

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 **stmichaelvannuys.org**

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Archdiocese of North America

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The Fifth Sunday of Pascha

Commemoration of St. Photeini, the Samaritan Woman and The After-Feast of Mid-Pentecost

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

Sunday, May 18, 2025

Tone 4; Eothinon 7

Apolytikion for the Resurrection (Tone 4)

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

Apolytikion for Mid-Pentecost (Tone 8)

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

Apolytikion for our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

Kontakion of Pascha (Tone 8)

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointmentbearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

Daily Readings

THE EPISTLE (for the Fifth Sunday of Pascha)

*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 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.

THE GOSPEL (for the Fifth Sunday of Pascha)

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

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with,

and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent 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."

The Synaxarion

On May 18 in the Holy Orthodox Church, we commemorate the Martyrs Peter, Dionysios, Andrew, Paul, Christina, Heraklios, Paulinos and Benedimos; and Stephen the New, patriarch of Constantinople.

On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

Verses

Coming to obtain corruptible water, O woman,
Thou drawest living water, wherewith thy soul's stains thou wastest.

The Samaritan woman—the holy and glorious Great-martyr Photeini—met Jesus at midday at Jacob's Well, which was located in the city of Sychar. And being tired from travel and the heat, Jesus sat at Jacob's Well. A little after, the Samaritan woman came to draw water, and had a long conversation with Him (it is the longest recorded discourse between Christ and a single person in the entire Bible). Photeini did not want to talk to Jesus, because the Samaritans did not have any dealings with Jews; Jews considered her people heretics because Samaritans kept only the first five books of the Old Testament. However, the Lord talked with her anyway, read her heart, revealed her secrets and gave her to drink of the "Living Water"—the grace of the Holy Spirit that leads to eternal life and flows to all humanity. Photeini immediately ran throughout the city to proclaim Christ. Through her, many other Samaritans believed in Jesus. *By the intercessions of Thy Martyr, Photeini, O Christ God, have mercy on us. Amen.*

OFFERINGS

Holy Bread is being offered by Marcia O'Dea for her grandson Dillon, celebrating his 16th birthday and recipient of an award in academic

excellence, asking God's grace to guide and protect him always; also for Kiera, who will be graduating with honors as she enters high school.

Special offerings and requests for prayer are being made . . .

for the repose of the newly-departed servant of God, Abdallah Zaki (+9 May, 2025); beloved husband of Leila Zaki (nee Kheir); and father of Joseph Zaki (Kimberlee) Dina Zaki (Timothy), and Richard Zaki; five grandchildren and his surviving sister, Soad Mallouk. Memory eternal.

[Service Schedule: Visitation at Pierce Brothers Valhalla
[10621 Victory Blvd., No. Hollywood, CA 91606] from 4-8 p.m.;
Funeral Service at Pierce Brothers Valhalla Chapel at 9:30 a.m.,
followed by Graveside Trisagion at 11:30 a.m.]

for George Khouri III, as he graduates college this week. May God continue to grant him success! (by his parents and family)

by Marcia O'Dea for her sister Tere as she prepares for surgery on Monday, also for her niece Janelle and her children.

LITURGICAL CALENDAR

*NOTE: There is **no** fasting for the forty-day period:
from Easter to the Feast of the Ascension (May 29th)*

The Sixth Sunday of Pascha

Great Vespers – Saturday, May 24th, 5 p.m.

Orthros – Sunday, May 25th, 8:45 a.m., Divine Liturgy, 10 a.m.

Feast of the Ascension – Thursday, May 29th

Divine Liturgy, 10 a.m.

Sunday of the Fathers of the First Ecumenical Council

Great Vespers - Saturday, May 24th, 5 p.m.

Orthros - Sunday, May 25th, 8:45 a.m., Divine Liturgy, 10 a.m.

Memorial Day Services at Three Area Cemeteries

Monday, May 26, 10 a.m. at St. Nicholas Memorial Gardens
(Valhalla Cemetery; No. Hollywood)

'Ain Arab — Forest Lawn Memorial Park (Glendale) 11:30 a.m.

