

THE SPIRIT OF ST. GEORGE



St. George Antiochian Orthodox Church

A Parish of the Antiochian Orthodox Christian Archdiocese of North America & of the Diocese of Los Angeles and the West

4530 E. Gold Dust Avenue
Phoenix, Arizona 85028-4221

The Spirit of St. George
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On Interpreting the Bible

By Wayne Williamson

Anyone who has studied a language other than their own native tongue will be aware of the difficulty involved in translating that

language into English. Some languages do appear to be easier than others to translate into English, however, even these present a skilled translator with some degree of difficulty. When it comes to translating the Bible text from the Hebrew or Aramaic and the Greek there are numerous difficulties that make it extremely difficult to convey the exact same meaning into English.

The average English speaking Christian has been made familiar with the venerable King James Version of 1611 which became the standard for the English speaking world for a very long time. At the time it was translated there were a number of other translations published at about the same time or earlier. The Wycliffe Bible, the Tyndale version, the Bishop's Bible, to mention the better known English versions, along with Martin Luther's translation into German from the Latin version. Each of these varied from the others in numerous instances, most of them minor but there were also some major differences. The King James Version was the product of a committee of scholars whose avowed intent was to produce as near perfect a translation as possible. The preface to the original King James Version (hereafter KJV) states this in the flowery and fulsome praise accorded King James who encouraged and supported the endeavor. At the

same time, there was bitter opposition from the Presbyterians (Puritans) who declared it to be a mistranslation.

All of these translations suffered from the lack of good manuscripts from earlier times. The Latin versions produced by Jerome and later the Douay-Rheims produced by the Roman Catholic Church were best known in the west. The Orthodox churches had the advantage of access to many ancient manuscripts since it was in the east that Christianity came into being and from there spread the Gospel to the west. They were, for the most part, better able to translate the New Testament manuscripts since Greek was their native tongue or a second language. Many of these manuscripts did not become available to western scholars until more recent times. The oldest of these dating to the 9th century AD. Today The Greek New Testament standard is that of the Nestle-Aland text based upon a huge number of manuscripts, papyri and uncials and commentaries that have become available in more recent years. In short, the evidence for the reliability of the Greek text is as near certain as it is ever likely to be. However, there are notable differences of opinion as to the correct translation even of these.

The standard Hebrew translations of the Old Testament are based upon the Massoretic text which is problematic for a number of reasons. It was based on a rejection of the Septuagint (LXX), a Greek translation made by Jewish scholars in Alexandria in the middle of the 3rd century BC.

The Greek language had become the lingua franca of the middle east and most Jews could no longer read the original Hebrew. Hebrew has no vowels and with just the consonants there was uncertainty as to how to read or pronounce Hebrew. The language spoken by Jews during Jesus' day was Aramaic, a cognate semitic language, as well as Greek. The Septuagint version of the Old Testament became the standard used by Jews everywhere for nearly 300 years. It was the version quoted by Jesus and the disciples in what we now call the New Testament. Wherever one reads 'scripture(s)' in the New Testament they were referring to the Septuagint Greek Old Testament. The writings we call the New Testament were not written during Jesus' lifetime and until some time thereafter. The general consensus of scholars is that all the New Testament writings had been written by the year 100 AD, although they were not proclaimed as official by the Church until much later.

After Jesus' crucifixion and the subsequent increase of His followers among the Jews, many of the Pharisees were disturbed because the prophetic passages in the Septuagint version lent great support to the contention of His apostles and their followers, the early Church Fathers, concerning the prophetic predictions about the Messiah. Rabbinical scholars gathered at a Beth ha-Midrash (rabbinical school) in Jamnia in 90 AD in an effort to produce a generally agreed Hebrew version. There was then and continued to be much controversy over which writings should be included in the Old Testament list of sacred writings. At the same time they had to devise a means to enable them to determine which vowels were proper as well as accent marks to provide the correct pronunciation of the Hebrew since it has no vowels, only consonants. The markings used were devised by the Massorete Jews of Tiberias, hence the name Massoretic text. The various readings in the Old Testament text and the differences between the ancient versions and the newly created Massoretic text made it clear that the texts showed wide variation and the Ben ha-Midrash scholars frequently disagreed with each other as to what writings were to be included. This was particularly the case with the prophetic writings that referred to the Messiah.[1] In any case, it was not until centuries later that a standard list of books considered as authentic and suitable for reading in the synagogue came into being. Even with the material available today there are still differences of opinion among Jewish scholars in the translation of significant portions of the text.

