

<u>DAY</u>	<u>ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
11		Fouad Quzor	43
12		Suheila Elfar	16
12		Sadie Haick	65
14		Jamal Zabaneh	13
14		Wallace Assaf	37
14		Khazni Joubran	27
15		Chafic Elfar	7
16		Adel Ernest Younes	10
16		Ruth Jean Edwards	15
17		Claire Margaret Haddad	4

ETERNAL LIGHT

- **May 17:** in loving memory of Adel Younes from his family
- **May 31:** in loving memory of Ernest Younes from his family
- **Please,** pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.

- **40 Days memorial for Wafaa Elhaddad** offered by her children Norma, Nahia, Mona, Lamia, Adib, Camile, Rafik and their families. May her memory be eternal.

- **2 Years memorial for Salem Bisharat** and a Memorial service for **Mary Bisharat** offered by their family. May their memory be eternal.

- **Check our new website** www.stgeorgeto.org
- “We are in the process of putting together a directory of all business owners from our parish. Once it is completed, a copy will be sent to all parishioners free of charge, if you wish to place your business in the directory, please email me your business card or all contact information with your written consent. Please contact Colette at 416-558-8865 or colettehajj@yahoo.ca to send me the business card or for any questions. The directory is for all our community to help each other find a service and the business owners.”

The Courage to Face the Truth: Homily for the Sunday of the Samaritan Woman in the Orthodox Church

May 14, 2017 · [Fr. Philip LeMasters](#)

Christ is Risen!

It is strangely appealing to define ourselves by our failures, especially when others know that we have stumbled and treat us poorly as a result. As well, our own pride often causes us to lose perspective such that we obsess about how we do not measure up to whatever

illusion of perfection we have accepted. People are often their own harshest critics in ways that are not healthy at all.

On this Sunday of the Samaritan Woman, we celebrate that our Lord's great victory over death enables us to be free from defining ourselves by our sins or by how other people may view us. He rises in glory not only over the tomb and Hades, but over all the distortions of the beauty of the human person created in His image and likeness. Today we commemorate that His salvation extends to our most painful failings and to the harsh judgments of others upon us. Even such difficult circumstances may become points of entry into the joy of the empty tomb.

The woman at the well certainly knew what it was like to be defined by others as someone who did not measure up. She was a Samaritan, and therefore rejected by the Jews as a heretic and a member of a despised group that had intermarried with Gentiles. She herself had been married five times and was now with a man to whom she was not married, which may have been why she went to draw water at the unlikely time of high noon. Perhaps she went to the well in the heat of the day in order to avoid the other Samaritan women who wanted nothing to do with someone like her.

Imagine her surprise, then, when the Savior asked her for a drink of water and then engaged in a conversation about spiritual matters with her. Jewish men simply did not strike up conversations with women in that time and place, and consuming food or drink from a Samaritan was out of the question. How even more shocking it is that Jesus Christ's conversation with her is the longest recorded between Him and any one person in the four gospels. He spoke straightforwardly to her and did not shy away from uncomfortable truths that hit her where she lived. But instead of shutting down the conversation or running away in fear, this Samaritan woman told the people of her village about Christ. As a result, many of her neighbors came to believe in the Lord.

This Samaritan woman is known in the Church as St. Photini, which means "the enlightened one." Through the Savior's conversation with her, Photini became an evangelist who boldly shared the good news, even to her Samaritan neighbors who were surely used to viewing her in anything but spiritual terms. That took tremendous courage. Photini was not only brave in preaching to them, but ultimately in responding to the persecution of the pagan Roman emperor Nero, to whom she said "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would

consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?" The Great Martyr Photini refused to back down and gave the ultimate witness to Christ's victory over death by laying down her life for Him. The Savior had set her free even from fear of the grave.

Too many of us today flee in shame from uncomfortable truths, whether we encounter them in our own thoughts or in the opinions of others. Too many of us define ourselves by our failings, weaknesses, and temptations. Too many of us accept some unrealistic cultural standard of "the good life" as the norm we must meet in order to be worthwhile. Thank God, St. Photini the Great Martyr did none of that. In response to her shocking encounter with the Savior, she humbly acknowledged the truth about her brokenness; she did not react defensively or make excuses. She did not end the conversation or run away in shame. Instead, she was open to the healing of her soul, to the possibility of a new and restored life through the mercy of the Lord. This was such a great blessing to her that she immediately shared the good news with the people of her village and refused to stop, even to the point of laying down her life.