Douma Section — Forest Lawn Memorial Park (No. Hollywood) 1 p.m.

The Fast of the Holy Apostles

The Great Feast of Pentecost (fifty days after the Feast of the Resurrection) is celebrated this year on Sunday, June 8th; ten days following **The Feast of the Holy Ascension** (the fortieth day; celebrated this year on Thursday, May 29). There is no fasting during the week following Pentecost. Each year, **The Sunday of All Saints** is celebrated on the Sunday following Pentecost, consistent with the theme of the Holy Spirit's descent. This year, the Sunday of All Saints appears on June 15th. (In the Western Church it is celebrated November 1st each year). It was in Antioch that The Sunday of All Saints began as a celebration of martyrs in the 4th century.

Each year **The Fast of the Holy Apostles** immediately follows the Feast of All Saints — on the Monday after the Great Feast of Pentecost, following a week of no fasting (June 9-13). When it appears on the calendar, The Apostles Fast prepares us for the celebration of the **Feast of the Holy Apostles Peter and Paul**, Patrons of the Patriarchate of Antioch, celebrated this year on Sunday, June 29th. Having rejoiced for the fifty days following Pascha (Easter), the Apostles began to prepare for their departure from Jerusalem to spread Christ's message, as commissioned by the Lord at His Ascension (Mark 16:15-20). According to Holy Tradition, as part of their preparation, the Apostles began to fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings.

The scriptural foundation for the Fast is found in the four Gospels, when the Pharisees criticized the apostles for not fasting, Jesus said to them, "Can the children of the bridal chamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then shall they fast." In the immediate sense, Christ was referring to his being taken to be crucified; but in the wider sense it is understood in terms of his Ascension into heaven, and his commission to preach the Gospel, which can only be accomplished with prayer and fasting.

The tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West.

The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. With this Fast, believers express their thanks for the apostles' endurance of persecution during their mission.

The period of this fast varies from year to year, depending on the date of Easter. It may begin as early as May 18 or as late as June 21. Thus, it may be as short as one day or as long as forty-two days in duration. This year, due to the late date of Easter (Holy Pascha), the Fast of the Apostles does not appear on the calendar. It is one of the four periods of fasting on our church calendar; the others include: a) Great Lent and Holy Week (in the late winter and spring), b) The Fast of the Holy Nativity (forty days before Christmas), and c) The Fast of the Holy Dominion (August 1-14).

The traditional fasting discipline is less severe from other periods of fasting on the church calendar; similar to the Nativity Fast. It includes: no meat, poultry, eggs, cheese, milk or other dairy products, fish, wine and olive oil on Monday, with *catalysis* (allowance) for wine and olive oil on Tuesday (some also permit fish on Tuesday).

ANNOUNCEMENTS



Article by Metropolitan SABA (in English and Arabic)

View the message from Metropolitan SABA here, available in English and Arabic: "Between Reality and the Ideal" — <https://www.antiochian.org/regulararticle/2429>

Also the May-June issue of The Word magazine (the official periodical of the Antiochian Archdiocese) is available on-line at: https://issuu.com/antiochian/docs/f1630_word_may-june_1?fr=sYjRkMjg0OTA1NTM

The Bookstore is open today! St. Barbara honey is now in stock!

Weekly Bible Study Resumes - Tuesday Evenings at 7 p.m.

Join us this Tuesday evening, May 20th, at 7 p.m. for our weekly Bible Study. We will continue our study of the Biblical texts of the Paschal season. A link to the Zoom meeting will be sent out on Tuesday. Sessions are recorded for those unable to attend who may also request the link to the study.

“Saturday of Souls” - June 7, 2025

Each Saturday is the day of the week dedicated to the departed souls. There are also specific Saturdays of which a special Memorial Liturgy is prescribed for the departed when the departed of all time are remembered. One of these Saturdays is the day before the Great Feast of Pentecost (“Trinity Saturday”), this year, on June 7th.

