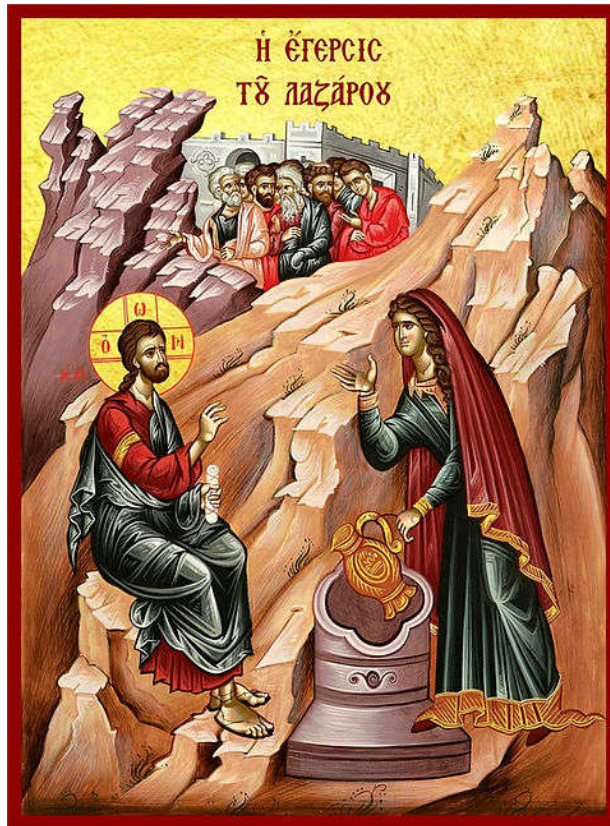


St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of the Samaritan Woman, Photini

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**

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Sunday June 02, 2024

Tone 4 / Eothinon 7

**fifth Sunday of Pascha
Sunday of the Samaritan Woman
& After-feast of Mid-Pentecost**

Nikephoros the Confessor, archbishop of Constantinople; New-martyrs Demetrios of Philadelphia, John of Trebizond, and Constantine of Athos

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 Olation, Trisagion Service, Wheat and the Coffee Hour are sponsored in memory of Nuha Karsheh (40 days) by her beloved Children; Nareen, Randa, Elias, Rania and Rami & their families and by her Brother Jabra Kahoush and his 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
Karim Gantose and his family by Karim Gantose



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
Daniel Cole by the Cole Family



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 June 09- 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, June 02, 2024

Tone 4 / Eothinon 7, Fifth Sunday of Pascha

Sunday of the Samaritan Woman & After-feast of Mid-Pentecost

Nikephoros the Confessor, archbishop of Constantinople; New-martyrs Demetrios of Philadelphia, John of Trebizond, and Constantine of Athos

Today's Liturgy Inserts	تغييرات في القداس
<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;">الانتيفونا الأولى</p> <p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَزْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ 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;">الانتيفونا الثانية</p> <p>لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءِ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ، هَلِّلُوبَا.</p> <p>لِنُعْرَفُ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ.</p> <p>خَلِّصْنَا يَا ابْنَ...</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...
المجدُ للآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى

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 يذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
كذالك تَهْلِكُ الخِطَاةُ مِنْ أَمَامِ وَجْهِ اللهُ وَالصَّادِقُونَ يَفْرَحُونَ

وَيَهْتَلُونَ أَمَامَ اللهُ وَيَتَنَعَّمُونَ بِالسُّرُورِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...
هذا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَهْتَلَّ بِهِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...



Entrance Hymn

الايصودنية

في المَجَامِعِ بَارِكُوا اللهُ الرَّبَّ، يَا مَنْ أَنْتُمْ مِنْ يَنَابِيعِ إِسْرَائِيلِ.

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.

طروبارية القيامة (باللحن الرابع)

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهجة. وطرحن عنهن القضاء الجدي. وخاطبن الرسل مفتخرات وقائلات. قد سبي الموت وقام المسيح الإله. مانحاً العالم الرحمة العظمى.



Troparion of the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

طروبارية نصف العيد (باللحن الثامن)

في انتصافِ العيدِ اسقِ نفسي العطشى مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ، أَيُّهَا الْمَخْلُصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الْكَلِّ قَائِلاً، مَنْ كَانَ عَطْشَاناً فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ، فَيَا يَنْبُوعَ الْحَيَاةِ أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.