In the case of the New Testament writings that were

considered as authentically apostolic these were the result of Paul, Peter, Mark, John, James' letters written to various of the churches (especially those of Paul), as well as the non-apostolic Luke's gospel. The other three gospels of Mark, Matthew and John were written to make the case that the Old Testament writings were all about the coming of the Messiah. Of these only Matthew and John were among Jesus' chosen disciples. Paul speaks of himself as "one born out of time," who had the dramatic encounter with the Risen Christ on the road to Damascus. The writings we find today in the New Testament were all written between the period following Jesus' crucifixion in 33AD and the year 100AD. All of them were written in the Greek language, the common language of the day.

In recent years there has been a proliferation of English translations. To name the most prominent, the New King James Versions (NKJV), the Revised Standard Version (RSV), the New Revised Standard Version (NRSV), the American Standard Version (ASV) and new version of the same (RASV). The English Standard Version (ESV) and a new version of the same (NESV). More recently the New International Bible (NIV), the New English version (NEV), and Ken Taylor's, *The Living Bible*, is a very free translation and frequently inaccurate. The Darby Bible, and the recent New Electronic Translation (NET). This is only a partial list of the better known English translations.

Concerning the approach by the various translators, the NASV statement is typical: "The attempt has been made to render the grammar and terminology in contemporary English. When it was felt that the word-for-word literalness was unacceptable to the modern reader, a change made in the direction of a more current English idiom.

Hebrew Text: In the present translation the latest edition of Rudolph Kittle's *Biblia Hebraica* has been employed together with the most recent light from lexicography, cognate languages, and the Dead Sea Scrolls.

Hebrew Tenses: Consecution of tenses in Hebrew remains a puzzling factor in translation. The translators have been guided by the requirements of a literal translation, the sequence of tenses, and the immediate and broad contexts."

They say much the same for the Greek text. The facts are that in a great many instances it is known that the real meaning has been obscured or totally changed in

translation. The nuances of the Greek language are not always easily translated. The result is that the English translations leave much to be desired if one is to know precisely what the original writer was attempting to convey. In any case, the confusion created by the various translations has led to the great variety of doctrinal issues among Protestants in general, and to a lesser degree even in the Roman Catholic and Anglican churches.

In my fifty years of ministry in the Episcopal Church I read numerous commentaries and theological treatises from a great variety of sources, putting forth the authors' views on the meaning of the Scriptures and a host of topics. The number of scholarly PhDs has grown apace but the understanding of the Scriptures is probably more divided than ever. My own knowledge of the Hebrew and Greek languages is minimal. Three years of Greek in seminary and Hebrew taken in post-graduate training does not make one a linguist. In short, I am not an expert.

Over the years my own concern about the accuracy of translations and the widely variant commentaries on them led to a growing suspicion that the understanding of the Bible is at an all time low in the western world, not least of all here in America. The average Christian in any denomination who reads the Bible in whatever version does so as though it is to be read and understood in a strictly literal sense. Each is his own expert in interpretation and "please don't bother me about what the original language says." The facts are that the Bible has to be read contextually and with the understanding that much of it is written in metaphorical terms. This has been brought home to me more clearly since my entry into Orthodoxy. In the Orthodox Church there is a greater unanimity of understanding about the meaning of Scripture than will be found anywhere else. This isn't to say that there aren't disagreements over some matters, but taken as a whole they are of one mind about the faith once delivered to the saints. No one, in my opinion, expresses this as well as and as clearly as the Rev. Fr. Paul Nashim Tarazi, Ph.D., Professor of Old Testament at St. Vladimir's Seminary.

