUNDAY BULLETIN
May 20, 2012



Annunciation Greek Orthodox Cathedral
~ Proto Cathedral of the Metropolis of Denver ~

3511 Yoakum Boulevard, Houston, Texas 77006-4388
Voice 713-526-5377- Facsimile 713-526-1048
Website: www.agoc.org

Rev. Fr. Michael J. Lambakis, Dean
Rev. Fr. Demetrios Tagaropulos, Associate Priest
Rev. Fr. Daniel Payne, Associate Priest

Sunday Service Schedule for May 20
Orthros 7:45 AM / Divine Liturgies 9:00 AM & 10:30 AM
Sunday Church School 10:45 AM - 11:45 AM

Sunday of the Blind Man

HYMNS OF THE DAY

Resurrectional Apolytikion Plagal of the First Tone

Let us worship the Word, O ye faithful, praising Him that with the Father and the Spirit is co-beginningless God, Who was born of a pure Virgin that we all be saved; for He was pleased to mount the Cross in the flesh that He assumed, accepting thus to endure death. And by His glorious rising, He also willed to resurrect the dead.

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

Apolytikion of the Church

On this day when our salvation is crowned for eternity and the revelation of the mystery of the ages O the Son of God becomes on this day the Virgin's Son with Gabriel proclaiming the tidings of God's Grace, and we also join in the cry unto the Theotokos singing Hail to You who are filled with Grace the Lord is with You.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ φανέρωσις, ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται, Διὸ σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν, Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Kontakion

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.

EPISTLE:

The Reading is from 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.

Πράξεις Ἀποστόλων 16:16-34

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλᾳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἢ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὕσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην εἰληφῶς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεῳχθῆσάν τε παρακρήμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκτεφευγῆναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ

Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγόν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλλίασατο πανοικί πεπιστευκῶς τῷ Θεῷ.

GOSPEL:

Sunday of the Blind Man

The Reading is from 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.

Κατὰ Ἰωάννην 9.1-38

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσσε 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 ἦλθε 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 ὁμοῖος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεψήθησάν 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 ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, 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 ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἦνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ 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 ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος 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 ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἥνοιξέ σου τοὺς ὀφθαλμοὺς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τούτου δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέωξέ μου τοὺς ὀφθαλμοὺς. οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἥνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστί, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

HOLY COMMUNION NOTICE: Holy Communion is reserved for those who have been Baptized and/or Confirmed in the Eastern Orthodox Faith. The Communion Prayers are our final preparation to receive the Sacrament. We also prepare to receive by fasting prior to the Divine Liturgy in the morning. (We, of course, continue to take prescribed medications.) We also prepare ourselves by fasting on Wednesday and Friday each week and through regular confession. An usher will invite you to join the Communion line. Please follow the directions. **When you approach the chalice, please give your Baptismal name to the priest.**

THE ORDER OF COMMUNION IS THE NEWLY BAPTIZED (WITH LIT CANDLES) AND THE CONGREGATION, PEW BY PEW, BEGINNING FROM THE FRONT OF THE NAVE.

