Sunday of the Paralytic

The fourth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Paralytic. The day commemorates the miracle of Christ healing a man who had been paralyzed for thirty-eight years. The biblical story of the event is found in the Gospel of John 5:1-15.

**Background**

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies awaiting the moving of the water. The first person to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, “Will you be made whole?” And he answered with a quiet and meek voice, “Sir, I have no man, when the water is troubled, to put me into the pool.” The Lord said unto him, “Rise, take up your bed, and walk.” And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles.

According to Saint John the Evangelist, this miracle took place on the Sabbath.

**Icon of the Sunday of the Paralytic**

The icon of the Sunday of the Paralytic depicts the biblical story of the Christ healing the paralytic. Our Lord, accompanied by His disciples, is shown blessing the paralytic. The man has risen and taken up his bed as commanded by Christ. The paralytic is bowing toward the Lord in reverence and in gratitude for the great miracle that has been done. In the background of the icon is the pool where the infirmed came for healing.

**Orthodox Christian Celebration of the Feast of the Sunday of the Paralytic**

The Sunday of the Paralytic is celebrated with the Divine Liturgy of Saint John Chrysostom. On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of “Christ is risen...”
From the Dean’s Desk

Our Sanctification

In this space, we continue to examine the Divine Liturgy and what it teaches us about our faith and our encounter with our Lord, God, and Savior Jesus Christ. After the priest intones the final petitions of the Liturgy, he takes the Book of Gospels, and begins the process of closing the Liturgy the way it began, by making the sign of the Cross with the Gospel Book over the folded Antimension. As he does this he exclaims:

“For You are our sanctification, and to You we give glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.”

The original Greek could be rendered as, “You are the one who makes us Holy.” Indeed, when we hear the word “sanctify,” we should understand it as “making holy.” In this sense, the Divine Liturgy takes on a new dimension for us. The entire service is a process of transfiguration in which sinful human beings are transformed and made holy.

The Lord our God brings about this transformation, first and foremost, through the Eucharistic elements that make us a living tabernacle within which dwells the presence of God. When we receive, in faith, the Body and Blood of Christ we are sanctified—made holy—for they sanctify everything that they touch.

We are also made holy by the Word of God that we hear at each liturgy. When the Gospel message of Christ rests in the depths of our hearts, our inner most thoughts are sanctified by the message of mercy and love that has entered therein.

The same is true for the sacred hymns and prayers which the choir and priest offer. We should think of the Church hymnody as sanctifying melodies that lift us up from our false desires to contemplate that which is holy.

We can see that when we step into Church for the Divine Liturgy, it is as if we have taken off our sandals to trod upon the holy ground of Mount Tabor. At the sacred summit, we see what true sanctification looks like—we see the transfiguration to which we are all called by God. We see Christ as He truly is—as the one who is our sanctification and to Whom belongs all glory.
Ἀπολυτίκια

Ἦχος γ´

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκο τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ᾅδου ἐῤῥύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἦχος δ´

Σήμερον τῆς σωτηρίας τὸ κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος μυστηρίου ἡ φανέρωσις· ὁ Υἷος του Θεοῦ, υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ, τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετά σοῦ.

Κοντάκιον

Ἦχος πλ. δ´

Εἰ καὶ ἐν τάφῳ κατῆλθες, Ἀθάνατε, ἀλλὰ τοῦ ᾅδου καθείλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ μυροφόροις φθεγξάμενος Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοι εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Hymns of the Day

Dismissal Hymns

Mode 3

Let the heavens rejoice and let the earth be glad; * for He has made a dominion, with His mighty arm, * the Lord has trampled upon death by death. * The first-born from the dead has He become. * From the depths of Hades has He delivered us, * and granted to the world His great mercy.

Mode 4

Today marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, “Hail, O full of grace, the Lord is with you.

Kontakion

Mode pl. 4

Though You went down into the tomb, Immortal One, yet You brought down the dominion of Hades; and You rose as victor, O Christ our God; and You called out “Rejoice” to the Myrrhbearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Ἀπόστολος Πράξ. θ΄ 32 - 42

Acts 9:32 - 42

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, “Aeneas, Jesus Christ heals you; rise and make your bed.” And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, “Please come to us without delay.” So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, “Tabitha, rise.” And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Continued on next page
sockopt ἐστιν ὁ ποιήσας αὐτὸν ἴγιης. ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιὴς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὑρίσκει καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, ἆρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν· Τίς αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· ἆρον τὸν κράβαττόν σου καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ ἆρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειρε, βάλῃ με εἰς τὴν κολυμβήθρα· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, αὐτῷ· Θέλεις ὑγιής γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κατακείμενον, καὶ γνοὺς ὅτι πολύν ἤδη χρόνον ἔχει, λέγει ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. τοῦτον ἰδὼν ὁ Ἰησοῦς καὶ ἐταράσσετο τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ἀγγέλου γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ Τ ῴ καιρῷ ἐκείνῳ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστι Εὐαγγέλιον Ἰω. ε΄ 1 - 15 John 5:1 - 15 Gospel

Saint Michael the Confessor, Bishop of Synnada 23 May

Saint Michael the Confessor From his youth he longed for the monastic life and was sent by Patriarch Tarasius (784-806) to a monastery on the coast of the Black Sea. Saint Theophylactus, the future Bishop of Nicomedia also entered the monastery together with him. At the monastery both monks engaged in spiritual struggles and were soon glorified by gifts from the Lord. Once, during a harvest, when the people were weakened by thirst, an empty metal vessel was filled with water by the prayer of the monks.