What follows is my endeavor to select and paraphrase what he has to say on the text of the Bible that illustrates the metaphorical aspect of the Scriptures and to demonstrate just what a truly great difference it makes in understanding the sacred writings. There is nothing that is original with me. I have simply made selections to illustrate the point and with the hope that anyone who reads this will be led to resort to the full text of his six

volume series on the Bible: three on the Old Testament and three on the New Testament.

To make clear my purpose I begin by a lengthy quote from Prof. Tarazi's Introduction in his first volume on the Old Testament.

"If the necessity of interpretation is true of books in general, then it is true of the Bible in particular. And because the Bible is considered by Christians to be the "Word" of God, His "Book," i.e., a book whose author is God Himself, then those who read the Bible are actually dealing with God's intent. And since God, for the Christian, is always taken as the ultimate authority in matters pertaining to man and the world, this biblical interpretation tastes of the ultimate. In other words, while the meaning of an ordinary book may be important, the correct understanding of the biblical text is a necessity. Consequently, collective [emphasis added] reading is not a luxury. Rather, it is a necessary process for the correct understanding of the Bible. And, according to St. John Chrysostom, no one is exempt from such an endeavor. Let us listen as this fourth century Father explains to his parishioners why St. Paul writes his name at the beginning of his letters, unlike Moses and the evangelists: "as for the reason why some Prophets and Solomon did write down their names, while others did not wish to do so, this I leave as a subject for you yourself to look into later on. For you are not to learn everything from me, but to take pains yourselves (plural) also and inquire further; otherwise you will become stupider [not smarter]." (Homily I on Romans)[2] What is even more remarkable is that these words were spoken by someone who preached regularly to his church community on the books of the New Testament verse by verse!"[3]

Fr. Tarazi continues, "To deliberately avoid such collective reading in the study of the Bible is the consequence of either of two erroneous assumptions.

- 1) One is to appeal directly to God, the author of the Bible, in order to receive through (the Holy Spirit's) inspiration the true meaning of a given text. But then, why should we bother at all with the biblical text if we have the possibility of conversing directly with God? We could satisfy ourselves simply by asking God's will day-by-day. Moreover, if this were indeed the case, why did God Himself bother to write more than 1500 pages unless he intended that we know Him and His will through these pages.

2) The biblical text is so clear that one can understand it by oneself. In this case, we should wonder then what the function of the sermon in Christian gatherings might have been."

Rebuttal of this kind of reasoning was already offered in the fourth century by St. John Chrysostom in the first of his homilies on the New Testament books:

"It would indeed be good for us if we could get by completely without the aid of the written Word. It would be good if we could live a life so pure that the grace of the Spirit would guide our souls instead of books, so that just as books are imprinted with ink, so our hearts would be imprinted with the Spirit. But since we have utterly rejected that grace of the Spirit, let us now at least embrace the second-best course of action. As for the fact that the former way was indeed better, God had shown us both by His words and His actions. For He spoke directly with Noah, Abraham and his offspring, Job, and Moses, having found the minds to be pure. With them He had no need of writings, but after the whole people of the Hebrews had fallen into the very pit of wickedness, ever thereafter did He use the written word and admonitions by means of it. And plainly this was the case of the saints not only of the Old Testament but also of the New. For neither to the apostles did God give anything in writing, but instead of written words He promised that He would give them the grace of the Spirit. For He said, "He shall bring all things to your Remembrance." And as proof that this is a far better way, hear what He says by the Prophet: "I will make a new covenant with you, putting my laws into their mind, and in their heart I will write them," and, "they shall be taught by God." And Paul too, pointing out the same superiority, said that they had received a law, "not on tablets of stone, but in fleshly tablets of the heart." But since in the passing of time they "made shipwreck," some with regard to doctrines, others with life and manners, there was again need to be reminded and admonished by the written word. (Homily 1 on the gospel according to St. Matthew)

