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READER'S TYPIKA ON SUNDAY, MAY 30, 2021

(4th Sunday after Pascha)

Sunday of the Samaritan Woman & The After-feast of Mid-Pentecost

THE OPENING

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

Leader & Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (*thrice*)

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As

for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my be-ing. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE FOUR

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

For the Resurrection in Tone Four¹

Verse 12: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Because of the tree, Adam lost his habitation in Paradise; by the Tree of the Cross, the thief inhabited Paradise; for the one, by tasting, set at nought the commandment of the Creator; and the other, who was crucified with Thee, confessed Thee, the hidden God, as he cried: Remember me in Thy Kingdom.

Verse 11: Blessed are they that mourn, for they shall be comforted.

O only Immortal One, Who wast crucified, and didst arise from the grave on the third day as One Mighty, and didst raise up Adam, the first-fashioned man, vouchsafe that I also, O Lord, may turn

¹ Although these verses are marked as Resurrectional, those given in the Pentecostarion (shown here) appear to differ from the ones given in the Sunday Octoechos. This anomaly shows up both in the Romanian and the English (HTM) Pentecostarion.

unto repentance with my whole heart, and may ever cry unto Thee with fervent faith: Remember me, O Saviour, in Thy Kingdom.

Verse 10: Blessed are the meek, for they shall inherit the earth.

TRULY Christ is risen, and the grave doth bear witness, O ye lawless; for leaving the grave-clothes behind, He hath arisen on the third day; the stone was sealed and guards stood before the tomb. Hades hath been despoiled, death hath died. Believe with us, therefore, in His Resurrection.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Unto Him that arose from the dead and despoiled the dominion of Hades, and Who was seen by the myrrh-bearing women and said, Rejoice, let us offer entreaty, O ye faithful, that He deliver from corruption the souls of us who ever cry unto Him with the voice of the grateful thief: Remember us also in Thy Kingdom.

For the Samaritan Woman in Tone Four²

Verse 8: Blessed are the merciful, for they shall obtain mercy.

OF Thine own will wast Thou lifted up upon the Tree, O Word. The rocks were rent asunder at the sight thereof, and all creation was agitated, and the dead arose from the tombs as though from sleep.

Verse 7: Blessed are the pure in heart, for they shall see God.

All the souls of the righteous were loosed from eternal bonds when they beheld Thee come unto Hades with Thy soul, O Word, and they praised Thy sovereign power, which surpasseth the mind.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

An Angel shining like lightning spake unto the myrrh-bearers: Why are ye astonished? Why do ye bring myrrh and seek the Master in the grave, O ye women? He is risen, and hath raised the world up with Himself.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

SINCE Thou art Life and the Well-spring of immortality, Thou didst sit down at the well, O Compassionate One, and didst fill with Thy supremely wise waters the Samaritan woman who besought Thee and praised Thee.

For Mid-Pentecost in Tone Eight³

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

O Jesus, Who takest care for all the ends of the earth, Thou wentest up to the temple at Mid-feast, as John doth cry, and taughtest the multitudes the word of truth.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Saviour, raising the paralytic, cleansing lepers, and resurrecting the dead.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

The beginningless Son received a beginning and became man, taking upon Himself what is proper to our nature. And at Mid-feast He taught and said: Hasten ye unto the ever-flowing Spring, that ye may draw forth life.

² These troparia are taken from the 3rd Ode of Matins Canon of the Samaritan Woman, cf. Pentecostarion.

³ These troparia are taken from the 6th Ode of Matins Canon of the Mid-feast, cf. Pentecostarion.

Verse 1: Both now and ever, and unto ages of ages. Amen.

We praise Thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus quickened us.

THE FESTAL EISODIKON

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Choir: Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel, the women disciples of the Lord 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.

