

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 14, 2023

TONE 4 / EOTHINON 7

**FIFTH SUNDAY OF PASCHA: SUNDAY OF THE SAMARITAN WOMAN
& AFTER-FEAST OF MID-PENTECOST**

MARTYR ISIDORE OF CHIOS; HIEROMARTYR THERAPONT, BISHOP OF CYPRUS

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *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.*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ
الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

الْأَنْتِيفُونَا الْأُولَى

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. **(Refrain)**

Glory... Both now... **(Refrain)**

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِتَسْبِحَتِهِ.

اللازمة: بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. **(اللازمة)**
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... **(اللازمة)**

THE SECOND ANTIPHON

الْأَنْتِيفُونَا الثَّانِيَّة

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

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. **(Refrain)**

May God bless us, and may all the ends of the earth fear Him. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتَلِ لَكَ. هَلِّلُوبِيَا.

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ
خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
(اللازمة)

لِيُبَارِكُنَا اللَّهُ الْهِنَا، وَلِتَرْهَبَهُ جَمِيعُ أَقْصَى الْأَرْضِ.
(اللازمة)

الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ
الْوَحِيدِ...

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p>(اللازمة)</p>
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p align="center">إيسودنيكون (ترنيمة الدخول) للفصح</p>
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلَلُوبِيَا.</p>
<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	<p align="center">أبوليتيكيون القيامة باللحن الرابع</p>
<p>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.</p>	<p>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION OF MID-PENTECOST IN TONE EIGHT</p>	<p align="center">أبوليتيكيون انتصاف الخمسين باللحن الثامن</p>
<p>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.</p>	<p>فِي انْتِصَافِ الْعِيدِ، اسْقِ نَفْسِي الْعَطْشَى مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ أَيُّهَا الْمُخْلِصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الْكُلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا يَنْبُوعَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	

<p style="text-align: center;">KONTAKION OF PASCHA IN TONE EIGHT</p>	<p style="text-align: center;">القنطاق للفصح باللحن الثامن</p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ، دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحَنَّ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>
<p style="text-align: center;">THE EPISTLE (For the Sunday of the Samaritan Woman)</p>	<p style="text-align: center;">الرسالة (لأحد السامريّة)</p>
<p style="text-align: center;"><i>How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p> <p style="text-align: center;">The Reading from the Acts of the Holy Apostles. (11:19-30)</p> <p>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 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 they 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 Agabos stood up and signified by the Spirit that there would be a great famine over the</p>	<p>مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ بَارِكِي يَا نَفْسِي الرَّبِّ. فصلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ. (١١:١٩-٣٠)</p> <p>فِي تِلْكَ الْأَيَّامِ، لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةِ وَقُبْرُصَ وَأَنْطَاكِيَّةِ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ وَقَيْرَوَانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَآمَنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأُرْسِلُوا بَرْنَابَا لِكِي يَجْتَازَ إِلَى أَنْطَاكِيَّةِ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَتَّبِعُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدْسِ وَالْإِيمَانِ. وَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةِ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةِ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، انْحَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةِ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنْ سَتَكُونُ مَجَاعَةٌ</p>

whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ
كَلُودِيوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيَسَّرُ
لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ
السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى
الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَسَاوُلَ.

THE GOSPEL
(For the Sunday of the Samaritan Woman)

الإنجيل (لأحد السامريّة)

The Reading from 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 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,

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ
البشير والتلميذ الطاهر. (٤:٥-٤٢)
فِي ذَلِكَ الزَّمَانِ، أَتَى يَسُوعُ إِلَى مَدِينَةِ مِنَ السَّامِرَةِ
يُقَالُ لَهَا سُوحَارُ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطَاهَا يَعْقُوبُ
لِيُوسُفَ ابْنِهِ. وَكَانَ هُنَاكَ عَيْنُ يَعْقُوبَ. وَكَانَ يَسُوعُ
قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوَ
السَّاعَةِ السَّادِسَةِ. فَجَاءَتْ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي
مَاءً، فَقَالَ لَهَا يَسُوعُ: أَعْطِنِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ
كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا. فَقَالَتْ
لِهَا الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ
وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ.
أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ، وَمَنْ
الَّذِي قَالَ لِكَ "أَعْطِنِي لِأَشْرَبَ" لَطَلَبْتَ أَنْتِ مِنْهُ
فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهَا الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ
مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ
الْحَيُّ؟ أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ أَبِييْنَا يَعْقُوبَ الَّذِي
أَعْطَانَا الْبُئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ أَجَابَ
يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ
أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ،
فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ. بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ
يَصِيرُ فِيهِ يَنْبُوعَ مَاءٍ يَنْبَعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ. فَقَالَتْ لَهَا
الْمَرْأَةُ: يَا سَيِّدُ، أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا
أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: اذْهَبِي
وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتْ الْمَرْأَةُ