And this was necessary because the questions that arise are so many and so frequent. See, for instance, right at the beginning of this Gospel, how many difficulties might be raised one after the other....You see how much wakeful attention is needed on our part, not only for explanation, but even to teach us what are the things that need explanation. And this is no small matter, to find out what the difficulties are that need to be explained." [4]

"On the other hand: (Fr. Tarazi writes), if this ultimate revelation of God is witnessed to in the New Testament, why should a Christian devote his precious time to studying the Old Testament when he has yet to master the more relevant writings contained in the New? Well, the fact is, you will not be able to master the New Testament until you have mastered the Old. The Old Testament forms the "raw materials" out of which the New Testament writings were "woven." Understanding the Old Testament vocabulary and thought processes is a prerequisite for understanding the New Testament insofar as the latter follows the lead and builds upon the base of the former. But the latter also departs from the former in certain ways. And being able to see when and how the New departs from the lead of the Old is crucial to one's ability to see how the gospel message offers a radically new approach to God's being and intention." [5]

It is the requirement that one be familiar with "the Old Testament vocabulary and thought processes" as a prerequisite to understanding the New that makes it difficult, if not impossible, to understand the New Testament. This is the great failing in so much of Bible teaching in many, if not most, Christian churches that leads to doctrinal emphases that are misleading and the consequence is the multiplicity of denominations based upon their emphasis of some particular doctrinal difference they perceive. Ultimately, there is no excuse for these differences. Jesus' prayer that His followers be One and that they have but One faith precludes the denominational separations. [6]

[1] See International Bible Research Institute, IBRI Report #13 (1983), at www.ibri.org/13jamnia.html

[3] The Nicene and Post-Nicene Fathers, ed. P. Schaff (Grand Rapids, 1st series, x 1978) 1

[4] The Nicene and Post-Nicene Fathers, ed P. Schaff (Grand Rapids, 1st series, x 1978) 1, pp. 6-7

[5] The Old Testament Introduction, Vol. 1, pp. 1-5, SVS Press 1991

[6] John chapter 17, esp. vv. 11b and 20, 21

NEW FACES - WELCOME

Valerie Sabbag and William Wier (also know as Val and Bill) came into the church last year in February, after deciding to get married. Valerie was raised in the Orthodox Church in Boston at St John of Damascus church. William grew up in a small town in Minnesota. When we decided to get married we decided the church would be the best place to be married. We came and met with Father Chris, came to a liturgy service and felt right at home. We continue with church and have been accepted with open arms from everyone and are very grateful. Since we have been members Valerie has been surprised as she met a few relatives that are members of St George's.

When we decided to commit to the church we were somewhat apprehensive because we are bikers and that is our source of transportation and lifestyle. We are not always taken in with open arms so we were nervous. We were not sure how people would handle this, we were surprised. At first people just watched but after a few months we had broken any barriers we may have had with the bikes. People accepted us and we feel very fortunate, comfortable, and loved here. We came to the church so our marriage would be blessed in the church and so we could be part of one of the greatest support systems in the world. By committing to the church we have joined a family that will support us unconditionally and we hope to give back the unconditional love to the church. The church and its members have showed us the unconditional love and support we were looking for.

Valerie works at the Arizona State Hospital as an Adolescent Treatment Specialist working on the



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5 CASH PRIZES

1st Place - \$5,000.

2nd Place - \$2,000.

3rd Place - \$1,500.

4th Place - \$1,000.

5th Place - \$ 500.

Only 250 tickets will be sold at \$100 per ticket. Raffle will take place at a cocktail party on Sunday evening, April 29th, 6:30 to 9:30 PM in the Fellowship Hall with cocktails, hors d'oeuvre's, coffee, dessert and music provided by a D.J.

