

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XX

Number 37

13 / 26 May 2019
FIFTH SUNDAY OF PASCHA (*Tone 4*)
Sunday of the Samaritan Woman

SCHEDULE OF SERVICES THIS WEEK

5th SUNDAY OF PASCHA: Samaritan Woman

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

6:00 PM Vigil Service;
Confessions

Sunday, 26 May (13 May, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee Hour

6th SUNDAY OF PASCHA: Blind Man

Saturday, 1 June (19 May, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 2 June (20 May, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee Hour

FASTING DAYS Week of 26 May

Day of Week	Date	Commemoration and Type of Fast
<i>Wednesday</i>	29 May (16 May, o.s.)	Venerable Theodore the Sanctified Fast: wine & oil permitted
<i>Friday</i>	31 May (18 May, o.s.)	MM Theodotus; Peter & Dionysius Fast: wine & oil permitted

SCRIPTURE READINGS Week of 26 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 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.
- 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.



QUESTIONS AND ANSWERS

QUESTION: After Communion, may one kiss icons or touch other people?

Here is an exhaustive response to that question, provided by Priest Andrei Chizhenko:

ANSWER: One should approach the Chalice with his hands crossed over his chest. Following that traditional practice is a way of expressing reverence for that holy thing with one's entire body, and at the same time keeping one from making any unnecessary movement that might dislodge the Chalice from the priest's hands.

After communing of the Holy Gifts of Christ, the person should not open his mouth, and should - without kissing icons or the priest's hand - go to the special table on which are cups of what is known as *zapivka*, wine mixed with water, as well as cut-up pieces of prosphora.

It is essential that the communicant eat some prosphora, and drink some *zapivka* (preferably carefully rinsing his mouth and then swallowing). After having done that, the individual has the right both to kiss icons and to approach for a blessing.

The day on which one communes should be spent reverently, in prayer, without any drunkenness or excessive eating.

All the rest — prohibitions against kissing icons the Cross, or the priest's hand, and against embracing (that is, performing the fraternal greeting accepted in our churches from antiquity) "so as not to have God's grace taken from the communicant," constitute fantasy and superstition. That is not Church tradition, but rather one partially admixed with a pagan, magical, mentality.

One must realize that in all of the Mysteries and rites of the Church there is common sense, by which in many respects one must be guided.

Church rubrics are devoid of magic, artificiality, and fantasy. They are clearly built on doctrinal dogmas and God - revealed truths, and not on "old wives' fables" as the Pre-eminent Apostle Paul wrote [I Timothy 1: 4-7]. Why, after having had *zapivka* following Communion, would one not be permitted to kiss the Cross? Is the Cross not a holy thing? Is not an icon a holy thing? Someone who thinks so has a vain faith, for

he holds his own or someone else's imagination higher than the Canons of the Church.

WHEN MAY ONE NOT WALK ABOUT THE CHURCH, LIGHT, OR EXTINGUISH CANDLES IN CHURCH?

One should not walk around, purchase, light and place candles, or reverence icons during the following points in Divine Services:

At the Vigil Service:

When the priest or deacon comes out of the Altar with a censer during Vespers.

During the readings of the Six Psalms (when all lighting in the church is extinguished).

When the priest or deacon comes out of the Altar with the Holy Gospels, and during the reading of the Gospel at Matins.

During the chanting of the Song of the Theotokos 'My soul doth magnify the Lord...' and the refrain 'More honourable than the Cherubim...'

And during the Great Doxology ('Glory to God in the highest...').

At the Divine Liturgy:

During the Little Entrance (with the Gospel) and during the Great Entrance (with the Chalice).

During the Epistle and Gospel readings.

During the singing of the Cherubic Hymn (from the words 'Let us who mystically represent the Cherubim...' and through the final thrice-repeated 'Alleluia.')

From the exclamation 'The doors, in wisdom let us attend,' throughout the chanting of the Symbol of Faith ('I believe in One God...').

And throughout the entire Eucharistic Anaphora – from 'A mercy of peace...' and to the conclusion of the Theotokion 'It is truly meet...', or in the case of a Feast, the Hymn sung in place of 'It is truly meet.'

During the singing of 'Our Father...'

Ideally, you should come early, and complete your personal prayers before Divine Services

begin, thereby allowing you to attentively participate in communal prayer.