“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 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

وقالت: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لِكَ خَمْسَةَ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلًا. 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 امْرَأَةُ صَدِّقِيْنِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلآبِ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْآبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ. اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيحًا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمَتَى جَاءَ ذَلِكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مَاذَا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكَّتِ الْمَرْأَةُ جَرَّتِهَا، 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 كُنْ. فَقَالَ لَهُمْ: إِنْ لِي طَعَامًا لِأَكُلَ لَسْتُ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنْ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَّ عَمَلَهُ. أَلَسْتُ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: اِرْفَعُوا عَيْونَكُمْ وَاَنْظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَحْصُدُ يَأْخُذُ أَجْرَهُ، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكِي يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. فَفِي هَذَا يَصْدُقُ

<p>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.”</p>	<p>الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخِرُ يَحْصُدُ." إِنِّي أَرْسَلْتُكُمْ لِنَحْصُدُوا مَا لَمْ تَنْعَبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخِرِينَ تَعْبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعْبِهِمْ. فَأَمَّنَ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنْ "قَدْ قَالَ لِي كُلُّ مَا فَعَلْتُ." وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَأَمَّنَ جَمْعٌ أَكْثَرَ مِنْ أَوْلَائِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُحَلِّصُ الْعَالَمِ.</p>
<p>MEGALYNARION FOR SAMARITAN WOMAN SUNDAY IN TONE ONE</p>	<p>تعظيمه أحد السامريّة بالحن الأول</p>
<p><i>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.</i></p> <p>Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الْإِلَهِيِّ، لِأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لِامِعَا، أَبْهَى مِنْ الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعَهُمْ، أَيُّهَا السَّيِّدَةُ الْمُنْعَمُ عَلَيْهَا مِنَ اللَّهِ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p>كينونيكون (ترنيمه المناولة) للفصح بالحن الثامن</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who rose 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,</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ</p>

<p>whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of <i>Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and glorious Great-martyr Photeini, the Samaritan Woman; of the Martyr Isidore of Chios; and Hieromartyr Therapont, bishop of Cyprus, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِّيسِ (تِه) (فُلَانِ، فُلَانَةِ) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالشَّهِيدَةَ الْعَظِيمَةَ فُوتِينِي، الْمَرَّةَ السَّامِرِيَّةَ؛ وَالشَّهِيدَ إِيزِيدُورَ مِنْ خِيُوسَ، وَالْعَظِيمَ فِي الشُّهَدَاءِ سِيرَابِيُونَ أُسْقَفَ قُبْرُصَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعَ قَدِّيسِكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.</p>
<p>Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p>الكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p>People: ...bestowing life!</p>	<p>الْجُوقَةُ: ... لِلَّذِينَ فِي الْقُبُورِ.</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14).</p>	
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
8	Khalil N. Saba	53
8	Amine Saikali	48
8	George N. Ellies	39
9	Odette Salem	9
11	Fouad Quzor	46
12	Georgette Noursi	3
12	Suheila Elfar	19
12	Sadie Haick	68
14	Jamal Zabaneh	16
14	Wallace Assaf	40
14	Khazni Joubran	30

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena and Rami.

ETERNAL LIGHTS

- **May 14:** in loving memory of Adel Younes from his family.
- **June 4:** in loving memory of Ernest Younes from his family.

MEMORIAL

- **3-and 9-days memorial service** for Nuhad Salfiti (Wife of the late Fares Zabaneh) offered by her children **Nicolas, Michael, Jaleel, Mitri, Samar and their families**. May her memory be eternal.
- **The coffee hour** is offered today in loving memory of **Nuhad Salfiti Zabaneh** by her family.

GRADUATES

- Sunday School would like to acknowledge all of our graduates with a special Newsletter. If your child is graduating from Elementary School, High School, or University, please fill out the following google form by **May 10, 2023**

https://docs.google.com/forms/d/e/1FAIpQLSefEDwjiMi-Pq6PRXj2iDth_GkNJJzUpah2ttBzY_V1uMzuZYQ/viewform

All graduates will be receiving a gift from Father Georges following Divine Liturgy on June 11th.

