

Greeting: *"Christ is Risen!"* Response: *"Indeed, He is Risen!"*



Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Reader Charles Gallagher

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



Sunday, May 10, 2015

Gospel: John 4:5-42

Tone 4

Epistle: Acts 11:19-30

5th Sunday of Pascha; Sunday of the Samaritan Woman



Sunday of the Samaritan Woman

***Христос
Воскресе!***

***Восстину
Воскресе!***

*The Samaritan Woman came to the well in faith;
She saw You, the Water of Wisdom, and drank abundantly
She inherited the Kingdom on High and is ever glorified!*

Today the Church Remembers

Sunday of the Samaritan Woman • Apostle Simon Zealotes • St Simeon the Bishop of Vladimir and Suzdal of the Kiev Near Caves • Martyr's Philadelphus, Cyprian, Alphaeus, Onesimus, Erasmus and 18 others in Sicily • Martyr Hesychius of Antioch • Blessed Isidora the Fool of Tabenna in Egypt • Blessed Thais of Egypt • Icon of the Mother of God "Kiev-Bratsk" • Venerable Comgall of Bangor

Weekly Bulletin Sponsors

For Health of:

Babes, Mom & Mom-mom on Mother's Day, offered by thankful husband, Babes.

In Eternal Memory of:

Vyacheslav Markevich, offered by his daughter Tatsiana Markevich DaGrosa and family.

Liturgical Schedule:

Sunday, May 10th

9:10 am: Hours; 3rd Hour
9:20 am: Arrival of the Archbishop
9:30 am: Vesting of the Archbishop
9:40 am: Hours; 6th Hour
9:50 am: Ordination of Rdr. Charles to Sub-Diaconate
10:00 am: Hierarchal Divine Liturgy

Saturday, May 16th

6:30 pm: Vespers

Sunday, May 17th

9:30 am: Church School
9:40 am: Hours
10:00 am: Divine Liturgy

Wednesday, May 20th

6:30 pm: Vespers/Liturgy: Ascension of our Lord

Readings:

Epistle: Acts 11:19-30

In Those Days, those apostles who were scattered because of the persecution that arose over Stephen travelled 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 on 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 Agabos 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.

Gospel: 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 you, 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, you have nothing to draw with, and the well is deep; where do you get that living water? Are you 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; 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 you are a prophet. Our fathers worshiped on this mountain; and you say that 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 the Messiah is coming (he who is called Christ); when he comes, he will show 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 do you wish?" or, "Why are you 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 told 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 word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."





Bulletin Sponsor: Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend, for a donation of \$10. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times.

General Confession: Will be at 9:45 am on the first Sunday of the month.

Pannikhida Service: The third Sunday of each month there will be a Pannikhida after Divine Liturgy. If you would like your loved ones to be remembered please give a list of names to Father Matthew before that Sunday for those to be remembered in the month.

Special Announcements for the bulletin can be submitted by E-Mail:
Bulletin@ChurchMotherOfGod.org

Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board downstairs or candle stand, to indicate when you can help.

The Living Clean Group of Narcotics Anonymous meets every Friday from 8-9:15 pm downstairs in the community room.

We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.



Orthodox Church of the Mother of God: Parish News

His Eminence, Abp. Michael, is visiting our parish today Sunday, May 10th (Mother's Day) and celebrating a Hierarchical Divine Liturgy. Please arrive no later than 9:20 a.m. (earlier if possible) to greet him. He will then be vested and tonsuring Reader Charles to the Sub-diaconate.

There is a luncheon after Liturgy downstairs in the community room with a donation of \$10 per person.

Reader Charles has accepted the call to once again serve with an **OCMC Youth Outreach Mission Team** going to Albania June 15 to July 1, 2015 and to go on a pilgrimage to **Mt. Athos** (the Holy Mountain) in Greece July 1 to July 9, 2015. Please remember him in your prayers in his many preparations. If your heart is moved to support him financially, please speak to him for information on how to do so. Every dollar donated over the cost of the trip will be given to the orphanage (Children's Home of Hope on the grounds of the Shen Vlash Monastery and Resurrection of Christ Theological Academy in Durres, Albania).



Sisterhood of the Protector of the Mother of God News

There is a meeting of the Sisterhood, July 5th after coffee hour downstairs in the community room.



Orthodox Church in America (OCA) News

St. Tikhon’s Monastery announces Memorial Day Pilgrimage schedule

The community of Saint Tikhon’s Monastery and Seminary extends a cordial invitation to all to attend the 111th Annual Pilgrimage over Memorial Day weekend, May 22-25, 2015.

“It is always a blessing to welcome hierarchs, clergy and faithful from the Orthodox Church in America, other Orthodox jurisdictions and guests from near and far,” said Archimandrite Sergius, the Monastery’s Abbot.