In this joyous season of Pascha, we celebrate that Christ's victory over death delivers us from all the corrupting effects of sin, including our deeply ingrained habits of thought and action that distract us from facing the truth about ourselves. By setting us free from bondage to the fear of death, our Risen Lord enables us to make even our most bitter failures points of entry into the new day of His eternal life. He has conquered death, the wages of sin, which means that our sins now have only the power over us that we allow them to have. When, like St. Photini, we acknowledge them straightforwardly and turn away from them, we participate personally in the good news of Pascha. We rise from death to life as we enter into the joy of the empty tomb. But when we proudly refuse to confess or repent of our sins, we remain in slavery to our self-centered illusions of perfection, to our sense of shame that we do not live up to the standards that we think we must meet in order to be worthwhile.

In other words, we insist on being our own saviors. But since we cannot conquer death or heal our own souls, that is nothing but foolish pride that keeps us bound to the fear of death, to the terror of realizing how weak we are before the challenges we encounter both within our own minds and in relation to others. Our failures and weaknesses are not good in and of themselves, but we put them to good use when we let them open our eyes to the truth of who we are, of where we stand before the Lord. If we will use them as ways to

humble ourselves without making excuses or otherwise blinding ourselves to what they reveal about us, then we will put ourselves in the blessed place of St. Photini, who was thirsty for strength and healing that she knew she could not give herself, for “a spring of water welling up to eternal life” from the depths of her soul.

Like her, we must refuse to be paralyzed by guilt and shame before others and in our own minds. Then we will take our attention off whether we measure up to some self-imposed standard and instead focus on receiving the healing mercy of Jesus Christ. No matter what we have done, no matter how distorted and corrupt any dimension of our life may be, no matter how anyone else treats or views us, Christ is able to raise us up with Him from death to life. That is not only a future promise, but a present reality. He rose in glory with His wounds still visible, and no wound that we or others have inflicted puts us beyond the good news of His resurrection. In this glorious season of Pascha, let us all become like the Great Martyr Photini by embracing enthusiastically the new life that the Savior has brought to the world, for Christ is Risen!

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 17, 2020

TONE 4 / EOTHINON 7

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

APOSTLES ANDRONIKOS AND JUNIA OF THE SEVENTY; ATHANASIOS THE NEW, BISHOP OF CHRISTIANOPOLIS; EUDOXIA, PRINCESS OF MOSCOW

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشّماس: مِنْ أَجْلِ الْمِتْرُوبولِيتِ بُولُسَ وَالْمَطْرانِ
يُوحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطَّبْ.

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 Table.*
- **Priest:** Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!
- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

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**)

هَلَّوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتَّلُوا لَاسْمِهِ أَعْطُوا
مَجْدًا لِتَسْبِحَتِهِ.

اللَّازِمة: بِشَفَاعَاتِ وَالِدَّةِ إِلَهِ، يَا مُخْلِصُ خَلَصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرِتَّلُونَ لَاسْمِكَ أَيُّهَا الْعَلِيُّ.
(اللَّازِمة)

الْمَجْدُ، الْآنَ وَكُلَّ أَوَانٍ **(اللَّازِمة)**

THE SECOND ANTIPHON

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**)

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَبِإِرْكُنا، وَلِيُضْئِي بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمْنَا.

اللَّازِمة: خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَنِينَ
الْأَمْوَاتِ، لِنُرِتَّلَ لَكَ هَلْلُوِيَا.

