

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

WEEKLY BULLETIN

Volume XV

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5 / 18 May 2014

FIFTH SUNDAY OF PASCHA: Sunday of the Samaritan Woman

THIS WEEK AT ST ELIZABETH'S

5TH SUNDAY OF PASCHA: Samaritan Woman

Saturday, 17 May (4 May o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 18 May (5 May o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)
12:30 PM Parish Council Meeting

Translation of the Relics of St Nicholas

Wednesday, 21 May (8 May o.s.)

6:00 PM Vespers; Matins & First Hour
Confessions

Thursday, 22 May (9 May o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

6TH SUNDAY OF PASCHA: The Blind Man

Saturday, 24 May (11 May o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 25 May (12 May o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

LAST WEEK

Birthdays – 12th: Olga Welsh; 15th: Katharine Bibas.
Wedding Anniversaries – 15th: James & Olga Welsh.

THIS WEEK

Namedays – 21st (Apostle John the Theologian): John Morrow, Jack (John) Welsh; 23rd (Blessed Thais of Egypt): Taisia Seneko.

THE REST OF MAY

Namedays – 28th (St Colman of Oughaval): Colman (Hugh) O'Beirne; 29th (St Brendan the Voyager): Brendan (Christopher) Brav.

Birthdays – 28th: Johan Mladineo; 31st: Valentina Babitsch.

Wedding Anniversaries – 26th: Frank & Nina Fitzgerald (1996).

SCRIPTURE READINGS THIS WEEK

FIFTH WEEK OF PASCHA		
Su	Fifth Sunday of Pascha: The Samaritan Woman	
	7th Resurrectional Matins Gospel: John §63 (20:1-10)	
	Acts §28 (11:19-26, 29-30)	John §12 (4:5-42)
M	Acts §30 (12:12-17)	John §32 (8:42-51)
Tu	Acts §31 (12:25-13:12)	John §33 (8:51-59)
W	Acts §32 (13:13-24)	John §18 (6:5-14)
Th	Acts §35 (14:20b-27)	John §35 (9:39-10:9)
F	Acts §36 (15:5-34)	John §37 (10:17-28)
Sa	Acts §37 (15:35-41)	John §38 (10:27-38)
SIXTH WEEK OF PASCHA		
Su	Sixth Sunday of Pascha: The Blind Man	
	8th Resurrectional Matins Gospel: John §64 (20:11-18)	
	Acts §38 (16:16-34)	John §34 (9:1-38)

FASTING DAYS THIS WEEK

Day of Week	Date	Commemoration and Type of Fast
Wednesday	21 May (8 May, o.s.)	Apostle John the Theologian Fast: fish, wine & oil permitted
Friday	23 May (10 May, o.s.)	Apostle Simon the Zealot Fast: fish, wine & oil permitted

THIS WEEK'S ANNOUNCEMENTS

The annual special collection for the Russian Ecclesiastical Mission in the Holy Land will be taken at the Sunday Liturgies at St Elizabeth's during the month of May. What we collect will be sent to the Synod of Bishops for the R.E.M. in June. This collection (taken in most parishes on Palm Sunday) is a major source of funding for our mission in the Holy Land, and some of us have had occasion to receive their hospitality. Please give generously.

The Parish Council meets today during coffee hour. All parish council members are asked to attend.

This coming Wednesday is the Leave-taking of Mid-Pentecost. It is the final day that we sing the troparion and kontakion of the Feast of Mid-Pentecost in the services of the church and our daily prayers at home.

Orthopraxis **During the Paschal Season**

The Paschal time of 50 Days (*Pentecost*) is a period of festive joy. Throughout the entire period of 50 days, from the Sunday of Pascha until the Day of Pentecost, this joy is expressed liturgically in the following manner:

- The Prayer ‘O Heavenly King...’ is omitted during the entire period of 50 days.
- We do not kneel or make prostrations during the entire period of 50 days.

Pascha is not celebrated for merely one day, or even a week like other Great Feasts of the Church, but it a 40 day Feast. Throughout the entire period of 40 days, from the Sunday of Pascha until the Feast of the Ascension of the Lord, we celebrate the Feast in the following manner:

- We use the greeting ‘Christ is risen!’ and the response ‘Truly He is risen’ throughout the entire 40 days of Pascha.
- The Paschal Troparion, ‘Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life’ is sung or said three times at the beginning of all Services and personal prayers for the entire 40 days of Pascha.

Sermon for the Sunday of the Samaritan Woman

by Metropolitan Anthony Sourozh

In the name of the Father, the Son and the Holy Ghost.

The Holy Gospel has not given us the name of the Samaritan woman. But the Tradition of the Church remembers, and calls her in Greek - Photini, in Russian - Svetlana, in the Celtic languages - Fiona, in Western languages - Claire. And all these names speak to us of one thing - of light.

Having met the Lord Jesus Christ she has become a light shining in the world, a light that enlightens those who meet her. Every Saint is offered us as an example; but we cannot always emulate the concrete ways in which a Saint lived, we cannot always repeat their way from earth to heaven. But we can learn from each of them two things. The one is that by the grace of God we can achieve what seems humanly impossible; that is, to become a person in the image and likeness of God, to be - in this world of darkness and tragedy which is in the power of lies - a word of truth, a sign of hope, the certainty that God can conquer if we only allow Him access to our souls. Because if the Kingdom of God is

not established within us, if God is not enthroned in our minds and hearts, a fire that destroys everything unworthy of ourselves and of Him, we cannot spread God's light around.

And the second thing which the Saints can teach us is to understand the message which their names convey to us. And today's Samaritan woman speaks of light. Christ has said that He is the Light of the world, the light that enlightens all men; and we are called to give shelter within our souls, minds and hearts - indeed, within our whole self - to this light; so that the word spoken by Christ, "Let your light so shine before all men, that seeing your good deeds they may give glory to your Father who is in heaven", may be fulfilled and accomplished in and through us.

It is only through seeing our deeds, through seeing how we live that people can believe that the light is God's light; it is not in our words, unless they are words of truth and of power like those of the Apostles, or of Christ Himself indeed. And let us reflect, each of us, on the meaning of our name and on the way in which we can become what we are called.

The Samaritan woman came to the well without any spiritual purpose; she came, as she came daily, to fetch water - and she met Christ. Each of us may meet our God at any turn in our life, when we are about our most homely tasks, if our hearts are turned in the right direction, if we are prepared to receive a message, to listen; indeed - to ask questions! Because the Samaritan woman asked a question of Christ, and what she heard transcended her question in such a way that she recognised in Him a prophet, and later - the Christ, the Saviour of the world.

But the light must not be pushed under a bushel. Having discovered that the Light had come into the world, that the word of divine truth was resounding now amidst men, that God was among us, she left behind all concerns and ran to share the joy, the wonder of what she had discovered with others. She brought her fellow-citizens to Christ. She told them first why she believed; and when perhaps curiosity, or the convincing power of her words, and the change that had occurred in her brought them to Christ, they saw for themselves and said to her, It is no longer because of what you say that we believe - we have seen, we have heard.

And this is what the Samaritan woman teaches all of us: be open at every moment of life, while we are busy with the simplest things, to receive the divine word, to be illumined by the divine light, to be cleansed by His purity, to receive it in the depths of our souls, receive it with all our life, so that people seeing what we have become may believe that the light has come into the world.

Let us pray to the Samaritan woman to teach us, to guide us, to bring us to Christ in the way in which she came, and to serve Him in the way in which she served Him, being the salvation of all who were around her. And may the blessing of God be upon you, the Father and the Son and the Holy Ghost, now and forever and world without end! Amen.