



Orthodox Church of the Annunciation

PASCHA

Paschal Troparion

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Troparion for Samaritan Woman, Tone 3

The Samaritan Woman came to the well in faith; she saw Thee, the Water of wisdom and drank abundantly. She inherited the Kingdom on high, and is ever glorified!

Kontakion of Midfeast, Tone 4

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the Law: "Come and draw the water of immortality!" We fall before Thee and faithfully cry: "Grant us Thy mercies, for Thou art the Fountain of our life!"

Sentenced to Immortality

Man sentenced God to death; by His Resurrection, He sentenced Man to immortality. In return for a beating, He gives an embrace; for abuse, a blessing; for death, immortality. Man never showed so much hate for God as when he crucified Him; and God never showed more love for man than when he arose. Man even wanted to reduce God to a mortal, but God by His Resurrection made man immortal. The crucified God is Risen and has killed death. Death is no more. Immortality has surrounded man and all the worlds.

— Blessed Justin (Popovich)



PASCHA CHRIST IS RISEN

ΧΡΙΣΤΟΣ ΕΓΓΕΝΕΤΑΙ
BOCKPEE!

Deus resucitore
 Cristo está recusitado
 Christ est resuscitatus
 Christus est auferstanden
 Христос 'Ανέστη
 Christus prisiikéle
 Hristos a inuiat
 Cristo Resorto
 ΧΡΥΣΤΟΣ ΚΥΧΒУТЫ
 CHRISTUS RESURREXIT
 ԲՐԻՍՏՈՍ ՅԱՐԵԱԽԻ Ի ՄԵՌԵԼՈՑ

Christ is risen

Christ est ressuscité
 Chrihti Ungia
 Kristur er upstignin
 CHYRYSTI RAIGAS
 Kristus が更生した

Announcements and Activities

Great Vespers— Saturday, at 5:30PM

Divine Liturgy— Sunday, at 10AM.

Parish Council—met last Sunday. Treasurer Sunday Ballas presented an April report with a shortfall of around \$300. To date we are a couple of thousand dollars short in our '22 budget. We spent the rest of the meeting discussing new faces in the parish and plans for upcoming events: reflections on our fundraising goals; a July fundraiser of BBQ Tritip that we are planning for—with Jason N. as the pitmaster; our 2022 mortgage reduction campaign, and funding for our ongoing iconography project. The meeting was very productive

Mortgage Drive— Last year we met our pledge goal of 20K and church matching funds of 20K. Our goal was to do the mortgage reduction for 2 consecutive years and see if we can't retire the mortgage in 2023. We are now under 70 K. If we can gather a similar amount in this drive, we will likely pay the mortgage off in 2023. We already have around 2.5K designated for the drive. Let's throw the Mortgage Reduction Red Thermometer on the wall in the Hall over the top and be able to say that this facility is totally in possession of God and His people. More about this as we move along.

Church School/Adult Ed— Last session before the Summer Break through September, on May 29th.

Coffee Hours— This week's Coffee Hour is being sponsored by Olga H and Larissa. Next Sunday's coffee hour will be our monthly mini-potluck.

Pray for... Hierarch Nikolai (Soraich)—battling cancer. Samir's friend, **Johnny**, who has been improving in the battle to save his sight. **Brian**, Sunday's brother. **George and Alex**, health problems. **All those who have lost their lives or are suffering as a result of the current Pandemic**. **Archimandrite Alexander**— Fr. Lawrence's longtime father confessor, who reposed. **Our Vladyka Benjamin**— battling on-set parkinsons. **Tsige Roman and Abraham**— I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. **Reposed Jonathan T. George and Alesis**, Brother and Daughter of Peter and Irene S. **Matushka Ioanna R. reposed. Matushka Priscilla**, ill. **Anya J**— a longtime friend of the parish who is ill. **Stephen F.**— battling back pain. **John F.**— battling cancer. **Archpriest Anthony**— battling cancer. **Julie**— sister of Kathy M., battling health problems. **Rhoda's requests** for Douglas and Kayana. **Reposed Constance**— the mother of Andrew F. **Will**— reposed, Michael T.'s brother-in-law. **Reposed Vadim. Christian**— undergoing some medical testing. The reposed— **Novice Nonna, Robbie**—cancer. **Raphael**, cancer. Child **Aidan**— seizures. Child **Henry. Robbie** the cousin of Brian R., who reposed after a battle with cancer. **Louis Joseph M.**, is now home and, thank God, ready to come to church again. **Victor T. reposed on Holy Saturday. Christine**—reposed on Holy Saturday.

ly associated with the national tradition and religion of Samaria. The Samaritans liked to be connected with the patriarch Joseph. Now the land on which Sychar stands is near the portion that Joseph's father, Jacob, gave him, and it is Jacob himself who dug the well. Jesus, in his relationship with us, places himself willingly along the line of our origins, our traditions and our habits. And this, a disciple of his must also do, if he wishes to practice his discipleship. A common ground, a common language, with the person one is speaking to must first of all be found. Then dialogue becomes possible.

Jesus knows that the Samaritan woman will come to draw water at this well. A material human need can be a starting point for dialogue. The material will lead to the spiritual. Often, in order to intervene in my life, Jesus waits for some need on the material level to give him that opportunity. In the same way, if I wish to meet another man on the spiritual level, it helps to meet him first on the material level of everyday life and its humble needs and labors.

Jesus asks the Samaritan woman for a drink. He himself could have given this woman living water. But he, who could have been the giver, puts himself in the position of one who asks. Letting oneself be indebted to someone is often an effective way of opening the other one's heart. It makes one smaller than them. Humility and charity call reciprocally to each other.

'Give me to drink . . .'. The water that Jesus gives men to drink is the life of the soul carried to its highest potential. We all desire a certain intensity or fullness of life. But Jesus asks us to give him something of our own life. He wants us to seek in him that intensity to which we aspire. If to live is to love, he is thirsty for our human love. He is so close to us, and so humble, that he asks us to love him — 'Give me to drink . . .'.

He will respond to our love, which is so poor, with love that is infinite: 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water'. We seek to quench ourselves, to satisfy our thirst for love and intensity, our desire to live, by multiplying the objects we desire and that we possess. We run, gasping for breath, after sensations, after emotions, thoughts, beauty — and yet, ever and again, our thirst is unassuaged. 'Whosoever drinketh of this water shall thirst again . . .'. But he to whom Jesus communicates his life stops being tortured by thirst — 'shall never thirst' — and even finds, O miracle! that this water in him becomes a living source: 'The water that I shall give him shall be in him a well of water springing up into everlasting life'. Not only does he drink at the source, but he becomes a source to others.

(Taken from *The Year of Grace of the Lord*, by a Monk of the Eastern Church)

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From the Lives of the Saints... SAINT ACHILLES, BISHOP OF LARISSA

Achilles, the great hierarch and miracle-worker, was born in Cappadocia. He participated in the First Ecumenical Council [Nicaea, 325 A.D.], at which he shamed the heretics and commanded great astonishment by his learning as well as by his sanctity. Picking up a rock, St.

"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)