A Divine Liturgy is planned to take place at the altar of the St. Nicholas Memorial Garden at Valhalla Cemetery in No. Hollywood, and will begin at 10:30 a.m. on Saturday, June 7th. All are encouraged to provide the clergy with the list of names of your departed family members for the service. Other Saturdays when a memorial Liturgy is specifically prescribed includes the Saturday of Meat Fare (before Lent), the second, third and fourth Saturdays of Great Lent, and the Saturday prior to the Feast of St. Demetrios (October 26). For a complete explanation and historical outline of the commemoration of the departed souls and the commemoration of the departed souls on Saturday, see an article by Hieromonk Job (Gumerov); go to: <https://orthochristian.com/52107.html>. The following is an excerpt of the article: “God blessed the seventh day and sanctified it, because in it he ceased from all His works which God began to do (Gen. 2:3). Saturday (Sabbath) for the Jews was a day of festive rest. Christ’s resurrection placed the beginning of the new Israel: a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light (1 Pet. 2:9). The resurrection day of the Savior of the World became the seventh, festive day that completes the week. Sunday [in Russian, *voskresenie*, meaning “resurrection”) is a day of prayer in church at Divine Liturgy and pious rest. From a day of earthly rest, Saturday became a symbol of joyous rest in the Kingdom of Heaven:

There remains therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his (Hebrews 4:9–10). This is where the custom, fixed by the Church Typicon, came from of having special services on Saturday for the commemoration of the dead. The establishment of the universal ancestral Meat Fare Saturday dates back to the first century of Christianity. In the Synaxarion for this day (*The Lenten Triodion*) it says that the holy fathers established, *having received it from the holy Apostles*, that on this day should be commemorated *all people from the ages who have reposed in faith and piety*. This day was chosen because Meat Fare week reminds us of the future Last Judgment. On the eve of this day, Saturday, as if preceding the Last Judgment, the Church prays especially for all of its reposed children, begging the Lord to have mercy on them and make them partakers of blessed eternal life.

Then the following dialogue is said between the priest and the faithful:

Priest: Christ is risen!

People: Truly, He is risen! [repeated in various languages]

Al Maseeah qam! **Haq qan qam!** (*Arabic*)

Christos Anesti! **Alithos Anesti!** (*Greek*)

Kristos voskrese! **Voistinu voskrese!** (*Slavonic*)

Kristo esta resusitado! **Verdaderamente resusitado!** (*Spanish*)

Khristi ungal! **Vertet ungal!** (*Albanian*)

Le Christ est ressuscite! **En verite il est ressuscite** (*French*)

Kristos Inviat! **Adervaret inviat!** (*Romanian*)

Ua ala hou ‘o Kristo! **Ua ala ‘I ‘o no ‘oia!** (*Hawaiian*)

Christus is opgestaan! **Hij is waarlijk opgestaan!** (*Dutch*)

Kristus ist Auferstanden! **Sicherlich ist Auferstanden!** (*German*)

Khristus Zmartvikstau! **Zaiste Zmartvikstau!** (*Polish*)

Christos harjav i merelotz! **Orhniale harutjun Christosi!** (*Armenian*)

Kristos Tensiah! **Be-a-man Ten-si-a!** (*Tigrigna*)

Massih Miyayat! **Hatman Miyayat** (*Farsi*)

Kristo azukidde! **Kituufu azukidde** (*Luganda*)

Ha Mashiyach qam! **Ken hoo qam!** (*Hebrew*)

Yeshu Christo Wierthayairnaytoo! **Sathamyeetoom Yesu Christo wierthayairnaytoo!**
(*Malayalam*)

Mesiah jee utha hei! **Such mei jee mutha hei!** (*Hindu*)

Kristo samawa, yomi gaimashta! **Hontoni yomi gaimashta!** (*Japanese*)

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

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MONDAY

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Don Meena (661) 623-0340

Fred Milkie (818) 535-4243

Golf Classic Holy Sponsorship Deadline: May 25th

We are excited to host **The 32nd Annual St. Michael Church Golf Classic** at the Wood Ranch Golf Club in Moorpark, CA, on Monday June 2nd. Many of us are looking forward to a round of golf, then joining many more of our family and friends for an evening of fun and fellowship.

Thanks to all of our 40 golf hole sponsors last year. Your generous support made it possible for St. Michael to continue serving the spiritual needs of our faithful and do the important work of our ministries. Your contributions to this event made a big difference.