GOLF TOURNAMENT 2023

- "Christ is Risen! Truly He is Risen! On behalf of the Golf Committee, we are happy to announce that we had a successful tournament last year and are looking forward to seeing everyone again this year, in support of our Scholarship Program for Camp Transfiguration. Our St. George Golf Classic is now in its 26th Year and would love to see you all there. If you don't golf no problem, please join us for dinner. There are many ways to sponsor the golf whether it is one of our many sponsors or support with raffle prizes.

Where: Caledon Woods Golf course in Bolton

When: August 1, 2023

Time: Registration opens at 11 am and Shotgun at 1pm.

We look forward to seeing you there! If you have any questions please reach out to Aftim Nassar 416-895-2767 or by email at aftim.nassar@gmail.com

CHURCH OFFICE

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.

MAINTAINING SILENCE DURING THE SERVICE

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

HOMESCHOOLING GROUP

- The Orthodox Christian Homeschool (OCH) Group will begin meeting on January 12, 2023 (10:30 am) for homeschool support. Anyone wanting information about homeschooling can email ochstgeorge@gmail.com

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

TEEN SOYO

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.

We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18

Are you between the ages of 13-18?

Do you want to get involved?

Do you want to see behind the scene photos?

Do you have any questions?

Join our WhatsApp group for direct communication for all our events.

Contact your Youth Advisors!

Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136

You can also find us on...

Facebook @ St. George Toronto Teen SOYO

Instagram @ toronto.soyo

Email @ toronto.soyo@gmail.com

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**
Website www.stgeorgeto.org Click on *Donate*
- **“e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church**
- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave,
Richmond Hill ON, L4B 3M9**

**Good will come to those who are generous and lend freely, who conduct their affairs with justice.
(Psalm 112:5)**

Services at St. George Antiochian Orthodox Church – Toronto.

Month: May 2023

Date	Time	Service
Wednesday May 3 rd	7:00 p.m.	Divine Liturgy
Saturday May 6 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 7 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Paralytic
Tuesday May 9 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Mid-Pentecost
Saturday May 13 th	5:00 p.m.	Great Vespers
Sunday May 14 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Samaritan Woman
Wednesday May 17 th	7:00 p.m.	Divine Liturgy
Saturday May 20 st	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 21 st	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Blind Man
Tuesday May 23 rd	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Apodosis of Pascha
Wednesday May 24 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Holy Ascension
Saturday May 27 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 28 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Fathers of the 1 st Council
Wednesday May 31 st	7:00 p.m.	Divine Liturgy: Martyr Justin the Philosopher



ST. GEORGE GOLF CLASSIC REGISTRATION FORM

Caledon Woods Golf Club

Tuesday, August 1st, 2023
15608 Regional Road 50
Bolton, ON. L7E 3E5
Registration 11am
Shotgun 1:00pm

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: _____

Address: _____

City: _____

Postal Code: _____

Phone: _____

Email: _____

\$300 per golfer (incl. dinner)

Indicate with (X) \$100 for dinner only

NAME	EMAIL	DINNER ONLY	GOLF + DINNER	AMOUNT
1)				
2)				
3)				
4)				
5)				
Total				

SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Double Diamond Sponsor	\$10,000		
Diamond Sponsor	\$5,000		
Platinum Sponsor	\$2,500		
Corporate Sponsor	\$1,500		
Hole Sponsor	\$750		
Sponsorship Total			
GRAND TOTAL (GOLF + SPONSORSHIP)			

SUBMISSION REQUIREMENTS:

Completed forms may be emailed to Aftim Nassar at aftim.nassar@gmail.com

For payment circle one: VISA MASTERCARD CHEQUE

Cheques can be made out to "St. George Church " mailed to c/o Aftim Nassar 9116 Bayview Avenue, Richmond Hill, ON L4B 3R9

Credit Card #: _____

Expiry Date: _____ Security Code: _____

Print Name: _____

Signature: _____

Thank You!
"We can't do it without you."

JOIN US FOR THE 26TH ANNUAL ST. GEORGE GOLF CLASSIC ON

AUGUST 1ST, 2023

REGISTRATION TIME: 11^{AM}

SHOTGUN TIME: 1^{PM}



Sponsorships

HOLE SPONSOR **\$750**
CORPORATE SPONSOR **\$1,500**
PLATINUM SPONSOR **\$2,500**
DIAMOND SPONSOR **\$5,000**
DOUBLE DIAMOND **\$10,000**

Caledon Woods Golf Club

15608 Regional Road 50
Bolton, ON. L7E 3E5
(905)-880-1400

\$300

Includes golf, golf cart, gift,
lunch at halfway, and dinner.

\$100 for dinner only.

Proceeds to help send
underprivileged kids to Camp
and support other St. George
charitable initiatives.

