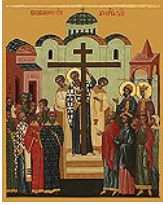


## ✠Bulletin✠

Week of May 10th to May 16th



## Holy Cross Orthodox Church

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## CHRIST IS RISEN! INDEED HE IS RISEN!

5th SUNDAY OF PASCHA - Tone 4

### Samaritan Woman

**Apostle Simeon the Zealot (1st c.)**. St. Simon, Bishop of Vladimir and Suzdal' (Kiev Caves) (1226). Martyrs Philadelphus, Cyprian, Alphaeus, Onesimus, Erasmus, and 14 others, in Sicily (251). Martyr Hesychius the Palatine of Antioch (ca. 304). St. Isidora the Fool-for-Christ, of Tabennisi in Egypt (ca. 365). Blessed. Thais (Taisia) of Egypt (5th c.).

### Weekly Liturgical Service Schedule

#### Sunday May 9th

9:15 am - Hours

9:30 am - Divine Liturgy

### Weekly Schedule

#### Sunday May 9th

➤ Inquirers & Catechism classes

On the Feast of Mid-Pentecost (Fr. Seraphim Rose)  
Lay Sermon by Eugene Rose (future Hieromonk Seraphim), May 1965

For too many of us, perhaps, the weeks following the radiant Feast of the Resurrection of our Lord Jesus Christ are a time of relaxation and even of indulgence; the rigors of the Fast being ended, the body revels while the spirit grows weak. But if this is unfortunately so, it is our own fault and not the fault of the Holy Church; for she never ceases to draw our minds upward and instruct us as to what thoughts and actions are appropriate for Orthodox Christians in this holy season.

Each Sunday after Pascha has a special name drawn from the appointed Gospel reading; between Pascha and the Ascension there are the Sundays of St. Thomas, of the Myrrh bearers, of the Paralytic, of the Samaritan Woman, of the Blind Man. Another special feast, to which too little attention is usually paid, occurs on the Wednesday of the fourth week after Pascha and is called "Mid-Pentecost." This feast commemorates the event in the life of the Savior when, in the middle of the Old Testament Feast of Tabernacles, He taught in the Temple concerning His being sent from God and concerning the living water of the gifts of the Holy Spirit which all those who thirst may receive from Him (St. John 7:14-39).

As celebrated by Orthodox Christians, this feast occurs exactly midway between Pascha and Pentecost and serves as a link between them. It continues the celebration of our Lord's Resurrection, emphasizing His Divine nature and glory; for it was proper to no one but to God to conquer death. At the same time it reminds us of the approaching Descent of the Holy Spirit and prepares us for it, teaching us to find in Christ our God the Source of life and grace, He Who sends the Holy Spirit (St. John 16:7), and to become ourselves not merely recipients, but even givers of the gifts of the Holy Spirit: "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" (St. John 7:38).

Faith has grown weak in our day, and few live up to this teaching: but even for the weakest there is at least one lesson to be learned from the teaching of this feast of Mid-Pentecost: thirst. Even while feasting on the good things of this earth that are permitted to us in this joyful season, we should yet thirst for what lies above the earth, for the Holy Spirit Whose coming we await even while we enjoy the presence among us of the Risen Lord.

## St. Theophan the Recluse on Mid-Pentecost

On Mid-Pentecost we hear the call of the Lord: "If anyone thirsts, let him come to Me and drink" (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for - so long as it is not contrary to the spirit of the Lord - you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, Whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord

## God Grant You Many Years!

### Birthdays

Danielle Brill 5/02  
Jon Tomlinson 5/05  
Daniil Grubii 5/06  
Jason Marzuola 5/08  
Healthier (Helen) Auld 5/10  
Svitlana Canko 5/17  
Karen (Mary) Benson 5/22  
Erik (Isaac) Gjerde 5/24

### Anniversaries

Brandon (Azarias) /Natasha (Anastasia) Temples 5/10  
Anthony (Theophan) /Laura (Seraphima) Gordon 5/16  
Michele & Denis White 5/24  
Robert (John) Beeson & Heather (Helen) Auld 5/30  
Fr. Leonid/Matushka Lorraine (Irene) 5/30

