

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of the Myrrh-Bearing Women

Serving the Orthodox Christian Community
of Greater Cleveland



**St. George
Antiochian
Orthodox Church**

**His Eminence Metropolitan SABA,
Archbishop of New York and Metropolitan
of all North America**

**His Grace Bishop Anthony, Auxiliary
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*
Archdeacon Yarid Sahley**

Office: (216) 781-9020

Pastor's Cellular: (440) 665-6724

www.stgeorgecleveland.com

Pastor's E-Mail: frjojaimi@msn.com

Sunday May 19, 2024

**Tone 2 / Eothinon 4
Sunday of the Myrrh-Bearing Women,
Pious Joseph of Arimathaea &
Righteous Nicodemus**

القُداس للأحد الثالثِ بعدَ الفصح

حامِلات الطيب، يوسُف الراميِّ المُتَّقِي، والبار

نيقوديموس

WELCOME TO OUR VISITORS

We are glad you are worshiping with us today. There are Service Books in the pews. Orthodox Christians must be prepared for Holy Communion through Confession, Fasting, Prayer and by being at peace with others. Please seek and give forgiveness before receiving Holy Communion. At the conclusion of the Divine Liturgy, please join us for coffee hour in the Parish Hall.

WELCOME

**The mission of St. George
Antiochian Orthodox Church**

Is to serve God and the community by commitment to the Gospel's command to grow in the knowledge of Jesus Christ through faith, hope, and love. It is a parish of the Self -Ruled Antiochian Orthodox Christian Archdiocese of North America.

The Orthodox Church follows the faith and practice of the apostles and disciples of Christ handed down by the ancient Christian fathers and twenty centuries of Church tradition. Genuine Christian life nurtures and stimulates our spiritual and moral development. The liturgical life of the Orthodox Church has been developing over the last 2000 years. By taking part in the mysteries of Christ's life, death and resurrection at the liturgical services, the community members are drawn to repentance and the gradual change of their inner selves.

To join the community of St. George or to find out more information, please fill out the Guest Book in the Narthex. We hope this day will be spiritually rewarding for you. Fr John will be happy to answer any questions. Join us in the hall after Liturgy for our Coffee Hour and Fellowship.



Bread of Oblation and the Coffee Hour are offered for the health and safety of James, Dr. Rouba, Paul and Maria (Baby Churching) by James and the Hussney Family



Candles are offered for the Health, Safety & Spiritual Welfare of:

All of our parishioners, their family members and their friends.

The sick, shut-ins, homeless and needy Family & Friends by George Haddad



Candles are offered in Beloved Memory of:

All of your beloved ones falling asleep in the Lord.

All Clergy and servants of God.

All the Victims of war and violence and diseases in the whole universe.

Michel Hayek, Michael Simone & Bob Mourad by the Hayek family

Wadia and Mary Ameen by their Family

Edward & Evelyn Haddad by Karen and Ted Ziton

Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour

Georgette Saba Abookire (1 Year) by her Sister Norma Saba Abdallah



for the sick, sufferings, shut-ins , needy, homeless, victims of disasters, war and violence in the whole universe.



"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".

John 6:52-54

**"With fear of God, faith And love draw near".
Come to Church, Jesus loves you, we love you**



In 1 Timothy 5, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

UPCOMING DIVINE SERVICES

Sunday May 26- 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, May 19, 2024
Tone 2 / Eothinon 4, Sunday of the Myrrh-Bearing Women,
Pious Joseph of Arimathaea & Righteous Nicodemus

