

Annunciation Greek Orthodox Church

573 N. Highland Street, Memphis, TN 38122

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Our Father and Chief Shepherd:

His Eminence,

Metropolitan NICHOLAS of Detroit

REV. FR. SIMON THOMAS, Parish Priest

REV. FR. NICHOLAS VIERON, Pastor *Emeritus*

MR. WILLIAM A. KALLAS, Pastoral Assistant

CHRIST IS RISEN! TRULY, HE IS RISEN!

We are blessed that you have chosen to participate in our worship service and pray that you will be both enlightened and inspired. We encourage you to ask questions and please contact our ministry leaders if you would like to volunteer your time and talents. Thank You!

SUNDAY DIVINE SERVICES BEGIN AT 9:00am

NURSERY AVAILABLE AT 10:00am

GUIDELINES FOR HOLY COMMUNION

The Orthodox Church understands the Eucharist—the Lord's Supper—to be primarily the paramount expression of Christian unity. The unfortunate reality of our modern day is that the various segments of Christendom are not unified with the historic Orthodox faith. While we fervently pray for this unity, as noted in every service of the Orthodox Church, we must offer a reminder that only baptized and chrismated Orthodox Christians may receive Holy Communion. All guests are invited to receive the blessed bread at the conclusion of our divine services.

Sunday, June, 2019

SUNDAY OF THE

BLIND MAN

Homilist: Rev. Fr. Dimitri Tobias

Visitation Committee JUNE 1-15

We are in need of volunteers!

Today, we welcome back Fr. Dimitri Tobias, son of Richard & Angela Tobias.

HYMNS OF THE DAY

FIRST ANTIPHON

Through the intercessions of the Theotokos, Savior, save us!

Verse 1: Shout to God, all the earth. (Psalm 65:1)

Verse 2: Sing now to His name; give glory to His praise. (Psalm 65:2)

Verse 3: Say to God, "How fearful are Your works. (Psalm 65:3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and forever, and to the ages of ages. Amen.

SECOND ANTIPHON

Save us, O Son of God, Who arose from the dead. We sing to You: Alleluia.

Verse 1: May God be gracious to us, and bless us. (Psalm 66:1)

Verse 2: May He cause His face to shine upon us, and have mercy on us. (Psalm 66:1)

Verse 3: That we may know His way on earth, Your salvation among all the Gentiles. (Psalm 66:@)

Verse 4: Let the peoples give thanks to You, O God; let all the people praise You.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and forever, and to the ages of ages. Amen.

THIRD ANTIPHON

Verse: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. (Psalm 67:1)

PLAGAL FIRST MODE

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

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

ENTRANCE HYMN: SECOND MODE

Ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.

In the Churches, bless God; the Lord who springs out of Israel. Save us, O Son of God, risen from the dead, We sing to You. Alleluia.

HYMNS OF THE DAY

RESURRECTION APOLYTIKION: PLAGAL FIRST MODE

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

GREEK PHONETICS: Ton sinanarhon Logon Patri ke Pnevmati ton ek Parthenu tekthenta eis sotirian emon animnisomen pisti ke proskinisomen, oti inthokise sarki anelthin en to stavro ke thanaton ipomine ke egire tus tethneotas en ti en throxo Anastasi aftu.

ENGLISH TEXT: Let us, the faithful, sing praise and bow down before the Word, Who with the Father and Spirit has no beginning or end, of the Virgin, He was born for our salvation's sake. For He ascended the Cross in the flesh of mortal man and suffered death by His own choosing. By His glorious Resurrection, those who died are also raised up with Him.

APOLYTIKION FOR THE ANNUNCIATION: FOURTH MODE

GREEK TEXT: 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 καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

GREEK PHONETICS: Simeron tis sotirias imon to kefaleon ke tu ap eonos mistiriu e fanerosis, o Ios to Theou, Ios tis Parthenu ginete ke Gavriil tin harin evangelizete. Thio ke e mis sin afto ti Theotoko voisomen, Haire ke haritomeni o Kirios meta Su.

ENGLISH TEXT: Today is the beginning of our salvation and the revelation of the mystery before the Ages. The Son of God becomes the Son of the Virgin, and Gabriel proclaims the great grace. Therefore, with him let us cry out unto the Theotokos, "Rejoice, O highly favored one; the Lord is with you."

KONTAKION: PLAGAL FOURTH MODE

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

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.

READINGS OF THE DAY

EPISTLE READING

Acts of the Apostles (16:16-34)

Prokeimenon. Plagal First Mode. Psalm 11.

You shall guard us, O Lord; You shall preserve us.

Verse: Save me, O Lord, for the holy man has ceased.

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.

GOSPEL READING

The Gospel According to Saint 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.

DURING THE WEEK

Sunday, June 2nd (*Nicephorus the Confessor, Erasmos of Ochrid & his Companion martyrs*)

Fast Free Day: No fasting restrictions

Parish Assembly following Divine Liturgy

Monday, June 3rd (*Lucillian of Byzantium, 4 martyred Youths and Paula the Virgin*)

Fast Free Day: No fasting restrictions

Tuesday, June 4th (*Metrophanes — Archbishop of Constantinople, Mary & Martha, sisters of Laz.*)

Fast Free Day: No fasting restrictions

Library Open 10:00am — 2:00pm

Wednesday, June 5th (*Hieromartyr Dorotheus — Bishop of Tyre*)

Fast Day: Refrain from meat, dairy, & eggs (fish, oil & wine are permitted)

Thursday, June 6th (*Ascension of our Lord, Hilarion the New of Dalmation Monastery*)

