



Weekly Bulletin

Orthodox Church of the Annunciation

The Resurrection of our Lord and God and Savior Jesus Christ

Troparion of PASCHA

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

Kontakion of PASCHA Tone 8

Thou didst descend into the tomb, O Immortal. Thou didst destroy the power of death. In victory Thou didst arise, O Christ God, proclaiming "rejoice" to the myrrhbearing women. Granting peace to thine apostles and bestowing resurrection on the fallen

Sentenced to Immortality by St. Justin Popovich

Man sentenced God to death; by His Resurrection, God 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.



PASCHA CHRIST IS RISEN

Deus rescucitore
Et Cristo está recusitado
Krisztus Föltámadt
Christ est resuscitatus
Christi Ungia
Krisztus er upatiginn
المسيح قام
Χριστός 'Ανέστη
CHRYSYTI RAIGAS
Hristos a Inviat
Cristo Resorto
Christus priskiele
Христос възвста
CHRISTUS RESURREXIT
Christus priskiele
Христос възвста
CHRISTUS RESURREXIT
Христос възвста
CHRISTUS RESURREXIT

حضرت عیسیٰ ان ظاہر ہوئے
عصره عیسیٰ تکرار تولد شد
ईसू शुभकार जन्मदि
Christ is risen
Christ is risen

Announcements and Activities

Christ is risen! Indeed He is risen!

Great Vespers Saturday— 5:30 PM.

Divine Liturgy— Sunday, at 10AM.

Coffee Hour— This week's Coffee Hour is being sponsored by Cristina Diederich, in memory of her departed mother, Maria. Next week's Coffee Hour will be our Coffee And Bagels week.

Church School/Adult Ed.—this is our last week. Many thanks to teachers and students for the year behind us. We are looking forward to starting in late September/early October. Elise has scheduled a meeting at which she can recruit new teachers and set the coming year. The meeting needs to be in July, as new teachers need to go through a background check and curriculums need to be ordered. I hope you will consider joining in on this important ministry. You will not need to go-it alone. Elise will help with training, and, at times, people will begin by just assisting another teacher before tackling having a class on their own. Thank you, one and all

Pray for... Sarah, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy**— who are ill. **Archpriest Lawrence**, from Canada, progressive eye disease. **Priscilla and Departed, George.** **Luci F. bad knee.** **Newly- Departed Marylyn; ill, Diane, ill, Colin. John Truman**— lightheadedness and a recent fall. , Tom and Amy, who lost their son. **Nicholas, the father of a friend. Rose Marie**— Rachel's mother, cancer. **Barbara H.**—recovering from a fall. **Claude (Moses)**- in need of housing. **Eleni**—aftermath of a stroke. **Sharon. Baby Archie. Phil**— covid. **Reposed Makhoul. Marius and Lucia. (aka Darrell and Laura Beth) health issues. Todd**, cancer, Anna, his wife. **Micha. Lilly**, mother of Jason, **Ron, reposed**— request from Nina and Don;

A Reflection on the Sunday of the Samaritan Woman

In order to meet the Samaritan woman, Jesus chose a place which is particularly 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

"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)