الْقُدَّاسُ لِلأَحَدِ الثَّالِثِ بَعْدَ الْفِصْحِ

حَامِلَاتِ الطَّيِّبِ، يَوْسُفَ الرَّامِي الْمُنْتَقِي، وَالْبَارِ نِقُودِيمُوسَ

Today's Liturgy Inserts	تَغْيِيرَاتٌ فِي الْقُدَّاسِ
<p><i>The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.</i></p> <p>Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!</p> <p><i>The Choir then sings this twice, and the Liturgy continues with the Great Litany.</i></p>	
<p style="text-align: center;">First Antiphon</p> <p>Shout with joy to God, all the earth. Sing to His name; give glory to His praises.</p> <p><i>Through the intercessions of the Theotokos, O Saviour save us.</i></p> <p>Say to God: "How awesome are thy works." Let all the earth worship Thee, and sing to Thee.</p> <p><i>Through the intercessions...</i></p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p> <p><i>Through the intercessions.....</i></p>	<p style="text-align: center;">الانْتِيفُونَا الْأُولَى</p> <p>هَلَّلُوا اللَّهَ يَا جَمِيعَ الْأَرْضِ، زَنِّتُوا لِاسْمِهِ أَغْطُوا مَجْدًا لِنَسْبِحَتِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَزْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.</p> <p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى ذَهْرِ الدَّاهِرِينَ، آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.</p>
<p style="text-align: center;">Second Antiphon</p> <p>May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us.</p> <p><i>Save us, O Son of God, who art risen from the dead, who sing unto thee, Alleluia.</i></p> <p>That thy way may be known upon earth, thy salvation among all nations. Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.</p> <p><i>Save us, O Son of God...</i></p> <p>May God bless us, and may all the ends of the</p>	<p style="text-align: center;">الانْتِيفُونَا الثَّانِيَةَ</p> <p>لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ، هَلِّلُوكُنَا.</p> <p>لِنُعْرَفُ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلِّصْنَا.</p> <p>خَلِّصْنَا يَا ابْنَ... لَكَ، هَلِّلُوكُنَا.</p>

earth fear Him.

Save us, O Son of God...

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

O only-begotten Son and Word of God...

تَعْتَرِفُ لَكَ الشُّعُوبُ يَا إِلَهَ تَعْتَرِفُ لَكَ.

خَلَّصْنَا يَا ابْنَ...
المجد للآب والابن والروح القدس، الآن وكل أوان وإلى
دهر الدهرين، آمين.

دَهْرِ الدَّاهِرِينَ، آمِينَ.

Third Antiphon

Let God arise, and let his enemies be scattered, and let those who hate Him flee from his face.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life.

As smoke vanishes, let them vanish; as wax melts before the fire.

Christ is risen...

So let the sinners perish before God, but let the righteous rejoice.

Christ is risen....

This is the day which the Lord has made; let us rejoice and be glad in it.

Christ is risen...

الانتيفونا الثالثة

لِيَقُمْ اللهُ وَيَبْذِدَ جَمِيعَ أَعْدَائِهِ وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَقَطَعَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
كذلك تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهُ وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهُ وَيَتَنَعَّمُونَ بِالسَّرُورِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
هذا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...

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طروبارية القيامة (باللحن الثاني)

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّكَ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

Troparion of the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.



Entrance Hymn

الايصودنية

فِي الْمَجَامِعِ بَارِكُوا اللهُ الرَّبَّ، يَا مَنْ أَنْتُمْ مِنْ يَنَابِيعِ إِسْرَائِيلَ.

خَلَّصْنَا يَا ابْنَ اللهُ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلْ لَكَ هَلْلُويَا.

In the gathering places, bless ye God the Lord from the springs of Israel.

Save us, O Son of God, Who art risen from the dead, who sing unto thee. Alleluia.

تُعاد طروبارية القيامة

We repeat the Resurrectional Apolytikion



طروبارية القديس يوسف الرامي (باللحن الثاني)

إن يوسفَ المتقيَ أهدَرَ جسدَكَ الطاهرَ مِنَ العودِ وَلَفَّهُ بالسَّبَّانِي النقيَّةِ وَحَنَطَهُ بالطيبِ وَأَضَجَّعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمتَ لثلاثَةِ أَيامٍ يارب. مانحاً العالمَ الرحمةَ العُظمى.

