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*Sunday of the Samaritan Woman  
Apostle Simon the Zealot*

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## ***Christ is Risen! Indeed He is Risen!***

**Welcome!** We are honored that you have joined us in our celebration of the Lord's resurrection this day.

If you have a question, a prayer request, or any need, please speak with Fr. Marty, or with any parish member. If you are a first time visitor to our parish, we invite you to sign our guest book.

For our friends present with us who are not Orthodox Christians, please note that we have specific disciplines regarding receiving Communion. We ask that you refrain from going to Communion until you have spoken with Fr. Marty and understand our discipline and piety regarding this sacrament and its implication for responsibility towards and membership in the Orthodox Church. The bread and wine offered after communion and the bread offered at the end of the service is available to all.

If you are an Orthodox Christian from another parish who has prepared in accordance with your discipline, and have a blessing from your home priest to do so, we invite and encourage you to partake of Holy Communion.

This booklet contains the variable hymns and readings specific to today. Please feel free to take it with you. There are coil-bound booklets with the text for the Divine Liturgy – if you find it useful, please feel free to take one of those as well, with our compliments.

We also hope you will stay and join us in our coffee and fellowship hour, which immediately follows the service. We want the opportunity to get to know you, and for you to get to know us. Again, welcome!

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*Regular services:*

**Great Vespers**, Saturday at 6:30pm

**Confession**, immediately following Great Vespers, other times by appointment.

**Third and Sixth Hours**, Sunday at 9:40am

**Divine Liturgy**, immediately following the hours.

**Music Rehearsals**, Saturday at 6:00pm

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**621 Kellogg Avenue, Ames, Iowa 50010**  
*(corner of 7<sup>th</sup> and Kellogg)*

*Priest: “Blessed is the Kingdom ... “*

*Choir: “Amen.”*

*Priest: “Christ is risen from the dead ...” (2 ½ times)*

*Choir: “and upon those in the tombs bestowing life!”*

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*Troparion – 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!”

*Troparion for mid-feast, Tone 8*

In the middle of the feast, O Savior,

fill my thirsting soul with the waters of piety as You cried to all:

“If anyone thirst, let him come to Me and drink!”//

O Christ God, Fountain of our life, glory to You!

*Glory to the Father and to the Son and to the Holy Spirit,*

*Kontakion, Tone 8*

The Samaritan Woman came to the well in faith;

she saw You, the Water of wisdom and drank abundantly.//

She inherited the Kingdom on high, and is ever glorified!

*now and ever and unto ages of ages, amen*

*Kontakion for the mid-feast, Tone 4*

You descended into the tomb, O Immortal,

You destroyed the power of death.

In victory You arose, O Christ God,

proclaiming: “Rejoice!” to the Myrrhbearing Women,//

granting peace to Your Apostles, and bestowing resurrection on the  
fallen.

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*Epistle: (28) Acts 11:19-26, 29-30*

*Deacon: Let us attend! Priest: +Peace be unto all!*

*Reader: And with your spirit!*

*Deacon: Wisdom!*

*Prokeimenon, Tone 3:*

*Reader:* The Prokeimenon, in the 1<sup>st</sup> Tone: Sing praises to our God,  
sing praises! Sing praises to our King, sing praises!

*Choir:* Sing praises to our God, sing praises! Sing praises to our  
King, sing praises!

*Reader:* Clap your hands, all peoples! Shout to God with loud songs of  
joy!

*Choir:* Sing praises to our God, sing praises! Sing praises to our  
King, sing praises!

*Reader:* Sing praises to our God, sing praises! ...

*Choir:* ... Sing praises to our King, sing praises!

*Deacon:* Wisdom!

*Reader:* **The Reading from the Acts of the Holy Apostles.**

*Deacon:* Let us attend!

*Reader:* In those days, the Apostles who were scattered after the persecution that arose over Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to no one but the Jews. And 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 rejoiced, 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. And it came to pass, that for a whole year they assembled with the Church and taught a great multitude of people, so that at Antioch the disciples were first called Christians. Then the disciples, every man according to his ability, determined to send relief unto the brethren dwelling in Judæa. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

*Priest:* + Peace be unto you.