**spaces are limited and
advance payment is required*

Contact: Aftim Nassar
aftim.nassar@gmail.com
(416) 895-2767

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: May 2023

Date	Time	Activity	Location
Monday May 1 st	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
Thursday May 4 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 5 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 6 th	1:00 pm	Sky Zone for the teens	45 Esandar Dr Unit 1A
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 7 th	After Communion	Sunday School	Church Basement

Monday May 8 th	7:00 – 9:00 pm	Byzantine Choir Practice	Church Basement
Thursday May 11 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 12 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 13 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 14 th	After Communion	Sunday School	Church Basement
	2:00 - 6:30 pm	Mother's Day Party	Sahara Restaurant 1855 Dundas St. East Unit 3

Monday May 15 th	7:00 – 9:00 pm	Byzantine Choir Practice	Church Basement
Thursday May 18 th	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 19 th	7:00 – 9:00 pm	Byzantine Music Level 1 Exam	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 20 th	2:00 – 5:00 pm	Teen Soyo Lunch Potluck with Ask Abouna Session	Church Basement
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 21 st	After Communion	Sunday School	Church Basement

Thursday May 25 th	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday May 26 th	7:30 – 11:30 pm	Soccer for the Adults	Gym at St. George Centre
Saturday May 27 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 28 th	After Communion	Sunday School	Church Basement

In Celebration of Mothers

By Metropolitan Saba (Isper)

The mother remains the soul and heart of this world. Whatever might be said about the mother would be insufficient to describe her tenderness toward her offspring. Every child comes into the world from a mother who feels that she is a part of it and that it is a part of her. Her blood flows in it and her body dissolves into the formation of its body. Therefore, the mother feels a deep emotional bond with her baby.

An old Eastern proverb said about the role of a mother, "A soul perishes to create a soul." Therefore, Mother's Day was founded in recognition of the mother and her maternal role in nurturing and upbringing. Father's Day, while important, followed Mother's Day a long time later.

The tenderness of the mother cannot be compensated by any other tenderness. Anyone who has experienced a real mother is well aware of the meaning of the word *mother* and knows that her presence cannot be replaced by anything else. As Christians, we have the greatest example in the relationship of the Lord Jesus and His mother.

Our Lord did not leave His mother, in the flesh, until the Cross, for she accompanied Him with some women in His travels and ministry. When she asked Him for a miracle prematurely, He agreed, even though His time had not yet come. At the Cross, before surrendering His Spirit to the Father, He asked His beloved disciple to take care of His mother "and from that hour that disciple took her into his own home."

Dearly beloved, there is no doubt that our contemporary world is witnessing many rapid changes. After many people no longer know what a father means because they simply did not live with a father, or at least a good father, the concept of the mother is changing and being lost as well. The mother's preoccupation with work, as a result of the material and consumer pressure that characterizes our modern societies, is increasing her fatigue and draining her ability, nerves, and time. Thus, forcing her to replace some of her traditional responsibilities with others or with specialized institutions, such as nurseries, kindergartens, and babysitters, in addition to various children's activities.

The change in bioethics being imposed day by day through the development of biology and medicine has overshadowed the role of the mother and distanced her

and the newborn from her maternal instinct. In some cases, the mother has become nothing more than a vessel for having a child.

All this, in addition to the changes in other fields of life, triggers changes in the concept of motherhood and the mother's role and has deprived the relationship of a mother and her children of an emotional dimension that is essential to the human personality.

Thank God that Mother's Day still exists, so that we do not forget her status and role, and so that the family unit can meet together and honor those who are an example of sacrifice and self-deprivation for the sake of the upbringing of their children. The Bible, as well as human history, gives us countless stories of mothers who gave their lives for their children.

Many people today work hard to secure a better quality of life for their children, but in the midst of their efforts, they forget about priorities. Our Lord said in His Holy Gospel, "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" His Word applies today to us when we care for all the earthly needs of our children and neglect to nurture them in God's love, faith, and His holy Church. When they grow up and face the hardships and challenges of life, they will find no help and salvation except in the presence of their Lord at the heart of their lives. But, if they cannot sense His living presence in their homes as they grow up, they will not sense His presence later, without it being a miracle.

God bless you all and give you a blessed motherhood and blessed children. I pray for all mothers, that God may make you share in His tenderness and love, so that you may become an image of His tenderness and love, so that your children do not feel a lack of love and, therefore, do not seek it where they will not find it.

Happy Mother's Day to all of you! And may this world never be deprived of mothers.