The Pilgrimage will officially open on Friday, May 22 at 3:30 p.m. with the greeting of the Hawaiian Myrrh Streaming Icon of the Mother of God and the celebration of a Moleben, followed by Vespers and Matins, in the Monastery Church of Saint Tikhon of Zadonsk. The icon will be available for veneration throughout the Pilgrimage.

A detailed schedule of divine services for the weekend is available below. Updates will appear on the Monastery’s web site.

Saint Tikhon’s Monastery is the oldest Orthodox Christian monastic community in North America. In related news, Saint Tikhon’s Seminary will hold its 73rd annual Commencement on Saturday, May 23rd. The day will open with the celebration of the Hierarchical Divine Liturgy at 9:00 a.m. and continue with graduation ceremonies at 1:00 p.m. Additional information will be posted as it becomes available.

St. Tikhon’s Monastery Memorial Day Pilgrimage

Friday, May 22, 2015

3:30 pm Official Opening of the 111th Pilgrimage Greeting of the Hawaiian Myrrh Streaming Icon with Moleben in the Church.

4:00 pm Vespers and Matins in the Monastery Church. All pilgrims are invited to dinner in the monastery dining hall following the services.

Saturday, May 23, 2015

9:00 am Hierarchical Divine Liturgy A meal for all pilgrims in the Monastery dining hall following services, 1:00 pm 73rd Annual Academic Commencement of Saint Tikhon’s Theological Seminary

4:30 pm Resurrection Vigil in the Monastery Church. Dinner in the monastery dining hall for all pilgrims following the services.

Sunday, May 24, 2015

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

9:00 am Hierarchical Divine Liturgy. A meal for all pilgrims in the Monastery dining hall following services.

4:00 pm Vespers and Matins in the Monastery Church.

Monday, May 25, 2015

7:30 am Divine Liturgy – Monastery Church

10:00 am Hierarchical Divine Liturgy

12:15 pm Veteran’s Pannikhida and Memorial Service, All Saints Bell Tower

1:30 pm Akathist to Saint Alexis Toth in the Monastery Church

2:30 pm Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm and all

Pilgrims at the Monastery Bell Tower

4:00 pm Vespers and Matins in the Monastery Church



Sunday of the Samaritan Woman



The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, St Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to St Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

St Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." St Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. St Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to St Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage St Sebastian to persevere until the end.

All these things, and even future events, were revealed to St Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Sts Sebastian, Photinus and Joses be blinded and locked up in prison, and St Photina and her five sisters Anatola, Phota, Photis, Paraskeva and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. St Photina converted both Domnina and all her servants to Christ. She also

converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Sts Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from St Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of St Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for St Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. St Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. St Photina spit in the face of the emperor, and laughing at him, said, “O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?”

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, St Photina is commemorated on February 26.

Patristic Wisdom for Daily Living with the Church Fathers:

Every season has its spiritual reward

St. Cyprian tells a group of Christian prisoners that their sufferings are earning them greater honors than the proud officials who confine them there will ever have. They have missed a whole year of changing seasons in the outside world, but their suffering brings them far better rewards in heaven.

Forget the judges and governors. Let them puff themselves up with the symbols of their dignity, which lasts for only a year. The heavenly dignity in you is already sealed by the brightness of a year's honor, and its victorious glory, continues into another year.

The changing months have passed, and winter is gone; but you, shut up in prison, suffered the winter of persecution instead of the inclement weather outside. After winter came the mildness of spring, rejoicing with roses and crowned with flowers; but you had roses and flowers from the gardens of paradise, and heavenly garlands wreathed your brows.

Now the summer bears its fruitful harvest, and the threshing-floor is full of grain; but you sowed glory, and are reaping the fruit of glory. On the Lord's threshing-floor, you are seeing the chaff burned with unquenchable fire. Like grains of wheat, winnowed and precious, purged of chaff and gathered in, you see prison as your granary.

Nor does autumn lack spiritual graces for the tasks of the season. The vintage is pressed outside, and the grape that will soon flow into the cups is pressed. You, rich bunches from the Lord's vineyard, branches with fruit already ripe, pressed by worldly troubles, fill your wine

vat in the torments of prison, and shed your blood instead of wine. Standing up bravely to your suffering, you willingly drink the cup of martyrdom.

So the year rolls on for the lord’s servants. Thus we celebrate the changing seasons with spiritual honors and heavenly rewards.

—St. Cyprian of Carthage, *Letter 15*

In God’s Presence, consider....

Do I grumble about my sufferings? How can I learn to see them as “roses and flowers from the gardens of paradise”?

Closing Prayer:

Lord, you set captives free, you raise up the downtrodden, you give hope to the hopeless and help to the helpless; you lift up the fallen; you give refuge to the shipwrecked and justice to the oppressed. Have mercy on all who are in prison, or on trial, or in bondage in any way. Grant that they may find mercy and compassion from those who have led them captive, and deliver them from their captivity.