Troparion for Mid-Pentecost (Tone 8)

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)



بِمَا أَنَّكَ لِلْمَأْسُورِينَ مَحْرَرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعِنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ الْإِلَيْسُ الظَّفَرُ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.

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.

الفتدق (باللحن الثامن)

وَلَيْتَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمَّتْ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيْبِ قُلْتَ افْرَحْنَ، وَلرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

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 السامرية

Epistle of the Sunday of the Samaritan Woman

How magnified are Thy works, O LORD! In Wisdom hast Thou made them all.

Bless the LORD, O my soul!

The Reading is from the Acts of the Holy Apostles (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some

ما أعظم أعمالك ياربُّ كُلُّهَا بِحِكْمَةٍ صَنَعْتَ

باركي يا نفسي الربِّ

*فصلٌ من أعمال الرُّسُلِ القديسين الأَطْهَارِ (11:19-30) *

فِي تِلْكَ الْأَيَّامِ لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ اجْتَاذُوا إِلَى فِينِيقِيَّةٍ وَقَبْرُصَ وَإِنطَاكِيَّةٍ وَهُمْ لَا يَكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ *

of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord.

Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they were gathered together in the church, and taught a great multitude of people, and the disciples were called Christians first in Antioch.

Now in these days prophets came down from Jerusalem to Antioch. And one of them named Ágabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Cæsar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judæa; and they did so, sending it to the elders by the hand of Barnabas and Saul.

ولكن قوماً منهم كانوا قُبرصيين وقيروانيين. فهؤلاء لما دخلوا إنطاكية أخذوا يكلمون اليونانيين مُتَشَرِّين بالرب يسوع* وكانت يد الرب معهم، فأمن عدد كثير ورجعوا إلى الرب* فبلغ خبر ذلك إلى آذان الكنيسة التي بأورشليم فأرسلوا برنابا لكي يجتاز إلى إنطاكية* فلما أقبل ورأى نعمة الله فرح ووعظهم كلهم بأن يتثبتوا في الرب بعزيمة القلب* لأنه كان رجلاً صالحاً ممتلئاً من الروح القدس والإيمان. وانضم إلى الرب جمع كثير* ثم خرج برنابا إلى طرسوس في طلب شاول. ولما وجدته أتى به إلى إنطاكية* وترددت معه سنة كاملة في هذه الكنيسة وعلموا جمعاً كثيراً ودُعِيَ التلاميذ مسيحيين في إنطاكية أولاً* وفي تلك الأيام انحدر من أورشليم أنبياء إلى إنطاكية* فقام واحد منهم اسمه أغابوس فأنبأ بالروح أن ستكون مجاعة عظيمة في جميع المسكونة، وقد وقع ذلك في أيام كلوديوس قيصر* فعزم التلاميذ بحسب ما يتيسر لكل واحد منهم أن يرسلوا خدمة إلى الإخوة الساكنين في أورشليم* ففعلوا ذلك وبعثوا إلى الشيوخ على أيدي برنابا وشاول.

الإنجيل لأحد السامرية

Gospel of the Sunday of the Samaritan Woman

The Reading of the Holy Gospel according to St. John (4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If

* فصل شريف من بشارة القديس يوحنا الإنجيلي البشير

والتلميذ الطاهر (4:5-42)*

في ذلك الزمان أتى يسوع إلى مدينة من السامرة يقال لها سُوخار بِقُرْب الضيعة التي أعطاها يعقوب ليوسف ابنه* وكان هناك عين يعقوب. وكان يسوع قد تعب من المسير. فجلس على العين وكان نحو الساعة السادسة* فجاءت امرأة من السامرة لتسقي ماء. فقال لها يسوع أعطيني لأشرب* فإن تلاميذه كانوا قد مَضَوْا إلى المدينة ليبتاعوا طعاماً* فقالت له المرأة كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامريَّة واليهود لا