### [tithe.ly.com](http://tithe.ly.com)

Another way to "donate". This app can be downloaded to your phone and Holy Cross can be accessed via this app. Also, [tithe.ly](http://tithe.ly) can be accessed through the church website [www.HolyCrossFtMyers.org](http://www.HolyCrossFtMyers.org)

**Happy Mother's Day!**  
**God Grant you many blessed years!**



**For our mothers who have  
gone before us:  
\*Memory Eternal\***

### Schedule of Services

**Wednesday – May 20<sup>th</sup> Feast of Ascension**

**5:30 pm** – Divine Liturgy

**Saturday – May 30<sup>th</sup>**

**5:30 pm** – Vespers with Litya

**Feast of Pentecost**

### Prayer Requests

Walter Kallaur – brother of the Constantine & Arlene Kallaur  
Anne and Scott Peatross  
Nicholas Kowalski  
Robert Kozera  
Megan – David & Phyllis Bartos' daughter  
Rosemary – Friend of David & Phyllis Bartos

### Please pray for our families in Ukraine

Leonid, Nadiia, Andrii, Halyna,  
Volodymyr, Maryna, Dmytro, Bohdan,  
Nadiia, Oleksandr, Tetiana,  
Roman, Mykola  
Anatoly, Olga, Maria, Andrei

Please let us know of anyone you would like to add to the Prayer Lists.

### **Inquirers & Catechism Class**

Classes will be on Sundays following Divine Liturgy. For those new to understanding Orthodoxy or for those who want to expand your foundation, please join us for our classes. Please check the schedule for changes.

## **The Divine Liturgy**

**Liturgy of St. John Chrysostom**  
Variable Hymns and Readings

*Priest: "Blessed is the Kingdom..."*

*Choir: "Amen."*

*Priest: "Christ is risen... " (2 ½ times)*

*Choir: "and upon those in the tombs bestowing life!"*

*(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)*

### **Tone 4 Troparion (Resurrection)**

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles:  
"Death is overthrown!  
Christ God is risen, //  
granting the world great mercy!"

### **Tone 8 Troparion (Midfeast)**

In the middle of the feast, O Savior, fill my thirsting soul with the waters of piety, as Thou didst cry to all:  
"If anyone thirst, let him come to Me and drink!"/>  
O Christ God, Fountain of our life, glory to Thee!

### **Tone 8 Kontakion (Pentecostarion)**

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!

### **Tone 4 Kontakion (Midfeast)**

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!"

### **Tone 3 Prokeimenon (Pentecostarion)**

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!  
*(Ps. 46:6)*

*V. Clap your hands, all peoples! Shout to God with loud songs of joy!  
(Ps. 46:1)*

### **Acts 11:19-26, 29-30 (Epistle)**

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

### **Tone 4**

Alleluia, Alleluia, Alleluia!

*V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (Ps. 44:5b)*

*V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:8a)*

## John 4:5-42 (Gospel)

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says 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 then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting 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 and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such 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 Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another,

"Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

### Explanation of Today's Gospel Reading

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

**16-22. Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews.** Seeing the woman eager to receive what He offers and insistent that He give it, the Lord asks her to *call* her *husband*, as if bidding her to share His gift with him. She answers, *I have no husband*, striving at once to hide her sin and to receive the gift without delay. The Lord now discloses His prophetic power: He tells her how many husbands she has had and reveals she is now living in sin. Does she become vexed at His rebuke? Does she flee from Him in shame? No, she marvels at Him, and becomes even more attentive, saying, *Sir, I perceive that You are a prophet*. Because her soul is filled with longing for wisdom and virtue, she then questions the Lord about divine doctrines and not about worldly things like health and money. *Our fathers worshipped on this mountain*. Here she refers to Abraham and Isaac; for the Samaritans believed it was on this mountain

