



## St. Vladimir Orthodox Church

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Sunday of the Samaritan Woman

May 30, 2021

**CHRIST IS RISEN! INDEED HE IS RISEN!**  
**Христось воскресе! Воистину воскресе!**  
**Khristós anésti! Alithós anésti!**

### **Troparion – Tone 4**

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen,// granting the world great mercy!”

### **Troparion – Tone 8**

In the middle of the feast, O Savior, fill my thirsting soul with the waters of piety, 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!

### **Kontakion – Tone 8**

The Samaritan Woman came to the well in faith; she saw Thee, the Water of wisdom and drank abundantly.// She inherited the Kingdom on high, and is ever glorified!

### **Kontakion – Tone 4**

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the Law: “Come and draw the water of immortality!” We fall before Thee and faithfully cry:// “Grant us Thy mercies, for Thou art the Fountain of our life!”

### **Prokeimenon – Tone 3**

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!*

### **Sunday of the Samaritan Woman**

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Josés; 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 Josés 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.

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 Joseph be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Photia, 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 Joseph, 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 Joseph 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.

### **Epistle: Acts 11:19-26, 29-30**

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

### **Gospel: John 4:5-42**

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says 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 then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting 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 and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such 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 tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her water pot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

### **Service Schedule for the week of May 30 – services will be streamed live**

**Today** – 9:45 AM Hours, 10:00 AM Divine Liturgy followed by Coffee Hour in Daria Hall

**Saturday June 5** – 5:00 PM Vespers followed by Confession

**Sunday June 6** – 10:00 AM Divine Liturgy followed by a brief Coffee Hour and then Bingo at the picnic grounds at 1:00 PM

### **Weekly Giving**

May 23 – 51 adults, 7 youth, \$1,556

## **Parish Announcements**

As of May 28, New Jersey has loosened Covid-19 restrictions as far as social distancing, wearing of masks, and numbers for indoor gatherings. Please see the attached letter from Archbishop Michael regarding the NY/NJ Diocese's directives. Effective today, the wearing of masks will be optional and at the discretion of each individual attending services and Coffee Hour.

Today is the last day to place an order for a brown bag lunch for next Sunday's Bingo. The sign-up sheet is in the back of the church.

Help will be needed this Saturday at 9:30 AM to set up the picnic grounds with tables and benches, and to clean the pavilion. If you can help please see Father Volodymyr.

More work is needed on the church fencing. The next work day for scraping and painting will be Saturday June 12 starting at 9:00 AM.

Please remember to remove Easter decorations and flowers from the cemetery as per the Cemetery By-Laws. There is no trash removal at the cemetery so please take your items with you. Thank you.

The Ladies Altar Society needs donations of tomato paste and canned tomato soup for the stuffed cabbage. If you can, please donate to Nadja Nowicki sometime in the next few weeks. Don't forget to sign up for your stuffed cabbage order – the order sheet is in the back of the church.

Spring Fling Social (Bingo) – next Sunday June 6:

1. The event will be held at the church picnic grounds (weather permitting) at 975 Rt. 33 in Hamilton, starting at 1:00 PM.
2. There is a sign-up sheet in the back of the church for brown bag lunches that will be served at the Social. Please sign up if you would like to purchase lunch (\$10 each), which will consist of either a turkey or ham/salami hoagie, bag of chips, Tastykake, and a beverage. No other food will be served, only extra beverages.
3. Donations are needed for prizes – there are papers on the tables in Daria Hall with further information. We are accepting \$25 gift cards for Walmart, Target, Amazon, Dunkin Donuts, and Shop Rite. Please limit your purchase to these particular cards as everyone, including children, will be able to use them. Or, if you prefer, Nina Laushell will accept any denomination of cash and she will purchase the gift cards.
4. We will be using paper Bingo sheets with 3 Bingo cards on each sheet. Admission will be \$10 for the first book of Bingo cards; additional books of cards will be available to purchase. We will be playing at least 16 games. Please bring your card daubers, or crayons will be available to use for marking your cards.

PLEASE BRING YOUR FAMILY AND FRIENDS TO THIS FUN EVENT!

Please see a member of the FOCA Club if you are interested in purchasing a mural block (Daria Hall); funds will be used for Daria Hall improvements. Thank you!

***Christ Is Risen! Indeed He Is Risen!  
Khristos Voskrese! Voistinu Voskrese!***

**Guidelines for the Diocese of New York and New Jersey,  
On the Continuing Re-Opening of Our Churches, Missions, and Chapels  
Issued May 26, 2021**

Beloved Clergy and Faithful of Our Diocesan Family:

*Christ is Risen! – Indeed He is Risen!*

Thanks be to Almighty GOD for His faithfulness and His countless blessings! Truly it is fitting that during this joy-filled season between Holy Pascha and Pentecost, when the Risen Lord and His disciples rejoiced in His victory over death, so too does our Diocesan family rejoice in the triumph of *communion* and *community* over isolation and fear. We reach out with love and care to those who have yet to return in person to their parishes. We commend into the loving Lord's hands all those whom this pandemic has claimed. And, we pledge – Archbishop, clergy, and laity – to pour ourselves into the continuing reopening of our churches, missions, and chapels, as lighthouses of hope to all who have endured the painful journey of the pandemic.

As has been widely publicized, updated recommendations have been issued by the Centers for Disease Control and Prevention (CDC). Essentially, the CDC recommends that masks and social distancing need no longer be mandated for those persons who are fully vaccinated against COVID-19.

