



SUNDAY BULLETIN

Saint George Greek Orthodox Church
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www.saintgeorgegoc.com

Sunday of the Samaritan Woman

May 17, 2020

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!



CHRIST IS RISEN!



Welcome to St. George Greek Orthodox Church



Today we celebrate Sunday of the Samaritan Woman, The Holy Apostles Andronicus and Junia, Holy Godbearing Nectarius, the Builder of the Holy Monastery of Varlaam of Meteora, Theodotos the Martyr of Ancyra & the 7 Virgin-martyrs

Upcoming Service Schedule 2020 Streaming Services

1. [To watch our services online click here.](#)
Faithful are asked to worship from home.
2. [To follow along with the service texts at Ages DCS click here.](#)
3. **Our Book Club Will Continue via Conference Call on Mondays at 6:30pm.**
Dial-in number: (605) 313-5963 Access code: 572515
Sundays Services: Orthros: 9:00 AM Divine Liturgy: 10:00 AM

Sunday, May 17 – Sunday of the Samaritan Woman
* 9am Orthros & 10am Divine Liturgy

Monday, May 18

* 6:30pm Bible Study/ Book Club Conference Call
(Dial-in number above)

Thursday, May 21 - Sts. Constantine and Helen,
Equal-to-the Apostles

* 9am Orthros & 10am Divine Liturgy

* 5:30pm Paraklesis to the Virgin Mary

Sunday, May 24 – Sunday of the Blind Man –
Memorial Day weekend

* 9am Orthros & 10am Divine Liturgy

Tuesday, May 26 – Apodosis of Pascha - Απόδοσις
τῆς Εορτῆς τοῦ Πάσχα

* 9:30pm Orthros & 10:45pm Divine Liturgy –
12:30am (night service)

Thursday, May 28 – Holy Ascension

* 9am Orthros & 10am Divine Liturgy

* 5:30pm Paraklesis to the Virgin Mary

Sunday, May 31 – Sunday Fathers of the 1st
Council

* 9am Orthros & 10am Divine Liturgy

Monday, June 1

* 6:30pm Bible Study/ Book Club Conference Call
(Dial-in number above)

June

Thursday, June 4

* 5:30pm Paraklesis to the Virgin Mary

Saturday, June 6 – The Saturday of Souls

* 9am Orthros & 10am Divine Liturgy & Memorial
service

Sunday, June 7 – Holy Pentecost

* 9am Orthros & 10am Divine Liturgy & Kneeling
Vespers



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**Visit our NEW square site to Light a candle. Digital
Pangari (Candle Stand)**

**[https://st-george-greek-orthodox-
church.square.site/](https://st-george-greek-orthodox-church.square.site/)**



Beeswax Candles, Red Votive Candles

Bible Study/Book Club News

Please Join us on Monday nights at 6:30pm

Our Book Club Will Continue via Conference Call. Our next conference call will be on 5/18/2020 at 6:30pm.

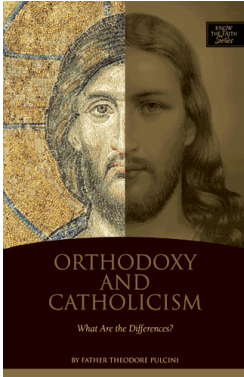
CONFERENCE CALL Dial-in number (US): (605) 313-5963

Access code: 572515#

There will be no class on Memorial Day



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Bookstore News – all featured books may be paid for through our Square site, they can be picked up at the church: <https://st-george-greek-orthodox-church.square.site/>

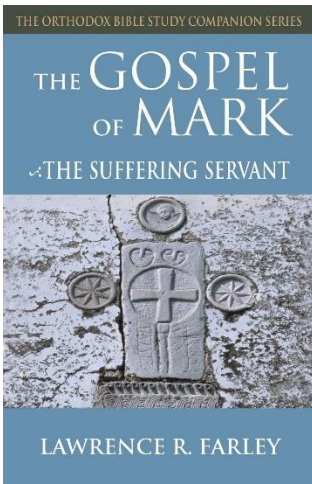
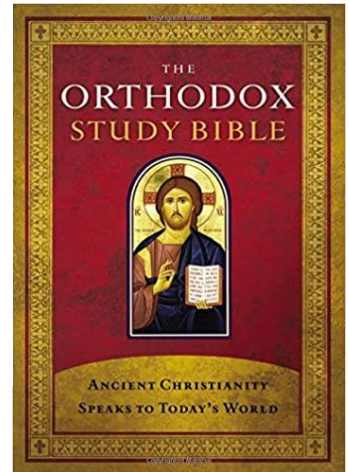
1) The Orthodoxy and Catholicism books are finally here!!