*Alleluia: Tone 4*

*Reader: **And to Your spirit.** In the 4<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!*

*Choir: Alleluia! Alleluia! Alleluia!*

*Reader: Go forth, prosper and reign, for the sake of meekness, righteousness and truth!*

*Choir: Alleluia! Alleluia! Alleluia!*

*Reader: For You love righteousness, and hate iniquity.*

*Choir: Alleluia! Alleluia! Alleluia!*

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*Gospel: (12) – John 4:5-42*

*Deacon: Wisdom! Let us Attend! Let us hear the Holy Gospel!*

*Priest: + Peace be with you all!*

*Choir: And with your spirit.*

*Deacon: The reading from the Holy Gospel according to St. **John the Theologian***

*Choir: Glory to You O Lord, Glory to You.*

*Deacon: Let us Attend!*

At that time, Jesus 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 waterpot, 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."

*Choir:* Glory to You O Lord, Glory to You.

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*(Instead of "It is truly meet ...," we sing the following 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, rejoice O 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!

*After the Blessing "O God, save your people ...":*

*Choir: Christ is risen from the dead ... (sung once, instead of "We have seen the True Light ... )*

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*At the Dismissal, the Priest says: "Glory to You, O Christ....," and the choir sings "Christ is risen from the dead...." (thrice)*

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*Please join us in our fellowship hour immediately following the dismissal!*

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## **HOW OFTEN SHOULD ONE RECEIVE THE SACRAMENT OF CONFESSION**

*Written by Bishop Paul (Gassios) of Chicago, while he was a priest in the OCA Bulgarian Diocese of Toledo at our Cathedral in Rossford, Ohio.*

This month, I would like to address how often one should go to Confession. This is not an easy issue to discuss because depending on which Orthodox Church you go to, and who your parish priest is, there are a wide variety of expectations on Confession. As I said in the introductory note to you last March, some bishops and priests equate going to Communion with going to Confession. So, if you want to receive Eucharist every week, you must go to Confession every week. Some will say Confession is important but leave it up to the person to choose. Thus you end up with scenarios where some will receive Communion throughout their life having never received the sacrament of Confession. Another practice that people observe is to only go to Communion and Confession once a year. Here in America, since the early 1960's, there has been an attempt to encourage more frequent participation in Holy Communion. This has been well received by the churches here. The only problem is that it doesn't address the question of whether there is a relationship between going to Communion and receiving Confession.

What are the guidelines I would ask the parishioners of St. George in Rossford to observe regarding frequency of Confession? First of all, I do not believe in extremes. The idea that one must go to Confession every week prior to receiving Communion every week is not something I am expecting this parish to do. On the other hand I also don't think it is appropriate for people to receive Communion on a regular basis without any participation in the sacrament of Confession. Confession is something we should do periodically as a means to prepare for our Eucharistic life in the Church. As Christians we pray at every liturgy that we "complete the remaining time of our life in peace and repentance." When I hear a Confession I tell the person confessing that we stand before the icon of Christ and that "I am only a witness bearing testimony before Him of all things which you say to me."

As a priest I need to be able to bear witness before Christ and His Church that I know the person who is coming to Communion to be someone who is repenting and striving to live the life of an Orthodox Christian. How can I bear witness to that if I don't hear a person coming forward to confess their faith, and their sins in order to be reconciled with Christ and His Holy Church? Our faith and life in Christ is a dynamic reality and not a static obligatory one. "Growth in faith, life, and spiritual understanding" is a process of change. So as a priest I need to be able know the spiritual lives of the flock I have been entrusted with, so that when they receive Communion I can bear witness to the fact that those who come to Communion are repenting Christians who desire to grow in Christ. If someone is in the habit of coming to Communion on a weekly basis, I think it is important that they come to Confession more often. I think that they should come to Confession at least four times a year. Why the number four? Well we have four seasons of the year, and four church fasts during the year (Pascha, Advent, Dormition, Peter & Paul). If someone is unable to do that, then I would suggest trying twice a year (especially those who have not been in the habit of going to Confession at all). The Advent and Pascha fasts offer the opportunity to do that. Finally my intent here is to not present these guidelines to you in legalistic manner. I will always welcome anyone to the sacrament who needs to repent and seeks to return home as the Prodigal Son does in the parable. If people need to come to Confession more than four times a year please do so. Confession is something that is always available. Confession offers the opportunity to break through the wall of pretentious Church behavior and bring us back to the reality of what it means to be "baptized into Christ." The sacrament of Confession is necessary for our ongoing growth and maturity in Christ. The sacrament of Confession offers us the opportunity to discover the relevancy of the Orthodox Christian Faith and how it can help us encounter the world we are living in today. But like any medicine, we won't be able to see the benefits of it if we don't regularly take our medicine! Repentance is a habit, a way of life. Confession is the needed medicine to help us enter into that way of life. In the upcoming newsletters I will talk more about the moral lives we lead and how that impacts on preparing for and receiving Communion in the Church.