

SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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SUNDAY OF THE SAMARITAN WOMAN (4th after Pascha) 13 May 2012

Martyr Photeini / Svetlana, the Samaritan Woman; Virgin Martyr Glyceria at Heraclea, and with her, the Martyr Laodicius, the keeper of the prison (ca. 177); Martyr Alexander of Rome (305); St George the Confessor, with his wife, Irene, and their children, of Constantinople (9th c.); Venerable Martyrs of Iveron Monastery on Mt. Athos (1259).

FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, make his praise glorious! (R.:) Through the intercessions of the Theotokos, O Savior, save us!

Say to God: How awesome are thy works; let all the earth worship Thee, and sing to Thee! (R.:)

Glory ... Now and ever... (R.:)

SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His Face to shine upon us, and have mercy on us! (R.:) O Son of God, Who art risen from the dead: save us who sing to Thee: Alleluia!

That Thy way may be known upon earth, thy salvation among all nations! Let the nations give thanks to Thee, O God, let all give thanks to Thee! (R.:)

May God bless us, and may all the ends of the earth fear Him! (R.:)

Glory... Now and ever... (Only begotten Son ...)

THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. *Christ is risen ...* [English, Byzantine melody]

As smoke vanisheth, so let them vanish; as wax melteth before the fire.
Christ is risen ... [Greek]

So let sinners perish before the Face of God, but let the righteous be glad.
Christ is risen ...[Arabic]

This is the day which the Lord hath made; let us rejoice and be glad in it.
Christ is risen ... [Romanian]

AT THE LITTLE ENTRANCE

TROPARION OF RESURRECTION (Tone 4): Having learned the joyful message of the Resurrection from the angel, the women disciples cast from them their parental condemnation, and proudly broke the news to the disciples, saying: "Death hath been spoiled; Christ God is risen, granting the world great mercy!"

TROPARION OF MID-PENTECOST (Tone 8): At Mid-Feast, give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

TROPARION OF SAINT ANTHONY THE GREAT (Tone 4, Russian): Like the zealous Elijah thou didst become, and followed John the Baptist in his upright ways. A dweller in the wilderness, thou didst steady the world by prayer. O Father Anthony, intercede with Christ our God for our souls' salvation.

KONTAKION OF PASCHA (Tone 8): O Christ God, though Thou didst descend into the grave, yet didst Thou overthrow the power of Hades, and rise as an Immortal Conqueror. Thou didst greet the myrrh-bearing women with joy, and to Thine Apostles Thou didst send Thy peace, and to the fallen O Lord, Thou didst bring resurrection.

TODAY'S APOSTLE READING

Prokeimenon: *How magnified are Thy works, O Lord! In wisdom hast Thou made them all. Bless the Lord, O my soul!*

The Reading is from the Acts of the Apostles

(Acts 11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he found him, he brought him to Antioch. For a whole year they were gathered together in the church, and taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in those days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, everyone according to his ability, determined to send relief to the brethren who dwelt in Judaea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

TODAY'S GOSPEL READING

The Reading is from the Gospel according to Saint John

(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 Thou, 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, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou 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 forever; 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 Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in 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 Messiah is coming [He Who is called Christ]; when He comes, He will tell 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 dost Thou wish?" or, "Why art Thou 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 said to 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 words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

A WORD ON "MID-PENTECOST"

We have reached the midpoint between Pascha and Pentecost; the Church calls this "Mid-Pentecost" and gives great importance to the "in-between" the Resurrection of the Lord, and the descent of the Holy Spirit. Why?

It is important to remember that Christ's Resurrection is meaningful *for us* only if it is "extended" into our lives through the work of the Holy Spirit. It is only "in the Spirit" that we can taste of the resurrected life that is in Christ. But the transition between Pascha and Pentecost is, on a deeper level, the very condition of our Christian existence. We are constantly striving to draw the new life, the risen life, into our fallen existence. This is "the life in Christ" as experienced by the followers of our Lord from the time of the Apostles until today. It is a constant process of "stretching" of ourselves towards God, a never-ending process of transformation, by which God refashions us into likenesses of Christ.

Today's reading from the Acts of the Apostles shows us the disciples' striving to embody the life in Christ. We see, of course, their devotion, their love for each other, and their zeal for the faith. But we see also that there are limitations: the apostles are at first preaching the Gospel only to Jews. Still, even with this partial blindness, the Apostles are growing in Christ, and "**the hand of the Lord was with them**"—that is, God is at work among them. They experience visions and prophecies, they preach the Gospel and make disciples, they care for those who are in need. And soon their understanding will be healed and broadened, to receive the news that nobody is "unclean" any more, since God has called even pagans to hear the Gospel and become children of God.

The Gospel reading depicts the same transition from things that are certainly true, but not complete, towards the fuller revelation of God's love in Christ. Thus, we learn that "salvation is from the Jews," but we see that Christ transforms the sinful Samaritan woman into light (that is what her

name “Photeini”/ “Svetlana” signifies). True, God spoke to Jacob and the other patriarchs; but the fullness of the godhead took on flesh in Christ. Yes, Jesus was a prophet—but much more than a prophet.

The interval between Pascha and Pentecost is, in a way, a depiction of the Church’s effervescent state of constantly being born and renewed from the very life of Christ. This applies both to the individual Christian and to the community of believers. The truth of the Christian life is not a set of “true sentences”; the purpose of the Christian life is not for us to “have the truth” and “be right.” It is, rather, an abundant and ever-renewing flow of divine life in us, like water of which one never tires to drink; moreover, a water that makes us, marvelously, into well-springs of water for others. In short: the truth and purpose of the Christian life is our own transformation.

For us, Mid-Pentecost is a call to “cleave to the Lord” and to allow Him to do His work in us through the Holy Spirit.

ANNOUNCEMENTS

Next two Saturdays in May: Reader’s Vespers, 6:30 pm

Sunday, 27 May, after Divine Liturgy: In appreciation of the congregation's love and support, Jonathan and Joanna would like to invite the parish to a celebration of their marriage.

“Saints and Sinners”: Ignatius and Amy will start a video-based presentation of important and influential figures in the life of the Church. We will learn about people such as St. John Maximovich, the bishop and wonderworker of San Francisco, who died recently in 1966; Saint Anthony the Great, our patron saint; Saint Athanasius, the archbishop of Alexandria during the time of St Anthony; and Arius, the heretic whose theology denied the very evidence of St Anthony’s saintly life. **Can we meet Saturday evening, June 9?**

Remember in your prayers

LIVING: John (Smolen), Richard (Michaels), Sam, Bill, Jennifer, Karen (Joanna’s mother), Victoria (Frank’s mother), Diane, Sula, Fran, Dolores (Sipos), Leatrice (Totin), Ed, Dolores (Bingham), Angelica, Karyn, Brian, Justin, Sara, Lorine, Stella, Ignatius and Amy, Jonathan and Joanna, Andrei and Nyoka.

DEPARTED: Tillie, Helen, Abie, Nicolae (Silviu's father), Joseph (Rose's father), Fred (Dollie's uncle), Bob (Diane's father), George (Botsis), Michael, priest James, Gabriel, Eduard, Lance, Nancy.