Our church is growing and we need even more support to continue meeting the needs of our parish and community. Our goal this year is to increase hole sponsorships to 50.

Can we count on your support this year?

[Click here to purchase your Golf Classic Hole Sponsorship online](#) or contact Michael Mitchell at mgmitchell3@gmail.com, cell: 661-678-5583 to let him know that you would like to donate.

To give us time to make all the sponsorship signs, please donate your hole sponsorship by Sunday, May 25.

For more information you may contact the event Co-Chairs: Don Meena (donmeena@sbcglobal.net) or Fred Milkie, Jr (milkief@aol.com)

Annual Parish Life Conference

Host: St. Nicholas Church; San Francisco, California, June 25-29 2025

Go to: <https://www.antiochianevents.com/los-angeles> to register for your hotel room (\$179/night) at the Hyatt Regency San Francisco Airport.

57th Antiochian Orthodox Archdiocese Convention in Chicago

Host: St. George Church; Cicero, Illinois; July 20-27, 2025

Go to: <https://www.ac2025chicago.org/hotel/> to register for your hotel room (\$189/night) at the Hyatt Regency O'Hare Chicago. For a view of the Convention Schedule, click here: <https://www.ac2025chicago.org/schedule/>



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JUNE 25 - 29, 2025

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HIGHLIGHTS:

- His Grace Bishop ANTHONY's first PLC as our Diocesan Bishop
- Morning & Afternoon Workshops
- Young Adult Dinner
- Taco Thursday Welcome Reception
- Organization Meetings
- Bible Bowl
- Ice Cream Social & Teen Dance
- Brunch with Bishop ANTHONY and Awards Presentation
- Oratorical & Choir Festival
- Middle Eastern Dinner and Dance (Hafli)

HOTEL:

- Hotel Group Rate: \$179/night plus local taxes/fees
- Group rate available 3 days before/after Conference
- Complimentary shuttle to & from San Francisco airport
- 10% discount at all hotel food outlets



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LAPLC.ORG



Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

Coffee Hour Hosts Calendar

May 25 - open

May 29 - (Feast of the Ascension) open

Jun 01 - open

Jun 08 - (Feast of Pentecost) open

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or to host the Coffee Hour.



Aloha!

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Pastor's Sermon
The Sunday of the Samaritan Woman

By V. Rev. Timothy Baclig
May 18, 2025

My grandmother was perhaps the greatest influence to me in my childhood. She prayed religiously. Ironically, her message contained contradictions and added to my curiosity about why she devoted all of her time trying to keep me away from Catholicism. Her message was very simple: “We don’t worship idols!” “Jesus is no longer on the Cross!” “The word ‘Pope’ is not in the Bible!” My grandmother lived her entire life in reaction to something she was taught and

believed was wrong. “The Church is not a building” she would say, but if I even thought of attending any other church than the church I was raised in (at 109 Haili Street in Hilo, Hawaii) she made clear, I would not get to heaven! As a young person I was puzzled by the contradiction in what she was saying.

Many adults today are quite content with the idea that being able to pray and talk with God on a daily basis at home and at work. They consider that practicing a personal and private prayer life is all that is necessary for one’s spiritually. I find that many who think of prayer in these terms also believe that regular church attendance is not necessary.

In today’s Gospel lesson notice how our Lord engaged the Samaritan woman in a conversation. He did not judge or condemn her. He led her to see and understand a truth that helped her to become illuminated. Her name in Greek [*Photini*] meant just that: “Illumined.” This lesson is presented to us at this time for a reason:

Today’s Gospel is one of the texts that is helpful in fulfilling the mission of the Church. It helps us to understand not only how we might approach people who may have a similar if not an identical understanding of their faith from us. The encounter that the Lord had with the Samaritan woman **helps us to realize that the way we go about speaking of our Faith and most importantly, the way we speak about God can lead us down two roads: 1) becoming divisive that creates barriers in separating ourselves from others, or 2) being a means of reconciling people and ultimately helping to bring them closer to God.**

There is no need for you and I to compromise what we believe as we practice being truthful and honest, caring, considerate, and mutually respectful in our conversations with others. Our convictions should not create barriers. If they do - it is a sure sign of our insecurity in what we believe and what we even practice.