Troparion of St Joseph of Arimathea (Tone 2)

The pious Joseph, having brought down Thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But Thou didst

طروبارية حاملات الطيب (باللحن الثاني)

إن الملاكَ قد حَضَرَ عِنْدَ القبرِ. قائلاً للنسوةِ حاملاتِ الطيبِ. أما الطيبُ فإنه لا تَقُ بالأمواتِ. وأما المسيحُ فقد ظَهَرَ غريباً مِنَ الفسادِ. ولكنْ اهتَفَنَ قائلاتٍ: قد قامَ الرَّبُّ مانحاً العالمَ الرحمةَ العُظمى.



Troparion of the Myrrh-Bearing Women (Tone 2)

Verily, the angel came to the tomb and said to the ointment-bearing women, the ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye: The Lord is risen, granting the world the Great Mercy.

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)



بما أَنَّكَ للمأسورينَ مُحَرَّرٌ ومُعْتَقٌ، وللفقراءِ والمساكينِ عاضِدٌ وناصِرٌ وللمرضى طيبٌ وشافٍ وعنِ المؤمنينَ مُكافِحٌ ومُحَارِبٌ أيها العظيمُ في الشهداءِ جاورجيوسُ اللابسُ الظفرَ تَشْفَعُ إلى المسيحِ الإلهِ في حَلاصِ نُفوسِنا.

Troparion of St. George the Great Martyr (Tone 4)

As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God for our souls' salvation.

القنَداق (باللحن الثامن)

ولئنَ كنتَ نَزَلْتَ إلى قَبْرِ يا مَنْ لا يَموتُ، إلا أَنَّكَ دَرَسْتَ قُوَّةَ الجحيمِ، وقُمتَ غالباً أيها المسيحُ الإلهُ، وللنسوةِ حاملاتِ الطيبِ قُلْتَ أفرَحَن، ولرسُلِكَ وَهَبْتَ السلامَ، يا مانحَ الواقِعِينَ القيامَ.

Kontakion of Pascha (Tone 8)

Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying, Rejoice! Thou didst bestow peace upon Thy Disciples, and resurrection upon those that are fallen.

THE TRISAGION

الرسالة لأحد حاملات الطيب

Epistle of the Sunday of the Myrrh-Bearing Women

*The Lord is my strength and my song.
With chastisement has the LORD chastened me!*

**The Reading is from the Acts of the Apostles.
(6:1-7)**

In Those Days, when the number of the disciples was multiplying, the Hellenists murmured against the Hebrews because their widows were neglected in the daily ministry. And the twelve summoned the multitude of the disciples and said: "It is not right that we should forsake the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint to this duty. And we will devote ourselves to prayer and to the ministry of the word." And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Próchoros, and Nikánor, and Tímon, and Parmenás, and Nikólaos a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

قُوتِي وتَسبَحْتِي الرَّبُّ

أدباً أدَّبْتَنِي الرَّبُّ

فصلٌ من أعمال الرُّسُلِ القديسين الأَطْهَارِ (6:1-7)

في تلك الأيام لَمَّا تَكَاثَرَ التلاميذُ حَدَثَ تَذَمُّرٌ مِنَ اليونانيين على العبرانيين بأنَّ أرامِلَهُمْ كُنَّ يُهْمَلْنَ في الخِدْمَةِ اليَوْمِيَّةِ * فدعا الاثنا عَشَرَ جُمُهورَ التلاميذِ وقالوا لا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ ونَخْدُمُ الموائدِ * فانتخبوا أَيُّهَا الاخوةُ مِنْكُمْ سبعةَ رجالٍ مشهودٍ لهم بالفضلِ مُمتلئين مِنَ الروحِ القُدسِ والحِكْمَةِ فنَقَّيْمُهُمْ على هذهِ الحاجةِ * ونُؤاظِبُ نَحْنُ على الصلاةِ وِخْدَمَةِ الكلمةِ * فَحَسُنَ الكلامُ لدى جميعِ الجُمُهورِ. فاختراروا إستفانوسَ رَجُلًا ممتلئاً مِنَ الإيمانِ والروحِ القُدسِ وفيلبسَ وبروخورسَ ونيكانورَ وتيمونَ وبرمناسَ ونيقولاوسَ دخيلاً أنطاكياً * وأقاموهم أمامَ الرُّسُلِ. فَصَلُّوا ووضَعُوا عليهم الأيدي * وكانت كلمةُ اللَّهِ تنمو وعدادُ التلاميذِ يتكاثرُ في أورشليمَ جِداً. وكانَ جمعٌ كثيرٌ مِنَ الكهنةِ يُطِيعُونَ الإيمانَ.

