



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНЦІ

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Please register online
at our website if you
plan to attend a
service during this
covid pandemic to
ensure there is room
for you.

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

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Fr. Bo's Emails:

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A PARISH OF THE
UKRAINIAN CATHOLIC
EPARCHY OF
EDMONTON

May 2;

Fifth Sunday after Pascha – Sunday of the Samaritan Woman, Tone 4;
Our Father Among the Saints Athanasius the Great (373)

Christ is Risen! Христос воскрес!

Please keep healthy and safe. Let's not put each other at risk for Covid.
If you aren't feeling well please stay home. Do not come to church.
Our hall is closed until further notice.



Sunday of the Samaritan Woman (oca.org)

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

continued on next page.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskeva and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But,

approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by

the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, Saint Photina is commemorated on February 26.



Saint Athanasius the Great, Patriarch of Alexandria (oca.org)

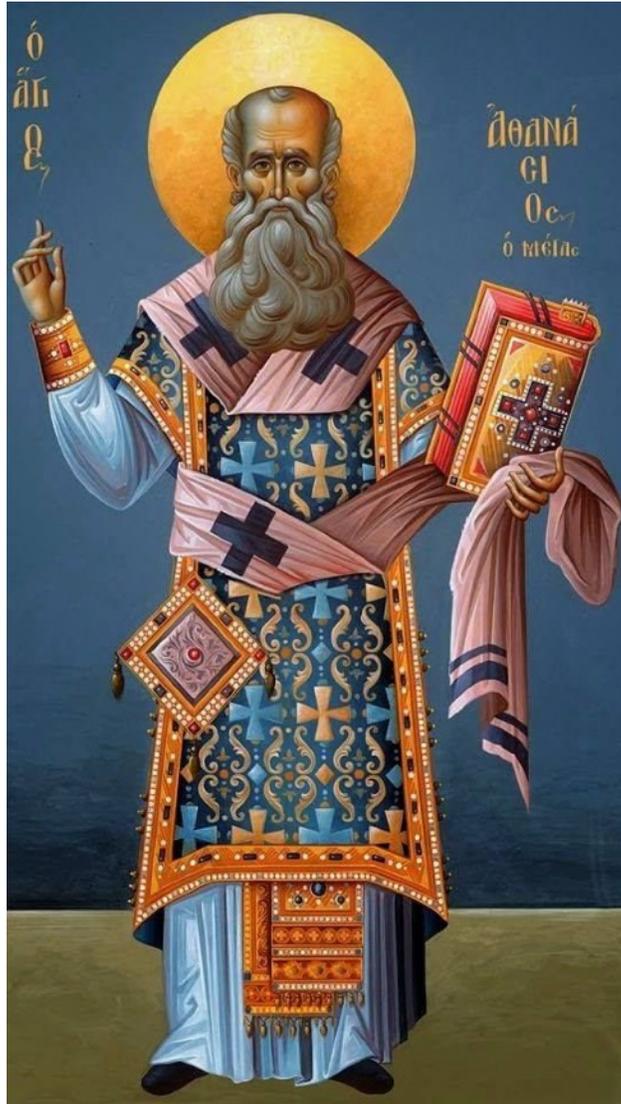
Commemorated on [May 2](#)

Saint Athanasius the Great, Archbishop of Alexandria, was a great Father of the Church and a pillar of Orthodoxy. He was born around the year 297 in the city of Alexandria into a family of pious Christians. He received a fine secular education, but he acquired more knowledge by diligent study of the Holy Scripture. In his childhood, the future hierarch Athanasius became known to Saint Alexander the Patriarch of Alexandria (May 29). A group of children, which included Athanasius, were playing at the seashore. The Christian children decided to baptize their pagan playmates.

The young Athanasius, whom the children designated as “bishop”, performed the Baptism, precisely repeating the words he heard in church during this sacrament. Patriarch Alexander observed all this from a window. He then commanded that the children and their parents be brought to him. He conversed with them for a long while, and determined that the Baptism performed by the children was done according to the Church order. He acknowledged the Baptism as real and sealed it with the sacrament of Chrismation. From this moment, the Patriarch looked after the spiritual upbringing of Athanasius and in time brought him into the clergy, at first as a reader, and then he ordained him as a deacon.

It was as a deacon that Saint Athanasius accompanied Patriarch Alexander to the First Ecumenical Council at Nicea in the year 325. At the Council, Saint Athanasius refuted of the heresy of Arius. His speech met with the approval of the Orthodox Fathers of the Council, but the Arians, those openly and those secretly so, came to hate Athanasius and persecuted him for the rest of his life.

