

SUNDAY, MAY 29, 2016. 5th SUNDAY OF PASCHA — Tone 4. Samaritan Woman. Virgin Martyr Theodosia of Tyre (307-308). Repose of Bl. John of Ustiug, Fool-for-Christ (1494). Virgin Martyr Theodosia, Nun, of Constantinople (726-730). Icon of the Most-holy Theotokos, “SURETY OF SINNERS”.

FIRST ANTIPHON

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise! **Through the prayers of the Theotokos, O Savior save us!**

Say to God: How awesome are Thy deeds! So great is Thy power that Thy enemies cringe before Thee! **Through the prayers of the Theotokos, O Savior save us!**

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O Most High! **Through the prayers of the Theotokos, O Savior save us!**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. **Through the prayers of the Theotokos, O Savior save us!**

SECOND ANTIPHON

God be bountiful to us and bless us! Show the light of Thy countenance upon us and have mercy on us! **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

That we may know Thy way upon the earth, and Thy salvation among all nations! **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

Let the people give thanks to Thee, O God! Let all the people give thanks to Thee! **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change became man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THIRD ANTIPHON

Let God arise, let His enemies be scattered; let those who hate Him flee from before His face. **Troparion:** Christ is risen from the dead...

As smoke vanishes so let them vanish; as wax melts before the fire.

Troparion: Christ is risen from the dead...

So the sinners will perish before the face of God; but let the righteous be glad. **Troparion:** Christ is risen from the dead...

This is the day which the Lord has made! Let us rejoice and be glad in it! **Troparion:** Christ is risen from the dead...

TROPARIA

(Tone 4) When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection, they cast away the ancestral curse and elatedly told the Apostles: “Death is overthrown! Christ God is risen, // granting the world great mercy!”

(Tone 8) In the middle of the feast, O Savior, fill my thirsting soul with the waters of godliness as Thou didst cry to all: “If anyone thirst, let him come to Me and drink!” // O Christ God, Fountain of our life, glory to Thee!

(Tone 4) In truth you were revealed to your flock as a rule of faith, a model of meekness, and teacher of abstinence, so you won the heights by humility, and riches by poverty, O Holy Father Nicholas, intercede with Christ God to save our souls.

KONTAKION

(Tone 8) Thou didst descend into the tomb, O Immortal; Thou didst destroy the power of Death. In victory didst Thou arise, O Christ God, proclaiming Rejoice!” to the Myrrhbearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

The Prokeimenon in the Third Tone: Sing praises to our God, sing praises! / Sing praises to our King, sing praises!
v: Clap your hands, all peoples! Shout to God with loud songs of joy!

THE READING FROM THE ACTS OF THE HOLY APOSTLES

(11:19-26,29-30) *In those days*, those 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 on 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. 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

**v: Go forth, prosper and reign, for the sake of meekness,
righteousness and truth!**
v: For You love righteousness, and hate iniquity.

THE HOLY GOSPEL ACCORDING TO SAINT 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 you, 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, you have nothing to draw with, and the well is deep; where do you get that living water? Are you 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, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; 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 you are a prophet. Our fathers worshiped on this mountain; and you say 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 show us all things." Jesus said to her, "I who

“speak to you as he.” Just then his disciples came. They marveled that he was talking with a woman, but none said, “What do you wish?” or, “Why are you 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 any one 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 told 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 word. 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.”

THE HYMN TO THE THEOTOKOS

The Angel cried to the Lady full of grace: Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people! Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

COMMUNION HYMN

Receive the Body of Christ; taste the fountain of immortality! Alleluia, Alleluia, Alleluia.

IN PLACE OF “WE HAVE SEEN THE TRUE LIGHT...”

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

The Holy and Great Council—Pentecost 2016

During Pentecost Week this year, delegations from the Orthodox Churches around the world will meet on the island of Crete to discuss common matters of importance. Below is the first installment of an article by Archbishop Job of Telmessos (Ecumenical Patriarchate) on the coming Council.