that Isaac was taken to be sacrificed [see Gen. 22]. “And how is it,” she asks, “*you Jews say that in Jerusalem is the place where one ought to worship?*” Do you see how her thoughts are moving to a higher plane? Moments earlier her concern was how to avoid the daily trouble of satisfying her thirst; now she questions the Lord on issues of doctrine. Christ knows her capacity to understand spiritual things but does not yet address her question. Instead, He reveals a loftier teaching than He had disclosed to either Nicodemus or Nathaniel: “the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You are trying to prove that the worship of the Samaritans is superior to that of the Jews. But I say to you that neither one is the best: there will be another way, superior to both. Nonetheless, the worship of the Jews is holier than that of the Samaritans. *You worship what you do not know; we know what we worship.*” Here Christ counts Himself a Jew, speaking in terms the woman can understand. She thinks of Him as a Jewish prophet, so He says, *We worship*. In what way did the Samaritans not know what they worshipped? They thought that God was limited to one location, their holy mountain.

**23-24. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.** “We Jews have a form of worship superior to yours; nevertheless, the worship of the Jews will also come to an end. Not only will the places of worship change, but the manner of worship as well. This change is at the very door and *now is*; the statutes taught by the prophets will not last much longer.” By *true worshippers* the Lord means those who live according to His law, who neither confine God to one place, as do the Samaritans, nor serve Him with a material, worship, as do the Jews, but who worship Him *in spirit and in truth*, that is, with their soul and with purity of mind. Because God is *spirit*, which means He is bodiless, He must be worshipped in an incorporeal manner appropriate to the soul, which is both spiritual and bodiless. The Lord knew that many heretics would soon appear, seeming to worship Him incorporeally, but not holding to the Orthodox doctrine regarding His person. With this in mind, the Lord adds the words *and in truth*. For one must do both: worship God noetically and hold to true doctrine regarding the nature of His being. By a different interpretation, some say that “spirit and truth” refer to the two aspects of our Christian philosophy: active virtue and divine vision. *In spirit* means “by activity.” The Apostle Paul writes, *As many as are led by the Spirit of God ... mortify the deeds of the body* [Rom. 8:13-14]. And again, *The desires of the flesh are against the spirit, and the desires of the spirit are against the flesh* [Gal. 5:17]. Therefore, to worship

the Father in spirit implies the active practice of the virtues [to subdue the flesh]. To worship Him in truth implies contemplation of the divine. This is what Paul means when he writes, *Therefore let us keep the feast ... with the unleavened bread of sincerity and truth* [1 Cor. 5:8]. *Sincerity* refers to purity of life, which is active virtue; *truth* refers to divine vision, which is, contemplation of the true dogma of the divine Word.

**25-27. The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.” Jesus said to her, “I who speak to you am He.”** Having reached the opportune moment in their conversation, the Lord reveals Himself to her. If He had said from the start, “I am the Christ,” He would have put her off by appearing arrogant and presumptuous. Instead, He leads her step by step to the point where she remembers that the Messiah will come; then He reveals Himself. But why to this woman, and not to the Jews who repeatedly demanded, “Tell us if Thou art the Christ”? He said nothing to the Jews because the purpose of their questions was not to learn, but to have as many charges as possible to bring against Him. The Lord reveals Himself to this woman because she is honest and questions Him with a sincere intent: she desired simply to know the truth. This is clear from what follows: hearing His words, she at once believed, and led others into the net of faith, showing that her mind was both probing and believing. At just the right moment, when the Lord had finished teaching and conversing with the woman, the disciples returned. They were astounded at His humility when they saw Him, a man acclaimed by all, speaking meekly and compassionately with a poor woman, and moreover, one who was a Samaritan. But though astonished, they were not so presumptuous as to ask what He had been discussing with her, for they usually maintained the proper respect of disciples for their teacher.