After the death of holy Patriarch Alexander, Saint Athanasius was unanimously chosen as his successor in the See of Alexandria. He refused, accounting himself unworthy, but at the insistence of all the Orthodox populace that it was in agreement, he was consecrated bishop when he was twenty-eight, and installed as the archpastor of the Alexandrian Church.



Saint Athanasius guided the Church for forty-seven years, and during this time he endured persecution and grief from his antagonists. Several times he was expelled from Alexandria and hid himself from the Arians in desolate places, since they repeatedly tried to kill him. Saint Athanasius spent more than twenty years in exile, returned to his flock, and then was banished again.

There was a time when he remained as the only Orthodox bishop in the area, a moment when all the other bishops had

fallen into heresy. At the false councils of Arian bishops he was deposed as bishop. Despite being persecuted for many years, the saint continued to defend the purity of the Orthodox Faith, and he wrote countless letters and tracts against the Arian heresy.

When Julian the Apostate (361-363) began a persecution against Christians, his wrath first fell upon Saint Athanasius, whom he considered a great pillar of Orthodoxy. Julian intended to kill the saint in order to strike Christianity a grievous blow, but he soon perished himself. Mortally wounded by an arrow during a battle, he cried out with despair: “You have conquered, O Galilean.” After Julian’s death, Saint Athanasius guided the Alexandrian Church for seven years and died in 373, at the age of seventy-six.

Numerous works of Saint Athanasius have been preserved; four Orations against the Arian heresy; also an Epistle to Epictetus, bishop of the Church of Corinth, on the divine and human natures in Jesus Christ; four Epistles to Serapion, Bishop of Thmuis, about the Holy Spirit and His equality with the Father and the Son, directed against the heresy of

Macedonius.

Other apologetic works of the Saint in defense of Orthodoxy have been preserved, among which is the Letter to the Emperor Constantius. Saint Athanasius wrote commentaries on Holy Scripture, and books of a moral and didactic character, as well as a biography of Saint Anthony the Great (January 17), with whom Saint Athanasius was very close. Saint John Chrysostom advised every Orthodox Christian to read this Life.

The memory of Saint Athanasius is celebrated also on January 18 with Saint Cyril of Alexandria.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>2</p> <p>Fifth Sunday after Pascha - Sunday of the Samaritan Woman, Tone 4; our Father Among the Saints Athanasius the Great (373);</p> <ul style="list-style-type: none"> • Acts 11:19-26, 29-30; • John 4:5-42 <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>followed by Panachyda for + John Puto</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p> <p>George Kunec's & Peter Opryshko's Birthdays</p>	<p>3</p> <p>The Repose of our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kyiv and Organizer of the Cenobitic (Common) Life in Rus' (1074) and the Holy Martyrs Timothy and Maura (286-305);</p> <ul style="list-style-type: none"> • Acts 