

remained calm. This infuriated the Turks, so they imprisoned him in order to torture him and force him to deny Christ.

They locked him in a small cell without food or water, and they beat him every day, hoping to convince him to become a Moslem. For several months, he endured horrible torments. When the Turks realized that the saint remained faithful to Christ, they decided to put him to death. On Tuesday May 5, 1426, they led him from his cell. They turned him upside down and tied him to a mulberry tree, then they beat him and mocked him. "Where is your God," they asked, "and why doesn't he help you?" The saint did not lose courage, but prayed, "O God, do not listen to the words of these men, but may Thy will be done as Thou hast ordained."

The barbarians pulled the saint's beard and tortured him until his strength ebbed. His blood flowed, and his clothes were in tatters. His body was almost naked and covered with many wounds. Still the Hagarenes were not satisfied, but wished to torture him even more. One of them took a flaming stick and plunged it violently into the saint's navel.

His screams were heart-rending, so great was his pain. The blood flowed from his stomach, but the Turks did not stop. They repeated the same painful torments many times. His body writhed, and all his limbs were convulsed. Soon, the saint grew too weak to speak, so he prayed silently asking God to forgive his sins. Blood and saliva ran from his mouth, and the ground was soaked with his blood. Then he lapsed into unconsciousness.

Thinking that he had died, the Turks cut the

ropes which bound him to the tree, and the saint's body fell to the ground. Their rage was still not diminished, so they continued to kick and beat him. After a while, the saint opened his eyes and prayed, "Lord, I give up my spirit to Thee." About nine o'clock in the morning, the martyr's soul was separated from his body. These things remained forgotten for nearly 500 years, hidden in the depths of silence and oblivion until January 3, 1950."

## Archangel Michael Greek Orthodox Church Bulletin

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**May 9, 2021**

Christ is Risen! Truly He is Risen! Χριστός Ἀνέστη! Ἀληθῶς ἀνέστη!

### Sunday Holy Scripture Reading

**Apostolic Reading:** Acts 5:12-20

**Gospel:** St. John 20:19-31

**Services:** *Sunday*-8 a.m. Orthros and 9 a.m. Divine Liturgy, *Weekdays* 8 a.m. Orthros and 9 a.m. Divine Liturgy when scheduled.

**Saints of the Day: Sunday of Thomas,** The Holy Prophet Esaias (Isaiah), Christopher the Martyr of Lycea, Monk-martyr Nicholas who lived in Vuneni, of Larissa in Thessaly

### Order of Service

**Antiphons:** *From Pascha*

### Small Entrance we chant the Paschal verses and Christ is Risen

#### Instead of Come let us worship we chant:

In the congregations • bless God, • the Lord from the well-springs of Israel; • save us O Son of God, • who are risen from the dead, • we sing to You: alleluia.

*Ἐν Ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ. Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἀναστάς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.*

### After the Entrance

#### Apolytikion for St. Thomas Tone 7

While the tomb was sealed, You, O Life, did shine forth from the grave, O Christ God; and while the doors were shut, You did come unto Your disciples, O Resurrection of all, renewing

through them an upright Spirit in us according to Your great mercy.

### Kontakion for Pascha Tone 8

Though You did descend into the grave, O Immortal One, yet did You destroy the power of Hades, and did arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Your Apostles O You Who does grant resurrection to the fallen.

### Instead of Axion Estin Tone 1

You, the brightly shining lantern and the Mother of our God,\* the conspicuous glory,\* you are superior to all creation.\* We hymn you and magnify.

### Communion Hymn

Praise the Lord, O Jerusalem. Praise your God, O Zion. Alleluia.

**Instead of *We have seen the true light*...Christ is Risen 1x**

### Divine Services

**Sat. May 15:** Great Vespers 5pm

### Paschal Greetings to All!

Fr. Dennis and the Parish Council extend their best wishes and prayers to all of the faithful and friends of our community for a joyous celebration of our Lord's Holy Resurrection. May our Lord bless all who have prepared our church by cleaning, decorating, cooking or donated toward the ongoing work at Archangel Michael. *Christ is Risen*