لِتُعْرَفُ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأَمَمِ
خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
(اللَّازِمة)

<p>May God bless us, and may all the ends of the earth fear Him. (<i>Refrain</i>)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِيَبَارِكْنَا اللَّهُ إِلَهُنَا، وَلْتَرْهَبْنَا جَمِيعُ أَفَاقِي الْأَرْضِ. (اللَّازِمَة) الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيد... </p>
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THE THIRD ANTIPHON

<ul style="list-style-type: none"> + Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <ul style="list-style-type: none"> + As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<i>Refrain</i>) + So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>) + This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>) 	<p>+ لِيَقُومَ اللَّهُ وَيَتَبَذَّدُ جَمِيعُ أَعْدَائِهِ، وَيَهُرُبُ مُبْغَضُوهُ مِنْ أَمَامِ وَجْهِهِ. اللَّازِمَة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. + كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللَّازِمَة) + كَذَلِكَ تَهَلَّكُ الْخَطَأَةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّدِيقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَسَعَّمُونَ بِالسُّرُورِ. (اللَّازِمَة) + هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لَنْفَرْخُ وَنَتَهَلَّلُ بِهِ. (اللَّازِمَة)</p>
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THE EISODIKON (ENTRANCE HYMN) OF PASCHA

<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 اللَّهُ، الرَّبُّ مِنْ يَتَابِعِ إِسْرَائِيلَ، خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَ لَكَ: هَلْلُوِيَا.</p>
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RESURRECTIONAL APOLYTIKION IN TONE FOUR

<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>لِتُقْرِحِ السَّمَاوَيَاتُ وَتَبْتَهِجِ الْأَرْضِيَاتُ، لَأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطَئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُلِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظِيمَى.</p>
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APOLYTIKION FOR MID-PENTECOST IN TONE EIGHT

<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 اِنْتِصَافِ الْعِيدِ، اسْقِ نَفْسِي الْعَطْشَى مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ أَيُّهَا الْمُخْلِصُ، لَأَنَّكَ هَنَّفْتَ نَحْوَ الْكُلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرُبْ. فَيَا يَنْبُوعَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ إِلَهُ الْمَجْدِ لَكَ.</p>
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- Now sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF PASCHA IN TONE EIGHT

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.

ولئن كُنْتَ نَزَّلْتَ إِلَى قَبْرٍ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنَّكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًاً أَيُّهَا الْمَسِيحُ الْإِلَهِ، وَلِنِسْوَةِ حَامِلَاتِ الطِيبِ قُلْتَ "أَفْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE FOR SAMARITAN WOMAN SUNDAY

*How great are Thy works, O Lord! In wisdom hast Thou made them all.
Bless the Lord, O my soul!*

The Reading from the Acts of the Saintly and Pure Apostles. (11:19-30)

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And

ما أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ
بَارِكِي يَا نَفْسِي الرَّبُّ!
فصلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ
(30-19:11)

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضيقِ الذي حَصَلَ بِسَبَبِ اسْتِقْانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةَ وَقُبْرِصَ وَأَنْطاكيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلْمَةِ إِلَّا الْيَهُودَ فَقَطَ * وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيَّينَ وَقِيرُوانيَّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطاكيَّةَ، أَخْذَوَا يُكَلِّمُونَ الْيُونَانِيَّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ * وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَآمَنَّ عَدْدًا كَثِيرًا وَرَجَعُوا إِلَى الرَّبِّ فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيَّةِ الَّتِي بِأُورَشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطاكيَّةَ * فَلَمَّا أَفْبَلَ وَرَأَى نِعْمَةَ اللهِ، فَرِحَ وَوَعَظَهُمْ كُلُّهُمْ بِأَنْ يَتَبَثُّوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ * لَأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَنِيًّا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْضَمَ إِلَى الرَّبِّ جَمِيعُ كَثِيرٍ * ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبٍ شَاوِلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى إِنْطاكيَّةَ * وَتَرَدَّدَا معاً سَنَةً كَاملَةً فِي هَذِهِ الْكَنِيَّةِ، وَعَلَّمَا جَمِيعًا كَثِيرًا، وَدُعِيَ التَّلَامِيْذُ مَسِيحِيِّينَ فِي إِنْطاكيَّةِ أَوْلَى * وَفِي تَلْكَ الأَيَّامِ، انْحَدَرَ مِنْ أُورَشَلِيمَ أَنْبِيَاءُ إِلَى إِنْطاكيَّةَ * فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ، فَأَنْبَأَ

one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

بِالرُّوحِ أَنْ سَتَكُونَ مَجَاعَةً عَظِيمَةً فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كُلُودِيوسِ قِيَصِيرَ * فَعَزَمَ التَّلَامِيذُ، بِحَسْبِ مَا يَتِيسِرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الإِخْوَةِ السَّاكِنَيْنِ فِي أُورَشَلِيمَ * فَفَعَلُوا ذَلِكَ، وَبَعْثَوْا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرَنَابَا وَشَاؤِلْ.