SAINTS OF THE WEEK

Constantine & Helen, Equal-to-the Apostles, *May 21*



This great and renowned sovereign of the Christians was the son of Constantius Chlorus (the ruler of the westernmost parts of the Roman empire), and of the blessed Helen. He was born in 272, in (according to some authorities) Naissus of Dardania, a city on the Hellespont. In 306, when his father died, he was proclaimed successor to his throne. In 312, on learning that Maxentius and Maximinus had joined forces against him, he marched into Italy, where, while at the head of his troops, he saw in the sky after midday, beneath the sun, a radiant pillar in the form of a cross with the words: "By this shalt thou conquer." The following night, our Lord Jesus Christ appeared to him in a dream and declared to him the power of the Cross and its significance. When he arose in the morning, he immediately ordered that a labarum be made (which is a banner or standard of victory over the enemy) in the form of a cross, and he inscribed on it the Name of Jesus Christ. On the 28th Of October, he attacked and mightily conquered Maxentius, who drowned in the Tiber River while fleeing. The following day, Constantine entered Rome in triumph and was proclaimed Emperor of the West by the Senate, while Licinius, his brother-in-law, ruled in the East. But out of malice, Licinius later persecuted the Christians. Constantine fought him once and again, and utterly destroyed him in 324, and in this manner he became monarch over the West and the East. Under him and because of him all the persecutions against the Church ceased. Christianity triumphed and idolatry was overthrown. In 325 he gathered the First Ecumenical Council in Nicaea, which he himself personally addressed. In 324, in the ancient city of Byzantium, he laid the foundations of the new capital of his realm, and solemnly inaugurated it on May 11, 330, naming it after himself, Constantinople. Since the throne of the imperial rule was transferred thither from Rome, it was named New Rome, the inhabitants of its domain were called Romans, and it was considered the continuation of the Roman Empire. Falling ill near Nicomedia, he requested to receive divine Baptism, according to Eusebius (*The Life of Constantine*. Book IV, 61-62), and also according to Socrates and Sozomen; and when he had been deemed worthy of the Holy Mysteries, he reposed in 337, on May 21 or 22, the day of Pentecost, having lived sixty-five years, of which he ruled for thirty-one years. His remains were transferred to Constantinople and were deposited in the Church of the Holy Apostles, which had been built by him (see Homily XXVI on Second Corinthians by Saint John Chrysostom).

As for his holy mother Helen, after her son had made the Faith of Christ triumphant throughout the Roman Empire, she undertook a journey to Jerusalem and found the Holy Cross on which our Lord was crucified (see Sept. 13 and

14). After this, Saint Helen, in her zeal to glorify Christ, erected churches in Jerusalem at the sites of the Crucifixion and Resurrection, in Bethlehem at the cave where our Saviour was born, another on the Mount of Olives whence He ascended into Heaven, and many others throughout the Holy Land, Cyprus, and elsewhere. She was proclaimed Augusta, her image was stamped upon golden coins, and two cities were named Helenopolis after her in Bithynia and in Palestine. Having been thus glorified for her piety, she departed to the Lord being about eighty years of age, according to some in the year 330, according to others, in 336.

6th Thursday after Pascha/Ascension



The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ had promised to send them the Holy Spirit. It should be noted that the Mount of Olives is a Sabbath's day journey from Jerusalem, that is, the distance a Jew was permitted to walk on the day of the Sabbath. Ecumenius writes, "A Sabbath day's journey is one mile in length, as

Clement says in his fifth Stromatis; it is two thousand cubits, as the Interpretation of the Acts states." They draw this conclusion from the fact that, while they were in the wilderness, the Israelites of old kept within this distance from the Holy Tabernacle, whither they walked on the Sabbath day to worship God.

May 20, 2012

ALTAR GROUP - SAINT NEKTARIOS

Pahno Georgeton (Leader)

Basil Anaipakos

George Catechis

Anthony Cokinos

Niko Demeris

Christian Doxakis

Costa Economides

Samuel Gazaw

Demo Kouzounis

Tommy Maglaras

Andreas Nicolaou

Socratis Zavitsanos

ATTENTION VISITORS AND NEWCOMERS

Are you a visitor or newcomer to our Parish? Please come to our Fellowship Coffee immediately following the Divine Liturgy. Visit the Welcoming Committee table to meet fellow parishioners and find out more about our community.

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, who came into the world to save sinners, of whom I am chief.

Divine Liturgy of Saint John Chrysostom

May 20, 2012

To all of the Clergy and the Laity of the Holy Orthodox Churches in North America

Beloved Brothers and Sisters in Christ,

Christ is Risen!

We, the Hierarchs of the Assembly of Bishops, are by the grace of God blessed to designate the Sixth Sunday of Pascha, which this year falls on May 20, as Prison Ministry Awareness Sunday. We embrace the *diakonia* of prison ministry in keeping with the example of our Risen Lord Jesus Christ, Who in His earthly ministry preached His message of love and forgiveness to all sinners, even consorting publicans and harlots, and saying that when we visit people who are in prison, we are visiting Him (Matthew 25:36).

As we prepare to partake of Christ's Holy Body and Precious Blood at each Divine Liturgy, we pray a prayer in which we identify ourselves, as did the Holy Apostle Paul, as *chief of sinners* (1 Timothy 1:15). Many of those in prison have come to the same realization, and see themselves as the worst of sinners. The ministry of OCPM strives to guide them to the way of true life found in the Church, and to introduce them to the reality that, while they are indeed sinners, they can be set free from bondage to sin and death through the saving work of Jesus Christ. In so doing, we not only help these men and women who are exiled from the citizenship of this world to become better members of society, we also give them the opportunity to become citizens of heaven, opening to them the pathway to repentance and abundant life in Christ.