The State of New York has announced that, effective Wednesday, May 19, fully vaccinated persons are no longer required to wear masks or to be socially distanced in most settings. Most indoor capacity restrictions have been lifted in New York State. Social distancing is still required by New York State for venues that are following the CDC guidelines, where unvaccinated persons are in attendance.

The State of New Jersey has announced that effective this Friday, May 28, New Jersey will discontinue the mandatory wearing of masks indoors in public, for persons who have been fully vaccinated. Civil social distancing requirements will also be discontinued for many New Jersey sites, including churches. In consideration of these civil directives, the following guidelines are announced with respect to the liturgical and fellowship activities of the churches, missions, and chapels of the Diocese.

**For Churches in the State of New York:**

- Persons who are fully vaccinated against COVID-19 are not required to wear masks in church, nor to be socially distanced. However, anyone wishing to wear a mask, and/or be socially distanced, may do so.
- For their own safety, and protection, unvaccinated persons should continue to wear masks and be socially distanced from other persons without masks.
- Persons 65 years and older, persons with medical conditions that increase their susceptibility to COVID-19, and particularly persons in these groups who are not fully vaccinated, should continue to exercise caution with respect to wearing masks at church and being socially distanced.
- The maximum indoor gathering limit of the church may be increased to 250 persons, in consonance with the current New York State civil directive.
- Parishes can provide temple space for those who continue to wear masks and be socially distanced.
- The temple and other facilities used by the parish will continue to be sanitized at least once per week.
- On the condition that the temple is sanitized as required above, the kissing of the Cross, the Holy Icons, and other sacred objects of veneration may be resumed.
- With respect to the distribution of Holy Communion:
  - o If the traditional practice of giving the Holy Mysteries with one spoon has been suspended, then the parish priest, at his discretion, may resume doing so. However, the parish priest, at his discretion, may continue to follow the previous Diocesan directives regarding the use of multiple spoons and the cleansing of the spoon or spoons between communicants.

- ○ If the traditional practice of using the common Communion cloth held under the Chalice for cleansing of communicants' lips has been suspended, then the parish priest, at his discretion, may resume doing so. The parish priest may announce to communicants that they have the option to use the common cloth, rather than individual tissues. However, the clergy may continue to offer communicants the option of bringing individual tissues to cleanse their lips, then placing the tissues in a dedicated container to be burned.
- Persons at parish coffee hours and fellowship events may serve themselves food and beverages.
- At parish coffee hours and other fellowship and fund-raising activities, social distancing will continue to be maintained as noted in previous Diocesan directives and guidelines.

**For Churches in the State of New Jersey:**

- Persons who are fully vaccinated against COVID-19 are not required to wear masks in church, nor to be socially distanced. However, anyone wishing to wear a mask, and/or be socially distanced, may do so.
- For their own safety, and protection, unvaccinated persons should continue to wear masks and be socially distanced from other persons without masks.
- Persons 65 years and older, persons with medical conditions that increase their susceptibility to COVID-19, and particularly persons in these groups who are not fully vaccinated, should continue to exercise caution with respect to wearing masks at church and being socially distanced.
- In consonance with the civil directives of the State of New Jersey, the maximum indoor gathering limit is presently set at 50, and effective June 4, 2021, that maximum limit will be removed.
- Parishes can provide temple space for those who continue to wear masks and be socially distanced.
- The temple and other facilities used by the parish will continue to be sanitized at least once per week.
- On the condition that the temple is sanitized as required above, the kissing of the Cross, the Holy Icons, and other sacred objects of veneration may be resumed.
- With respect to the distribution of Holy Communion:
  - ○ If the traditional practice of giving the Holy Mysteries with one spoon has been suspended, then the parish priest, at his discretion, may resume doing so. However, the parish priest, at his discretion, may continue to follow the previous Diocesan directives regarding the use of multiple spoons and the cleansing of the spoon or spoons between communicants.
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- Persons at parish coffee hours and fellowship events may serve themselves food and beverages.

***Throughout the Diocese:* The clergy and faithful are to respect the personal choices of their parish community members concerning the reception of the COVID-19 vaccine. Each adult and each parent must discern whether to receive or to have their children receive the COVID-19 vaccine, and whether to continue to wear a mask, vaccinated or not. As your father in Christ, I sincerely beg you to recognize that the “vaccinated” or “unvaccinated” status of any individual or group is not, and is not to become, a source of division, criticism, or indiscriminate discussion in the Church. The Church is a hospital, where health and healing are valued goals for everyone. Respect, love, and support are essential tools of Christian service in furthering those goals for every member of the parish family.**

Any questions or concerns regarding these Directives should be conveyed to the Office of the Archbishop.

These Guidelines are issued with profound gratitude to God for His mercy and many blessings, and to all the faithful of our Diocese for their steadfast faithfulness during this unprecedented time of crisis. It is my sincere hope that the coming summer season will bring a great restoration of *communion* and *community*, which the evil one has sought to destroy during these past fourteen difficult months. As we

look forward to the revival of summer barbecues, sports events, church camps, and family celebrations, may our hearts echo the triumphant Resurrectional cry still ringing forth in our beloved churches:

***“Christ Is Risen!”***

With my humble prayers, archpastoral blessing and sincere love,

+ M I C H A E L

Archbishop of New York and the Diocese of New York and New Jersey