Price: \$6

2) Orthodox Study Bibles are for sale!!!

- With the permission of Stephanie Cospito and her family, we will make available some of the barely used, like new bibles that were donated a few years ago for Stephen and Mary Markopoulos. Stephen and Mary have passed on since, but we continue to honor their memory through this donation and through our continued prayers and love for them.

Price: \$25 – The Bible will come with one Red Votive Candle to be lit in Memory of Stephen and Mary by the purchaser.



3) Starting the Gospel of Mark soon in our Bible Study/ Bookclub!

Price: \$20

This is the next book we will be reading in our book club/ Bible Study.

Please arrange to pick up any of these books from our bookstore. (9am-2pm Monday through Thursday you may call the office to arrange pickup)



Welcome to St. George Greek Orthodox Church

Hymns of the Day

Resurrectional Apolytikion Mode 4

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριά, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτικίον τῆς Ἑορτῆς Mode 4

Μεσοῦσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὐσεβείας πότισον νάματα· ὅτι πᾶσι Σωτὴρ ἐβόησας· Ὁ διψῶν, ἐρχέσθω πρὸς με καὶ πινέτω. Ἡ πηγὴ τῆς ζωῆς, Χριστὲ ὁ Θεός, δόξα σοι.

Apolytikion of St. George

Ὡς τῶν αἰχμαλώτων ελευθερωτῆς, καὶ τῶν πτωχῶν υπερασπιστῆς, ἀσθενούντων ἰατρός, βασιλέων υπέρμαχος, τροπαιοφόρε μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ θῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον τοῦ Πάσχα

Εἶ καὶ ἐν τάφῳ κατῆλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθενγζάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Resurrectional Apolytikion Mode 4

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Apolytikion of the Feast Mode 4

O Lord, midway through the feast, give drink to my thirsty soul from the living waters of right belief. You, O Savior, proclaimed to everyone, "Let whoever is thirsty come to Me and drink." You are the fountain of life, O Christ our God. Glory to You!

Apolytikion of St. George

Liberator of captives, defender of the Poor, physician of the sick, and champion of kings, O trophy-bearer, Great Martyr George, intercede with Christ God that our souls be saved.

Kontakion of Pascha

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Epistle and Gospel Readings

The Epistle According to Acts 11:19-30

Ἐν ταῖς ἡμέραις ἐκείναις, διασπαρέντες οἱ Ἀπόστολοι ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς Ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ



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ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας· ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. Ἐξήλθε δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ εὐρῶν ἤγαγεν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοῦ καὶ ἑνιαυτὸν ὅλον συναχθῆναι ἐν τῇ Ἐκκλησίᾳ καὶ διδάξει ὄχλον ἱκανόν, χρηματίσαι τε πρώτων ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστειλάντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

In those days, those apostles 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 on 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 one of them named Agabos 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.

The Gospel According to Jn. 4:5-42

Τῷ καιρῷ ἐκείνῳ ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὀδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησάσα ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς, οὕσης γυναικὸς Σαμαρεῖτιδος ; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει ἀλλομένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτόν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὃπου δεῖ προσκυνεῖν. λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστευσὸν μοι ὅτι



Welcome to St. George Greek Orthodox Church

ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τοῦτω οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι. καὶ ἐπὶ τοῦτω ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες· Ραββί, φάγε. ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἢν ὑμεῖς οὐκ οἶδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μὴ τις ἠνεγκεν αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηγός ἐστι καὶ ὁ θερισμός ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. ἤδη. καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπεύρων ὁμοῦ χαιρῇ καὶ ὁ θερίζων. ἐν γὰρ τοῦτω ὁ λόγος ἐστίν ὁ ἀληθινός, ὅτι ἄλλος ἐστίν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς, μαρτυροῦσης ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἠρώτων αὐτόν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

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 you, 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, you have nothing to draw with, and the well is deep; where do you get that living water? Are you 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; 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 you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman,



Welcome to St. George Greek Orthodox Church

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 the Messiah is coming (he who is called Christ); when he comes, he will show 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 do you wish?" or, "Why are you 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 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 told 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 word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

Donations

We would like to express our deepest appreciation and gratitude for your support. It is through such acts of kindness that we can continue to grow our ministry.

- [Stewardship contributions](#) – Can be mailed into our office or made through [PayPal](#)
- [One-Time Donations](#) – Can be made through our [new square site](#)

Please email or call the office if you have any questions 518-393-0742.