Patriarch Tarasius consecrated Saint Michael as bishop of the city of Synnada. Through his holy life and wisdom, Saint Michael won the love of believers, and the notice of the emperors Nicephorus I (802-811) and Michael I Rangabe (811-813). Saint Michael was present at the Seventh Ecumenical Council at Nicea in 787. When the Iconoclast heretic Leo the Armenian (813-820) assumed the throne, he began to expel Orthodox hierarchs from their Sees, appointing heretics in their place.

Leo the Armenian brought Saint Michael to trial, but not fearing torture he answered resolutely, “I venerate the holy icons of my Savior Jesus Christ and the All-Pure Virgin, His Mother, and all the saints, and it is to them I bow down. I shall not obey your decrees to remove icons from churches.” Leo then banished Saint Michael to the city of Eudokiada, where the confessor died about the year 821.
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<td>Orthros/Divine Liturgy (8:30, 10:00 am)</td>
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<td>Memorial Day Commemoration (11:30)</td>
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<tr>
<td>Mon</td>
<td>24: Symeon the Stylite</td>
<td>31: Hermias the Martyr</td>
<td>7: Theodotus of Ancyra</td>
<td>14: Methodios the Confessor</td>
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<td>Forest Hills Cemetery (9:00 am)</td>
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<td>Mount Hope Cemetery (10:30 am)</td>
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<td>Gardens at Gethsemane (12:30 pm)</td>
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<td>Winthrop Cemetery (2:00 pm)</td>
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<td>Tue</td>
<td>25: Third Finding of the Precious Head of John the</td>
<td>June 1: Justin the Martyr</td>
<td>8: Removal of the Relics of Theodore the Commander</td>
<td>15: Amos the Prophet</td>
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<td>Matthew 11:2-15</td>
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<td>Wed</td>
<td>26: Mid-Pentecost</td>
<td>2: Nicephorus the Confessor</td>
<td>9: Apodosis of Pascha</td>
<td>16: Tychon the Wonderworker</td>
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<td>Thu</td>
<td>27: Helladius the Hieromarty</td>
<td>3: Athanasius the Wonderworker</td>
<td>10: Holy Ascension</td>
<td>17: Isaurus the Martyr</td>
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<td>Orthros/Divine Liturgy (8:45, 10:00 am)</td>
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<td>Fri</td>
<td>28: Eutychius the Hieromarty</td>
<td>4: Metrophanes Archbishop of Constantinople</td>
<td>11: Bartholomew the Apostle</td>
<td>18: Apodosis of Holy Ascension</td>
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<td>Sat</td>
<td>29: Theodosia the Martyr</td>
<td>5: Dorotheus the Hieromarty</td>
<td>12: Onuphrius of Egypt</td>
<td>19: Thaddeus the Apostle</td>
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* Wine and oil allowed
* Fish, oil and wine are allowed
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162 Goddard Avenue, Brookline, MA 02445

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City: ________________________________ Adult 2: ________________________________
State: _________ Zip Code: ____________ Phone #1: ________________________________
Email: ________________________________ Phone #2: ________________________________

**Children 20 and under**

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“Whether the Cathedral is your primary church, or the church of your parents or grandparents, we know you have a spiritual and emotional connection to this beacon of Orthodoxy in New England. Together, we can help make this light, that is the Annunciation Cathedral, shine brightly for years to come.”

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*The operating expenses for our church are approximately $2,177 per day.*

*In gratitude for God’s blessing I (we) make the following commitment to the ministries.*

*I (we) would like to pledge/donate for the year 2021: ________________________________

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Credit/Check/Cash Enclosed: ________________________________
Name on credit card: ________________________________ Billing Zip Code: ____________
Credit Card #: ________________________________ Security Code: ____________ Expiration Date: ____________

Stewardship data is highly confidential and access is restricted. We use your personal information ONLY for Cathedral Stewardship purposes.

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Total pledged for 2021: $207,052

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♦ KOSTAS C. YERONTITIS TRUST

All applicants and/or their families must be a Steward of the Annunciation Greek Orthodox Cathedral of New England. For an application please contact the church office at 617-731-6633.
Introduction
The fourth Wednesday after the Feast of Holy Pascha is commemorated as Mid-Pentecost. This feast marks the halfway point between Pascha and the Feast of Pentecost. As explained below this feast is closely linked to the Sunday of the Paralytic.