This will be a fun evening, and 5 lucky people will walk away with CASH!

We need everyone's support, so the Fellowship can fulfill its humanitarian goals.

children's unit. She provides mental health and therapeutic services to the most seriously mentally ill and behavioral children in the state and from states all over the country. She is completing her Bachelor's Degree in Criminal Justice and beginning a Master's degree in September. Her final outcome will be a private prison for women that are pregnant. William works at a Marine parts warehouse in Phoenix, where he runs the warehouse that supplies parts all over Arizona and the western United States. He is finishing classes in the church now and will be Chrismated April 7 this year. We will be married in the church on May 12, 2007.

3 Steps to Teaching Our Children the Habit of Tithing

By Rachel Sheriff

I was told a story not too long ago about a father and his four daughters. Every Saturday morning before breakfast the girls would gather up the change that they had earned from doing their weekly chores. The daughters had two jars each sitting on a shelf in the kitchen. In one jar they placed money for themselves and in the second jar they placed money for God and His Church. Their Father would come into the kitchen and observe that half of the jars were almost full and half of the jars were a tenth full. He asked his daughters why the jars that were for God were not as full as the ones that they kept for themselves. Every Saturday morning they gave him the same answer: "Because God doesn't ask for a lot".

- * **Teaching our children that EVERYTHING we have belongs to God is the first step.** Once they understand that, then teaching them the habit of tithing is easy. If they understand that the first 10% of their earnings always returns to God then they will develop a good Christian understanding of what it means to be a good steward of the money that God has entrusted to them.
- * **The second step is to teach our children that it is not how much we give that matters in God's eyes, but rather how much of a sacrifice we make.** This truth is encapsulated in Mark's story of the poor widow's offering, where Jesus says to his disciples, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood." MK 12:43-44
- * **If tithing means learning to live on 90% of what we earn, most Americans will find this challenge difficult or even impossible.** This is only because we as a culture have become so accustomed to borrowing money, that living

on 100% of our income seems unthinkable, let alone 90%. The scriptures are consistent in their disdainful attitude towards debt. "The rich rule over the poor, and the borrower is slave of the lender", according to Proverbs 22:7. We cannot serve two masters. The third step in teaching our children the habit of tithing is that we as parents must strive to be an example to our children by living well within our means and not passing on habits that enslave us to debt.

God does not need our money in order for His plans to be accomplished, but we are enriched beyond measure when we learn to make a sacrifice for Him.

From the 5th and 6th Grade Sunday School Classroom

This year the fifth and sixth grade class is being taught by Yvonne Vranes and John Paise. Our class is being taken through the Sacraments of the Church and we are discovering how they effect healing in our lives and bring us into communion with God. Presently, we are breaking from our regular curriculum and studying the meaning and purpose of Great Lent. Additionally many deep questions have been posed by our students throughout the year. In the coming weeks we will host an open forum called "Ask Father" Our own Fr. Radion has graciously volunteered his time to come and speak with our young ladies and gentlemen.

Our students are very engaged and show a deep love and keen interest for the Holy Orthodox faith. They are asking all the right questions and it is our privilege as their teachers to guide them as they continue to deepen their relationship with Jesus Christ and His Holy Church.

Yvonne Vranes & John Paise

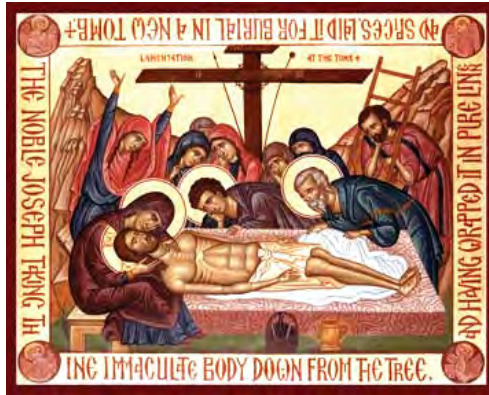
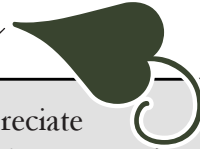
Teen SOYO Great Friday Vigil

GREAT FRIDAY VIGIL

APRIL 6, 2007



An Enlightening Experience



Come join us as we watch over the Lord's tomb, remembering His suffering and death for our salvation. Let us all take time out of our often too hectic schedules to wait with expectation for our Lord's Resurrection from the dead as we prepare ourselves to exclaim, "*Christ is Risen!*"

If you would like to keep vigil at the tomb of Christ this Great Friday, please contact a member of your local SOYO chapter or your parish priest.

