

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
24	Salameh Balisy	16
24	Subhi Jadon	11
25	Najla Sakran	1
25	Amin Shakra	20
26	RandyMichael Dahdaly	31
26	Hanna Dorkhom	25
27	Laura Abraham	35
27	Michel Bridi	31
27	Michael Zakaib	20
28	Thomas Charles Saba	44
28	Alexandra Abdelnour	34
28	Michael Ziad Georgi	16
30	Ethel Mutter	32
30	Tawfik Hanna	25
30	George Issa Manneh	24
30	Karim Sayeg	5

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni, George, Jacqueline and Helena. If you have any names of people who need prayers, email them to father.

**ETERNAL LIGHT**

- **May 23 – June 27:** in loving memory of **Georgette Fadel** from **Jocelyne Korkor & family**.
- **June 6:** in loving memory of **Ernest Younes** from **his family**.
- "Christ is Risen" from Pascha until Ascension we greet each other in person or in writing by Christ is Risen, Truly Risen.
- **2021 Graduates:** If you child is graduating high school or university, please send Amanda Qaqish directly his/her information with a picture. We need/her his name, school graduating from, degree and what will he/she be studying at the university. Email all information to [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).

**June Schedule of Services:**

- **The Feast of the Ascension** will be celebrated with Vespers on Wednesday June 9th at 7 PM, Orthros at 6 PM on Thursday June 10th followed by the Divine Liturgy.
- **Soul Saturday** June 19th at 10 AM Divine Liturgy.
- **Birth of St. John the Baptist**, Divine Liturgy on Wednesday June 23rd at 7 PM.
- **Feast of St. Peter and Paul:** June 29th Orthros at 6:30 PM followed by the Divine Liturgy.
- **Pentecost Sunday June 20th followed by the kneeling service.**
- **Sunday June 13th at 7 PM the Ladies are organizing a seminar on hearing.**

- **Friday May 28th Engaged Meeting at 7 PM**
- **Saturday May 29th Teens Talk at 1 PM**
- We would like to take the opportunity to congratulate our Gr. 12s going to post-secondary education. We are so proud of our graduating students. We would like to congratulate all of our graduates and pray for them in their future endeavours.

**2021 Graduates:**

*Youssef Freiga:* Ryerson Engineering

*Tony Zidan:* Biochemical sciences York University

*Mousa Aleilan:* Ryerson Engineering

*Talia Deratani:* physical and environmental science UofT Scarborough

*Mathew Alhaddad:* Humber College for Electrical Engineering

- Our annual Sunday School graduation will be held in church if we are allowed by public health guidelines, otherwise it will be outside as a drive thru/walk thru ceremony. All students and their families are welcome to come and pick up their graduation gift and certificate.

Graduation will be held on **SUNDAY JUNE 27, 2021 AT 12:00pm Outside in the church parking lot after liturgy.**

All of our Sunday school students JK - OTT2 are welcome!

Please come dressed to take a picture with Abuna

- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)
  - Sunday School registration for next year will be open late August, more details to follow. If you have any questions, please contact Amanda Qaqish [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)
  - **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
  - **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate***
  - “e-transfer” [info@stgeorgeantiochianchurch.org](mailto: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)

- **Bookstore:** New icons have just arrived in our bookstore. The Bookstore is located in the church's basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

# DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 30, 2021

## TONE 4 / EOTHINON 7

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

FATHER ISAAC, FOUNDER OF THE DALMATON MONASTERY IN CONSTANTINOPLE; MARTYRS NATALIOS AND BARLAAM OF CAESAREA IN CAPPADOCIA; MARTYRS EUSEBIOS AND CHRISTINA

*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.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانِ  
يُوحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ  
نَطْلُبُ.

#### 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**)

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

قولوا لله ما أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ

يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

الْمَجْدُ ....، الْآنَ وَكُلَّ أَوَانٍ ..... (اللازمة)

#### 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

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا  
وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ

الْأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُويَا.