THE GOSPEL FOR SAMARITAN WOMAN SUNDAY

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

فَصْلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقِدِيسِ يُوحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالْتَّلَمِيذِ الطَّاهِرِ (4:5-42)

فِي ذَلِكَ الزَّمَانِ، أَتَى يَسُوعُ إِلَى مَدِينَةَ مِنَ السَّامِرِيَّةِ يُقَالُ لَهَا سُوْخَارٌ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطَاهَا يَعقوبُ لِيُوسُفَ ابْنِهِ * وَكَانَ هُنَاكَ عَيْنٌ يَعْقُوبَ. وَكَانَ يَسُوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوُ السَّاعَةِ السَّادِسَةِ * فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرِيَّةِ لِتَسْتَقِي مَاءً. فَقَالَ لَهَا يَسُوعُ: أَعْطِينِي لَأْشَرَبَ * فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا * فَقَالَتْ لِهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ * أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتِ عَطِيقَةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكِ "أَعْطِينِي لَأْشَرَبَ" لَطَبَبَتِ أَنْتِ مِنْهُ فَأَعْطَاكِ مَاءً حَيَاً * قَالَتْ لِهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبَئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ * أَعْلَكَ أَنْتَ أَعْظَمَ مِنْ أَبِينَا يَعقوبَ الَّذِي أَعْطَانَا الْبَئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيهُ؟ * أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أَعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ * بَلِ الْمَاءُ الَّذِي أَعْطَيْتُ لَهُ يَصِيرُ فِيهِ يَتَبَوَّعُ مَاءٌ يَنْبَغِي إِلَى

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

حياةً أَبَدِيَّةً * فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سِيدُ، أَعْطِنِي هَذَا
الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَؤُنَا لِأَسْتَقِي *
فَقَالَ لَهَا يَسُوعُ: اذْهَبِي وَادْعِي رَجُلَكِ، وَهَلْمِي إِلَى
هَؤُنَا * أَجَابَتِ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلٌ لِي. فَقَالَ
لَهَا يَسُوعُ: قَدْ أَحْسَنَتِ بِقَوْلِكِ إِنَّهُ لَا رَجُلٌ لِي * فَإِنَّهُ
كَانَ لَكِ خَمْسَةُ رِجَالٍ، وَالَّذِي مَعَكِ الْآنَ لَيْسَ
رَجُلًا. هَذَا قُلْتِهِ بِالصِّدْقِ * قَالَتْ لَهُ الْمَرْأَةُ: يَا سِيدُ
أَرِي أَنَّكَ نَبِيٌّ * آبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ
تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسْجَدَ فِيهِ هُوَ
فِي أُورَشَلَيمَ * قَالَ لَهَا يَسُوعُ: يَا امْرَأَةَ صَدِيقِي،
إِنَّهَا تَأْتِي سَاعَةً لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورَشَلَيمَ
تَسْجُدُونَ فِيهَا لِلَّآبِ * أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ
وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لَأَنَّ الْخَلَاصَ هُوَ مِنَ
الْيَهُودِ * وَلَكِنْ تَأْتِي سَاعَةً، وَهِيَ الْآنَ حاضِرَةٌ، إِذَ
السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلَّآبِ بِالرُّوحِ
وَالْحَقِّ. لَأَنَّ الْآبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ
هُوَلَاءِ * اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ
وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا * قَالَتْ لَهُ الْمَرْأَةُ: قَدْ
عَلِمْتُ أَنَّ مَسِيَّاً، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي.
فَمَتَى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ * فَقَالَ لَهَا
يَسُوعُ: أَنَا الْمُتَكَلِّمُ مَعَكِ هُوَ * وَعِنْدَ ذَلِكَ، جَاءَ
تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يُقْلِنْ
أَحَدٌ مَاذَا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ * فَرَكَّتِ
الْمَرْأَةُ جَرَّتْهَا، وَمَضَتْ إِلَى الْمَدِينَةِ، وَقَالَتْ لِلنَّاسِ:
تَعَاوَلُوا انْظُرُوا إِنْسَانًا قَالَ لَيِ كُلَّ مَا فَعَلْتُ. الْعَلَى
هَذَا هُوَ الْمَسِيحُ؟ * فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا
نَحْوَهُ * وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا
مُعْلِمُ كُلِّ * فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا لَا كُلُّ لَسْتُمْ
تَعْرِفُونَهُ أَنْتُمْ * فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: الْعَلَى أَحَدًا

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 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.”