More information can be found on the NAC Teen SOYO website.



WWW.TEENSOYO.ORG

In order to fully appreciate the wonder of Christ's Resurrection from the dead, it is important that we understand the significance of His suffering that we may behold His glorious Resurrection.

An ancient tradition in the Orthodox Church, which NAC Teen SOYO has committed itself to honor, is the Vigil at the Tomb of Christ. After our Lord died on the Cross, Nicodemus and Joseph of Arimathea took the body of Jesus, bound it in linen cloths with spices and buried it in a new tomb. Mary Magdalene and the other Mary sat opposite the tomb watching as their Lord was buried. The Church over the centuries has joined with these two women in keeping watch over Jesus' tomb. The Holy Friday Vigil at Christ's tomb is our opportunity to keep vigil at the tomb of Christ as He descends into Hell to loosen the bonds of death. What better way to understand the death and resurrection of Jesus than to participate in the Vigil by His tomb.

The Church has given us this opportunity to watch and wait with the countless saints and myriads of angels as our Lord conquers death.

BISHOP JOSEPH'S VISITATIONS:



April 1, 2007
St. James Church, Anaheim, CA
Palm Sunday

Great & Holy Week

Monday Night
St. John the Theologian Church, San Juan Capistrano,
CA
Bridegroom Orthros

Tuesday Night
St. Peter the Apostle Church, San Dimas, CA
Bridegroom Orthros

Wednesday Night
St. Luke Church, Garden Grove, CA
Holy Unction Service

Thursday Night
St. Mark Church, Irvine, CA
Passion Gospel Service

Friday Night
St. Nicholas Cathedral, Los Angeles, CA
Lamentation Service

Saturday Morning
St. Michael Church, Van Nuys, CA
Holy Saturday Vesperral Liturgy

Saturday Night
St. Nicholas Cathedral, Los Angeles, CA
Great and Holy Pascha

April 11, 2007
St. Nicholas Cathedral, Los Angeles, CA
Annual Bright Wednesday Hierarchical Divine Liturgy

April 14-16, 2007
St. Athanasius Church, Sacramento, CA
Episcopal Visit and Northern California Deanery
Meeting

April 20, 2007
Camp St. Nicholas, Frazier Park, CA
Southern California Diocesan Antiochian Women's
Retreat

April 21-24, 2007
Holy Resurrection Church, Tucson, AZ

St. George Antiochian Orthodox Church Annual Festival

On behalf of the St. George Antiochian Orthodox Festival Committee, we would like to thank all of the people who contributed their time and their financial support to the 57th Annual Festival.

Without any doubt, the success of this event is a reflection of our loyalty and dedication to our church. As festival committee members, we worked as a team, striving over the past few months to share our culture and faith, which we are so proud of. But even more noteworthy was our ability to demonstrate an abundance of hospitality which is a clear trademark of our faith.

We made some significant changes to our business plan that were reflected in two areas. First, we devised a 'long term team' that started planning and preparations back in May of 2006. They worked countless hours over 11 months to ensure everything was in place for the Festival Weekend. Secondly, the committee organized a short term team that came on board a few weeks prior to the Festival. As the momentum and workload increased leading up to the Festival, this team's effort and involvement was crucial to the success of the weekend. The Committee would like to congratulate both teams for their contributions towards the success of the Festival.