احتفالاً بالأم

المتروبوليت سابا (اسبر)

تبقى الأم روح هذا العالم وقلبه. مهما قيل فيها لا يستطيع أن يصف حنانها على حشاها. فكل إنسان، إنما يأتي إلى العالم من أم تشعر بأنها موجودة فيه وأنه قطعة منها. فيسري دمها في عروقه ويذوب جسمها في تشكّل جسمه، فتشعر الأم برباط وجداني عميق بمولودها. يقول المثل الشرقي القديم في دور الأم: "تفنى روحٌ لتتشي روحاً". لذا نشأ عيد الأم تقديراً لها ولدورها الأمومي في التنشئة والتربية. أمّا عيد الأب، على أهميته، فقد لحق بعيد الأم بعد فترة طويلة.

لا يُعوض حنان الأم بأي حنان آخر. من اختبر أمّاً حقيقية يدرك جيداً معنى كلمة "أم"، ويعرف أن وجودها لا يمكن استبداله بأي شيء آخر. أما نحن، المسيحيين، فلنا في علاقة الرب يسوع بأمه القدوة العظمى.

لم يترك ربنا أمّه بالجسد حتى الصليب، فقد كانت ترافقه مع بعض النسوة في تجواله وبشارته. وعندما طلبت منه أعجوبة قبل أوانها، لبي طلبها على الرغم من أن ساعته لم تكن قد أتت بعد. وعند الصليب وقبل أن يسلم روحه للأب، أوصى تلميذه الحبيب بوالدته "فأخذها من تلك الساعة إلى بيته".

أيها الأحبة، لا شك في أن عالمنا المعاصر يشهد تغيرات كثيرة ومتسارعة، فبعد أن بات الكثيرون فيه لا يعرفون ما يعنيه الأب لأنهم، ببساطة، لم يعيشوا في كنف أب، أو أب صالح على الأقل، بات مفهوم الأم يتغير ويُفقد أيضاً. إن انشغال الأم في العمل نتيجة الضغط المادي والاستهلاكي الذي يسم مجتمعاتنا الحديثة بات يزيد في إرهاقها، ويستنزف من قدرتها وأعصابها ووقتها، مما يجبرها على استبدال بعض مهامها بآخرين أو بمؤسسات مختصة بذلك، كحضانة وروضات وجلساء أولاد بالإضافة إلى أنشطة مختلفة.

كذلك، فقد تغيّرت أخلاق الحياة بفعل تطور علم البيولوجيا والتقنية الطبية يوماً بعد يوم، ما جعل المفهوم البيولوجي المحض يطغى على دور الأم ليقطعها والمولود منها عن غريزة الأمومة. في بعض الأحيان، صارت مجرد وعاء لإنجاب الطفل لا أكثر.

هذا كله، بالإضافة إلى التغير المتسارع في ميادين الحياة الأخرى، أفسدوا مفهوم الأم ودورها، وأنتجوا حرماناً للأم والأولاد من بعد وجداني أساسي في شخصية الإنسان.

الحمد لله، فعيد الأم لا يزال باقياً كي لا ننسى مكانتها ودورها، وكي يكون للعائلة فرصة اللقاء معاً، لتقديم الإكرام لمن هي، أساساً، مثال للتضحية والحرمان في سبيل نشوء أولادها.

يذكر لنا الكتاب المقدس والتراث الإنساني قصصاً لا تُحصى عن أمهات ضحين بحياتهن من أجل أولادهن. لذا أرجو أن تجعلن هذا العيد فرصة للتأمل بدوركن ومكانتكن وأولوياتكن.

يتعب الكثيرون اليوم من أجل تأمين مستوى حياة أفضل لأولادهن، لكنهم في غمرة وجهودهن ينسون الأولويات. قال ربنا في إنجيله المقدس: "ماذا ينفع الإنسان لو ربح العالم كله وخسر نفسه". وكلمته تنطبق اليوم علينا عندما نهتم بكل احتياجات أولادنا ونهمل تنشئتهم على محبة الله والإيمان والكنيسة. عندما يكبرون سيواجهون مصاعب الحياة وتحدياتها، ولن يجدوا معيماً لهم وخلصاً إلا في حضور ربهم في صميم حياتهم. لكنهم إن لم يلمسوا حضوره الحي في البيت أولاً، لن يلمسوه عندما يكبرون إلا بأعجوبة.

بارككن الله وأعطاكم أمومة صالحة وأولاداً صالحين. أصلي من أجل كل الأمهات عسى أن يشملكن الله بحنانه ومحبته، فتصرن صورة عنهما فلا يشعر أولادكن بنقص في المحبة، وتالياً لا يطلبونها حيث لا يجدونها.

كل عيد وأنتن بخير. ألا لا يُحرم العالم من الأم.