Towards the Council –Archbishop Job of Telmessos

1- A brief history

The patriarchal and synodical encyclical of Ecumenical Patriarch Joachim III in 1902, through which the Primate of the Orthodox Autocephalous Churches were called to collaborate to face the problems concerning the Orthodox Church at that time was the spark which initiated the preparation of a great pan-Orthodox council. The Ecumenical Patriarch Photios II convened the meeting of an inter-Orthodox preparatory committee in 1930 at the monastery of Vatopedi on Mount Athos, during which they established an initial list of 17 topics, which were raised to be addressed, including inter-Orthodox relations, the relations of the Orthodox Church with other Churches and Christian confessions, the question of the calendar and various questions of disciplinary order. This council was necessary following the significant changes that the Orthodox Church had witnessed in the late nineteenth and early twentieth century by the emergence of new autocephalous Churches, and the challenges the new century threw at the Church, already shaken by the First World War.

2- The contribution of Ecumenical Patriarch Athenagoras

It was Ecumenical Patriarch Athenagoras that must have revived the idea of convening a council after the Second World War, by two patriarchal letters addressed to the Primate of the Patriarchal and Autocephalous Orthodox Churches in 1951 and 1952. However, it was not until 1961 that the first pan-Orthodox conference was able to meet in Rhodes and officially and definitively launched the process of the preparation of the Holy and Great Council of the Orthodox Church. The conference approved a long list of topics to be addressed by the council and were classified according to the following eight categories:

1) Faith and Dogma; 2) Divine Worship; 3) Administration of the Church; 4) Relations between the Orthodox Churches; 5) Relations of the Orthodox Churches with the rest of the Christian world; 6) Orthodoxy and the World; 7) theological topics (including the question of the economy versus akribeia, the relationship of the Orthodox Church with other religions, euthanasia and cremation); 8) Social issues (such as the family, youth, discrimination).

This list, considered too ambitious, was restricted to ten subjects by the First pre-conciliar panorthodox conference of Chambésy in 1976, which preferred to focus on three main areas: inter-Orthodox relations, the relations of the Orthodox Church with the rest of Christian world and the witness of the Orthodox Church in the contemporary world. Therefore, ten subjects appeared on the agenda of the Holy and Great Council: 1) The issue of the calendar; 2) The impediments to marriage; 3) The adaptation of the rules of fasting to contemporary conditions; 4) The relations of the Orthodox Church with other Churches and Christian confessions; 5) The

relations of the Orthodox Church to the ecumenical movement; 6) The relations of the Orthodox Church in the world; 7) The issue of the Orthodox; 8) Autocephaly and the manner of its proclamation; 9) Autonomy and the manner of its proclamation; 10) The diptychs of the Orthodox Church.

3- The long process of preparation of the Council

The First pan-Orthodox pre-conciliar conference of Chambésy in 1976 also established a process for the preparation of the Holy and Great Council. A secretariat for the preparation of the Holy and Great Council was established at the Orthodox Centre of the Ecumenical Patriarchate in Chambésy. It was to receive proposals for each Patriarchal or Autocephalous Orthodox Church in relation to each of the ten established themes and to produce a report to be subsequently examined by an inter-Orthodox preparatory committee convened by the Ecumenical Patriarch who was to meet as many times as necessary until a consensus would be reached between the various Patriarchal and Autocephalous Orthodox Churches on the subject.

The text reflects the consensus reached and was then sent by the secretariat to the Holy Synod of each local Orthodox Church to be ratified, or to be commented on again. The final comments of each Church were to be sent to the secretariat, which took them into account for the final text, which was to be discussed and adopted unanimously by a pan-Orthodox pre-conciliar Conference convened by the Ecumenical Patriarch. This consisted the last step for the development of texts on different topics and the Council to be discussed and adopted by the Council. We can now understand the long and complex process of the preparation of the Holy and Great Council, which was based on the principle of unanimity.

To be continued next week.