<p>thanks to Thee, O God, let all the peoples give thanks to Thee. (<i>Refrain</i>)</p> <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>لَتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)</p> <p>لِيُبَارِكُنَا اللَّهُ الْهَنَا، وَلْتَرْهَبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)</p> <p>الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ...</p>
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### THE THIRD ANTIPHON

<p>+ Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p><i>Refrain</i>: 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. (<i>Refrain</i>)</p> <p>+ So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>)</p> <p>+ This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)</p>	<p>+ لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبْ 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 اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)</p> <p>+ هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</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 اللَّهَ، الرَّبَّ مِنْ يَتَابِعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلِّلُوبِيَا.</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>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِيَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
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## APOLYTIKION FOR MID-PENTECOST IN TONE EIGHT

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.

في انتِصافِ العيدِ، اسقِ نَفْسِي العَطْشَى مِنْ مِيَاهِ العِبَادَةِ الحَسَنَةِ أَيُّهَا المُخْلِصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الكُلِّ قَائِلاً: مَنْ كَانَ عَطْشَاناً، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا يَنْبُوعَ الحَيَاةِ، أَيُّهَا المَسِيحُ الإِلَهُ المَجْدُ لَكَ.

- 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.

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ، دَرَسْتَ قُوَّةَ الجَحِيمِ، وَفُتَّ غَالِباً أَيُّهَا المَسِيحُ الإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الوَاقِعِينَ القِيَامِ.

## THE EPISTLE FOR SAMARITAN WOMAN SUNDAY

*How magnified 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 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 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

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ

بَارِكِي يَا نَفْسِي الرَّبَّ!

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ القِدِّيسِينَ الأَطْهَارِ.

(30-19:11)

في تلك الأيام، لما تبدد الرُّسُلُ مِنْ أَجْلِ الضيقِ الذي حصل بسببِ اسْتِفَانُوسَ، اجْتَازُوا إِلَى فينيقيةِ وقُبرُصَ وأنطاكيةِ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بالكَلِمَةِ إِلَّا اليَهُودَ فَقَط. وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا قُبرُصِيِّينَ وقَيْرَوَانِيِّينَ. فَهؤُلاءِ لَمَّا دَخَلُوا أنطاكيةِ، أَخَذُوا يُكَلِّمُونَ اليُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يسوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الكَنِيسَةِ التي بِأورشليمَ، فَأرْسَلُوا بَرْنَابَا لِكَي يَجْتَازَ إِلَى أنطاكيةِ. فَلَمَّا أَقْبَلَ ورأى نِعْمَةَ اللهِ، فَرِحَ وَوَعظَهُمْ كُلَّهُمْ بِأَن يَنْبُتُوا فِي الرَّبِّ بِعَزِيمَةِ القَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلئًا مِنَ الرُّوحِ القُدُسِ والإِيمَانِ. وَانضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ

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 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.

شاول. ولَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، انْحَدَرَ مِنْ أورشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنْ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ بِحَسَبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أورشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ.

### 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

#### فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ البشير والتلميذ الطاهر. (4:5-42)

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. فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً. فَقَالَ لَهَا يَسُوعُ: أَعْطِينِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا. فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ. أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتِ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أَعْطِينِي لِأَشْرَبَ" لَطَلَبْتِ أَنْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ أَبِينَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبُئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ

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

أيضاً. وأما 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 لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أُعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: اذْهَبِي وَاذْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتِ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لِكَ خَمْسَةَ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلَكَ. 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 أُورَشَلِيمَ. قَالَ لَهَا يَسُوعُ: يَا امْرَأَةَ صَدِّقِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورَشَلِيمَ 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 مَسِيًّا، 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 مِمَّا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكَتِ 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 كُلِّ. فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا لِأَكُلَ



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 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.”

لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَدَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَمَ عَمَلَهُ. أَلَسْتُمْ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: ارْفَعُوا عُيُونَكُمْ وَاَنْظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَحْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. فَفِي هَذَا يَصْدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرَ يَحْصُدُ." إِنِّي أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعَبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعَبِهِمْ. 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 أَوْلَيْكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِّقَةِ 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 الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَتَيْتُهَا الْعَذْرَاءَ النَّقِيَّةَ اِفْرَحِي، وَأَبْيَضًا أَقُولُ اِفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.  
إِفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الْإِلَهِيِّ، لِأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لِامِعَا، أَبْهَى مِنَ الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعُهُمْ، أَتَيْتُهَا السَّيِّدَةَ 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 حُذُوا، وَالْيَنبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.