you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and

truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His

يُخَالِطُونَ السَّامِرِيِّينَ * أَجَابَ يَسُوعُ وَقَالَ لَهَا لَوْ عَرَفْتِ عَطِيَّةَ اللَّهِ وَمَنْ الَّذِي قَالَ لَكَ أَعْطِينِي لِأَشْرَبَ لَطَلَبْتِ أَنْتِ مِنْهُ فَأَعْطَاكِ مَاءً حَيًّا * قَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبَيْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ * أَلَعَلَّكَ أَنْتِ أَعْظَمُ مِنْ أَبِينَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبَيْرَ وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاثِيَّتُهُ * أَجَابَ يَسُوعُ وَقَالَ لَهَا كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أَعْطِيهِ فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ * بَلِ الْمَاءُ الَّذِي أَعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٍ يَنْبُغُ إِلَى حَيَاةٍ أَبَدِيَّةٍ * فَقَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَهنا لِأَسْتَقِي * فَقَالَ لَهَا يَسُوعُ اذْهَبِي وَادْعِي زَوْجَكَ وَهَلِّمِي إِلَى هَهنا * أَجَابَتِ الْمَرْأَةُ وَقَالَتْ إِنَّهُ لَا زَوْجَ لِي. فَقَالَ لَهَا يَسُوعُ قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا زَوْجَ لِي * فَإِنَّهُ كَانَ لَكَ خَمْسَةُ رِجَالٍ وَالَّذِي مَعَكَ الْآنَ لَيْسَ زَوْجَكَ. هَذَا قُلْتِهِ بِالصِّدْقِ * قَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ * أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورُشَلِيمَ * قَالَ لَهَا يَسُوعُ يَا امْرَأَةَ صَدِّقِيْنِي إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلْأَبِ * أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخِلَاصَ هُوَ مِنَ الْيَهُودِ * وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حَاضِرَةٌ إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْأَبِ

بِالرَّوْحِ وَالْحَقِّ. لِأَنَّ الْآبَ إِذَا تَطَلَّبَ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ * اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ فَبِالرَّوْحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا * قَالَتْ لَهُ الْمَرْأَةُ قَدْ عَلِمْتُ أَنَّ مَسِيحًا الَّذِي يُقَالُ لَهُ الْمَسِيحُ يَأْتِي. فَمَتَى جَاءَ ذَلِكَ فَهَوَّ يُخْبِرُنَا بِكُلِّ شَيْءٍ * فَقَالَ لَهَا يَسُوعُ أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ * وَعِنْدَ ذَلِكَ جَاءَ تَلَامِيذُهُ فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مِمَّا تَطَلَّبُ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا * فَتَرَكَّتِ الْمَرْأَةُ جَرَّتَهَا وَمَضَتْ إِلَى الْمَدِينَةِ وَقَالَتْ لِلنَّاسِ * تَعَالَوْا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ * فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ * وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ يَا مُعَلِّمُ كُلُّ * فَقَالَ لَهُمْ إِنَّ لِي طَعَامًا لِأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ * فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ * فَقَالَ لَهُمْ يَسُوعُ إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَّ عَمَلَهُ * أَلَسْتُمْ تَقُولُونَ أَنْتُمْ إِنَّهُ

work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

يكون أربعة أشهر ثم يأتي الحصاد. وما أنا أقول لكم ارفعوا
عيونكم وانظروا إلى المزارع إنها قد ابيضت للحصاد* والذي
يخصد يأخذ أجره ويجمع ثمراً لحياة أبدية لكي يفرح الزارع
والحاصد معاً* ففي هذا يصدق القول إن واحداً يزرع وآخر
يخصد* إني أرسلتكم لتحصدوا ما لم تتعبوا أنتم فيه. فإن آخرين
تعبوا وأنتم دخلتم على تعبهم* فأمن به من تلك المدينة كثيرون
من السامريين من أجل كلام المرأة التي كانت تشهد أن قد قال
لي كل ما فعلت* ولما أتى إليه السامريون سألوه أن يقيم عندهم.
فمكث هناك يومين* فأمن جمع أكثر من أولئك جداً من أجل
كلامه* وكانوا يقولون للمرأة لسنا من أجل كلامك نؤمن الآن.
لأننا نحن قد سمعنا ونعلم أن هذا هو بالحقيقة المسيح مخلص
العالم.

التعظيم لوالدة الإله (بالحن الأول)

إن الملاك تقوة نحو المنعم عليها، أيثها العذراء النقية افرحي، وأقول أيضاً افرحي، لأن ابنتك قد قام من القبر في
اليوم الثالث. إستنيري يا أورشليم الجديدة، لأن مجد الرب قد أشرق عليك، افرحي الآن وتهللي يا
صهيون، وأنت يا والدة الإله النقية، إطربي بقيامة وأدك.

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.

الكينونيكون

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, 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 holy and glorious Great-martyr Photeni, the Samaritan Woman
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!

لا صيام من الفصح إلى عيد الصعود
حتى أيام الأربعاء والجمعة.