Another significant benchmark was the 30% increase in donations from our parishioners. This is certainly a confidence builder for future festivities and provides incentive to take things to the next level. With regards to the menu, we did make some small changes based on feedback from past experiences. However, the changes were focused more on design and not on substance.

I would like to thank all of those who provided a strong effort and volunteered their time and services during the festival. It turned out to be a wonderful opportunity for our church members to show their stewardship towards the church. The Festival presented the framework for our church members to work together, hand and hand, with one heart and all smiles, all the time, and the whole time. We are, and always will be, one family in our church. We are brothers and sisters in Christ. Everything we accomplished at the Festival was possible through devotion to our faith, commitment to our Church, and our willingness to work as a team. We all have something to be proud of.

I would like to take the time to acknowledge all of the departments that worked very hard, not just during the festival days, but, as I mentioned earlier, right from the start in May of 2006. Accounting, Kitchen, St. George Sampler, Church Tours, Youth Activities, Shwarma (Gyro), Advertisement, Quality Control, Soft Drink Bar, and let's not forget The Clean Up Crew! However, in the end, the Buyers and the Kids Entertainment seem to always carry the day.

As we move forward with each festival, we still seem to have fewer people helping. This issue will continue to be addressed. Again, as your Committee, we will ask each of you to give us a few hours from your busy schedule so that we can achieve the same success we witnessed this year for all our future festivals.

We have planned a number of post festival meetings that will address and identify areas that can be improved upon for future festivals. Every year we learn from our experiences and build upon them in a positive way to improve for the future.

Again and again, on behalf myself and the festival committee, we would like to thank everyone for their support during this year's festival and making it a great success.

God Bless - Elias Mousa, - 2007 festival Chairman

APRIL 2007 SERVERS

Sunday April 1		Palm Sunday
Epistle Reader		Larry Haddy
Greeters		Richard & Sherry Nichols
Ushers	Amanda Sahawneh, Suzanne Sayegh, Salwa Nassar, Bob Foster, Jamal Sayegh, Mario Abukhader	
Altar Servers	Rick Khoury, Jacob Sayegh, Abanoob Sayegh, Odeh Sayegh, Gergey Mousa, Stephen Skuba	
Hall Lock-up		John Karadsheh
Coffee Hour		TEEN SOYO FALAFEL SALE
Saturday April 7		Great and Holy Pascha
Epistle Reader		Scott Ferris, Giana Sayegh
Greeters		Joseph Sayegh , Marina Sayegh
Ushers	Mariam Hasou, Irene Saigh, Sara Foster, Jim Bagues, Elias Mousa, Louis Hasbany	
Altar Servers	Chris Doumani, Gus Sahawneh, Gergey Mousa, Andrew Stokich, Christopher Stokich	
Hall Lock-up		Michael Haddad
Coffee Hour		
Sunday April 8		Agape Vespers
Sunday April 15		
Epistle Reader		Irene Saigh
Greeters		Becky Abrahams, Amanda Sahawneh
Ushers	Alexandra Ghiz, Natascha Karadsheh, Mary Karadsheh, James Saliba, Spiro Doku, Tony Karraz	
Altar Servers	Joseph Hasou, Joseph Salem, Ramy Khoury, Issa Sayegh, Ronnie Sayegh	
Hall Lock-up		Louis Hasbany
Coffee Hour		Ralph & Dina Sayegh
Sunday April 22		
Epistle Reader		Richard Nichols
Greeters		John & Nikki Doumani
Ushers	Marina Sayegh, Eva Quomsieh, Nikki Doumani, David Ghiz, Michael Guidi, Sam Nassif	
Altar Servers	Mathew Saliba, Jared Blackwell, Freddy Dahdal, Gus Sahawneh, Joseph Sayegh, Christopher Stokich	
Hall Lock-up		Marion Saba
Coffee Hour		Nawal Salman, Ghaleb Salman
Sunday April 29		
Epistle Reader		Anna Bronnenkant
Greeters		Angie & Michael Guidi
Ushers	Rachel Abrahams, Nasreen Karraz, Molly Abrahams, Richard Nichols, Mike Ziton, Ray Toronto	
Altar Servers	Chris Doumani, Andrew Stokich, Anthony Sahawneh, Butros, Sayegh, James Sayegh	
Hall Lock-up		Dan Thomas
Coffee Hour		Open