- 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 our righteous father Isaac, founder of the Dalmaton monastery in Constantinople; Martyrs Natalios and Barlaam of Caesarea in Cappadocia; Martyrs Eusebios and Christina,** 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.

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقَوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَنِيْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ **وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة)** هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالشَّهِيدَةَ الْعَظِيمَةَ فُوتِينِي، الْمَرَّةَ السَّامِرِيَّةَ؛ وَأَبَانَا الْبَارِ إِسْحَاقَ مُؤَسِّسَ دَيْرِ الدَّالْمَاتُونِ؛ وَالشُّهَدَاءِ نَتَالِيُوسَ وَبِرْعَامَ مِنْ قَيْصَرِيَّةِ كَبَادُوكِيَا؛ وَالشُّهَدَاءِ إِيُوسِيُيُوسَ وَكْرِيسْتِينَا، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعَ قَدِيسِيكَ، إِزْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.

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

**الكاهن:** الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...

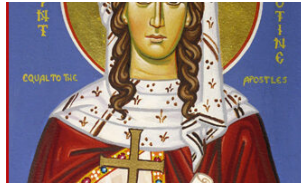
**People:** ...bestowing life!

**الجوقة:** ... لِلَّذِينَ فِي الْقُبُورِ.

- 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. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, 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.*

# The Powerful Witness of the Great Martyr Photini: Homily for the Sunday of the Samaritan Woman and After-Feast of Mid-Pentecost in the Orthodox Church [Fr. Philip LeMasters](#)



Acts 11:19-30; John 4:5-42

Christ is Risen!

Today we continue to celebrate our Lord's great victory over death by remembering the Great Martyr Photini, also known as the Samaritan woman at the well. At first glance, she would seem an unlikely saint and evangelist. The Jews had nothing to do with Samaritans, whom they considered heretics. She had had five husbands and was then with a man to whom she was not married. Perhaps she went to the well at noon in order to avoid other women in her community who looked down on her. A Jewish man would not strike up a conversation with a woman in public, much less ask a Samaritan woman for a drink of water. Photini was the last person the Jewish Messiah would engage in conversation, according to the standards of that time and place.

How shocking, then, that the Lord's conversation with her is the longest recorded in any of the gospels. Photini showed a greater spiritual understanding than had the Pharisee Nicodemus in his conversation with Christ, and she made no excuses about the brokenness of her life. When the Lord told her that He knew about her five former husbands and current relationship, she said, "Sir, I perceive that you are a prophet" and simply continued the conversation. She had the humility not to become defensive or end the conversation due to hurt pride. Instead, she acknowledged the difficult truth about herself and did what it took to find healing. She genuinely sought to understand Who this unusual Jewish man was Who had asked her for a drink of water. She opened her mind and her heart to Christ and then dared to tell her fellow Samaritans about Him. That must have taken great courage, for the people of her village certainly did not view her as a spiritual teacher. Photini turned away from how she had lived previously to become an evangelist. Ultimately, her sons and sisters joined her in becoming martyrs for Christ at the hands of the Roman emperor Nero.

Photini's encounter with the Lord was truly transformative. He did not merely give her ideas about religion. He gave her the "Living Water" of the Holy Spirit which made her a participant in eternal life by grace. That is how she found the strength to reorient her life so profoundly to the Kingdom and to bear powerful witness for the Savior. Especially during this Paschal season, we must remember the profound change in the ability of women to give credible testimony to God's salvation. Women were not considered valid witnesses in Jewish law. Nonetheless, they are the first witnesses to the resurrection of Christ. Mary Magdalene, who in John's gospel is the first person to encounter the Risen Lord, is also the first preacher of the resurrection, for she proclaimed the good news to the apostles. Photini bore witness to her neighbors about this unusual Jewish Messiah in so powerful a fashion that many Samaritans believed and the Lord actually stayed with them for two days. The Church honors both Mary Magdalene and Photini as being "equal to the apostles" in proclaiming the good news.

