

PASTORAL VISITATIONS

Please inform the Church Office 301-469-7990 (ext 300) of any loved ones who are hospitalized or "shut-ins," so they may be visited and receive the grace of Holy Communion.

REMINDER

THE ANNUAL SPRING GENERAL ASSEMBLY OF THE PARISH WILL BE HELD ON SUNDAY, JUNE 12, FOLLOWING DIVINE LITURGY. ALL STEWARDS IN GOOD STANDING MAY PARTICIPATE. PLEASE JOIN THE COMMUNITY FOR THIS IMPORTANT MEETING.

BIBLE STUDY CONTINUES

Our study of the Gospel of St. John continues on Thursdays at 10:30 a.m. and 7:30 p.m. Join us for this important reflection on the last canonical Gospel written.

CONGRATULATIONS

By mistake of omission, the name of Evan Katradis did not appear in last week's Graduation program. Evan graduated from Northwest High School and will attend the University of Delaware, majoring in Pre-Med and Medical Technology. Many thanks to our graduation speakers: Manoli Anagnostiadis, Evan Katradis, Christine Nikitakis, Villie Smyrlis and Chresanthe Staurulakis for their kind and inspiring words.

SUMMER ENRICHMENT ACTIVITIES

The Holy Metropolis of New Jersey will sponsor the 2011 CAMP GOOD SHEPHERD at the Linwood MacDonald YMCA Camp and Conference Center in Branchville, New Jersey. The three sessions are July 10-16 (JOY session); July 17-23 (GOYA session #1); and July 24-30 (GOYA session #2). For more information and to obtain a registration packet, contact the Metropolis Youth Office at 908-301-0500, or go online to www.nj.goarch.org

LADIES PHILOPTOCHOS

All are invited to join us on Tuesday, June 7th at 7:30 p.m. at the new Stella's Restaurant on Traville Gateway in Rockville as we celebrate the end of a successful year for our Chapter as well as welcoming our new Board members. Total cost per dinner is \$30. For more information and to RSVP, please contact Mary Papadopulos at marypapa10@gmail.com or 301-530-1215.

In response to continued inquiries regarding church financials, the Church is publishing year-to-date operating income and expenses in the Sunday bulletin. *We are no longer providing weekly operating income and expenses because of the great fluctuations from week to week of these numbers caused by the timing of processing and posting church income. The year-to-date operating numbers provided of course include the weekly numbers and normalize the effects of timing, making them less subject to fluctuation.* God bless you and thank you for your support.

January 1 through May 24, 2011

Income \$587,698.62*
Expenses \$489,209.85**

* - Includes any income from Stewardship, Candles, Trays, General Donations, Facility Rentals, Spring Festival, and Harbor School Rent.

** - Includes expenses incurred (funds disbursed) for Administrative Items, Candles, Facility Rentals, Spring Festival, Archdiocese Stewardship, For those Who Serve, Furniture, Fixtures & Equipment, Liturgical, Maintenance, Mortgage Interest, Program Expenses, Taxes & Insurance, and Utilities.

SUNDAY OF THE HEALING OF THE BLIND MAN

ST. THEODOSIA THE MARTYR OF TYRE

MAY 29, 2011



"You have seen Him. It is He who speaks to you!" The story of Jesus healing the man born blind is a profound lesson for us. While perhaps not physically blind, we often experience spiritual blindness — when we cannot see God, when darkness covers our everyday, when we feel disconnected from all things holy or Divine. Today's Gospel gives us hope. Jesus waits to heal our blindness. He longs to lift the scales from the eyes of our heart. He yearns to touch us and lead us to the rediscovery of the true meaning of our life — the healing and cure of our souls. Today is a day for looking into our heart of hearts to identify what kind of blindness we have and to ask the Lord for healing. *"You have seen Him. It is He who speaks to you!"* In your shadows, seek out His voice!

KONTAKION OF THE BLIND MAN

I come to You, O Christ, as the man blind from birth. With the eyes of my soul blinded, I cry out to You in repentance, "You are the resplendent Light of those in darkness."