ΣΑΣ ΕΥΧΑΡΙΣΤΟΥΜΕ



Welcome to St. George Greek Orthodox Church

2020 Festival - Community Discussion

From Brian Goodale – 5/13/2020

Good afternoon:

I hope you and your family are doing well during this challenging time in our lives. The Parish Council has been staying busy working on the business needs and facility improvements of St. George. For those of you who have pledged and continue to send in your stewardship payments, thank you very much. If you have not yet submitted your pledge for 2020, please know that now more than ever your support is truly needed. Our bills and obligations continue to come in each month.

Many have been asking about the 2020 Festival and obviously the activities for the coming months are still unknown. At the last Parish Council meeting, we had a lengthy discussion about the Festival and if/how we might proceed. The Council would like to invite you to a community meeting to discuss the Festival, alternative ideas, and what we need to be doing now to prepare in hopes that we are able to hold an event in September. The meeting will be held on **Wednesday, May 20 at 6:30 via Zoom**. **PLEASE MARK YOUR CALENDARS**. The link to join the Zoom meeting is below, along with the Meeting ID and Password.

We hope you will plan to attend and share your ideas. Please login a few minutes early in case you have any technical difficulties.

Thank you and stay well.

Brian Goodale
Parish Council President

Topic: 2020 Festival Planning Meeting
Time: May 20, 2020 - 6:30 PM (Eastern Time)

Join Zoom Meeting:

<https://goarch.zoom.us/j/94625346270?pwd=R0NIWXpDZHnkSIBsLzIzVUJIMEFmZz09>

Meeting ID: **946 2534 6270**

Password: **300152**

If you need to phone in to the meeting:

call: +1 (646) 876-9923 US (New York)

Meeting ID: **946 2534 6270**

Password: **300152**



Welcome to St. George Greek Orthodox Church

Liturgical Offerings: Koliva, Artoklasia, and other offerings

Dear Friends,

The Church of Saint George has several ecclesiastical needs for the upkeep of the liturgical practices of the year. You may make and bring these offerings on your own or order them through our office. Please contact our office if you wish to donate towards any of these items for the week or if you have any questions. All proceeds for offerings go to the church. A corresponding write up will be offered in the bulletin if the donor wishes.

Divine Liturgy - for the Health of the Living and the Repose of the Departed

During the Divine Liturgy the names of our loved ones are commemorated for their health and salvation and for the repose of the departed. Names for the living and the departed can be submitted to be commemorated during the Proskomidi at any time. In addition to names, you may also offer the Prosforo, Communion Wine and Altar Candles as a prayer for your loved ones. These are vital ingredients for every service during the liturgical year. You can bring these items yourself or we can provide them for you.

- **Communion Wine** - \$20 Donation
- **Altar Candles** for a week (ακοίμητων) - \$20 Donation
- **Prosforo** - \$20 Donation

Koliva - Memorial for the Departed

Koliva is offered in memory of our loved ones as a prayer for the repose and salvation of their souls on the following days:

- 40 Day Memorial
- 1 Year Memorial
- Annual Memorial
- Soul Saturday's - for all our family members and friends who have departed.

The Church has established 3 Soul Saturdays at the beginning of the Triodion and 1 on the Saturday before Pentecost

We can make Koliva for you if you place an order with the office. **A large tray is \$100.**

Artoklasia - Prayers for the Health of the Living

Artoklasia (the breaking of the five loaves) is a festive celebration of a Saint's Feast Day and is offered for the health and salvation of the living on the following days:

- On the name day of an individual
- In honor of a saint that we especially revere
- On the feast day of our church

We can make Artoklasia for you if you place an order with the office. **The cost will be \$50.**



Welcome to St. George Greek Orthodox Church

Memory Eternal: Angela Theodore

We mourn the loss of Angela Theodore who passed from this life on May 9, 2020 after a lengthy illness. Among her many talents, Angela had a beautiful voice and expressed her love for our faith through singing in the choir, later becoming its director. Her beloved sister, Ifigenia T. Brown, survives. May her memory be eternal.

2020 PARISH COUNCIL: Brian Goodale, President; Maria Dostis, Vice President; Alexandra Casey, Treasurer; Scott Morlock, Secretary; Roubina Morgan, Lucy Brady, Dimitri Koutsopoulos

Saint George Greek Orthodox Church Info:

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website: www.saintgeorgegoc.com email: office@saintgeorgegoc.com

Reverend Father Neofitos Sarigiannis frneofitos@saintgeorgegoc.com

107 Clinton Street Schenectady, NY 12305

Office Hours: Monday - Thursday 9 AM – 2 PM Parish Office closed on Friday

<https://www.facebook.com/SaintGeorgeNY/>

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!

