

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XXI

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4 / 17 May 2020

FIFTH SUNDAY OF PASCHA (*Tone 4*) SUNDAY OF THE SAMARITAN WOMAN

SCHEDULE OF SERVICES THISWEEK

5TH SUNDAY OF PASCHA: Samaritan Woman

Saturday, 16 May (3 May, n.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 17 May (4 May, n.s.)

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

Translation of the Relics of St Nicholas to Bari

Thursday, 21 May (8 May, n.s.)

6:00 PM Vigil Service;
Confessions

Friday, 22 May (9 May, n.s.)

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

6TH SUNDAY OF PASCHA: The Blind Man

Ss Methodius & Cyril, Enlighteners of the Slavs

Saturday, 23 May (10 May, n.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 24 May (11 May, n.s.)

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

At the direction of His Eminence, Metropolitan Hilarion, we are to observe the restrictions of the civil authority which require us to have a gathering of no more than ten (10) persons who are able to space themselves six (6) feet apart. Parishioners are asked to take turns attending the services offered in church. Those unable to go to church are asked to pray at home.

FASTING DAYS Week of 17 May

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	20 May (7 May, o.s.)	Apodosis of Mid-Pentecost Fast: wine & oil permitted
<i>Friday</i>	22 May (9 May, o.s.)	Translations of Relics of St Nicholas Fast: fish, wine, & oil permitted

SCRIPTURE READINGS Week of 17 May

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

THIS WEEK'S ANNOUNCEMENTS

The Feast of Mid-Pentecost is celebrated for eight days, from last Wednesday through the Apodosis (Leave-taking) of the Feast on Wednesday of this week. The troparion and kontakion of Mid-Pentecost are chanted or read at all the services of the Church during this period. The texts of these hymns can be found in *The Jordanville Prayer Book*. It is most appropriate that we add the troparion and kontakion of the Feast to our morning and evening prayers at home also.

The fast days this week are Wednesday and Friday. Fasting on both these days is mitigated due to the celebration of Pascha, wine and oil being permitted.

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.

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.
- The Hymn 'We have seen the True Light...' is omitted during the Divine Liturgy from Pascha until the Sunday of Pentecost.

- 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.

‘Nicholas will come once more to me;

With God's help, he will help me.’

Thus did Stefan ponder in the church,

And with tears he prayed to the beloved saint.

And, while he sat in the chair, he had a dream:

Behold, St. Nicholas came to him again!

The saint held the two eyes of the king in his right palm.

‘Behold,’ said he, ‘for you, O King, the day has dawned!

In the name of the Lord, Who gives sight to the blind,

Look and cry out: To God be glory!’

The saint touched the blind eyes,

And darkness was drawn from his eyes like a curtain.



FROM THE PROLOGUE FROM OCHRID

By Bishop Nikolai (Velimirovic)

2. The Translation of the Relics of Saint Nicholas the Wonderworker of Myra in Lycia.

In 1087 A.D., during the reign of Emperor Alexius Comnenus and Patriarch Nicholas Grammaticus, the body of this saint was translated from Myra in Lycia to the town of Bari in Italy. This occurred because of the Moslem assault on Lycia. The saint appeared in a dream to an honorable priest in Bari and ordered that his relics be translated to this town. At that time, Bari was Orthodox and under an Orthodox patriarch. During the translation of this saint's relics, many miracles occurred either through touching the relics or from the myrrh [oil] that abundantly flowed from them. Also on this day is commemorated the miracle St. Nicholas wrought on the Serbian King, Stefan of Dečani. This was when St. Nicholas restored sight to the blinded King Stefan.

HYMN OF PRAISE SAINT STEFAN OF DEČANI

On the Field of Sheep, the blind Stefan slept,
And in a dream he endured misfortune without peace.

His eyes bloody, his body shivering:
Death is surely better than such a life.

At that moment, in a dream a man appeared to him,

In heavenly radiance, in heavenly glory.

‘I am Nicholas of Myra in Lycia,’ said he,

‘And you are one of those whom God has chosen.

Look into my right hand, O Stefan:

Behold, your eyes are preserved in it!

You are without eyes; your eyes are with me.

I will give them to you when the Lord wills.’

Five years passed and Stefan was in darkness.

He had a strong hope, a strong faith:

COVID-19 and PARISH LIFE

Parishioners who would like to go to Confession may do so over the telephone, and so should contact Father David by email or text in order to set up at a mutually acceptable time. At the appointed time, dress as though going to church, stand or kneel in an icon corner that provides the necessary privacy, and call Father on the telephone. He will listen to the Confession, give counsel, and absolve you.

Parishioners desiring to receive Holy Communion should contact Father David who will arrange a time and place to make this possible.

Parishioners who are ill should contact Fr David. A Moleben for the Sick can be served in the rectory. The Mystery of Confession can be received over the telephone, as described above. The reception of Unction and Holy Communion can be arranged in a manner in keeping with the safety restrictions of the civil and medical authorities.

We are unable to ‘live stream’ the services at St Elizabeth’s during the state of emergency because there is no internet service in our church building. But there are some very good Orthodox Service ‘live streams’ that follow the Church (Julian) Calendar. We urge you to consult the list of live-stream services available from parishes and monasteries in our Diocese:

https://eadiocese.org/news_200404_1

For those who would like to do Reader’s Services at home rather than watch the services on livestream, Archpriest John Whiteford has prepared Reader’s Services for the Sunday Services through Ascension Day on his Blog that you can download, print out, and use. You can find them at:

<https://fatherjohn.blogspot.com/2020/04/reader-services-through-ascension.html>