FEAST OF THE ASCENSION OF THE LORD

Thursday, June 2
Orthros 8:30 a.m.
Divine Liturgy 9:30 a.m.

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Rev. Fr. Nicholas Despotides,
Emeritus

EPISTLE Acts 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.

TODAY'S READER: JEANNE KITSOULIS

GOSPEL 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.



HEALING THE SPIRITUAL SICKNESS OF MAN

By the Metropolitan of Nafpaktos, +HIEROTHEOS

To use an example, we (could say that before the Fall man's center was God. His soul was nourished by God's Grace and his body by his grace-filled soul. This was something that had consequences for all creation, and in this sense man was the king of all creation. However, all this balance was disturbed by sin. The soul, having ceased to be nourished by God's Grace, now sucks at the body, and thus the passions of the soul come into being (egotism, pride, hate etc.). The body, having ceased to be nourished by the soul, now sucks at material creation; hence the bodily passions (gluttony, possessiveness, desires of the flesh etc.) are created. In this situation nature both suffers and is violated, since, instead of receiving God's Grace through the pure looking-glass that is man's nous, it is exposed to violence by man, because what man wants from it is to satisfy his passions. Hence, ecological problems are created. After the Fall, a complete reversal is noted in man's relationship with God, with other people, and with creation. This is and is called an illness, a serious sickness. The cure for this, as seen within the Orthodox Tradition, is the proper reorientation of those relationships, the rebuilding of human existence in a way that man's center is God once again and that man's soul is again nourished by God. When this happens the Divine Grace is transmitted to the body and from there it is conveyed to the whole of irrational creation.

PRAYER LIST: Sandi Treer, Constantina Speris, Spiro Gianniotis, Ralph Vallone, Christopher Bacas, **Antonia "Nitsa" Kempf**, Connie Kanaris, Diana Lazar, George Markomanolakis, Argie Palaios, Katherine Panagakos, George Virvan, Mariah Smiley, Doris Webb, the child Camille Feruzzi, the child Heather Greene, Irene Pappas, Marty Levine, Lindsey Reijsoo, the child Alexis Ross, Joseph Papadakis, the child Joseph Saxon, Francine Bruggeman, Stephanie Skanderis, Georgia Haldas, Eric Ricasa, Milton Kayafas, Mary Agis, Maureen Shriver, Tiffany Keiker, Mary O'Hara, William Coulopoulos, Matina Mantis, Anna Wakefield, and Robert Shriver. **US ARMED FORCES:** Rev. Fr. John Kalantzis, Lt. Nicholas Karnaze, Spc. Spiro Nino, John Xanthakos, Colonel James Karas, and Gary Hogman (Iraq) and his wife Cindy, 2nd Lt. Phillip Natsios, Private Louis Tiches, EG Robert Stock, and Lance Corporal Brett Hughes, and Lt. Cmdr. Michael Starsiak

In light of this, man's problems are not simply psychological, social and ecological, but problems of relationships and universal responsibility. They are ontological problems, i.e. problems pertaining to man's being and existence. It is within this framework that we have spoken about the illness and cure of man in the Orthodox Church and about theology as therapeutic science. The Orthodox Church does not reject medical science. On the contrary she accepts and uses medicine in many instances. At the same time she looks at the ontological dimension of man's problems and tries to bring man back to his right perspective and to his original ontological orientation. Hence, we can talk of spiritual psychotherapy and of essential psychosynthesis but not of psychoanalysis. From this standpoint, even someone who is healthy from a psychiatric point of view can be sick from a theological one. In attempting to study human problems we come to the realization that at their very depth these problems are theological, since man was created according to the Image and Likeness of God. This means that man was created by God to have and to maintain a relationship with God, a relationship with other people, and a relationship with the whole of creation. Not to do so, is at the heart of the illness of the soul.

MEMORIAL

A Memorial Service will be offered today for **Arietta Papathanasopoulou (40 Days)**, requested by her daughter, Poly (Panos) Lambropoulos; and for **William (Pantelis) Xydas (10 Years)**, requested by his daughters Angie Giakoumatos and Irene Riffle, his grandchildren and great grandchildren, May their memory be eternal!