Christ is Risen – Indeed He is Risen – in different languages

Albanian: Krishti Ungjall! – Vertete Ungjall!

Arabic: Al Maseeh Qam! – Haqqan Qam!

Armenian: Christos harjav i merelotz! – Orhniale harutjun Christosi!

Byelorussian: Khristos Uvoskros! – Zaprowdu Uvoskros!

Chinese: Helisituosi fuhuole! – Queshi fuhuole!

Coptic: Pikhirstof aftonf! – Khen o methni aftonf!

Czech: Kristus vstal zmrtvy'ch! – Skutec ne vstal!

Danish: Kristus er opstanden! – Ja, sandelig opstanden!

Dutch: Christus is opgestaan! – Hij is waarlijk opgestaan!

English: Christ is Risen! – Indeed, He is Risen!

Estonian: Kristus on surmuist ülestõusnud! – Tõesti ülestõusnud!

Finnish: Kristus nousi Kuolleista! – Totisesti Nousi!

French: Christ est Ressuscité! – En Vérité, Il est Ressuscité!

Gaelic: Erid Krist! – G'deya! n erid she!

Irish Gaelic: Tá Críod ar éirigh! – Go deimhin, tá e ar éirigh!

Scots' Gaelic: Tha Crìod air èiridh! – Gu dearbh, tha e air èiridh!

Georgian: Kriste aghsdga! – Cheshmaritad aghsdga!

Greek: ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ! Christos Anesti! – Alithos Anesti!

Hebrew: Ha Mashiyach qam! – Ken hoo qam!

Hungarian: Krisztus feltámadt! – Valóban feltámadt!

Italian: Cristo è risorto! – È veramente risorto!

Japanese: Harisutosu Fukkatsu! – Jitsu Ni Fukkatsu!



Welcome to St. George Greek Orthodox Church

Sunday of the Samaritan Woman **Κυριακή Ε΄ τῆς Σαμαρειτιδος**

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king. When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed. Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

Kontakion of Sun. of the Samaritan Woman **Plagal of the Fourth Tone**

The Samaritan Woman, having come to the well in faith, beheld You, the Water of Wisdom from which she drank plentifully and inherited the Heavenly Kingdom as one who is blessed forever.



Welcome to St. George Greek Orthodox Church



St Photini, The Samaritan Woman Commemorated February 26

The New Testament describes the familiar account of the "woman at the well" (John 4:5-42), who was a Samaritan. Up to that point she had led a sinful life, one which resulted in a rebuke from Jesus Christ. However, she responded to Christ's stern admonition with genuine repentance, was forgiven her sinful ways, and became a convert to the Christian Faith - taking the name 'Photini' at Baptism, which literally means "the enlightened one".

A significant figure in the Johannine community, the Samaritan Woman, like many other women, contributed to the spread of Christianity. She therefore occupies a place of honour among the apostles. In Greek sermons from the fourth to the fourteenth centuries she is called "apostle" and "evangelist." In these sermons the Samaritan Woman is often compared to the male disciples and apostles and

found to surpass them.

Later, Byzantine hagiographers developed the story of the Samaritan Woman, beginning where Saint John left off. At Pentecost Saint Photini received baptism, along with her five sisters, Anatole, Photo, Photis, Paraskeve, Kyriake, and her two sons, Photeinos and Joseph. She then began a missionary career, traveling far and wide, preaching the good news of the Messiah's coming, His death and resurrection. When Nero, the emperor of Rome, began to persecute Christians, Photini and her son Joseph were in Carthage, in Africa, where she was preaching the Christian gospel. After Jesus appeared to Photini in a dream, she sailed to Rome. Her son and many Christians from Africa accompanied her. Photini's arrival and activity aroused curiosity in the capital city. Everyone talked about her, "Who is this woman?" they asked. "She came here with a crowd of followers and she preaches Christ with great boldness."

