

## SUNDAY OF THE SAMARITAN WOMAN



*Icon of Christ with the Samaritan Woman*

*May 22, 2011*  
**Sunday of the Samaritan Woman**  
*Festal Tone*

*SCHEDULE OF SERVICES FOR THE WEEK OF MAY 23 – MAY 29*

SATURDAY, MAY 28 – *HOLY BISHOP NICETAS*

9:30 AM – Divine Liturgy

For the health of Rosalia Tymchii; Req: Olga Fedunyak

6:00 PM

Great Vespers

SUNDAY, MAY 29 – SUNDAY OF THE MAN BORN BLIND

9:30 AM – Divine Liturgy

For All Parishioners

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***Cards for sale***

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

**Annual Memorial Day Weekend Ethnic  
Food Faire & House of Pacific Relations  
75th Anniversary  
MAY 28th and MAY 29th**

This year the HPR is celebrating its 75th Anniversary with new and exciting events planned for the whole year. The festivities kick off with a Parade of Nations at 9:00 am on Saturday, May 28th and continue on Sunday the 29th with a whole weekend of exhibits, performances and food (HOU will be selling Varenyky & Kovbasa sandwiches).

The Food Faire will be a two day event this year. This will give everyone an extra day to sample and savor delicious ethnic food, while enjoying the entertainment in the Organ Pavilion (Saturday) and the HPR Lawn (Sunday). So, wear your finest Ukrainian clothes and sign up to walk in the Parade of Nations, afterwards, stay in the park to enjoy the festivities or volunteer to help out in the cottage.

***A Reminder about Standing on all  
Sundays and from Pascha to Pentecost***

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Œcumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Œcumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council states: Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.

The innovation is kneeling since before the Union of Brest in 1586, kneeling on Sunday was unknown in our churches. After the union, there crept into our churches an attitude (often encouraged by the Polish rulers) that the practices of the Roman Catholic church are superior to our own and so proper Eastern practices and liturgical expressions were supplanted by those of the Latin church.

## ***Eastern Christian Evangelism***

*Adapted from and article by Fr. David Moser*

The first and most important thing to remember is that we do not bring anyone into the Church - its not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task - indeed the primary evangelistic task.

There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Our evangelism must center on the Church - the beauty of the building, the beauty of the services, the frequency and availability of the services. Our evangelism is served by beautiful icons, gold domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Our evangelism is served by our visibility as Eastern Christians in the world - the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) - the sign of the cross as we pray at each juncture of our lives - beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Our evangelism is the keeping of icons in our homes, in our offices, in our cars. Our evangelism is keeping the fast without excuses or compromises. Our evangelism is setting our priorities to forgo

the allures of the world in order to be at divine services whenever they are held. Our evangelism is denying ourselves and bearing our cross. Our evangelism is keeping the door of the Church open and visible. While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.

The second specific task that we as Eastern Christians have in evangelism is the practical expression of God's love to mankind. Our evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Our evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Our evangelism is to pray for our neighbor and to love our neighbor as ourselves. Our evangelism is going to the soup kitchen and serving there - Our evangelism is giving to the poor without regard for "how the money will be used". Our evangelism is visiting the sick in hospitals and praying for them (this is not to be expected **only** of the priest). Our evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Our evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Our Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) - we simply have to be Eastern Christians "to the max" without reservation or compromise. This is OUR evangelism.





**Українська Греко-Католицька Церква  
Святого Йоана Хрестителя  
St. John the Baptizer  
Ukrainian Greco-Catholic Church**

**СВЯТКУЄМО 50-років!**

**Celebrating 50 Years!**

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**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston

**Папох:** о. Яків Бенкстон

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***The Samaritan Woman***

The Fourth Gospel, attributed to Saint John the Evangelist, is used exclusively from Easter until Pentecost for the Sunday readings. The first chapter of John's Gospel is the proclamation used for the Divine Liturgy on Easter itself. This week, we are reminded of the story of Christ's encounter with the Samaritan woman at the well of Jacob, and thereby Christ's fulfillment of the Old Testament. In one of the many unique stories of the Fourth Gospel not found in the Synoptics (Matthew, Mark or Luke), Jesus reveals himself as Messiah to this woman of Samaria and talks with her about the "water that I will give will become ... a spring of water gushing up to eternal life."

In the early days of His ministry, Jesus travels back and forth between Galilee and Jerusalem, and must pass through Samaria. The Samaritans

were outcast Jews because they were not subject to the Babylonian exile of the Israelites from other provinces. Therefore, when Jesus talks with this Samaritan woman, His disciples are surprised and in shock that He would carry on a conversation with a woman at the well, let alone a Samaritan. But as the story is explained, the woman's testimony about Jesus spreads through the nearby town, and because of her many come to hear His teachings. After hearing His word, they come to believe in Him, and proclaim Him "the Savior of the world." (Jn 4:42)

With water as the focal point of this encounter, we are once again reminded of our Baptism, and that Christ's Baptism is that of "eternal life" through "living water."

*Archbishop Vsevolod of Scopelos*