Holy Week

Please note ~ no confessions will be heard after Tuesday evening of Holy Week

Saturday	March 31	Lazarus Saturday
<i>The fourth day rising from the dead of St. Lazarus as the pledge of the universal resurrection of all men.</i>		
10:00 a.m.		Divine Liturgy
11:30 a.m.		Sunday School Camp @ Home
5:00 p.m.		Great Vespers

Sunday		Palm Sunday
<i>The entrance of our Lord into Jerusalem before His voluntary death.</i>		
8:50 a.m.		Orthros
10:00 a.m.	No Sunday School today	Divine Liturgy
<i>The commemoration of the noble Joseph of the Old Testament and the fig tree, which was cursed by the Lord. No Sunday School - The procession of the icon of Christ as the bridegroom takes place following Divine Liturgy.</i>		
6:30 p.m.		Bride Groom Matins

Monday	April 2	
6:30 p.m.		Bride Groom Matins

Tuesday	April 3	
6:30 p.m.		Bride Groom Matins

Wednesday	April 4	Holy Unction
<i>The Sacrament of Holy Oil will be administered ONLY TO THOSE Orthodox Christians who have had their confessions heard BEFOREHAND, which is also a preparation for Holy Thursday.</i>		
6:30 p.m.		Holy Unction Service

Thursday	April 5	Holy Thursday
<i>It is customary for all PREPARED Orthodox Christians to receive the Eucharist on this day in commemoration of the Lord's Supper. We especially encourage parents to bring their children before going to school, if at all possible (excuses for school will be provided).</i>		
9:00 a.m.		Vesperal Liturgy with washing of feet
6:30 p.m.		Twelve Passion Gospels
<i>Commemoration of the Passion of our Lord and the confession of the thief. The priest carries the Holy Cross in remembrance of our Lord's voluntary suffering and journey to Golgotha.</i>		

Friday	April 6	Great and Holy Friday
9:00 a.m.		Royal Hours
3:00 p.m.		Vespers with the taking down from the Cross
6:30 p.m.		Lamentations
<i>Commemoration of entombment of the divine Body of our Lord and His descent into Hades. Procession of the Bier.</i>		

Saturday	April 7	Rush Procession/Divine
10:00 a.m.		Vesperal Liturgy
<i>The commemoration of the Blessed Sabbath, the day Christ rested from all His works and reposed in the tomb.</i>		
11:00 p.m.		Rush Procession (Hajme) with Divine Liturgy of St. John Chrysostom
<i>Commemoration of the Life-giving Resurrection of our Lord.</i>		

Sunday	April 8	Agape Vespers
Noon		Agape Vespers followed by Egg Hunt

St. George Antiochian Orthodox Church
4530 East Gold Dust Avenue - Phoenix, AZ 85028

www.stgeorgeaz.org



THE SPIRIT OF ST. GEORGE

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Office Hours 9:00 am – 5:00 pm Tuesday – Friday

The Rev. Fr. Christopher Salamy (602) 765-6069

Church Services	
Saturday Great Vespers	5:00 p.m.
Sunday Matins	8:50 a.m.
Sunday Divine Liturgy	10:00 a.m.
Sunday School	After Communion until 12:15 p.m.
Evening Feast Days	6:30 p.m.

Just a reminder ... Confessions are heard on Saturday evenings before Great Vespers, Sunday mornings until the Orthros Gospel (9:25 a.m.), or by making an appointment with Fr. Christopher.

Parishioners are encouraged to submit articles for consideration.

Please note the deadline for submitting articles for approval is the 10th of each month before issue date.

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