The Lord - broke barriers. In his conversation with the Samaritan woman He took time to be positive and notice: while he helped her to face her own truth, He does not criticize her, blame or talk down to her; impose his thoughts upon her.

He does not “get right to the point;” or to seek to solve a problem, but simply listens (and pay attention) to her. He did not even ask her to “do the impossible.” The Lord displays respect for the woman at the well; he spoke gently [while at other times he spoke firmly] (We also need to watch how we speak and consider how others hear us; not be misleading.) Jesus acknowledges the Samaritan woman for her honesty instead of being judgmental about her loose lifestyle. Some people like to consider themselves justified in speaking to others in confrontational ways; while in fact they are simply obnoxious. When our emotions are not in check it is not easy to recognize that we can speak to others in ways that can be hurtful even though we may not mean to be that way.

It is not uncommon to often hear people evaluate things in terms of what was the “old” way of thinking and doing things, in contrast to the “new” way of thinking and doing things. We can easily get the impression that the “old” way has to do with a very narrow and limited view of things; while the “new” way is a very broad and open-minded view. The attitude of those who abhor the “old” way, may also be based upon their distaste for hypocrisy. Consequently, helping our children to understand, for example, that God is a God of love, mercy and forgiveness, when you and I may act and behave in ways that do not demonstrate love, mercy and forgiveness, is a serious contradiction. And this, one might say, is a major point of today’s lesson.

Jesus said to the Samaritan women, “...a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and His worshippers must worship in spirit and in truth.”

This passage has been often used to argue against our Catholic Tradition as a tradition of dead rituals and customs; institutionalized rules and regulations formulated by men. The notion of worshipping God “in spirit and in truth” has been an argument against Traditional religious rituals and practices. The argument is: “It’s about a relationship with Christ!” This is true. However, what can be dismissed is: being accountable to anyone or submitting to any authority. Institutions and authorities are today often perceived as untrustworthy and infected by politics. It is often characterized as involving manipulation, lies and deception.

Well, first of all, if anyone is interested in correcting the wrongs of any institution, he or she should not practice the sins of what he or she accuses others of doing. We do not help in making anything right by doing what is wrong.

Jesus said: “God is Spirit and His worshippers must worship in Spirit and in truth” John 4:24. This teaching presumes two things: 1) God Spirit indwells (inhabits) His Church and 2) The Church is led by human beings who, while confessing sinners, are stewards of God’s Truth and inspired by His Spirit.

Children learn what they see and hear from those they grow to love and respect. They do not see God, but they perceive and understand what they are taught by example. Their lives are shaped and formed by how they are nurtured. They grow and mature by understanding what it means to be committed and to have faith. They ultimately develop convictions and come to know God by knowing those whose lives and relationship with God reflect and demonstrate who God is. And so, we could also say that **there are many gods from the many portrayals and reflections of god in the world today, and finding the true God for a young person is not easy.**

No one is perfect or infallible, and every parent who acknowledges and confesses this fact (at the appropriate time) does his child a favor. If a child is led to believe that you or I have all of the answers, then we put ourselves in the place of being God. However, if a child comes to understand that just because we do not have answers does not mean there are no answers, but instead, neither you or I are God, then there is the possibility of knowing God in spirit and truth.

Prayer

Grant, O Lord, that we may be awakened to your truth. As we prepare for the Feast of the descent of your Spirit, fill our lives with your presence that we may more faithfully and diligently do your will in heart and soul. Enlighten us as you did the woman by Jacob’s well. Enable us to see the truth and to be unafraid of walking in the light. For Thou art the Way, the Truth and the Life, and unto Thee do we ascribe glory together with Thine unoriginate Father and Thine All-holy good and Life-giving Spirit... A-men.