الإنجيل لأحد حاملات الطيب

Gospel of the Sunday of the Myrrh-Bearing Women

The Reading from the Holy Gospel according to St Mark (15:43-16:8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And

فصلٌ شريفٌ من بشارَةِ القديسِ مرقسِ الإنجيليِّ البشيرِ

والتلميذِ الطاهرِ (15:43-16:8)

في ذلكَ الزمانِ جاءَ يوسفُ الذي مِنَ الرامةِ مُشيرٌ تقِيٌّ وكانَ هو أيضاً منتظراً ملكوتَ اللَّهِ. فاجترأً ودخلَ على بيلاطسَ وطلبَ جسدَ يسوعِ * فاستغربَ بيلاطسُ أَنَّهُ قد

when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

مات هكذا سريعاً. واستدعى قائد المئة وسأله هل له زمانٌ قد مات* ولما عَرَفَ مِنَ الْقَائِدِ وَهَبَ الْجَسَدَ لِيُوسُفَ* فاشترى كَتَانًا وَأَنْزَلَهُ وَلَقَّهٗ فِي الْكَتَّانِ وَوَضَعَهُ فِي قَبْرِ كَانَ مَنْحُوتًا فِي صَخْرَةٍ وَدَحْرَجَ حَجْرًا عَلَى بَابِ الْقَبْرِ* وكانت مريمُ المجدليةُ ومريمُ أمُّ يوسى تنظرانِ أَيْنَ وُضِعَ* ولما انقضى السبتُ اشترتْ مريمُ المجدليةُ ومريمُ أمُّ يعقوبَ وسالومةَ حَنُوطًا لِيَأْتِيَنَّ وَيَدَهْنَهُ* وبكرنَ جداً في أولِ الأسبوعِ وأتيتنِ القبرَ وقد طلعتِ الشمسُ* وكُنَّ يَقُلْنَ فيما بينَهُنَّ مَنْ يُدَحْرَجُ لَنَا الْحَجْرَ عَنِ بَابِ الْقَبْرِ* فَتَطَّلَعْنَ فَرَأَيْنِ الْحَجْرَ قَدْ نُحِرَجَ لِأَنَّهُ كَانَ عَظِيمًا جَدًّا* فَلَمَّا دَخَلَ الْقَبْرَ رَأَيْنِ شَابًا جَالِسًا عَنِ اليمينِ لِابْسًا خُلَّةً بِيضَاءَ فاندهلنَ* فقال لهنَّ لا تتذهلنَ. أنتنَّ تطلبين يسوع الناصري المصلوب. قد قام ليس هو ههنا. هوذا الموضع الذي وَضَعُوهُ فِيهِ* فاذهبنَ وقلن لتلاميذه ولِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ. هناك ترونه كما قال لكم* فخرجن سريعاً وفَرَرْنَ مِنَ الْقَبْرِ وقد أَخَذَتْهُنَّ الرِّعْدَةُ وَالذَّهْشُ. ولم يقلن لأحدٍ شيئاً لِأَنَّهُنَّ كُنَّ خَائِفَاتٍ.

التعظيمه لوالدة الإله (باللحن الأول)

إن الملاك تقوة نحو المنعم عليها، أيتها العذراء النقية افرحي، وأقول أيضاً افرحي، لأن ابناك قد قام من القبر في اليوم الثالث. استنيري استنيري يا اورشليم الجديدة، لأن مجد الرب قد أشرق عليك، افرحي الآن وتهللي يا صهيون، وأنت يا والدة الإله النقية، إطربي بقيامة ولدك.