APOLYTIKION OF MID-PENTECOST IN TONE EIGHT

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(**The soldiers standing guard**)*

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 4

How magnified are Thy works, O Lord! In wisdom hast Thou made them all. (*Ps.103:26a*)
{*twice*}

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.
(*Ps.103:1*)

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

SUNDAY APOSTOLOS:

Reader: The reading is from the Acts of the Apostles §28 (11:19-30)

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in

Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

ALLELUIA, TONE 4

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness. (*Ps.44:3*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows. (*Ps.44:6*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. John §12 (4:5-42)

Choir: Glory the Thee O Lord, Glory to Thee.

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.”

Choir: Glory to Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE SAMARITAN WOMAN IN TONE EIGHT

Having come to the well in faith, the Samaritan woman beheld Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the Kingdom on high forever.

KONTAKION OF MID-PENTECOST IN TONE FOUR

*(**O Thou, Who wast lifted up**)*

O Sovereign Master and Creator of all things, * O Christ our God, Thou didst cry unto those present * at the Judaic Mid-feast and address them thus: * Come and draw the water of * immortality freely. * Wherefore, we fall down before * Thee and faithfully cry out: * Grant Thy compassions unto us, O Lord, * for Thou art truly the Well-spring of life for all.

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

Leader: Lord, have mercy. *(12 times)*

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried,

and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

*Instead of "It is truly meet..." we sing
the Refrain & Irmos of the 9th ode of the Paschal Canon,⁴ in tone 1*

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O pure Vir-gin! Again I say: Rejoice; thy Son is risen from his three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O ye people. Shine! Shine! Shine! O new Jerusalem. The glory of the Lord has shone on thee. Exult now, exult and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of thy Son.

READINGS

AFTER-FEAST OF MID-PENTECOST

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath.

Therefore, since the things spoken by Christ in the middle of the feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast" – though it refers to the Feast of Tabernacles – is used.

⁴ The Antiochian sources appoint instead of the Irmos ("Shine, shine...") the 2nd Troparion of the 9th Ode of the Matins Canon for the Theotokos (based on same Irmos): **Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.**

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called “the feast of Unleavened Bread,” because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the feast of Tabernacles from the 15th to the 22nd of “the seventh month,” which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10–20; Lev. 23). [From tyoos.org]

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SUNDAY OF THE SAMARITAN WOMAN

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob’s Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), he was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today’s Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), king of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at

all, as the Samaritan woman observed, “the Jews have no dealings with the Samaritans” (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26. [From tyoos.org]

* * *

OUR RIGHTEOUS FATHER ISAACIUS THE CONFESSOR,
ABBOT OF THE MONASTERY OF DALMATUS

The righteous Isaacius was from Syria and came to Constantinople in 374, excelled in the monastic life, and departed to the Lord in 406. According to tradition, his monastery was built by Dalmatus the Patrician, a nephew of Saint Constantine the Great. But many say that the monastery was founded by Saint Isaacius, and afterwards took the name of the Abbot Dalmatus who succeeded Saint Isaacius (see Aug. 3 for an account of the life of Saints Isaacius and Dalmatus). Yet others maintain that it received its name from both of these, and that is why its name in Greek is in the plural.

According to Zonaras, the Iconoclast Emperor Constantine Copronymus later turned this monastery into a barracks: “And as for the Monastery called Dalmatus, which is ancient and the oldest of all those in Constantinople, after he had expelled the monks, [the Emperor] made it a barracks for soldiers” (*Chronicle*, XV, 8).

The Third Ecumenical Council raised its abbot to the rank of archimandrite and exarch of the prominent monasteries of the imperial city. The famous Cathedral of Saint Isaac in Saint Petersburg is dedicated to this Saint. [From tyoos.org]

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THE HOLY MARTYR NATALIUS

The Holy Martyr Natalios met his end by the sword. [From orthodoxwiki.org]

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THE HOLY MARTYR BARLAAM OF CAESAREA, IN CAPPADOCIA

The Holy Martyr Barlaam lived in Antioch of Syria. During Diocletian’s persecution against Christians, the aged Saint Barlaam was arrested and brought to trial, where he confessed himself a Christian.