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Stephen the New, Patriarch of Constantinople

طروبارية القيامة على اللحن الرابع

إن تلميذات الرب تعلمن من الملاك الكرّز بالقيامة البهجة، وطرحن القضاء الجدي،
وخاطبن الرسل مفتخراتٍ وقائلاتٍ: سُبِي الموتُ وقام المسيحُ الإلهُ، مانحاً العالمَ الرحمةَ
العظمى

طروبارية منتصف الخمسين على اللحن الثامن

في انتصافِ العيدِ اسقى نفسي العطشى من مياه التقوى، أيها المخلصُ.
فإنك هتفتَ بالجميع: إن عطشَ أحدٍ فليأتِ إلي ليشرب. فيا أيها المسيحُ الإلهُ،
ينبوغُ الحياةَ المجدُّ لك.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقّين، حتّى
أنكم بطلباتكم تكتنّفوننا بظلّ أجنحة مجدكم غير الهيولي، حافظين إيانا نحن
الجائين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القواتِ
العلوية.

قنداق القيامة على اللحن الثامن

ولئن نزلت إلى القبر يا من لا يموت، إلا أنك درست قوة الجحيم، وقمت غالباً، أيها
المسيحُ الإله. وللنسوة الحاملات الطيب قلتِ افرحن واهباً لرسلك السلام يا مانح
الواقعين القيام.

الرسالة

ما أعظم أعمالك، يا ربّ. كلّها بحكمة صنعت. باركي يا نفسي الرب.

فصلٌ من أعمالِ الرسلِ القديسين الأطهار

في تلك الأيام لما تشنت الرسل من أجل الاضطهاد الذي نزل بهم بعد مقتل إستفانوس انتقلوا إلى فينيقية وقبرص وأنطاكية، وكانوا لا يبشرون أحدًا بكلام الله إلا اليهود. ولكن بعضاً منهم كانوا من قبرص وقيرين. فهؤلاء جاؤوا إلى أنطاكية وأخذوا يخاطبون الناطقين باللغة اليونانية أيضاً ويبشرونهم بالرب يسوع. وكانت يد الرب معهم، فآمن منهم كثيرون واهتدوا إلى الرب. وبلغ الخبر مسامع الكنيسة في أورشليم، فأرسلوا برنابا إلى أنطاكية. فلما جاء ورأى نعمة الله فرح وشجعهم كلهم على الثبات في الرب بعزيمة قلوبهم. وكان برنابا رجلاً صالحاً، ممتلئاً من الروح القدس والإيمان، فانضم إلى الرب جمع كبير. ثم ذهب برنابا إلى طرسوس يبحث عن شاول، فلما وجدته جاء به إلى أنطاكية. فأقاما سنة كاملة يجتمعان إلى جماعة الكنيسة، فعلماً جمعاً كبيراً. وفي أنطاكية تسمى التلاميذ أول مرة بالمسيحيين. وفي تلك الأيام، نزل بعض الأنبياء من أورشليم إلى أنطاكية. فقام أحدهم واسمه أغابوس وتنبأ بوحى من الروح أن مجاعة عظيمة ستعم الأرض كلها، وهي التي حدثت في أيام القيصر كلوديوس. فعزم التلاميذ أن يرسلوا، ما تيسر عند كل واحد منهم، معونة إلى الإخوة المقيمين في اليهودية. فعملوا ذلك، فأرسلوا معوناتهم إلى شيوخ الكنيسة على يدي برنابا وشاول.

الإنجيل

فصل من بشارة القديس يوحنا

في ذلك الزمان وصل يسوع إلى مدينة سامريّة اسمها سُوخارُ، بالقرب من الأرض التي وهبها يعقوب لابنه يوسف، وفيها بنو يعقوب. وكان يسوع تعب من السفر، فقعّد على حافة البئر. وكان الوقت نحو الظهر. فجاءت امرأة سامريّة تستقي من ماء البئر، فقال لها يسوع: «أعطيني لأشرب». وكان تلاميذه قد مضوا إلى المدينة ليشترؤا طعاماً. فأجابت المرأة: «أنت يهودي وأنا سامريّة، فكيف تطلب مني أن أسقيك؟» قالت هذا لأن اليهود لا يخاطبون السامريين. فقال لها يسوع: «لو كنت تعرفين عطية الله، ومن هو الذي يقول لك أعطيني لأشرب، لطلبت أنت منه