جاءهُ بِمَا يَأْكُلُ؟ * فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشَيَّةً الَّذِي أَرْسَلَنِي وَأَتَمِّمَ عَمَلَهُ * الْسَّبْطُ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةً أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: ارْفَعُوا عَيْنَكُمْ وَانظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَتْ لِلْحَصَادِ * وَالَّذِي يَحْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثُمَّاً لِحَيَاةً أَبْدِيهً، لِكَيْ يُفْرَحَ الزَّارِعُ وَالْحَاصِدُ معاً * فَفِي هَذَا يَصُدُّقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزَرِعُ، وَآخَرُ يَحْصُدُ" * إِنِّي أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَعَبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعْبُوا وَأَنْتُمْ دَخْلُتُمْ عَلَى تَعْبِهِمْ * فَآمَنَ بِهِ مِنْ تَلَكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشَهُّدُ أَنْ "قَدْ قَالَ لِي كُلَّ مَا فَعَلْتُ" * وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقْيِيمَ عِنْهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ * فَآمَنَ جَمِيعُ أَكْثَرِ مِنْ أُولَئِكَ جَدًا مِنْ أَجْلِ كَلَامِهِ * وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكِ نُؤْمِنُ إِلَيْكَ. لَأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخْلِصُ الْعَالَمِ.

MEGALYNARION FOR SAMARITAN WOMAN SUNDAY IN TONE ONE

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.

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.

إِنَّ الْمَلَائِكَ تَقَوَّهُ تَحْقِيقَ الْمُنْعَمِ عَلَيْهَا، أَيَّتُهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لَأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

إِفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الإِلَاهِيِّ، لَأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لَامِعًا، أَبْهَى مِنَ الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعَهُمْ، أَيَّتُهَا السَّيِّدَةُ الْمُنْعَمُ عَلَيْهَا مِنَ اللَّهِ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

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

جَسَدَ الْمَسِيحِ خُذُوا، وَالِّيَتَبَوَّعُ الذِّي لَا يَمُوتُ دُوْقَا.

- Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.

THE GREAT DISMISSAL

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, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., 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;** of the Apostles Andronikos and Junia of the Seventy; Athanasios the New, bishop of Christianopolis; and Eudoxia, princess of Moscow, 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.

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

People: ...bestowing life!

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (third edition, p. 14).

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese
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الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلَّيَّةِ الطَّهَارَةِ وَالبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّماوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَاجِيدِ يُوحَّنَا الْمَعْمَدَانِ؛ وَالقَدِيسِينَ الْمُشَرِّفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَّنَا الْذَّاهِيُّ الْفَمْ رَئِيسِ أَساقِفَةِ الْقُسْطَنْطِنْيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالقَدِيسِينَ الْمَاجِيدِينَ الشُّهَدَاءِ الْمُتَّالِقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالقَدِيسِ (ة) (فَلان، فَلانة) شَفِيعِ (ة) وَحَامِيِ (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالقَدِيسِينَ الصَّدِيقِينَ جَدِيَّ الْمَسِيحِ إِلَهِ، يَوَاكِيمَ وَحَنَّةَ؛ وَالشَّهِيدَةِ الْعَظِيمَةِ فَوْتِينِي؛ وَالقَدِيسِينَ الرَّسُولِينَ أَنْدَرُونِيكُوسَ وَيُونِيا مِنَ السَّبْعينِ؛ وَأَثَانَاسِيوسَ الْجَدِيدَ، أَسْقُفِ كَرِيسْتِيانُوبُولِيسِ؛ وَإِفْدُوكِيَا أَمِيرَةِ مُوسُكُو، الَّذِينَ نُقِيمُ تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيَّكَ، إِرْحَمْنَا وَخَلِصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌ لِلنَّاسِ.

الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...
الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.