May 29, 2016



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Fr. Joe, Fr. Moses, Fr. Lavrenty, Deacon Anthony, Jo Ann, Gloria, Laurie, Walt & Zina, Dorothy, Jeanette, Reggie, Ruth, Stojan & Mira, Bosa, Joseph, Helen, Ted & Marlene, Gladys, my family & friends	.....	Joe Tome
Special Intention	.....	Joe Tome
Chris & Krista Panoff on their wedding anniversary, May 25	.....	Mom & Dad

CANDLE INTENTIONS FOR ALL THOSE IN BLESSED REPOSE

Evanka Elieff-1yr Blessed Repose-Memory Eternal	.....	Christine, Jerry, Josh and Jen Brucksch
Peter Popoff	.....	Alex & Magda Popoff



Welcome all of our friends and visitors to St. Nicholas! Please join us for fellowship, coffee and donuts in our fellowship hall.

CHARITY MINISTRIES

HOPE IN A BOX is collecting Laundry Soap for the month of June. Place the items in the Blue Box in the hall. Catholic Charities Community Closet will distribute the items.

FOOD DRIVE Place non-perishable food items in the other blue box in the hall.

NORTH END SOUP KITCHEN We serve this Thursday, June 2 from 9 am to 1 pm.

SPECIAL MEETING will be held on Sunday, June 12 to elect the Lay Delegate for the Diocesan conference to be held at Holiday Inn Gateway Centre on Saturday, June 25 from 2:30 to 5:30 pm. Nominees to date are Joseph Tome and Johnny Kantor. If you would like to serve as a lay delegate or would like to nominate an individual(s), please contact the parish office.

DIOCESAN CONFERENCE & ORDINATION BANQUET will be held on Sunday, June 26 following the Divine Liturgy. Tickets for the banquet must be purchased in advance (we need to give a number to the caterer). Adults are \$15 and children 12 and under \$6. Matushka Lisa will be selling tickets on your way to coffee. The last day to purchase your tickets will be Sunday, June 19. Menu: roast sirloin of beef, chicken, cabbage rolls, mashed potatoes with gravy, corn, California blend. Beverages: coffee, milk, ice tea and punch. We will have an ordination cake for dessert. Volunteers are welcome to bake other sweets for dessert. Please contact the office if you can bake sweets.

MACEDONIAN OPEN The 36th Macedonian Open Golf Scramble will be held this year on Monday, June 20th at the Davison Country Club. Once again that is the Monday after Father’s Day and would make a great Father’s Day gift. Everyone is encouraged to help out in any way they can. There are many sponsorship opportunities for Families and individuals who would like to support the event, from signs wishing “good luck” to signs “in memory” of a loved one. A sign sponsorship is a great advertising opportunity for any business. Whether it’s for your business or one that you frequent, we encourage everyone to participate in getting new sign sponsors this year. If you have any questions or know of someone who would like to help, please contact Angelo Panoff, Christine Panoff, Linda Branoff, George Branoff or Chris Nedanis. Please look for the flyers that will be available on our website, in the monthly Bulletin and in the Church Hall following today’s service. Feel free to take a few extra flyers and pass them around.

Schedule of services and events for the week of May 29:

Today
3:00 pm St. Nicholas Cemetery Grave Blessing

Monday, May 30
Office Closed-**MEMORIAL DAY**

Wednesday, June 1
9:00 am Divine Liturgy
11:00 am Adult Education

Thursday, June 2
9:00 am – 1:00 pm Father in Toledo
We serve lunch at the North End Soup Kitchen

Saturday, June 4
5:00 pm Vespers

Sunday, June 5
9:30 am **BLIND MAN – 6TH SUNDAY OF PASCHA**
10:00 am Third Hour
Divine Liturgy
Church School End of Year ceremony

Offerings for the week May 22, 2016

101 people were in attendance on Sunday,
May 22, 2016

	\$
s	\$5,255.62
	-\$

“If you cannot see Christ in the beggar at the church door, you

will not find Him in the chalice.”

St. John Chrysostom