The Assembly of Bishops encourages the faithful to learn about prison ministry, to become involved in prison ministry, and to encourage their brothers and sisters in Christ who bring the Gospel of hope and salvation to the incarcerated.

Orthodox Christian Prison Ministry (OCPM) is the official prison ministry of the Assembly of Bishops. We ask all of our parishes to support OCPM, both financially and in other ways, as they carry out the work of the Church by visiting Christ in prison.

With paternal blessings and love in the Risen Christ,

**The Assembly of Canonical Orthodox Bishops
of North and Central America**

“I WAS IN
PRISON AND
YOU CAME
TO ME...”

MATTHEW 25:36

HELP FULFILL
THE WORDS
OF CHRIST
BY SUPPORTING
OCPM

Prison Ministry
Sunday May 20

Visit and donate online at
www.ocpm-scoba.org
or send your contribution to:

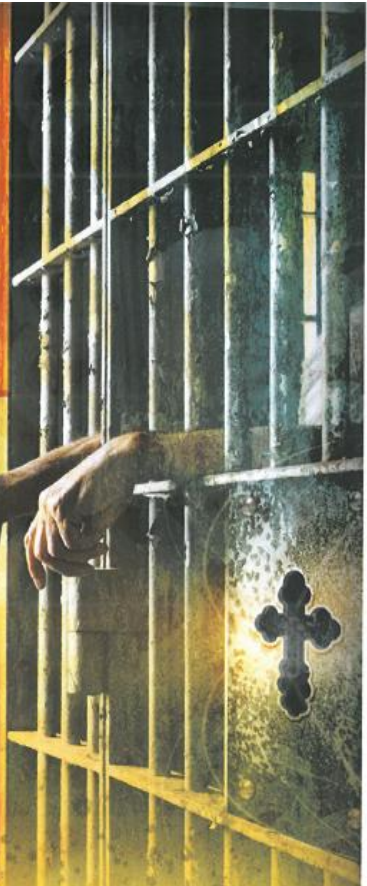
Orthodox Christian Prison Ministry
Post Office Box 468
Fleetwood, PA 19522-0468

Houston contact for OCPM is
Daniel Namee, 832-563-1947,
dnamee@dg-eng.com



OCPM

ORTHODOX CHRISTIAN PRISON MINISTRY
AN AGENCY OF THE ASSEMBLY OF BISHOPS



W A N T E D

2012 Annunciation Cathedral Graduates

Whose families are AGOC stewards

June 3, 2012, 9:30 am Divine Liturgy
High School Graduates & University Graduates
will be recognized and presented with a small gift.

Following the Divine Liturgy a light luncheon
at the Martel Hall where we will all share
this joyous occasion with you.

In order for this to happen you must complete
2012 Graduate Registration Form and send to
Mrs. Cassis at irenecassis@agoc.org.

On June 3, please sit on the left side of
the Church, 1st two pews in the front.

2012 Annunciation Cathedral Graduates

whose families are AGOC stewards

Full Baptismal Name _____

Parents Name _____

Address _____ City _____ State _____

Home Number _____ Cell Number _____

Email Address _____

Graduating from: High School _____ University _____

Degree from University _____

Future Plans? Will be attending _____ to study _____

Would you like to share any other information—Awards,
Accolades? _____

YES, I will be attending the 9:30 am Liturgy on June 3rd.

Yes _____

I will be UNABLE to attend the 9:30 am Liturgy June 3rd.

No _____

Complete and email to irenecassis@agoc.org



This 2012 VBS is something worth *roaring* about!!!

Bring your entire family (4 years thru adults) to Babylon, where Daniel had courage in captivity. You'll travel back into Bible times—without setting foot outside our community.

Experience this hands-on Vacation Bible School at:

St. George Orthodox Church
5311 Mercer @ Bissonnet (77005)
713-665-5252

Each day your family members can become part of history as they see, hear, touch, and even taste what it was like to live in Babylon! You will explore the marketplace shops, visit Daniel, take part in games, dance to lively Bible songs and sample tasty tidbits as you discover more about Daniel's adventures in Babylon. These experiences make God's Word come alive with new meaning for all who participate!