12:12-17; • Hebrews 13:7-16; • John 8:42-51; • Matthew 11:27-30 <p>4 pm Sacred Orders & Ministries Meeting</p>	<p>4</p> <p>The Holy Martyr Pelagia;</p> <ul style="list-style-type: none"> • Acts 12:25-13:12; • John 8:51-59 <p>9:45 Appointment</p>	<p>5</p> <p>The Holy and Glorious Martyr Irene (321-23); Our Venerable Father Nicephoras, Hegumen of the Monastery at Medicius;</p> <ul style="list-style-type: none"> • Acts 13:13-24; • John 6:5-14 <p>11 am Appointment</p> <p>Tanya Vandervén's Birthday</p>	<p>6</p> <p>The Holy, Just and Long-suffering Job;</p> <ul style="list-style-type: none"> • Acts 14:20-27; • John 9:39-10:9 <p>Drayton Lonsberry's Birthday</p>	<p>7 🐟</p> <p>Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem at the Third Hour of the Day during the Reign of Constantine (351); the Holy Martyr Acacius (286-305);</p> <ul style="list-style-type: none"> • Acts 15:5-34; • John 10:17-28 <p>4 pm Recording of the weekly Divine Liturgy</p> <p>6 pm Elementary</p> <p>7 pm Upper Elementary</p> <p>8 pm Teen Youth</p>	<p>8</p> <p>The Holy Apostle and Evangelist John the Theologian; Our Venerable Father Arsenius the Great (408-50); Arsenius the Great (450);</p> <ul style="list-style-type: none"> • Acts 15:35-41; • 1 John 1:1-7; • John 10:27-38; • John 19:25-27; 21:24-25 <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p>
<p>9</p> <p>Sixth Sunday after Pascha - Sunday of the Man Born Blind, Tone 5; the Transfer of the Relics (1087) of Our Holy Father Nicholas the Wonderworker from Myra to Bari; Holy Prophet Isaiah (8th c. BC); Holy Martyr Christopher (249-51);</p> <ul style="list-style-type: none"> • Acts 16:16-34; • Hebrews 13:17-21; • John 9:1-38; • Luke 6:17-23 <p>Mother's Day</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>10</p> <p>The Holy Apostle Simon the Zealot;</p> <ul style="list-style-type: none"> • Acts 17:1-15; • 1 Corinthians 4:9-16; • John 11:47-57; • Matthew 13:54-58 	<p>11</p> <p>The Holy Cyril (869) and Methodius (885), Teachers of the Slavs and Equals-to-the-Apostles and the Dedication of the City of Constantinople (330); the Holy Priest-Martyr Mocius (284-305); Passing into Eternal Life of Blessed Vasyl (Basil) Hopko, Auxiliary Bishop of Presvov (+1976);</p> <ul style="list-style-type: none"> • Acts 17:19-28; • Hebrews 7:26-8:2; • John 12:19-36; • John 10:9-16 <p>Jean Miskiw's Birthday</p>	<p>12</p> <p>Our Holy Father Epiphanius, Bishop of Cyprus (403); Germanus, Patriarch of Constantinople (733);</p> <ul style="list-style-type: none"> • Acts 18:22-28; • John 12:36-47 <p>5:30 Unity Meeting</p>	<p>13</p> <p>The Ascension of our Lord, God and Saviour Jesus Christ;</p> <ul style="list-style-type: none"> • Acts 1:1-12; • Luke 24:36-53 <p>No Liturgy this day due to covid, we will move the feast to the following Sunday (May 16)</p>	<p>14 🐟</p> <p>The Holy Martyr Isidore (249-51);</p> <ul style="list-style-type: none"> • Acts 19:1-8; • John 14:1-11 <p>4 pm Recording of the weekly Divine Liturgy</p> <p>7 pm First Solemn Communion</p>	<p>15</p> <p>Our Venerable Father Pachomius the Great (346);</p> <ul style="list-style-type: none"> • Acts 20:7-12; • John 14:10-21 <p>Possible wedding</p> <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p>