Megalynarion for Pascha (Tone 1)

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day. Shine; shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

الكنونيون

جسد المسيح خذوا والينبوع الذي لا يموت ذوقوا. هلوليا.

Koinonikon (Communion Hymn)

Receive ye the body of Christ; taste ye the Fountain of immortality. Alleluia

Instead of the usual "We have seen the true light...", "Christ is Risen..." is chanted (Once)

THE GREAT DISMISSAL

Priest: May He Who is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint George., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, **of the Pious Joseph of Arimathaea, Righteous Nicodemus and the holy Myrrh-bearing Women**, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...

People: ...bestowing life!

"If we expect our children and grandchildren to grow into adulthood as Practicing Orthodox Christians.

We must give daily witness to the importance of our faith in our everyday life. If we are lax in our fasting, church attendance, and piety, our children will see by our lack of seriousness a faith that will mean nothing to them. If they do not see us keeping a prayer rule, they will not have prayer as a part of their lives. If they do not see us putting the divine services before entertainment, they will abandon Orthodoxy, once they've left the nest."

Abbot Tryphon

How to Kill A Church

Want to kill your Church. Let us give you a helping hand:

No matter what proposition comes up, object. There must be something wrong with it; find it!

If you do get to church, be sure to leave before the service ends. Make this a habit.

Refuse to hold an office. Think how little time you have left for yourself.

Take no care of church property. Mess up the building.

Go places on Sunday. Go anywhere except to church.

Don't give. What does the church need money for anyhow?

Don't visit. That's what the priest is hired to do.

Tell your friends how disappointed you are in the attendance, what they are doing. Keep them discouraged.

Make no preparations for your church responsibilities.

Talk about the priest, adversely, that is. Repeat to others.

"But the fruit of the Spirit is Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control." Galatians 5:22



What is the Goal?

By Metropolitan Saba (Isper)

During Holy Week, ecclesiastical media reported news of the ordination of a liturgical deaconess in one of the churches in Zimbabwe, Africa, affiliated with the Orthodox Patriarchate of Alexandria. I won't delve into the subject of ordaining a deaconess. That's a matter I'll leave to theologians and synods, for now. In this article, I'll simply raise some questions stemming from this event. Such an event requires Orthodox consensus, as any ecclesiastical action outside Orthodox consensus and unanimity poses a danger and leads to undesirable consequences. How much more so a matter as sensitive as this, especially at this time, would be considered a step towards the ordination of women to the priesthood.

There is no doubt that a deep and faithful study of the Christian heritage, especially the Orthodox one, and the pastoral needs required by the Church in today's world, is urgently needed for this topic. However, resorting to individual decisions remains more dangerous than any step its proponents might perceive as beneficial to the Church. Theological studies require scientific honesty and objectivity, not manipulation of information to serve personal agendas. Here, the role of the pure saints, not just scholars and researchers, is highlighted, lest we negate what we have been saying for centuries, that theology is the experience of God's presence, not just rational or philosophical thinking.

My deliberations stem from a concern for Orthodox unity, which I see in danger due to the absence of dialogue among the churches and the spread of individualism within them, to the point where the fear of following the footsteps of Protestant-type individualism is imminent. May God protect us from replacing Orthodox unity with an Orthodox union.

The existence of deaconesses in the early Church needs further clarification. Our historical information does not confirm that all churches witnessed the service of deaconesses, but rather some, especially large churches and in major cities. Moreover, the distinction between the service of deaconesses and the service of widows also needs further exploration. Our available information indicates that the service of deaconesses included several aspects, such as guarding and overseeing the women's section in the church; according to the social custom in the past, women and men each stood in designated areas of the nave. Also, deaconesses assisted women in baptisms, such as anointing their bodies with oil. Furthermore, deaconesses may have been responsible for

teaching women, but not all scholars agree on this. In the fourth service, based on the social tradition of the past, deaconesses accompanied women when they needed to meet with the bishop, as it was forbidden for a bishop to meet with a woman alone.