Soldiers were ordered to bring her to the emperor, but Photini anticipated them. Before they could arrest her, Photini, with her son Joseph and her Christian friends, went to Nero. When the emperor saw them, he asked why they had come. Photini answered, "We have come to teach you to believe in Christ." The half-mad ruler of the Roman Empire did not frighten her. She wanted to convert him! Nero asked the saints their names. Again Photini answered. By name she introduced herself, her five sisters and younger son. The emperor then demanded to know whether they had all agreed to die for the Nazarene. Photini spoke for them. "Yes, for the love of Him we rejoice and in His name we'll gladly die." Hearing their defiant words, Nero ordered their hands beaten with iron rods for three hours. At the end of each hour another persecutor took up the beating. The saints,



Welcome to St. George Greek Orthodox Church

however, felt no pain. Nothing happened to their hands. Photini joyfully quoted words of a psalm by David: "God is my help. No matter what anyone does to me, I shall not be afraid." Perplexed by the Christian's endurance and confidence, Nero ordered the men thrown into jail. Photini and her five sisters were brought to the golden reception hall in the imperial palace. There, the six women were seated on golden thrones, In front of them stood a large golden table covered with gold coins, jewels and dresses. Nero hoped to tempt the women by this display of wealth and luxury. Nero then ordered his daughter Domnina, with her slave girls, to go speak with the Christian women. Women, he thought, would succeed in persuading their Christian sisters to deny their God.

Domnina greeted Photini graciously, mentioning the name of Christ. On hearing the princess' greeting, the saint thanked God. She then embraced and kissed Domnina. The women talked. But the outcome of the women's talk was not what Nero wished.

Photini catechized Domnina and her hundred slave girls and baptized them all. She gave the name Anthousa to Nero's daughter. After her baptism, Anthousa immediately ordered all the gold and jewels on the golden table distributed to the poor of Rome.

When the emperor heard that his own daughter had been converted to Christianity, he condemned Photini and all her companions to death by fire. For seven days the furnace burned, But when the door of the furnace was opened, it was seen that the fire had not harmed the saints. Next the emperor tried to destroy the saints with poison, Photini offered to be the first to drink it. "O King," she said, "I will drink the poison first so that you might see the power of my Christ and God." All the saints then drank the poison after her. None suffered any ill effects from it. In vain Nero subjected Photini, her sisters, sons and friends to every known torture. The saints survived unscathed to taunt and ridicule their persecutor. For three years they were held in a Roman prison. Saint Photini transformed it into a "house of God." Many Romans came to the prison, were converted and baptized. Finally, the enraged tyrant had all the saints, except for Photini, beheaded. She was thrown first into a deep, dry well and then into prison again. Photini now grieved that she was alone, that she had not received the crown of martyrdom together with her five sisters, Anatole, Photo, Photis, Paraskeve and Kyriake and her two sons, Photeinos and Joseph. Night and day she prayed for release from this life. One night, God appeared to her, made the sign of the cross over her three times. The vision filled her with joy. Many days later, while she hymned and blessed God, Saint Photini gave her soul into God's hands. The Samaritan Woman conversed with Christ by the well of Jacob, near the city of Sychar. She drank of the "living water" and gained everlasting life and glory. For generation after generation, Orthodox Christians have addressed this prayer to the woman exalted by the Messiah when He sat by the well in Samaria and talked with her:

Illuminated by the Holy Spirit, All-Glorious One, from Christ the Saviour you drank the water of salvation. With open hand you give it to those who thirst. Great-Martyr Photini, Equal-to-the-Apostles, pray to Christ for the salvation of our souls.

St. George Youth Corner

Welcome to St. George's Youth corner!

Be the Bee

[Be the Bee #34 | Women in the Church](#)

Women have been important saints and leaders in the Church from the very beginning!

Enjoy this awesome video about the role of women in the church.

Be the Bee focuses on the beauty that God has put in everyone and everything.
Watch Be the Bee on youtube.

Go to the official YouTube channel of Y2AM (Orthodox Christian Youth & Young Adult Ministries).

https://www.youtube.com/playlist?list=PLbyQMR-r8bJTTrcWpWxSUPdJHdZJsq_zG

From your youth Advisers – Lucy Goodale and Anna Morlock

We miss seeing everyone and look forward to the time we can have events in person again. In order to stay connected please join our weekly zoom meetings with Fr. Neofitos on Wednesdays for a short spiritual lesson. Ages 4-12 meet Wednesday's from 5:30pm-6pm and Ages 13 and 18+ meet at 6pm. We send reminders through email and the remind app. To join the email Youth list please email Lucy Goodale at lgoodale7@gmail.com. Reminders and important Youth information are also sent through the Remind app. Please join our remind class using the link below or the class code.

<https://www.remind.com/join/f3fh94e> or use class code@f3fh94e

We are excited to be sharing minilessons, videos, puzzles, and crosswords with you each week. Join us on zoom for a youth video conference on Wednesdays. Ages 4-12 meet at 5:30pm and ages 13+ meet at 6pm. To join our list please email Lucy Goodale at lgoodale7@gmail.com. We will need your cell phone # and email.