The judge, wanting to compel the saint to renounce Christ, ordered that Saint Barlaam be brought to the pagan altar. His right hand was placed over it, and a red-hot censer burning with incense was put into his hand. The torturer thought that a physically weak old man could not endure the pain and would drop it on the altar. In this way he would involuntarily be offering sacrifice to the idol. However, the saint held on to the censer until his hand fell off. After this, the holy Martyr Barlaam surrendered his soul to the Lord. [From oca.org – Nov 19 entry]

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OUR RIGHTEOUS FATHER BARLAAM THE HERMIT

In the time of Constantine the Great there lived in India a pagan king named Abenner, who had only one son, Joasaph. When the Prince was born, astrologers and wise men were called to prophesy the Prince's destiny as king. All of them said the same: that he would be a wise and powerful

king. But one dared to tell the truth: the Prince would become Christian and give up his throne. The King was furious. He ordered every Christian to be killed or banned from the kingdom, and he put the Prince in a private, guarded castle to shield him from any possible Christian influence.

For twenty years of his life--his entire childhood and youth-- Joasaph was confined to the castle. During this time he was taught the skills of wisdom and warfare. The King visited his son often, and was pleased to find his boy growing into a fine, strong young man. Finally, convinced that the prophecy was false, Abenner agreed to let the Prince see his future kingdom. The impression Joasaph received seemed mixed. The world was indeed a very beautiful place, but the sins, sorrows and eventual death of man dimmed its beauty in Joasaph's eyes, and made him doubtful. No longer content with his luxuries in the palace, he strove to find a life that was soul-fulfilling, unlike what he felt succession to the throne would be. According to the account of the lives of Barlaam and Joasaph, "at that time there was a certain wise monk, who glorified God both in his life and with his mouth, and had passed through all monastic training. Where he came from, and what his lineage was, I cannot say; but he had taken up his abode in a desert of the land of Senaar,* and had become perfect in the grace of the holy state. Barlaam was the name of this old man. He then it was, who, learning about the king's son by a revelation from God, came out of the wilderness to where men dwelt. Changing his own monastic garb for a lay dress, and embarking on a vessel, he came to the kingdom of India. Then in the guise of a merchant he made his way to the city where the palace was of the king's son. After residing there for many days, he made precise inquiries concerning the prince and the people about him."

Having therefore arrived in India, Barlaam, disguised as a merchant with a "pearl of great price," was able to get into the castle. Barlaam explained the Orthodox Christian faith to the young Prince, who in turn was immediately devoted and demanded to be baptized. In the months that followed the entire household was converted, including King Abenner who eventually became a hermit. Barlaam left again to live a life of silence, asceticism and prayer at Senaar, Abenner reposed and Joasaph became king. But he was not content there and missed his spiritual father. Finally he gave his kingdom to relatives and went away to the desert in search of his teacher Barlaam, wearing the hair shirt given to him by Barlaam. For two years he wandered about through the wilderness, suffering dangers and temptations, until he found the cave of Barlaam, laboring in silence. The Elder and the youth began to struggle together.

When Barlaam's death approached, he served the Divine Liturgy, partook of the Holy Mysteries and communed Joasaph, then he departed to the Lord. Barlaam had lived in the wilderness for seventy of his one hundred years. After he buried his elder, Joasaph remained in the cave and continued his ascetic efforts. He dwelt in the wilderness for thirty-five years, and fell asleep in the Lord at the age of sixty. [From Mystagogy]

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THE HOLY MARTYRS EUSEBIOS, CHARALAMPOS AND CHRISTINA OF NICOMEDIA

The Holy Martyrs Eusebios, Charalampos and Christina met their end by fire. [From orthodoxwiki.org]

THE LITTLE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing fathers; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; of the holy and glorious Great-martyr Photeini, the Samaritan Woman; of our righteous father Isaac, founder of the Dalmaton monastery in Constantinople; Martyrs Natalios and Barlaam of Caesarea in Cappadocia; Martyrs Eusebios and Christina, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!