There came a time when this ministry fell into disuse in the Church. We do not know the exact reasons for its disappearance. Don't we need studies to show the reasons why? Don't we need to clarify its fields of service before adopting it in our churches? Is its acceptance consistent with Orthodox tradition and understanding of the ordained priesthood? Can it be limited to educational service and service of love in all its forms? What are the boundaries between this ministry and the ministry of the faithful (laity)? What are the motives behind giving it a liturgical role? Why is this role necessary?

If this type of service is authentic, should we demand it, and does the Church really need it? To what extent do we demand it as influenced by humanistic and feminist movements? What is motivating the Church to activate its pastoral service: theological thought or worldly thought? How does the Church respond to the faith, moral, and humanitarian challenges facing today's societies? On what basis does the Church build its pastoral programs, social or theological?

Moreso, what is the effect of accepting deaconesses and female priests in non-Orthodox churches that have adopted this phenomenon? Has this acceptance increased their spiritual and numerical growth, or the opposite? Is accepting deaconesses a first step towards accepting priestesses? What would be the effect of having male and female priests on the spiritual and theological concept of the priesthood? To what extent does this contribute to the secularization or degeneration of the priesthood and considering it a religious function? What is the psychological effect of having both sexes around the Holy Table?

Where will the Orthodox Church end up if each church continues to adopt what it deems appropriate without consulting and agreeing among all Orthodox churches? Where is the collective spirit that distinguishes Orthodoxy? What about the unity of the Faith? And what will unite Orthodox Churches if practices without unanimous agreement begin to appear here and there?

Do those who applaud the emergence of deaconesses think about the future of Orthodox unity? How do we know if we are allowing the Holy Spirit to work and create new talents? How do we know if we are limiting It within the framework of our limited thinking? Are we submitting It to our personal desires and visions?

I won't add any more questions here, although they would be necessary if we truly want to be honest, faithful, and pure in every work we do in the Church. The pain from what is happening stifles me.

I hope that some of these questions encourage a few sincere, honest, and humble persons to pause before proceeding with individualism that increases divisions and creates new schisms.

Sunday of the Myrrh-Bearing Women

Hear the voice of gladness, O women; for I have trodden down rebellious Hades, and raised the world from corruption. Wherefore, hasten ye and proclaim the glad tidings to My beloved; for I desire that joy shall break forth thence upon My creation, whence first came forth sorrow.

—Orthros of the Feast, Tone 2

On this day, the second Sunday after Pascha, we commemorate the Holy Myrrh-bearing women Saints Mary Magdalene (July 22), Mary the wife of Clopas, Joanna (June 27), Salome, mother of the sons of Zebedee (August 3), Martha and Mary, sisters of Lazarus (June 4). We also commemorate also Saint Joseph of Arimathea (July 31), and Nicodemus. We extend our prayers and love to His Eminence Metropolitan JOSEPH **on the occasion of his Name's Day!**

*The women disciples bring myrrh unto Christ;
And I bring a hymn as it were myrrh unto them.*

The women went to Christ's tomb on Holy Pascha to anoint His body, only to discover it empty. We know the names of only seven of these women: Mary Magdalene; Mary the Mother of James and Joses; Joanna the wife of Chuza; Salome the mother of the sons of Zebedee; Susanna; and Mary and Martha, the sisters of Lazarus. Joseph was a rich and noble man, and a member of the Privy Council of Jerusalem. He dared to ask Pilate for the undefiled body of our Savior, which he took and buried in his own tomb.