Prayers by the Lake, St. Nikolai Velimirovich, VI:

Onto your knees, generations and nations, before the majesty of God! You are quick to fall down on your knees before your bandit leaders, yet you hesitate to fall down on them before the feet of the Almighty!

You say: "Will the Lord really punish us who are so small? If He had made us bigger and stronger, then He would punish us. But as it is, take a look—we are scarcely any taller than a thorn bush along the road compared to the roaring universe around us, yet do you threaten us with punishment by One who is incomparably greater than we are?"

Fools! When your bandit leaders summon you to evil that even causes the universe to tremble, you still say that you are too small. You excuse yourselves by reason of smallness or weakness only when it comes to performing illustrious deeds.

Even if you are small in your own eyes, you are recorded in the book of fate under a great name. Your forefather Adam used to have the greatness of an archangel and used to glisten with an angelic countenance. Therefore, either the reward of an archangel or the punishment of an archangel is designated for you.

When the desire of your forefather creeps into your heart without a sound, the desire to know creation without the Creator, his archangelic countenance darkens like the earth, and his greatness crumbles into trifles—into you, his seed. For he wishes to know trifles and to crumble into trifles, so that he might enter into the trifles, taste them, and test them.

All trifles, all trivial trivia, most come together and turn their face from the earth to the Creator, so that your archangelic forefather may be established once again and so that his face may shine once again with the radiance of a mirror turned toward the sun.

O my Lord and my Creator, establish man as You first created him. This sort of man is not Your work. This sort of man created himself. His name is disease—how was there ever disease in Your hands? His name is fear—how could fear have ever come from the Fearless One? His name is malevolence—how could malevolence ever have come from the Benevolent One?

Fill me with Yourself, O my health; fill me with your eternal matinal light, and make disease, fear, and malevolence evaporate out of me—even as a marsh evaporates in the presence of the sun and is transformed into a fertile field!

Sayings of the Ascetics of the Orthodox Church

God and Us – Truth:

What, then, is truth? It is Christ the God-man and His Gospel. And untruth is all that is not Him, all that is not in His Gospel and against the Gospel. Thus, faith in Christ is the ministration

of righteousness (2 Cor. 3:9). He who does not serve Christ serves unrighteousness. As all unrighteousness is sin, also all sin is unrighteousness.

St. John Popovich on 1 Jn. 5:17

The Prologue of Ohrid

St. Nikolai Velimirovic

Reflection

In one of his prayers, St. Ephrem the Syrian turns to God with these words: "Lord, in that awesome and dreadful day You will say to us sinners: 'You men know very well what I have endured for you. What have you endured for me?' To that, what will I, a repentant, cunning, sinful and foul one respond? The martyrs will then point to their wounds of torture, the severed parts of their bodies and their forbearance to the end. The ascetics will point to their mortifications, prolonged fasts, long vigils, philanthropies, tears and their forbearance to the end. And I, slothful, sinful, lawless: to what will I point? Spare, O Lord! Spare, O Merciful One! Spare, O Lover of mankind!"

Contemplation

To contemplate the action of God the Holy Spirit upon the apostles:

1. How from the small, God the Holy Spirit makes great;
2. How He from the fearful, makes fearless.

Homily:

About how the righteous endures ridicule because of the words of the Lord

"The word of the Lord has brought me derision and reproach all the day" (Jeremiah 20:8).

Who are they who reproach the prophet of God, the bearer of God's word and the bearer of the power and wisdom of God? His people reproach him and say to him: you preach to us a steep path; even if it is from God, we cannot walk

upon it because for us, it is too steep.

Who are they who reproach the trumpeter of the voice of the Lord when he sounds the alarm because of fire which smokes in the distance and draws closer to the city? The elders of the people reproach him and say to him: why do you not keep your mouth closed; for you it would be warmer and for us a clearer sky. That which seems to you is not a fire but it is fog from the mountain dew!

Who are they who still deride the man of God when he comes from God and proclaims the will of God? He is reproached by his wife and is derided by his brethren. They say to him: you abandon your work which feeds you and you follow after someone else's work which humiliates you.

"The word of the Lord has brought me derision and reproach all the day." Thus the prophet could have said, so could the apostle, so the martyr, so every zealot of the word of the Lord and of the law of the Lord. Not one of them was frightened by reproach nor by derision, nor turned away from witnessing nor led from the road to wayward paths. The entire outside world reproached them and were sarcastic to them. But the Lord strengthened and made them inwardly joyful. The Lord overcame the world, and the saints of God overcame those who reproached and derided them.

O Lord All-good, strengthen us internally in our hearts so that the reproaches do not disturb, nor the derisions hinder us, for the sake of Your Name.

To You be glory and thanks always. Amen.