فَأَعْطَاكَ مَاءَ الْحَيَاةِ». قَالَتْ لَهُ الْمَرَأَةُ: «لَا دَلَّوْا عِنْدَكَ، يَا سَيِّدِي، وَالْبَيْرُ عَمِيقَةٌ، فَمِنْ أَيْنَ لَكَ مَاءُ الْحَيَاةِ؟ أَلَعَلَّكَ أَنْتَ أَكْثَمُ مِنْ أَبِينَا يَعْقُوبَ الَّذِي أَعْطَانَا هَذِهِ الْبَيْرَ، وَشَرِبَ مِنْهَا هُوَ وَأَوْلَادُهُ وَمَوَاشِيهِ؟» فَأَجَابَهَا يَسُوعُ: «كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ ثَانِيَةً، أَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أُعْطِيهِ أَنَا، فَلَنْ يَعْطَشَ أَبَدًا. فَالْمَاءُ الَّذِي أُعْطِيهِ يَصِيرُ فِيهِ نَبْعًا يَفِيضُ بِالْحَيَاةِ الْأَبَدِيَّةِ» قَالَتْ لَهُ الْمَرَأَةُ: «أَعْطِنِي مِنْ هَذَا الْمَاءِ يَا سَيِّدِي، فَلَا أَعْطَشُ وَلَا أَعُودُ إِلَى هُنَا لِأَسْتَقِي» قَالَ لَهَا: «إِذْهَبِي وَادْعِي زَوْجَكَ، وَارْجِعِي إِلَيَّ هُنَا». فَأَجَابَتِ الْمَرَأَةُ: «لَا زَوْجَ لِي». فَقَالَ لَهَا يَسُوعُ: «أَصَبَتْ فِي قَوْلِكَ: لَا زَوْجَ لِي، لِأَنَّهُ كَانَ لَكَ خَمْسَةُ أَزْوَاجَ، وَالَّذِي لَكَ الْآنَ مَا هُوَ زَوْجُكَ. وَفِي هَذَا صَدَقْتُ». قَالَتْ الْمَرَأَةُ: «أَرَى أَنَّكَ نَبِيٌّ، يَا سَيِّدِي! آبَاؤُنَا عَبَدُوا اللَّهَ فِي هَذَا الْجَبَلِ، وَأَنْتُمْ الْيَهُودُ تَقُولُونَ إِنَّ أُورُشَلِيمَ هِيَ الْمَكَانُ الَّذِي يَجِبُ أَنْ نَعْبُدَ اللَّهَ فِيهِ». قَالَ لَهَا يَسُوعُ: «صَدَّقْنِي يَا امْرَأَةُ، تَجِيءُ سَاعَةٌ تَعْبُدُونَ فِيهَا الْآبَ، لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ. وَأَنْتُمْ تَعْبُدُونَ مَنْ تَجْهَلُونَهُ، وَنَحْنُ نَعْبُدُ مَنْ نَعْرِفُ، لِأَنَّ الْخَلَاصَ يَجِيءُ مِنَ الْيَهُودِ. وَلَكِنْ سَتَجِيءُ سَاعَةٌ، بَلْ جَاءَتْ الْآنَ، يَعْبُدُ فِيهَا الْعَابِدُونَ الصَّادِقُونَ الْآبَ بِالرُّوحِ وَالْحَقِّ. هَؤُلَاءِ هُمُ الْعَابِدُونَ الَّذِينَ يُرِيدُهُمُ الْآبُ. اللَّهُ رُوحٌ، وَبِالرُّوحِ وَالْحَقِّ يَجِبُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ». قَالَتْ لَهُ الْمَرَأَةُ: «أَعْرِفُ أَنَّ الْمَسِيَّا، (أَيَ الْمَسِيحِ) سَيَجِيءُ. وَمَتَى جَاءَ أَخْبَرْنَا بِكُلِّ شَيْءٍ». قَالَ لَهَا يَسُوعُ: «أَنَا هُوَ، أَنَا الَّذِي يُكَلِّمُكَ». وَعِنْدَ ذَلِكَ رَجَعَ تَلَامِيذُهُ. فَتَعَجَّبُوا حِينَ وَجَدُوهُ يُحَادِثُ امْرَأَةً. وَلَكِنْ لَا أَحَدَ مِنْهُمْ قَالَ: «مَاذَا تُرِيدُ مِنْهَا؟» أَوْ «لِمَاذَا تُحَادِثُهَا؟» وَتَرَكَّتِ الْمَرَأَةُ جَرَّتَهَا وَرَجَعَتْ إِلَى الْمَدِينَةِ. فَقَالَتْ لِلنَّاسِ هُنَاكَ: «تَعَالَوْا انظُرُوا رَجُلًا ذَكَرَ لِي كُلَّ مَا عَمِلْتُ. فَهَلْ يَكُونُ هُوَ الْمَسِيحُ؟» فَخَرَجُوا مِنَ الْمَدِينَةِ وَجَاءُوا إِلَى يَسُوعَ. وَكَانَ التَّلَامِيذُ فِي أَثْنَاءِ ذَلِكَ يَقُولُونَ لِيَسُوعَ: «كُلُّ، يَا مُعَلِّمُ». فَقَالَ لَهُمْ: «لِي طَعَامٌ أَكُلُهُ لَا تَعْرِفُونَهُ أَنْتُمْ». فَأَخَذَ التَّلَامِيذُ يَتَسَاءَلُونَ: «هَلْ جَاءَهُ أَحَدٌ بِمَا يُؤْكَلُ؟» وَقَالَ لَهُمْ يَسُوعُ: «طَعَامِي أَنْ أَعْمَلَ بِمَشِيئَةِ الَّذِي أَرْسَلَنِي وَأَتَمِّمَ عَمَلَهُ. أَمَا تَقُولُونَ: بَعْدَ أَرْبَعَةِ أَشْهُرٍ يَجِيءُ الْحَصَادُ؟ وَأَنَا أَقُولُ لَكُمْ: تَطْلَعُوا وَانظُرُوا إِلَى الْحُقُولِ كَيْفَ ابْيَضَّتْ وَنَضَجَتْ لِلْحَصَادِ. وَهَا هُوَ الْحَاصِدُ يَأْخُذُ أَجْرَتَهُ، فَيَجْمَعُ ثَمَرًا لِلْحَيَاةِ الْأَبَدِيَّةِ. فَيَفْرَحُ الزَّارِعُ مَعَ الْحَاصِدِ، وَيَصْدُقُ الْقَوْلُ: وَاحِدٌ يَزْرَعُ وَآخَرُ يَحْصُدُ. وَأَنَا أَرْسَلْتُكُمْ