Background
After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, «How knoweth this man letters, having never learned?» But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, «At Mid-feast»—though it refers to the Feast of Tabernacles—is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called «the Feast of Unleavened Bread,» because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of «the seventh month,» which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).
Oι Ἅγιοι Δονατιανός καὶ Ρογατιανός οἱ Μάρτυρες

Οἱ Ἅγιοι Μάρτυρες Δονατιανός καὶ Ρογατιανός ἦταν ἀδέλφια καὶ κατάγονταν ἀπὸ εὐγενὴ Ρωμαϊκὴ εἰδωλολατρικὴ οἰκογένεια, ἡ ὁποία ζοῦσε στὴν πόλη Νάντη τῆς Γαλλίας. Ὁ Δονατιανός βαπτίσθηκε Χριστιανὸς καὶ κήρυττε μὲ ζῆλο τὸ Εὐαγγέλιο τοῦ Κυρίου. Ὅμως συνελήφθη, κατὰ τοὺς χρόνους τοῦ αὐτοκράτορος Διοκλητιανοῦ (284 – 305 μ.Χ.), καὶ ὁδηγήθηκε ἐνώπιον τοῦ ἡγεμόνου Ρικτοβάρου, ὁ ὁποίος τὸν κάλεσε νὰ θυσιάσει στα εἴδωλα, γὰρ νὰ σώσει τὴν ζωή του. Ὁ Μάρτυρας μὲ γενναιότητα ἀρνήθηκε καὶ ὁμολόγησε τὸν Χριστό. Τὸ παράδειγμα τοῦ ἀδελφοῦ του παρακίνησε σὲ ὁμολογία πίστεως καὶ τὸν Ρογατιανό, ὁ ὁποῖος ὅμως δὲν πρόλαβε νὰ βαπτισθεῖ. Ὁ ἄρχοντας ἔδωσε ἐντολὴ νὰ τοὺς ρίξουν στὴ φυλακὴ καὶ νὰ τοὺς βασανίσουν σκληρά. Κατὰ τὴν διάρκεια τῆς ψυχής αὐτῶν ὁ ὁμολόγησε τὸν Χριστὸν, καὶ πάλι ἄρχισαν τὰ βασανιστήρια. Διαπέρασαν τὶς κεφαλὲς τους μὲ λόχες καὶ τελικὰ τοὺς ἀποκεφάλισαν. Ὁ Ρογατιανός βαπτίσθηκε στὸ αἷμα τοῦ μαρτυρίου. Έτσι οἱ Ἅγιοι Μάρτυρες ἔλαβαν τὸν ἀμαράντινο στέφανο τῆς δόξας καὶ εἰσῆλθαν στὴ χαρὰ τοῦ Κυρίου τους.

Περὶ τὰ τέλη τοῦ 5ου αἰῶνος μ.Χ. οἱ Χριστιανοὶ άνηγειραν νὰ στὸν τόπο τοῦ ἐνταφιασμοῦ τῶν Μαρτύρων καὶ τὸ 1145 τὰ ierά λείψανά τους μετεκομίσθηκαν στὸν καθεδρικὸ ναὸ τῆς Νάντης.
Welcome to All Visitors: For those visiting an Orthodox Church for the first time, please be aware that Holy Communion is a sign of unity of faith which is only offered to Baptized or Chrismated Orthodox Christians. All present are welcome, however, to partake of the antidoron (blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox faith, please feel free to see Fr. Demetri after the service.

Memorial: Memorial service is offered today for the repose of the soul of Constantine D. Felis (40 days). May his memory be eternal!

Donations: In memory of Lloyd G. Hanna: Mrs. Mary Hanna and her family, Mr. Philip S. Kallan, Ladies Philoptochos Society Chapter 3014.

In memory of Konstantine P. Koshivas: Ms. Debra E. Koshivas.

In memory of Anna Lemonias: Mr. J. F. Keliher.

In memory of Nicholas J. Orphanos: Mrs. Annette Kaselis, Mrs. Dora Orphanos & family.

Honoring Veterans: On Sunday, May 30, we will honor all those who fought and those who gave their lives for the ideals of our country.

Memorial Day Trisagia: On Monday, May 31 Father Demetri will be at the following cemeteries:

- 9:00 am - 10:30 am: Forest Hills Cemetery
- 10:30 am - 11:00 am: Mount Hope Cemetery
- 11:30 am - 12:00 pm: Walnut Hills Cemetery in Brookline (Chestnut Hills)
- 12:30 pm - 1:00 pm: Gethsemane Cemetery in West Roxbury
- 2:00 pm - 3:00 pm: Winthrop Cemetery

What kind of a cure is this? What mystery does it signify to us? . . . What is it that is shown in outline? A baptism was about to be given that possessed much power. It was the greatest of gifts, a baptism purging all sins and making people alive instead of dead. These things then are foreshown as in a picture by the pool . . . And this miracle was done so that those [at the pool] who had learned over and over for such a long time how it is possible to heal the diseases of the body by water might more easily believe that water can also heal the diseases of the soul. St. John Chrysostom
On Monday, May 31, Father Demetri will offer Memorial Services at the following cemeteries:

- 9:00 AM: Forest Hills Cemetery
- 10:30 AM: Mount Hope Cemetery
- 11:30 AM: Walnut Hills Cemetery
- 12:30 PM: Gardens at Gethsemane
- 2:00 PM: Winthrop Cemetery

All times are approximate depending on the length and amount of Trisagia Services.