During the forty days after Pascha, the Church does not expect you to fast until after the **Feast of the Ascension even on Wednesdays and Fridays.**

"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

**WEAK PEOPLE
REVENGE.
STRONG PEOPLE
FORGIVE.
INTELLIGENT PEOPLE
IGNORE.**

**YOU CAN'T START
THE NEXT CHAPTER
OF YOUR LIFE
IF YOU KEEP
RE-READING
THE LAST ONE**

**We forgive
others because
God forgave us.**

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



Thoughts on the Fullness of Life, Part Two

By Metropolitan Saba (Isper)

A famous saying of the blessed Augustine is true of man, in every place and time. It has an influential and profound impact on today's man who is tormented and spiritually besieged from all sides. The blessed one says, addressing God: "You created us to turn to you, O Lord, and our hearts will not find rest unless they rest in you." Augustine reflects the words of Christ: "I have come that you may have life, and that it may be more abundantly" (John 10:10). Perhaps the most beautiful meaning that the Greek original of this verse carries is the following: "I came that you may have life, and that you may have the fullness of life."

Many people searched for and found in the person of Christ the meaning the meaning of life in general, and for their own lives in particular. Some of them, such as the great novelist Fyodor Dostoevsky, made this discovery, saying, "If anyone could prove to me that Christ is outside the truth, and if the truth really did exclude Christ, I should prefer to stay with Christ and not with truth." Not all these people are monks and hermits. The history of the Church is full of saints and lovers of God and His gospel from all categories: married and celibate, high and simple in education, men and women, the elderly and children, kings and rulers, free and slaves, rich and poor.

Why don't all human beings believe in this truth? Why don't they search for it, especially all Christians? One contemporary theologian says: "The problem isn't that there are few saints, but that not all Christians are saints!" I wonder if the reason lies in humans' fear of facing what they can't handle or comprehend, so they prefer to stay in the shallows rather than soar? Could it be the pride rooted within them, a product of subconscious fear, the barrier preventing them from liberating themselves from their constraints and embarking on the vastness of life to which they are inherently called? Or is it the economic consumerist grind that absorbs their energy, potential, and all that's beautiful in them, making them chase after requirements the current media falsely portrays as essential, causing further estranging from themselves?

These and other reasons often play a role in depriving humans of discovering true life and realizing their true calling.

But there is no doubt among all who have experienced this divine life that inner pride and self-love are the roots of all evils that manifest themselves in countless forms of vices, defects, and shortcomings, to the point that they blind people from seeing the light of God and the truth. Thus, humans will destroy their great dream of achieving the true meaning and fulness of their life.

Do not be fooled by the glamorous lifestyle of so-called stars, and the screens on which they appear in order to invade your imagination. For in the last days, you will discover a completely different side to them: "The world will fade, and so will its lusts" (1 John 2:17). One thing that remains is the face of your loving Lord, from which the light never fades.

Can you replace the morning sun with a candle?

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 tithes 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.

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 224/2024

May 28, 2024

Venerable Hierarchs, Reverend Clergy, and Christ-loving Faithful of this Archdiocese,

Christ is risen!

Ten years ago, our young adults gathered for the first Orthodox Young Professionals Conference in San Diego. They initiated this project themselves, in order to keep our Faith at the center of their lives and to strengthen their relationships within the Church. This year, they will gather in Anaheim, California, July 25–28, for the same purpose. The weekend includes prayer, speaker sessions, and time for fellowship with one another. Father Evan and Presbytera Stacy Armatas will be the keynote speakers, focusing on “Love & Relationships—God’s Greatest Gift.” Young adults aged 21+ are welcome, whether single or married.

We are so glad when our young adults prioritize faith in Christ and make it the foundation of their lives—building their house upon the rock, as our Lord Jesus said in His parable (Matthew 7:24–25). Moreover, we are encouraged by their camaraderie and love for one another, since those networks of relationships across the archdiocese bind us all together and foster collaboration in our sacred mission. Therefore, I would love to see as many of our young adults as possible attend this year’s conference, and I urge our pastors to spread the word and encourage those in their communities to attend.

Again, this year’s conference will be held July 25–28, at the JW Marriott Resort in Anaheim, California. Find more information and register at www.oypc.org.

Wishing you a joyous continuation of the Paschal season, I remain,

Yours in Christ,

A handwritten signature in blue ink that reads "J. Saba". The signature is written in a cursive style.

✠ SABA

Archbishop of New York and Metropolitan of All North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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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

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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.