So mark these dates on your calendar: June 11th thru June 15th

The Adventures starts at 9:30am and will end promptly at 12:30pm

Registration per person: \$30 by May 31, 2012

Checks made payable to: "St. George Orthodox Church"



Register for this awesome Bible Adventure!

Susie at 713-666-3216 susiesobchak@yahoo.com

Or Irene at 713-526-5377 irenecassis@agoc.org

Late Registration after May 31st: \$40



2012 VBS: June 11-15, 9:30-12:30, St George Orthodox Church

Name: _____ Age: _____ Grade _____

Address: _____

City: _____ State: _____ Zip: _____

Home Phone: _____ Cell Phone: _____

Email: _____

In case of emergency contact: (Name & Phone #)

Allergies or Medical concerns: _____

Home Church: _____

Name of a special friend your child might like to be with:

Tribe Family name (for church use only):

***Return completed form & check to:**

St George Orthodox Church 5311 Mercer, Houston, TX 77005

**Attn: Susie Sobchak (\$30 per person payable to
"St George Orthodox Church").**

Registration Deadline: May 31, 2012.

\$40 per person after May 31.



WANTED!

Vintage photographs and stories of **Greeks in Houston!**

Do you have archives of old photographs or vintage postcards? Are you knowledgeable about your family history? Would you like to help preserve your community's fascinating history?

Local resident **Irene Cassis** is currently compiling a photographic history of **Greeks in Houston** and is looking for your help! **She** is assembling historic images of Greeks in Houston from early 1900s through the 70s and the stories that go with them to include in an upcoming book to be published by Arcadia Publishing, the nation's leading publisher of local and regional history. To share your photographs and stories, please contact **Irene Cassis** at 832-242-9262/713-789-8807 or irenecassis@agoc.org or cassis@blkbox.com ASAP, please.

Help keep local history alive!



Greece 1920s, The Petheriotes Family

(Reprinted with permission from Annunciation Greek Orthodox Cathedral Archives)

Encyclical of Archbishop Demetrios for AHEPA Sunday – May 20, 2012

Protocol 55/12
May 20, 2012
AHEPA Sunday

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

Christ is Risen! Χριστός Ανέστη!

As this Paschal season comes to a close and we anticipate the celebration of the Holy Ascension of our Lord, we reflect upon the power of His Resurrection and of the truth of the Gospel in the sacred work we are called to do. Before Christ ascended into the heavens He said to His disciples, *“You shall be my witnesses....to the end of the earth”* (Acts 1:8). He also said, *“Go and make disciples of all nations”* (Matthew 28:19). It is obvious that we have been chosen and appointed by God to offer a witness of faith and service of love throughout the world.

On AHEPA Sunday we recognize and honor the members of our Greek Orthodox community in the United States who continue to offer this witness and service through their support for the work of the Church and through numerous philanthropic, educational and civic programs. For ninety years, the members of the American Hellenic Educational Progressive Association and the organizations of the AHEPA family have created a legacy of service in their local parishes, in the ministries and organizations of our Holy Archdiocese, and on behalf of global issues that impact the witness and work of the Orthodox Church.

Ahepan leadership has also continued to pay attention to the challenging issues facing our Ecumenical Patriarchate. Its efforts combined with many other programs that serve the needs of people in the United States, Greece, Cyprus, Turkey and around the world offer a witness of the power of faith and love as revealed in the Gospel and in the highest ideals of our Hellenic heritage.

To the members of the AHEPA family, we extend our appreciation for their faithful service, and we offer our support and prayers. We also observe AHEPA Sunday by recognizing the history and contributions of this vital organization. May God bless and guide the members of AHEPA as they continue their noble legacy of Orthodoxy and Hellenism.

With paternal love in Christ,

+DEMETRIOS

Archbishop of America

Christ Is Risen

Christ is ri - sen - from - the - dead
tra - am - pling down - - - death by
death - - - - - and to - those - - -
in the tombs He - has - - grant - - ed Life -

The image shows a musical score for the hymn "Christ Is Risen". It consists of four staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff contains the lyrics "Christ is ri - sen - from - the - dead". The second staff contains "tra - am - pling down - - - death by". The third staff contains "death - - - - - and to - those - - -". The fourth staff contains "in the tombs He - has - - grant - - ed Life -". The music features various note values, including quarter, eighth, and sixteenth notes, with some notes beamed together. There are also rests and slurs used throughout the piece.

