

St. Demetrius Orthodox Church May 2026

Motherhood: A Sacred Calling and Solemn

There's an old saying that "Behind every successful man stands a woman." When we celebrate Mother's Day, May 11th, we may want to paraphrase that old adage a bit and say that "Behind all of God's Saints stands a righteous Mother."

On this Mother's Day, let us look at some of our most revered Biblical figures as well as some of Church's most famous Saints. We will see that they all had one thing in common; a mother who loved them and nurtured them in the ways of the Lord.

We must start, of course, with the Theotokos, the Mother of God. The Virgin Mary was charged with the enormous responsibility of raising Jesus and preparing Him for the day when He would take His message to the world. Mary herself was blessed with a wonderful Mother: the Venerable Anna, who loved her daughter so much that she entrusted her to the care of the priests in the Temple, so that she could constantly devote her life to the service of God. We must also mention Elizabeth, the Mother of St. John the Baptist. She, too, was instrumental in preparing her son for his important role of preparing the world for the coming of the Messiah.

And what of St. Helen, the Mother of St. Constantine the Great? No doubt this saintly woman exerted great influence upon her son, who ended the era of Christian persecutions and made Christianity the official Faith of his empire. We must also mention St. Monica, the Mother of the Blessed Augustine. Night and day for 18 years, she prayed for her son's conversion from his life of sin. She stopped only after her prayers were answered.

May today's Mothers emulate and imitate the example set by these remarkable Mothers of the past.+

Post Easter Sundays

St. Thomas Sunday: Antipascha

Everyday during the week of Easter, called Bright Week by the Church, the Paschal Services are celebrated in all their splendor. The Easter baptismal procession is repeated daily. The royal gates of the sanctuary remain open. The joy of the Resurrection and the gift of the Kingdom of eternal life continue to abound. Then, at the end of the week, on Saturday evening, the second Sunday after Easter is celebrated in remembrance of appearance of Christ to the Apostle Thomas "after eight days." It is important to note that the number eight has symbolical significance in both Jewish and Christian spiritual tradition. It signifies more than completion and fullness, it signifies the Kingdom of God and the life of the world to come since seven is the number of earthly time.

The *Sunday after Easter*, called the Second Sunday, is thus the eighth day of the paschal celebration, the last day of Bright Week. It is therefore called the Antipascha and it was only this day in the early Church that the newly baptized Christians removed their robes and entered once again into the life of this world.

The *third Sunday* after Pascha is dedicated to the myrrh-bearing women who cared for the body of the Saviour at his death and who were the first witnesses of his Resurrection.

The *fourth Sunday* is dedicated to Christ's healing of the paralytic (John 5). The man is healed by Christ while waiting to be put down into the pool of water. Through baptism in the church we, too, are healed and saved by Christ for eternal life. Thus, in the church, we are told, together with the paralytic, to "sin no

more than nothing worse befall you." (John 5:14)

In the middle of this fourth week, the middle day between Easter and Pentecost is solemnly celebrated. It is called the feast of Mid-Pentecost, at which Christ, "in the middle of the feast" teaches men is his saving mission and offers to all "the waters of immortality." Again, we are reminded of the Master's presence and his saving promise, "If anyone is thirsty let him come to me and drink."

The *fifth Sunday* after Easter deals with the woman of Samaria with whom Christ spoke at Jacob's Well (John 4). Again, the theme is the "living water" and the recognition of Jesus as God's Messiah. We are reminded of our new life in Him, of our own drinking of the "living water," of our own true worship of God in the Christian messianic age "in Spirit and in Truth" (John 4:23-24).

The *sixth Sunday* commemorates the healing of the man blind from birth (John 9). We are identified with that man who came to see and to believe in Jesus as the Son of God. The Lord has anointed our eyes with His own divine hands and washed them with the waters of our baptism (John 9:6-11).

Jesus used clay and spittle and told the man to wash in the water of Siloam. He did so because it was the Sabbath day of which spitting, clay-making and washing were strictly forbidden by breaking these ritual laws of the Jews. Jesus showed that He is indeed the Lord of the Sabbath, and as such, that He is equal to God the Father Who alone, according to Jewish tradition, works on the Sabbath day in running this world. +

Graduates 2026

It's that time of year again. If you have anyone in your family that will be graduating from high school or college, please let us know, so that we may put their name in our June bulletin. Please complete the form below and return to Fr. Dusan by May 24. We will be honoring graduates at Liturgy on June 7th .

Graduates
Name:

Graduating
From:

Degree:

Parents and/or grandparents
Name:

Future
Plans:

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May 2026

Services

Sun Mon Tue Wed Thu Fri Sat

					1	2 Vespers 3 pm <u>CLUBLIFE</u> Cinco de Mayo Party 5-7 pm
3 Liturgy 9:30 am	4	5	6	7	8	9 Vespers 3 pm
10 <u>Mother's Day</u> Liturgy 9:30 am	11 Fr. Dusan in Chicago Bishop's Council Meeting	12	13	14 Church Tour of seniors from the Boos Center	15	16 Vespers 3 pm
17 Liturgy 9:30 am Parish Council Meeting	18	19	20 Vesperal Liturgy for Ascension 5:30 pm	21	22	23 Blessing Graves at Woodland Cemetery 9 am. No Vespers
24 Liturgy 9:30 am. Hillcrest Cemetery after Liturgy.	25 Memorial Day	26	27	28	29	30 Vespers 3 pm
31 Pentecost Sunday Liturgy 9:30 am followed by kneeling prayers. Last day of Sunday School.						