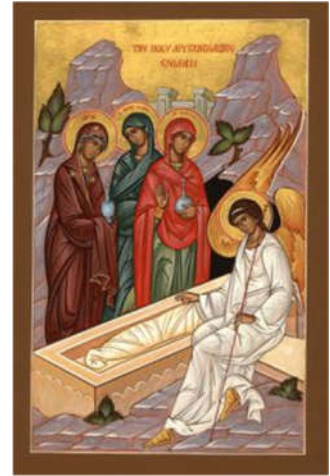
Accompanying Joseph to the sepulcher was Nicodemus, a Jerusalemite who was one of the leaders of the Pharisees. Nicodemus brought 100 pounds of myrrh and aloes to scent and embalm the body of Christ.

By the intercessions of the holy Myrrh-bearers, Joseph of Arimathea and Nicodemus, O God, have mercy on us. Amen.

When Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Savior is risen from the grave.

As the Myrrh-bearers went to Thy tomb, O Savior, they were perplexed in mind and said to themselves: Who will roll the stone away from the sepulcher for us? And looking up, they saw that the stone was rolled away. They were awestruck by the form of the Angel and his raiment. They were taken with trembling and thought to flee; and the youth cried to them: Be not afraid; He Whom ye seek is risen; come, behold the place where the body of Jesus lay, and go quickly, proclaim unto the Disciples: The Savior is risen from the grave.

+Kontakion and Oikos of the Feast



Dear Saint George Family, Beloved in Christ

Christ is Risen, Truly He is Risen.

Our community is fortunate to have such compassionate and loving Parishioners. Because of your pledge and support, our Church is able to continue to serve you and to support the needy families. As we read in the 2 Corinthians 9:7 "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver".



What makes us Christians is our faith being reflected by our actions in a beautiful way that manifests our identity through our work of love.

With The Parish Council we are making every effort to reduce our expenses, to ensure our reserve fund can be maintained for its intended purpose and the future growth and support of our Church. We are asking anyone who is financially able, to either mail a pledge donation check to the Church's Office or Donate via our website Donation button.

Also please let us know if you have any hardships that the Church can help with. We will try to support you in any way possible.

In closing, we ask for the Lord's Protection to keep all of us safe, and to guide all of us to become His new disciples and to serve and love His people

God is the source of all our wealth. *It's in the Bible*, Deuteronomy 8:18, NKJV. "And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.

God says we rob Him if we don't give tithe and offerings. *It's in the Bible*, Malachi 3:8, NKJV. Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.

Do I tithe when in debt? We should pay what we owe to God first, and God will help us take care of our debts. *It's in the Bible*, Psalm 50:14-15, NKJV. "Offer to God thanksgiving, and pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

What if I can't afford to pay tithe? God promises to richly bless us if we are faithful in tithes and offerings. *It's in the Bible*, Malachi 3:10, NKJV. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

God asks us to give voluntary offerings for His work—in addition to the tithe. *It's in the Bible*, Psalm 96:8, NKJV. "Give to the LORD the glory due His name; bring an offering, and come into His courts.

We should give to God's work willingly. *It's in the Bible*, 2 Corinthians 9:7, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.."

You can't out-give God. *It's in the Bible*, Luke 6:38, NKJV. "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

The Sundays of the Paschal Season

Christ is Risen! Truly He is Risen!

Until the Feast of the Ascension, the Church lives in what is called the “Paschal Season.” Themes of the resurrection abound in our liturgical life during this time. The most obvious example is the singing of “Christ is risen” at every service. Until the Feast of All Saints, one week after Pentecost, the Church relies upon the liturgical book called the *Pentekostarion* (the liturgical book which has been in use since the Resurrection service).

Sunday of St. Thomas (John 20:19-31)

In this event, Thomas who did not see the Risen Christ immediately after the Resurrection because he was not with the disciples those days, meets the Lord face to face. Thomas, when he sees and almost touches the Lord, provides an “independent verification” of the resurrection. Thomas represents anyone, in other words ourselves, who was “not with the disciples” in those first days, and reminds us that we too can witness the Risen Lord. The words of Christ, “Blessed are those who have not seen and yet believe” are directed at us as much as they are St. Thomas.