As St. Paul famously taught, "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." (Gal. 3:28) He rose in victory over all the corrupting influences of sin, including the domination and strife characteristic of the troubled relationship between men and women. In Christ, the spiritual status of the sexes is the same; the differences between men and women concern the body, not the soul. Both bear the image and likeness of God. Male or female, the saints are examples for us all and call us to follow them into the life of the Kingdom.

Of course, the biological distinctions between male and female remain; that is how God has created us as embodied persons. In the world as we know it, there are Jews and Gentiles, as well as people who are enslaved or imprisoned and those who are not. In the brilliant light of Christ's resurrection, however, we gain the spiritual clarity to see that such characteristics do not define the worth and dignity of persons who bear the image and likeness of God. We must no longer worship them as false gods which the powerful may use to control the weak. In a culture that at least claims to recognize the basic equality of all people, we may find it hard to see how profoundly shocking these truths were in first-century Palestine.

Those who rejected Christ as a blasphemer did so because they had distorted faith in the God of Israel into a way of gaining power for themselves over others. Both the leaders of the Jews at that time and the Romans who crucified Him used religion for the sake of their own agendas, and viewed those who were not members of their groups as enemies to be conquered. The Romans were certainly much more successful in gaining power, but

the Jews looked down upon the Gentiles, and especially the Samaritans, as being unworthy of God's concern. In such a world, proclaiming the spiritual equality of men, women, Jews, Gentiles, slaves, and free people was unbelievably radical and shocking.

Remember that there was no small controversy in the early Church about whether Gentiles could become Christians without first becoming Jews. Today's epistle reading from Acts describes the establishment of the first Gentile church in Antioch, where the disciples were first called Christians. Especially as Antiochian Orthodox Christians, we must remember that our faith is not the possession of any nation, ethnic group, or ideological faction. We must not corrupt it to serve any worldly agenda, for Christ's Kingdom is not of this world. He died and rose up in order to fulfill His gracious purposes for all He created to become like God in holiness as "partakers of the divine nature" by grace. He empowered the myrrh-bearing women to bear witness to His resurrection and enabled a Samaritan woman with a checkered past to become a powerful evangelist and martyr. We must bear witness to His great victory by refusing to think, speak, and act as though any merely human distinction destroys the divine image in anyone or makes it impossible to become more like God in holiness. Doing so amounts to living as though Christ were not risen and we were still held captive to the fear of death.

Another lesson that we must learn from the Great Martyr Photini is the power of our Risen Lord to set us free from our self-imposed captivity to corruption. Christ said, "I have not come to call the righteous, but sinners to repentance." (Luke 5:32) Hardly anyone else at the time would have looked at her and seen someone who would shine with the light of holiness. Her transformation shows that, regardless of our sins, there is hope for us all in the mercy of Christ. Like Photini, we must humbly acknowledge our sins in Confession as we turn away from them in true repentance. We must not allow the perverse form of pride called shame to keep us from honestly opening our souls to the Lord for healing.

Likewise, we must not view anyone as a lost cause before God due to our perception of his or her sins. We do not know other people's hearts, and we each confess ourselves to be the chief of sinners in preparation to receive Communion. Christ warned the self-righteous religious leaders who rejected Him, "Tax-collectors and prostitutes are entering the Kingdom of God before you." (Matt. 21:31) We do not want those stark words spoken about us. Even as we pray for the Lord's mercy on our corrupt souls, we must do the same for others, especially for those we are inclined to view as the very worst cases. If our Risen Lord can make a great saint out of the Samaritan woman at the well, there is hope

for us all to be set free from the enslaving ravages of sin. The good news of Pascha extends to all, calling us to embrace our restoration and fulfillment as human persons in the image and likeness of God. Photini has shown us what that looks like and invites us to follow her into a Kingdom that remains not of this world. For “Christ is Risen!”