

Sunday, May 10, 2020 - Fifth Sunday after Pascha – Sunday of the Samaritan Woman, Holy Apostle Simon the Zealot

After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.

Paschal Troparion Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Troparia and Kontakia Troparion, Tone 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Troparion, Tone 8: At the mid-point of the Feast, O Savior,* water my thirsty soul with streams of true godliness;* for You cried out to all: Let any who thirst, come to Me and drink.* O Source of Life, Christ our God, glory to You!

Troparion, Tone 3: Holy apostle Simon, intercede with the merciful God* to grant forgiveness of sins to our souls.

Kontakion, Tone 2: With praises let all of us call blessed* the divinely eloquent Simon.* He diligently planted the teachings of wisdom in the hearts of the godly* and stands now at the throne of glory* rejoicing with the bodiless powers and praying unceasingly for all of us.

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

Kontakion, Tone 8: Drawn to the well by faith,* the Samaritan woman beheld You, the Water of Wisdom,* and drinking abundantly of You,* she inherited the heavenly Kingdom for ever,* becoming everlastingly glorious.

Now and for ever and ever. Amen.

Kontakion, Tone 4: At the mid-point of the Feast according to the Law,* Maker of all things and Master,* You said to those present, O Christ God:* Come, and draw the water of immortality.* And so we fall before You crying out with faith: Grant us Your mercies, for You are the source of our life.

Prokeimenon, Tone 3 Sing to our God, sing; sing to our King, sing. *verse:* Clap your hands, all you nations; shout unto God with the voice of joy. (*Psalm 46:7,2*)

Prokeimenon, Tone 8 Their utterance has gone forth into all the earth, and their word unto the ends of the world.

Epistle – A reading of the Acts of the Apostles 11:19-26, 29-30 and Paul to the Corinthians – 1 Corinthians 4:9-16

Acts 11:19-26, 29-30 In those days, those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and 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 rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.” The disciples determined that according to their ability, each would send relief to the believers^[a] living in Judea; this they did, sending it to the elders by Barnabas and Saul.

1 Corinthians 4:9-16 *Brothers and sisters:* For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day. I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. I appeal to you, then, be imitators of me.

Alleluia, Tone 4 *verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice. *verse:* You have loved justice and hated iniquity. (*Psalm 44:5,8*) *verse:* The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints. (*Psalm 88:6*)

Gospel

John 4:5-42 At that time, the Lord came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A

Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common 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, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." 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 the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these 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" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering 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 told me everything I have ever done." 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 word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Matthew 13:54-58 At that time, Jesus came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, "Where did this man get this wisdom and these deeds of power? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?" And they took offense at him. But Jesus said to them, "Prophets are not without honor except in their own country and in their own house." And he did not do many deeds of power there, because of their unbelief.

Hymn to the Mother of God Virginité is alien to mothers and child-bearing is foreign to virgins; yet in you, O Mother of God, both of them came together. Therefore, we and all the nations of the earth without ceasing magnify you.

Communion Hymn Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens; praise Him in the highest. (*Psalms 148:1*)* Their utterance has gone forth into all the earth,* and their word unto the ends of the world.* Alleluia, alleluia,* alleluia. (*Psalms 18:5*)

Instead of "Blessed is He Who comes..." and instead of "We have seen the true light..." we sing:
Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of "May our mouths be filled..." we sing three times:
Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of "Blessed be the name of the Lord..." we sing three times:
Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

At the dismissal, instead of "Glory be to the Father and the Son and the Holy Spirit, now and forever and ever. Amen." we chant: Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

After the final Amen, the priest, with cross raised on high, exclaims "Christ is risen" thrice and we respond "Truly, He is risen" each time. Then, the Troparion "Christ is risen" is sung as at the beginning of the Liturgy, but with the addition: And to us He has granted life eternal,* we bow down before His resurrection on the third day.