لِتَحْصُدُوا حَقْلًا مَا تَعِبْتُمْ فِيهِ. غَيْرُكُمْ تَعِبَ وَأَنْتُمْ تَجْنُونَ ثَمَرَةَ أَتْعَابِهِ». فَأَمَّنَ بِهِ كَثِيرٌ
مِنَ السَّامِرِيِّينَ فِي تِلْكَ الْمَدِينَةِ، لِأَنَّ الْمَرْأَةَ شَهِدَتْ فَقَالَتْ: «ذَكَرَ لِي كُلَّ مَا عَمِلْتُ».
فَلَمَّا جَاءَ إِلَيْهِ السَّامِرِيُّونَ رَجَوْا مِنْهُ أَنْ يُقِيمَ عِنْدَهُمْ، فَأَقَامَ يَوْمَيْنِ. وَزَادَ كَثِيرًا عِدْدُ
الْمُؤْمِنِينَ بِهِ عِنْدَمَا سَمِعُوا كَلَامَهُ، وَقَالُوا لِلْمَرْأَةِ: «نَحْنُ نُؤْمِنُ الْآنَ، لَا لِكَلَامِكَ، بَلْ
لَأَنَّ سَمِعْنَاهُ بِأَنْفُسِنَا وَعَرَفْنَا أَنَّهُ بِالْحَقِيقَةِ هُوَ مُخَلِّصُ الْعَالَمِ»

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، الا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية