

The Sunday Bulletin • May 31, 2026

# SAINT GEORGE ORTHODOX CHURCH, NORWOOD

A PARISH OF THE ANTIOCHIAN ORTHODOX ARCHDIOCESE OF NORTH AMERICA

Welcome *Καλώς ορίσατε* أَهْلًا وَسَهْلًا *добро пожаловать* *Bine ati venit*

It is a pleasure to have visitors and friends with us at Saint George. If you would like to know more about our parish or the Orthodox Church . . . just ask.



Sunday - 8:50 / 10:00 am - Feast of Pentecost: Orthros, Liturgy, Kneeling Prayers and Potluck Coffee Hour

Wednesday - 6:00 pm – Weekday Vespers

*There is NO fasting Wednesday and Friday this week.*

June 6 - 5:00 pm - Great Vespers

June 7 - 8:50 / 10:00 am - Orthros / Divine Liturgy & Cookout

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**His Eminence Metropolitan SABA (Ispser)**

*Antiochian Archdiocese of North America*

**Right Rev. Bishop JOHN (Abdalah)**

*Diocese of Worcester & New England*

**Very Rev. Father Joseph Kimmett, Pastor**

**Rev. Christos Hatzopoulos, Deacon**

**Subdeacons Chadi Saad and Khalil Samara**

6 Atwood Ave., Norwood 02062 • 781-762-4396

[www.StGeorgeNorwood.org](http://www.StGeorgeNorwood.org) • [StGeorgeNorwood@gmail.com](mailto:StGeorgeNorwood@gmail.com)

## GIFTS TO SAINT GEORGE

✦ For the health of Tricia Smith from Chet & Anne Smith.

## SUNDAY MORNING PROGRAM (SMP) COOKOUT

The annual end of the school year cookout is next Sunday, after the Liturgy. This is our chance to thank our teachers and celebrate with our young people. Burgers and dogs for everyone.

## COFFEE HOUR AND HOLY BREAD

Sheets for the rest of 2026 are on the red clipboard in the narthex. Sign up to offer the holy bread at Liturgy and/or to host a coffee hour afterwards. You can choose your favorite dates -- saints' days, birthdays, anniversaries, memorials or "just because." On dates with no host, we will have a "potluck" coffee hour.

	<u>Bakers</u> <i>Emily Pappas, scheduler</i>	<u>Greeters</u> <i>Ligia Ion, scheduler</i>	<u>Epistle Readers</u>	<u>Coffee Hour</u>	<u>Counter</u> <i>Kamal Hourani scheduler</i>
<u>Today</u>		Amal El Koussa	Cristian Cretu Jalal Najam	Potluck	Janis O'Riley
<u>Next Sunday</u>	Khalil Samara	Cristian Cretu & Ligia Ion	Emily Pappas	Cookout	Joan Cassidy
<u>In two weeks</u>		Kathy Kalliel	Helen Abril	Potluck	Kathy Kalliel

### The Parish Council

Helen Abril  
Robert Aronson  
Amal El-Koussa  
Kamal Hourani (Treasurer)  
Nancy Jones  
Anne Krekis  
Ligia Ion (Vice Chair)  
Michael Marge (Chair)  
Catherine Ward (Secretary)

Richard Shay (Asst. Treas.)

### Building Committee

Joan Cassidy (Chair)

### Adult Catechism

Robert Aronson

### Choir Director

Leeann Plouffe

### Food Pantry

Philip Howard

### Order of Saint Ignatius

Kh. Erin Kimmett

### Seniors Outreach

Donna Ferguson

### Sunday Morning Program

Dino & Emily Pappas,  
Nadia Kimmett, Max Troger  
and Chris Sweet

### Women of Saint George

Katherine Kalliel

### Remember in Prayer

The suffering Christians of the Middle East; Father Joseph (Abud), Olga (Abdallah), Kh. Selma (Abdelahad), Courtney, Helen (Abril) and Pierce (relative of the Abril's), Kathleen (Birtwell), Elaine (Bitar), Kathy (Joan Cassidy's sister-in-law), William & Mary Lou (Catelli), Nick & Doris (Copoulos), Megan (granddaughter of Rayhme Eysie), Kenneth (Farha, Kh. Erin's dad), Frances (Giandomenico), Bridget (Gough and her mother Eris), Doris (Howard), Judith (Howard), William (Kelley), Anne (Krekis), Maria (Katinas McDonough), Kh. May and Nadia (Ozone, Nadia's mother and grandmother), Karimi (Saad), Marwan & Ibtisam (Samman), Madeline (Shaheen), Tricia (Smith), Phyllis (Spicer) and Christopher (Whelan).

## ON PENTECOST AND THE KNEELING PRAYERS

*When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit... (Acts 2:1-4).*

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost. The apostles received “the power from on high,” and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church. Father Thomas Hopko writes: ***In Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah.***

The fiftieth day stands as the beginning of the era which is beyond the limitations of this world. Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord’s Day is at hand, the “last days” are inaugurated in which “God declares: I will pour out my Spirit upon all flesh.” (Acts 2:17; Joel 2: 28-32).

Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the “temples of the Holy Spirit.” God’s Spirit dwells in us. We, by our own membership in the Church, have received “the seal of the gift of the Holy Spirit” in the sacrament of chrismation. Pentecost has happened to us.

At the conclusion of the Pentecost Liturgy, the [Kneeling] Prayers of Vespers are read. There are seven prayers read during the three times the church kneels. The first two prayers, addressing God the Father, are read together. These two prayers recall all that the Father has done for us through Creation, the Ministry of Christ and the sending down of the Holy Spirit at Pentecost. The next two prayers implore Christ “as the reflection of the Father” who sent down the grace of the Holy Spirit to the Apostles to also grant us the Holy Spirit. Finally, the last three prayers are read. These prayers focus on life and death in Christ. We remember Christ’s harrowing of Hades and defeat of death, the Judgement which is to come, as all the departed.

Father Alexander Schmemmann says of these prayers: ***We are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.***

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**HYMNS AND READINGS AT THE LITURGY**  
**FIFTIETH DAY OF PASCHA ✠ FEAST OF PENTECOST**

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**FROM THE SYNAXARION**

*On this day, —the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles.*

*By the intercessions of the Holy Apostles, O Christ our God, have mercy on us. Amen.*

**EISODIKON (ENTRANCE HYMN)**

Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts. Save us, O Good Comforter, who sing to Thee. Alleluia.

**APOLYTIKION OF PENTECOST, TONE 8**

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

**KONTAKION OF PENTECOST, TONE 8**

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

**Prokeimenon, Verse and Epistle**

Their voice has gone out into all the earth. The heavens declare the glory of God.

The Reading from the Acts of the Holy Apostles (2:1-11 )

When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled

all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Parthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God."

**Alleluia.** By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth. **Alleluia.** The Lord looked down from heaven, He beheld all the sons of men. **Alleluia.**

**The Holy Gospel:** Saint John (7:37-52; 8:12 )

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

## طروبارية العنصرة، باللحن 8

مبارك أنت أيها المسيح إلهنا، يا مَنْ أظْهَرْتَ الصِّبَادَيْنِ غَزِيرِي الحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الفُؤْسَ، وَبِهِمِ اصْطَدَّتْ المسكونة، يا مُحِبَّ النَّشْرِ، المَجْدُ لك.

## قنداق العنصرة، باللحن 8

عِنْدَمَا نَزَلَ العَلِيُّ مُبْلِيلاً الألسنة، كَانَ لِلأَمَمِ مَقْسِماً. وَلَمَّا وَرَعَ الألسنة النارية، دَعَا الكُلَّ إِلَى اتِّحَادِ وَاحِدٍ، لِذَلِكَ بَاتَقَا الأضواءَ، تُمَجِّدُ الرُّوحَ الكُلِّيَّ قُدْسُهُ.

## الرسالة (فصل من أعمال الرسل القديسين الأطهار)

إلى كُلِّ الأَرْضِ خَرَجَ صَوْتُهُمْ. السَمَاوَاتُ تُبَيِّغُ مَجْدَ الله.

فِي لَمَّا حَلَّ يَوْمَ الحَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعاً فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَ بَعْتَهُ صَوْتُ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَنفِصُ، وَمِثْلَ كُلِّ البَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمُ الألسنة مُنْقَسِمةً كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الفُؤْسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَطْفُقُوا. وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتْقِيَاءَ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الجُمُهورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَطْفُقُونَ بِلُغَتِهِ. فَدَهَشُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ المَتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلَّ مِثْلِ لُغَتِهِ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الفَرِثِيِّينَ، وَالمَادِيِّينَ، وَالعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ، وَاليَهُودِيَّةِ، وَكَبَادُوكِيَّةِ، وَبَنُطُسَ وَأَسِيَّةِ، وَفَرِجِيَّةِ، وَبِمْفِلِيَّةِ، وَمِصْرَ، وَنَوَاحِي لِبْنِيَّةٍ عِنْدَ القَيْرَوَانِ، وَالرُّومَانِيِّينَ المُسْتَوَطِنِينَ، وَاليَهُودَ، وَالنَّحْلَاءَ، وَالكِرِينِيِّينَ، وَالعَرَبَ، نَسْمَعُهُمْ يَطْفُقُونَ بِالسِّنِّيَّةِ بِعَظَائِمِ الله.

## الإنجيل (يوحنا الإنجيلي)

فِي اليَوْمِ الأَخِيرِ العَظِيمِ مِنَ العِيدِ، كَانَ يَسُوعُ وَاقِفاً، فَصَاحَ قَائِلاً: إِنْ عَطِشَ أَحَدٌ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي، كَمَا قَالَ الكِتَابُ، سَتَجْرَى مِنْ بَطْنِهِ نَهَارٌ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ المُؤْمِنُونَ بِهِ مُرَمِعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحُ الفُؤْسُ بَعْدَ. لِأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدَ قَدِ مَجَّدَ، فَكَثِيرُونَ مِنَ الجَمْعِ لَمَّا سَمِعُوا كَلِمَتَهُ، قَالُوا: هَذَا بِالحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ المَسِيحِ، وَآخَرُونَ قَالُوا: أَلَعَلَّ المَسِيحَ مِنَ الجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ بَيْتَ لَحْمٍ، القَرْتَبِيِّ حَيْثُ كَانَ دَاوُدُ، يَأْتِي المَسِيحُ؟ فَحَدَّثَ شِقَاقَ بَيْنِ الجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُسَكِّهَهُ، وَلَكِنْ لَمْ يَلْقُ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الخُدَّامُ إِلَى رُؤَسَاءِ الكَهَنَةِ وَالفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الإِنْسَانِ! فَأَجَابَهُمُ الفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَامُوسَ، فَهَيْمُ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّ أَنْتَ أَيْضاً مِنَ الجَلِيلِ؟ إِخْنَتْ وَانظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً: أَنَا هُوَ نُورُ العَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمشي فِي الظُّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الحَيَاةِ.

## **Glasul 8**

Bine ești cuvântat, Hristoase, Dumnezeuul nostru, Cel ce preaînțelepți pe pescari i-ai arătat, trimițându-le lor Duhul Sfânt, și printr-înșii lumea ai vânat; Iubitorule de oameni, slava Ție.

## **Condac, Glasul 8**

Când Cel Preaînalt, coborându-se, a amestecat limbile, atunci a despărțit neamurile; iar când a împărțit limbile cele de foc, atunci a chemat pe toți la o unire; și cu toți, ca într-un glas, slăvim pe Duhul cel Preasfânt.

## **Ἀπολυτίκιον τῆς Ἑορτῆς 8**

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας, Φιλάνθρωπε, δόξα σοι.

## **Κοντάκιον τῆς Ἑορτῆς. Ἦχος πλ. δ'.**

Ὅτε καταβὰς τὰς γλώσσας συνέχεε, διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας διένειμεν, εἰς ἐνότητα πάντας ἐκάλεσε· καὶ συμφῶνως δοξάζομεν τὸ Πανάγιον Πνεῦμα.

Благословѣн еси́, Христе́ Бóже наш, / ѝже премýдрыя ловцы́ явлѣй, /  
низпослáв им Дýха Свята́го, / и тѣми уловлѣй вселѣнную, /  
Человеколýбче, слáва Тебѣ.

Егда снизшед языки слия, разделяше языки Вышний: егда же  
огненные языки раздаеше, в соединение вся призва, и согласни  
славим Всесвятаго Духа.

NEW ENGLAND PARISH LIFE CONFERENCE



# THE SPIRIT OF ANTIOCH

Hosted by  
St. George Antiochian Orthodox Church  
Lowell, Massachusetts



SATURDAY, JUNE 20, 2026



## SCHEDULE

Time	Event
8:30 AM - 10:30 AM	Orthros & Divine Liturgy
10:30 AM - 11:00 AM	Breakfast
11:00 AM - 12:00 PM	Address by Dr. Demetrios Katos
12:00 PM - 1:00 PM	Oratorical Festival
1:00 PM - 2:00 PM	Lunch
2:00 PM - 3:00 PM	• Parish Leadership Video & Workshops
2:00 PM - 3:00 PM	• Antiochian Women Meeting
2:00 PM - 3:00 PM	• Teen SOYO Meeting
4:30 PM - 6:00 PM	Bible Bowl
6:00 PM - 6:30 PM	Great Vespers
6:30 PM - 8:30 PM	Arabic Dinner & Awards

*Kids program runs throughout the day*



KEYNOTE SPEAKER



**Dr. Demetrios Katos**

Professor of Theology,  
Hellenic College  
Holy Cross



## EVENT DETAILS

Held at:

**Transfiguration Church**

25 Father John Sarantos Way  
Lowell, MA 01854



## TICKET PRICES



CHILD  
\$35



TEEN  
\$40



ADULT  
\$65



CLERGY &  
WIVES  
\$60

For information, email  
[worcestercplc@antiochianevents.org](mailto:worcesterplc@antiochianevents.org)



All are welcome to join us for a day of  
WORSHIP, FELLOWSHIP, AND CELEBRATION.



## PARISH LIFE CONFERENCE

The church of Saint George in Lowell is hosting this year's PLC. It will take place in Lowell on Saturday, June 20th. They have adopted many of the ideas we put in place last year when we hosted so it would be great if many from Norwood went along to support them.

The schedule and registration materials are at [www.antiochianevents.com/worcester](http://www.antiochianevents.com/worcester) **Deadlines are fast approaching.** This site includes links for sponsorships, Bible Bowl, Creative Arts, the Oratorical Festival and more.