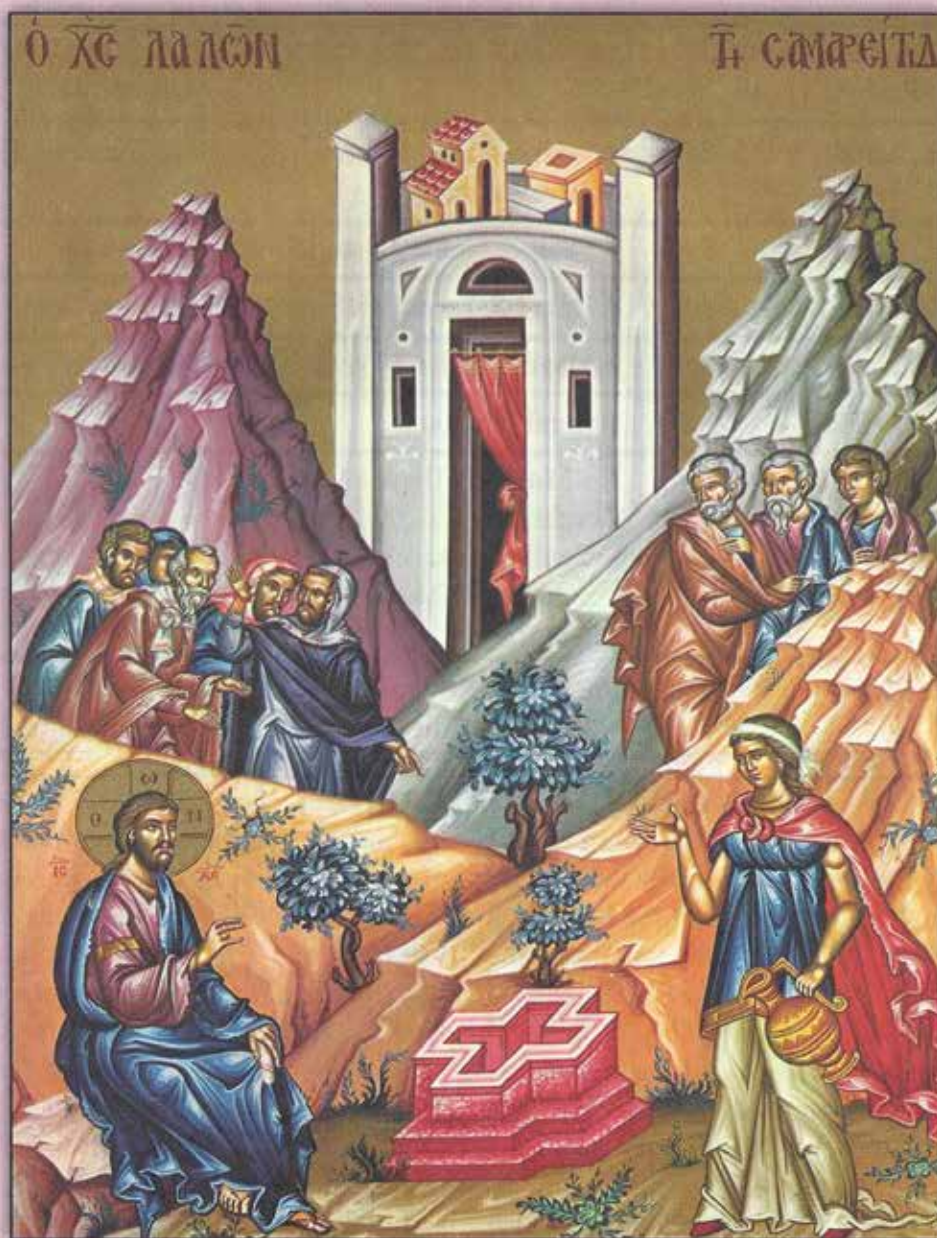


SUNDAY OF THE SAMARITAN WOMAN



*Icon of Christ and the Samaritan Woman*

## **April 24, 2016: Sunday of the Samaritan Woman**

Epistle: Acts 11: 19-26 & 29-30

Gospel: Jn. 4: 5-42

<b>Mon., April 25</b>	8:00	+ John & Helen Pagnotti (Daughters Annette, Helen, Jean & Angela)
<b>Tues., April 26</b>	8:00	+ Peter & Nellie Nestor & Family (Family)
<b>Wed., April 27</b>	8:00	+ David & Lovie Williams (John & Joan Demchok)
<b>Thurs., April 28</b>	8:00	+ Msgr. Stephen Hrynuck (Roger & Beverly Barren))
<b>Fri., April 29</b>	8:00	Special Intention
<b>Sat., April 30</b>		<b>No Morning Divine Liturgy</b> 10:30 Confessions. 2:00 pm Confessions 4:00 pm + George & Marie Chmil (Paul & Rosemary Mizerak)
<b>Sun., May 1</b>	9:00	For Our Parishioners
	11:30	+ John W., Tillie & Gene Turko Jr. (Son Gene)

## **Sunday of the Samaritan Woman**

The fifth Sunday after the Feast of Holy Pascha is observed by the Eastern Church as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob's well. The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites

had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the

kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Sa-

maria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

## Kneeling in Our Church

The Pastoral Guide of the Ukrainian Catholic Church in the United States (the official rule book for our Parishes in all four Eparchies), states in article 464: “Because kneeling is a sign of

penance in the Eastern tradition, the faithful should be discouraged from kneeling during the Paschal [Easter] Season and all Sundays of the year.