WORDS AND MUSIC APPROVED BY METROPOLITAN ISAIAH-1998

**ANNUNCIATION
GREEK LANGUAGE AND CULTURE SCHOOL
2012-2013 School year - Teacher Part time Position Openings
Friday 3:00-5:00pm or 5:00-7:30pm**

Job Requirements are:

- Proficiency in both written and spoken Greek language.
- Completion of Greek high school or higher education.
- Love of working with children and willingness to work in a happy and joyful environment.

Please contact Maro Yuanidis at 832-242-9257, 713-526-5377 x 257 or maroyuanidis@agoc.org

PARISH NEWS AND EVENTS

PICTORIAL DIRECTORY – FINAL REVIEW OF LISTING & SPONSORSHIP OPPORTUNITIES ON MAY 27 – Sunday, May 27, is the final date to sign up for Directory Sponsorship listings at the fellowship coffee table. Also, please come by on the 27th to review the preliminary listing of names and address listings that will be published.

PHILOPTOCHOS YEAR END MEETING & SOCIAL

The year end meeting of the Cathedral Philoptochos will be held on Thursday, May 31, at 7:00 p.m. Please join our hostesses, Maria Kantalis and Sofia Petrou, as we “**Slide into Summer**” with sliders and all the fixings at the home of Maria and Pakis Kantalis. **So we may adequately prepare, please R.S.V.P. by May 29 to Titika Liollo at liollo@sbcglobal.net or 713.466.0274.**

STEWARDSHIP UPDATE - As of May 15th, we have 616 families that have made 2012 Stewardship commitments to our Cathedral for a total of \$841,685. Of these 616 pledges, 67 are new pledgers and 252 families have made pledge increases averaging 23%!

Please join us in sending in your 2012 commitment card as soon as possible; our “100X100 Plan” goal is that everyone increases their commitment by 10% (or more) each pledge year. Several payment options are available for stewards including monthly or quarterly direct debits or credit card payments. NEW: After you complete your commitment card, you may go online to www.agoc.org, click on the DONATE button, and follow the instructions to donate or *set up recurring donations online.* If you have not already done so, we humbly ask each of you to consider increasing your pledge from 2011 by 10% so that we can achieve our 100X100 goal this year and continue to grow our ministries while reducing our debt. If you have not received a Stewardship commitment card, or would like a set of weekly offering envelopes printed, please see us or any Parish Council member or call AGOC Staff Accountant Julie Pierce at 832.242.9256.

Maria & Pakis Kantalis, 2012 Stewardship Chairs

MEMORIALS:

Ero Kaminarides 6 Months
Departed Members of
AHEPA and Daughters of Penelope

Please join us for the Fellowship Coffees in the Martel Hall following each Liturgy. The coffees today are sponsored by the AHEPA Chapter 29 and the Daughters of Penelope Chapter 54, celebrating AHEPA SUNDAY.

TODAY

Sunday Church School Attendance Awards, 1st Liturgy
Annunciation Greek Language & Culture School Graduate Recognition, 1st Liturgy

THIS WEEK AT THE CATHEDRAL

<i>Monday</i>	<i>21st</i>	<i>Feast of Saints Constantine and Helen</i> <i>Orthros 8:30 am / Divine Liturgy 9:30 am</i>
<i>Wednesday</i>	<i>23rd</i>	<i>1:00 pm – Bible Study, Room 219</i> <i>7:00 pm – Bible Study, Room 219</i> <i>7:00 pm – Byzantine Music Class, Offsite</i>
<i>Thursday</i>	<i>24th</i>	<i>Feast of the Ascension</i> <i>Orthros 8:30 am / Divine Liturgy 9:30 am</i>
<i>Sunday</i>	<i>27th</i>	<i>Fathers of the 1st Council</i> ONE LITURGY SCHEDULE BEGINS <i>8:15 am – Orthros</i> <i>9:30 am – Divine Liturgy</i>
		<i>CHRIST IS RISEN!</i>