**28-30. The woman then left her waterpot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him.** The Lord’s words kindled such zeal in her heart that she *left her water pot*, straightway choosing Christ’s water over that of Jacob’s well. Ordained to the rank of apostle by the faith taking hold of her heart, she teaches an entire city and draws it to Christ. *Come, see a man*, she says, *who told me all things that I ever did*. Her soul aflame with divine fire, she disregards all earthly consequences, even shame and dishonor. Behold, she is not afraid to declare her sins: *See a man who told me all things that ever I did*. She could have spoken more guardedly by saying, for instance, “Behold a prophet.” Instead, she disregards her own reputation and thinks only to proclaim the truth.

Nevertheless, she does not state categorically, "This is the Christ," but rather, *Is not this [perhaps] the Christ?* making the truth easier for the others to accept and encouraging them to reach the same conclusion themselves. If she had insisted, "This is the Christ," they may have scoffed at her and rejected her proclamation out of hand as merely the opinion of a fallen woman.

**35-38. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.**" Now the Lord begins to reveal to His disciples the meaning of what He just hinted at in riddles [v. 34]. "You say," meaning, you are thinking, "that the temporal harvest is coming in four months. But I say to you, the noetic harvest is here already." He is referring to the Samaritans who were just then approaching. "Therefore, lift up your eyes, both noetic and physical, and look on the multitude of approaching Samaritans, souls ready and eager to believe. They are like fields, white for the harvest. Just as whitened ears of wheat are ready for reaping, so are these men's souls prepared for harvest. *And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.* What Christ means is this: "The prophets sowed but did not reap. Yet by no means have they been deprived of the joy of the reward but rejoice with you who do the reaping. It is not so with material harvests. If it should happen that one man sows wheat and another reaps, the man who sowed gains only sorrow. But in the spiritual realm, the prophets who preached long ago, cultivating and preparing the minds of men, rejoice with you who now draw men to salvation." The Lord spoke these words, I sent you to reap that whereon you bestowed no labor, to encourage the disciples, so that when they went out to preach, they would not be overwhelmed by the arduous, exhausting task. "The prophets undertook the harder work," He explains, "while you have merely to complete what has already been prepared." The Lord aptly quotes the well-known proverb, One sows, and another reaps. See how He always speaks with authority as Master: It is I Who sent you to reap. If the Old Testament were indeed opposed to the New, how could the apostles have reaped what the prophets had sown? But in very truth the apostles reaped the harvest of the Old Testament, which therefore cannot be sundered from the New. They are one and the same.

**39-42. And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."** The Samaritans believed because of the woman's words, wisely determining that she would not have exposed the secrets of her life in order to please another, unless the man whom she proclaimed were truly great and extraordinary. Therefore, showing their faith by their works, they begged Him to remain with them always. For the word *tarry* means "to make one's home" among them. But He was not persuaded to do so, and stayed there only two days, during which time *many more believed* because of His teaching. By His mere presence among the Samaritans, the Lord is also teaching something profound. Without any sign or miracle, the Samaritans believed and begged Him to live with them. But after receiving ten thousand signs and miracles, the Jews drove Him away; for *those in his house shall be all a man's enemies* [Mic. 7:6; Mt. 10:36]. See how quickly the multitude outdid the woman who taught them. They do not call Him "prophet" or "Savior of Israel," but, *the Savior of the world*, using the definite article to indicate, "This is the Savior," the only real Savior of all mankind. Many have come to save- lawgivers, prophets, and angels - but He is the true Savior.

#### **Paschal Hymn to the Theotokos**

The Angel cried to the Lady, full of grace:

"Rejoice, O pure Virgin! Again, I say: Rejoice,  
your Son is risen from His three days in the tomb!  
With Himself He has raised all the dead."

Rejoice, O ye people!

Shine, shine, O new Jerusalem!

The glory of the Lord has shone on you.

Exult now, and be glad, O Zion!

Be radiant, O pure Theotokos,

in the Resurrection of your Son!

#### **Communion Hymn**

Receive the Body of Christ; taste the fountain of immortality!

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)

Alleluia, Alleluia, Alleluia!

*At the Dismissal, the Priest says: "Glory to Thee, O Christ..." and the choir sings "Christ is risen from the dead..." (thrice).*

And unto us He has given eternal life.

Let us worship His Resurrection on the third day!