## During the Paschal Season

- Memorial Services for the departed are **not** permitted from Lazarus Saturday (*April 24*) to St. Thomas Sunday (*May 9 inclusive*). The church does this so we may focus our attention solely on the Resurrection of our Lord. It also reminds us that death in and of itself, is not final for the true believer. As followers of the Risen Lord, we too shall rise from the dead to live eternally with our Savior.
- Also, we do not kneel during church services from Pascha until Pentecost and the prayer of “*Heavenly King...*”, is not said until Pentecost as it is replaced with triple singing of Christ is Risen for the forty days.
- Tradition relates that in Italy Mary Magdalene visited Emperor Tiberias (14-37 A.D.) and proclaimed to him Christ’s Resurrection. According to Tradition, she took him a red egg as a symbol of the Resurrection, a symbol of new life with the words: “Christ is Risen!” Then she told the emperor that in his Province of Judea the unjustly condemned Jesus the Galilean, a holy man, a miracle worker, powerful before God and all mankind, had been executed at the instigation of the Jewish High Priests, and the sentence confirmed by the procurator appointed by Tiberias, Pontius Pilate.
- **No Fasting During Bright Week:** All foods are permitted everyday during Bright Week, even on Wednesday and Friday. The Church relaxes the normal fasting rule to celebrate our Lord’s Resurrection. Following Bright Week, wine and oil are permitted every Wednesday and Friday until the Ascension.
- Other saints of our Orthodox Church not named in the Gospels or writings of the Scriptures are: The wife of Pontius Pilate is St. Prokla (feast day Oct. 27) and the soldier at

the foot of the cross who said: “Truly this was the Son of God” the martyr Longinus (feast day Oct. 16).

## Holy Communion in the Orthodox Church

Holy Communion of the Orthodox Church is the Holy Body and Blood of our Lord Jesus Christ. It is “*With the fear of God, faith and love*” that we approach the Divine Mysteries. Therefore, Holy Communion is reserved only for those baptized and chrismated Orthodox Christians who have prepared themselves by prayer and fasting, as prescribed by the teachings of the Holy Orthodox Church. We ask that women, before approaching to receive from the Holy Cup, in respect of our Lord, to please remove lipstick.

## Coffee Hour Signup

Please consider sponsoring a coffee hour. Donations are welcome! There is a signup sheet in the church hall as well as online. See Demetria Greenwood for information (716) 860-0830 or by email at [demetria.greenwood@gmail.com](mailto:demetria.greenwood@gmail.com).

**May 9:** Sponsor Needed

**May 16:** Stephanie Falko

**May 23:** Sponsor Needed

**May 30:** Sponsor Needed

## Christians Around the World

Please remember to keep Christians around the world in your prayers. Many are being persecuted and even killed for their faith in Jesus Christ. Remember also the two kidnapped Orthodox bishops from Syria.

## Capital Campaign

**Amazon Smile:** You may support Archangel Michael GOC through Amazon Smile. Please make sure you sign in at: <https://smile.amazon.com/>  
**King Soopers Rewards:** Please continue to input your King Soopers Rewards number when shopping there. We receive a percentage of the amount you spend. You must register for the pro-

gram in order to activate this benefit for us.

## Stewardship 2019

Kindly remember to be current with your stewardship commitment. Please see Ruxandra Georgescu for your packet.

## Bookstore and Library

Visit our Bookstore for many books and items that can be given as gifts for upcoming graduations. Please see Olga Sonnenburg.

## Saints of the Day

**The Apostle Thomas:** Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Savior wondrously entered and stood in their midst, and greeted them with His customary words, “Peace be unto you.” Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the

put my finger into the print of the nails, and thrust my hand into His side, I will not believe.” Wherefore after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, “Peace be unto you”; then He said to Thomas, “Bring hither thy finger, and behold my hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing.” And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, “My Lord and my God.” Thus he clearly proclaimed the two natures - human and divine - of the God-man (Luke 24:36-49; John

20:19-29). This day is called Antipascha (meaning “in the stead of Pascha,” not “in opposition to Pascha”) because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

**St. Ephraim the Great Martyr and Wonderworker:** The holy New Martyr and wonderworker Ephraim was born in Greece on September 14, 1384. His father died when the saint was young, and his pious mother was left to care for seven children by herself.

When Ephraim reached the age of fourteen, the all-good God directed his steps to a monastery on the mountain of Amoman near Nea Makri in Attica. The monastery was dedicated to the Annunciation and also to St Paraskeva. Here he took on his shoulders the Cross of Christ, which all His followers must bear (Matt. 16:24). Being enflamed with love for God, St Ephraim eagerly placed himself under the monastic discipline. For nearly twenty-seven years he imitated the life of the great Fathers and ascetics of the desert. With divine zeal, he followed Christ and turned away from the attractions of this world. By the grace of God, he purified himself from soul-destroying passions and became an abode of the All-Holy Spirit. He was also found worthy to receive the grace of the priesthood, and served at the altar with great reverence and compunction

On September 14, 1425, the barbarous Turks launched an invasion by sea, destroying the monastery and looting the surrounding area. St Ephraim was one of the victims of their frenzied hatred. Many of the monks had been tortured and beheaded, but St Ephraim