Fast Free Day: No fasting restrictions

9:00am — Orthros/Divine Liturgy (Ascension of our Lord)

Friday, June 7th (*Martyr Theodotus of Ancyra, Father Panagis (Paisios) Basias*)

Fast Day: Refrain from meat, dairy, eggs, & fish (oil & wine are permitted)

Saturday, June 8th (*Kalliope the Martyr, Melania the Righteous, Anastasios the New Martyr*)

Fast Free Day: No fasting restrictions

11:00am — Post Festival Meeting (Parish Library)

Sunday, June 9th (*Cyril — Patriarch of Alexandria, 3 Virgin-martyrs of Chios*)

Fast Free Day: No fasting restrictions

2018 Parish Registry Statistics

Baptisms: 17 Chrismations: 10
Marriages: 5 Deaths: 9

2019 Parish Registry Statistics

Baptisms: 3 Chrismations: 1
Marriages: 1 Deaths: 1

YOUTH MINISTRY UPDATES



A CAMPING MINISTRY OF THE GREEK ORTHODOX METROPOLIS OF DETROIT
WWW.STNICHOLASCAMP.ORG

St. Nicholas Summer Camp:
Tentative Dates are from Sunday, July 21st through July, 27th to be held at Camp Loucon in Leitchfield, Kentucky!

Registration is OPEN! Round-trip charter bus will be offered.

Registration is \$425.

Visit www.stnicholascamp.org for more information!

Any young adult or college student interested in being a STAFF MEMBER, contact Father Simon or our Pastoral Assistant!

Junior GOYA: Any adult interested in being the advisor for our new Junior GOYA group (Grades 6th—8th), please contact Father Simon or our Pastoral Assistant for further details!



Philoptochos Corner

**More than a Meal
Sunday, June 16th
Grace-St. Luke's
3:00pm!**

Visitation Committee

**There is a need for volunteers for JUNE / JULY/
AUGUST/ SEPTEMBER 1-15.**

The following members of our parish have requested a visitation:

Alec Collis, Niki Gikas, Maria Hetos, Stella Nichols, Georgia Smith, Jimmy Smith, Kosta Taras

Please contact Kristine Wagner to volunteer!

ANNOUNCEMENTS

Parish General Assembly

Today, following Divine Services, our parish will be having a General Assembly meeting. We ask each steward to please make every available effort to be in attendance.

Prospora Baking

Our parish is still looking for a group of volunteers willing to provide the Church with Prospora to be used for Sunday and weekday Divine Liturgies and/or Kolyva for Memorial Services. Please inquire with Father Simon if you are able to offer your service to help our parish. Thank you!

2019/2020 Sunday School & Youth Activity Registration Forms

Registration forms for Sunday School and Youth Activities for the next academic year were mailed to our parishioners. We ask that each family return the completed forms to the Church Office by July 1st.. If your family did not receive a form, please contact our Pastoral Assistant for assistance. Thank you!

Stewardship Made Easy

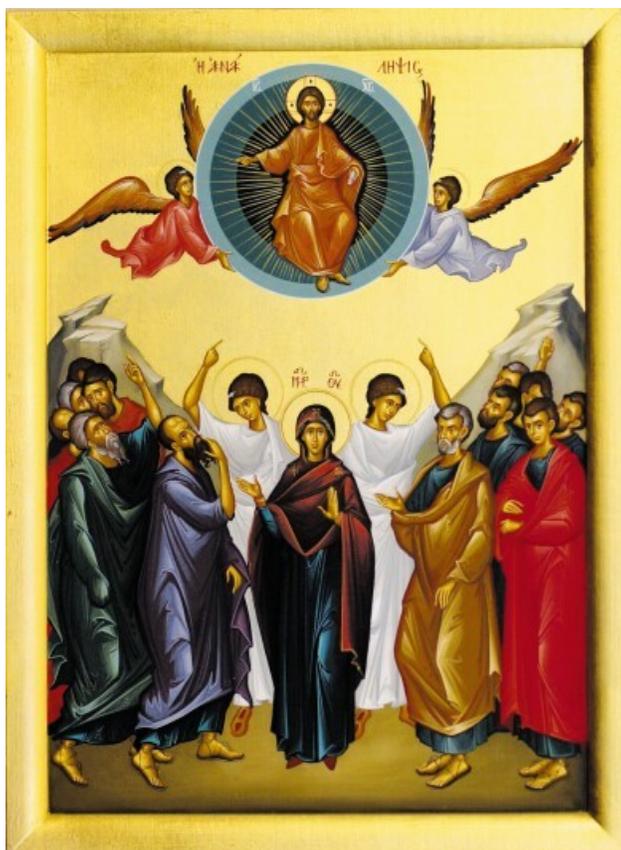
If you're not aware, we have several Stewards utilizing ACH payment process to fulfill their Stewardship commitment on a monthly basis. Once set up, your monthly Stewardship contribution is automatically withdrawn on the 16th of every month. No more check writing, no hassle, no more forgetting to drop off your check weekly or monthly, set it and forget it!

Setting up your monthly ACH payment process is as simple as 1-2-3.

1. Provide the Church office (Erin) a VOIDED CHECK
2. The amount to be deducted monthly
3. That you want your automatic deduction to be applied to your Stewardship commitment

Feel free to include above in a sealed envelope marked ACH and drop it in the Narthex candle tray during Sunday service or bring it by the office during the week. It's that simple! Please consider ACH and simplify fulfilling your monthly commitment and thanks again for your continued support.

Ascension of our Lord



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.