At Sunday School they were teaching how God created everything, including human beings. Little Johnny seemed especially intent when they told him how Eve was created out of one of Adam's ribs.

Later in the week his mother noticed him lying down as though he were ill, and she said, 'Johnny, what is the matter?'

Little Johnny responded, 'I have pain in my side. I think I'm going to have a wife.'



- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy birthday to** George Kunec (2), Peter Opryshko (2), Tanya Vandervan (5), and Drayton Lonsberry (6), who all celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- Because we can not meet together to have our **Annual General Meeting**, this year we have sent our information by mail, and then followed it up by email (with the usual Liturgy and Bulletin email). We have sent them to you... only... if we have your address and/or email. You have/will receive information about our finances, our budget, our proposed Parish Pastoral Council and our parish in general. In order to let us know if you approve of our plans we need you to return a message to us either by email or by mail. Phone calls will not register as a vote. Please... keep your eye on your mail box, and in your email inbox. And let us know if you are okay with our plans or not. Other constructive feedback is always welcome too.
- **Pope Francis**, to mark the fifth anniversary of the Apostolic Exhortation *Amoris Laetitia* has inaugurated a **special year** dedicated to the family entitled, **Year “Amoris Laetitia Family.”** This special year opens on **March 19, 2021, and concludes on June 26, 2022** at the celebration of the 10th World Meeting of Families in Rome. The special year highlights the importance of the family within the domestic Church and encourage community ties between families through several spiritual, pastoral and cultural proposals. In preparation for the *Year “Amoris Laetitia Family,”* the Dicastery for Laity, Family and Life has provided the attached resource brochure with pertinent information and suggestions for the special year. Throughout the year, the Dicastery will be providing supplementary information and resources. You are also invited to consult the Dicastery’s website dedicated to the Year “*Amoris Laetitia Family*”: <http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia.html>
- A “**Moleben for Life**” will be celebrated at 7:00 pm, Monday, **May 10, at Saint Josaphat Cathedral**, to coincide with the annual National Week of Life and Family. The service will be live-streamed at www.stjosaphat.ab.ca. A **Mass for Life** will be celebrated at 10:00 am, Thursday, **May 13**, also at Saint Josaphat Cathedral. Let us continue to pray to the Lord our God for the gift and sanctity of life.
- The **Canadian National Week for Life and the Family** will be celebrated from **May 9-16**, with the theme, “Family, the Domestic Church: A Sign of Hope and Life.” Material to mark the celebration has been prepared by the Catholic Organization for Life and Family (COLF), and is available on the CCCB website: <https://www.cccb.ca/national-week-for-life-and-the-family/> The material can be freely downloaded and reproduced, including: a proposed plan for pastors and lay pastoral workers on how they might organize the Week;
 - message from the CCCB Pres, Most Rev. Richard Gagnon;
 - proposals for homily notes and Prayers of the Faithful; and
 - suggestions for related events and activities.
- **The Annual “Aid to the Missionary Church in the World” collection** is taken up throughout the Eparchy of Edmonton on Pentecost Sunday (May 23, 2021). Christ died for our sins on the life-giving wood of the Cross. His message of love, mercy and forgiveness is needed ever more in our broken world. As Christians, we are called to continue Jesus’ mission of spreading the Good News, each according to our ability and means. Concretely, the Church invites us to collaborate in the mission of the Church, guided by the Holy Spirit, by giving generously to the following international collections:
 - Peter’s Pence (Pope’s Pastoral Works or Papal Charities),
 - World Mission Fund,
 - Collection for the Holy Land,
 - Catholic Near East Welfare Association, and
 - Aid to the Church in Ukraine.
- The **Pope Francis** issued a [Message for the 58th World Day of Prayer for Vocations](#) to be celebrated on **April 25**. The theme of the Holy Father’s Message is: “Saint Joseph: The Dream of Vocation.”
- The **Pontifical Council for Inter-religious Dialogue** issued a **message** addressed to the **Muslim People** for the month of Ramadan and ‘Id al-Fitr, entitled [Christians and Muslims: Witnesses of Hope](#).
- The **Pontifical Council for Interreligious Dialogue** issued a **message** to mark the occasion of the **Jain feast of Mahavir Janma Kalyanak Diwas** (Mahavir Jayanti). The message entitled, [Christians and Jains: Rebuilding hope in the present and post-pandemic world](#), notably marks the 10th message shared by the Holy See for this occasion in the spirit of fraternity and peaceful coexistence amongst Christians and Jains.
- The **Canadian Conference of Catholic Bishops** issued a **Message** to the [Faithful on Euthanasia and Assisted Suicide](#). The message was prompted by and responds to the passage of Bill C-7 into law on 17 March 2021, which expands the eligibility criteria within Canada’s “MAiD” legislation.
- The **Canadian Conference of Catholic Bishops** issued a **Statement** in support of the implementation of [The United Nations Declaration on the Rights of Indigenous Peoples Act \(UNDRIP\)](#) in Canadian law.
- **Bishop David**, upon the recommendation of Very Rev. Gabriel Haber, osbm, Provincial Superior, Order of Saint Basil the Great – Canada, **appointed Rev. Ireney Valyavka, osbm, as Pastoral Administrator of Lamont and District Parishes**. The appointment coincided with the return of Rev. Emilian Nychak, osbm, to Ukraine.

Changeable Parts for Today's Divine Liturgy!

After the first Amen we sing the Paschal Troparion:

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

(priest 1x, people 1x, then ½ & ½)

Troparion: 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: At the mid-point of the Feast, O Saviour,* 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!

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

Kontakion: 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: 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:

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.

Epistle: Acts II:19-26, 29-30 (NRSV)

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."

Alleluia verses:

Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

You have loved justice and hated iniquity.

The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints.

Gospel: John 4:5-42 (NRSV)

At that time Jesus, 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."

Hymn to the Mother of God

Virginity 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.* Alleluia, alleluia,* alleluia. (*Psalm 18:5*)

Instead of "Blessed is He Who comes..." and "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. (3)

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. (3)

After the final "Amen", 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.

E	L	T	H	U	S	B	A	D	N
S	E	L	L	E	W	O	M	A	N
W	Y	L	E	B	L	E	T	H	E
A	E	C	W	O	I	I	J	P	T
T	E	A	H	C	R	N	Y	E	E
E	L	T	T	A	C	H	K	S	S
R	R	H	M	J	R	C	N	O	O
D	N	A	B	S	U	H	I	J	J
I	S	Y	C	B	S	A	R	A	O
D	E	T	K	C	U	B	D	C	B

SAMARITAN	SYCHAR	JACOB
JOSEPH	WELL	WOMAN
WATER	DRINK	JEW
BUCKET	CATTLE	HUSBAND