Sunday of the Myrrh-bearers (Mark: 15-43-47; 16:1-8)

This story repeats the events of the Resurrection of the Lord. In the first century AD, women were not considered credible persons; they could not give testimony in any legal proceeding. However, the story raises the status of women, because it is their experience of the Risen Christ and the empty tomb that is the basis of the Good News. Their powerful question when they approach the tomb, “Who will roll away the stone for us?” is answered by the Lord himself through the resurrection, which has pushed the stone away.

Sunday of the Paralytic (John 5:1-15)

This story, happening in the ministry of Christ, shows that Christ offers healing, far more powerfully than a pool of water. The Paschal season was associated with the mystagogical education of the newly baptized (they had been baptized at the Paschal vigil). Mystagogy refers to the educational process of explaining what took place in the mystery of the sacrament. Thus, the story of the Paralytic and all the weeks of the Paschal season become a reflection on the mystery of baptism.

Sunday Samaritan Woman (John 4:5-42)

Tradition identifies the Samaritan woman at the well as Photeine (notice how the name refers to enlightenment). Again we see the connection to baptism – enlightenment taking place at the pool of water. Also, because she is a Samaritan, we see the universality of the Gospel; through baptism anyone can become a follower of Christ and member of the Church.

Sunday of the Blind Man (John 9:1-38)

The blind man washes in the pool of Siloam, is given sight, and sees the Lord. This miracle also becomes a baptismal image, showing that through the waters of baptism one’s blindness is removed permitting the newly baptized to see the Lord.

Ascension always takes place on a Thursday, forty days after the Resurrection.

Sunday of the Holy Fathers of the First Ecumenical Council (John 17:1-13)

On this Sunday we remember the historic event of the First Ecumenical Council, held in Nicaea in 325 AD. This council clarified the teaching about Christ, which we recite in the Creed, that Christ is *homoousios* with the Father. This reminds us that what we call “apostolic succession” is greater than a linear genealogy of bishops, but that the bishops of the Church down to us today preserve the apostolic message of the resurrection of Christ, that He is the Son of God.

Pentecost (John 7:37-52).

On this Sunday, the Epistle reading recalls the events of the Pentecost, when the Holy Spirit filled the Apostles, who began to preach the message that Jesus of Nazareth is the Son of God and that He rose from the dead. Because upon hearing this message, 3000 people asked to be baptized and become followers of Christ, we say the Church is born. Pentecost is the fiftieth day after the Resurrection.

All Saints (Matthew 10:32-33, 37-38, 19:27-30)

The Pentekostarion closes with the Feast of All Saints, the day that celebrates all known and unknown saints of the Church. Everyone can celebrate his or her Name Day today! And for anyone who does not know when their Name Day is celebrated or does not know if they are even named after a saint, today is their day to celebrate. This day also teaches that all who call themselves Christians and belong to the Church are, through the power of the Holy Spirit, capable of leading Christ-like lives

Anton C. Vrame, Ph.D. Greek Orthodox Archdiocese of America

Too often individuals get sidetracked in their journey to the Kingdom of God. Too often individuals become complacent or tired or lazy and yield to a lessening of fervor for Christ.

Christ suffered and died for us. Zeal for Christ should exist from the time we are convinced of His death for us until such time as our death. We can never repay Christ for what He did and continues to do for us.

At most we can be appreciative to Christ and show this appreciation by living responsibly as Christians.

The world is full of material distractions and temptations. The world is full of immorality and diversions. The fervor of baptism or conversion or following Holy Confession can easily be undone if the believer is undisciplined.

It is interesting the way individuals follow the orders of physician or having their children follow the rules established by athletic coaches but when it comes to adhering to the rules of the Church, they are ignored.

Athletic coaches or entertainment instructors can require lengthy practice sessions and vigorous physical exercise, possible even adhering to certain diets.

When a priest suggests attendance at a weekday service or observing the rules of fasting, the words more often than not land on deaf ears.

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.