## Question on Baptism

***QUESTION:** Father, I am planning on having my son baptized into the Ukrainian Catholic Church as I was. Unfortunately I find my self a little ignorant of what that entails. Can you please summaries a few key points regarding what differentiates the rite of baptism within our church from other churches? More specifically does my son have to wear the big gown with hat and booties? I was going to stick him in a little suit without hat or booties! Also does it really matter who buys it (mum insists the godmother should, but the godmother is broke and the gowns are pricey!). Someone said the godfather has to buy a cross and there is a candle and cloth requirement? What are those for?*

Baptism into a church is very important. It is an announcement of faith on behalf of the parents that they intend to raise their child as a Ukrainian Catholic. The difference between our

church and other churches is that in our church the occasion is a process by which the child enters into the life and unity of the Holy Trinity. The child is baptized, chrismated (confirmed) and receives the precious Body and Blood of Jesus Himself. These three Mysteries of Initiation are administered at the same time. This is a very beautiful and profound moment in the life of the child.

The church supplies the baptismal candle which signifies the light of Christ. The other articles you mention can be present at the baptism. It is up to you. There are, and never were, any rules about that. The important thing is that the child is baptized. We do ask that you bring a baptismal robe – a white sheet of cloth or blanket which is used to signify the robe of Christ which is used to wrap up the baby after the baptism.

-- Father Ivan

## **Remembering Ss. Cyril and Methodius**

Our Parish has been serving Ukrainian Greek Catholics and so many others for over one hundred years now. By including Ss. Cyril and Methodius Parish in Olyphant as one of the beneficiaries in your Last Will and Testament, you will help our parish continue its sacred duty of serving the needs of present and future generations of its parishioners. There is no amount that is too small - it all helps! And remember,

whatever your own financial situation may be, you should prepare a Last Will and Testament, to be sure that your estate and possessions will be handled according to your wishes. When making a bequest to our parish, please make sure you use the full name and address: Ss. Cyril and Methodius Ukrainian Catholic Church, 135 River St., Olyphant, PA 18447-1435. Thank you, and may God bless and repay you!

## **God's Mercy Given Through Care For The Elderly**

Compassionate and quality care of our elderly parents and family members is offered by the Sisters Servants of Mary Immaculate at St. Joseph's Home in Sloatsburg, N.Y. The need for such facilities among our elderly parents and family members, and within our Ukrainian American community is great.

The addition of a new wing and the upgrading of the existing facilities will enable the Sisters Servants to offer elevated medical care and service for the elderly. There will be increased capacity to admit more people needing care.

The Sisters Servants of Mary Immaculate have historically offered

such quality and compassionate care throughout our history in America (75 years in 2017). We need to help them to continue to fulfill this mission and to enable a much needed expansion of St. Joseph's Home in Sloatsburg.

Please help by providing your generous donation to enable the building of the expanded facility to care for our elderly. Please choose to be an instrument of God's mercy for those who are in need of His care. Thank you! Kindly send your (tax deductible) donation to:

St. Joseph's Adult Care Home, Inc.  
P.O. Box 8  
Sloatsburg, New York 10974



## St. Joseph Breakfast

St. Joseph Melkite Church on North St. Francis Cabrini Avenue, West Scranton, is holding their annual St. Joseph Breakfast, Sunday, April 17, 2016 in the church hall. Adults are \$8.00, \$4.00 children 6-10 and free under 6. Breakfast, consisting of eggs, ham, olives, hash browns, pancakes, bread,

juice and hot beverages will be served from 8:00am to 1:00pm. Take-outs are available during that time. Our special St. Joseph bread will be available in two-loaf packages. Come early for the bread, it is a best seller! Tickets will be available at the door.

## 2016 Women's Day of Prayer: Women as Caregivers: Spiritual, Pastoral and Practical Matters

The Ukrainian Catholic Archeparchy of Philadelphia, in partnership with the Sisters of the Order of St. Basil the Great, the Sisters Servants of Mary Immaculate, and the Missionary Sisters of the Mother of God, will sponsor the *Women's Day of Prayer* at the following location:

St. Vladimir's Ukrainian Catholic Church, 430 North Seventh Avenue, Scranton, PA on Sunday, April 24, 2016.

The *Day* begins with Divine Liturgy at 10:30 am followed by lunch. The program *Women as caregivers: Spirit-*

*tual, Pastoral and Practical Matters* begins after lunch and focuses upon the pastoral and practical aspects of caring for family members with special physical, mental and emotional needs. The presentations are structured within the framework of Sacred Scripture and the values and ideals of Eastern Christian Spirituality. Additionally, suggestions as to how caregivers may provide spiritual, pastoral and practical "self-care" will be offered.

To register, please use the flyers in the vestibule of the Church.

## Roast Pork Loin and Holubki Dinner

ROAST PORK LOIN AND HOLUBKI DINNER - Sunday, April 24 at St. John's Church, 306 Susquehanna Street in Forest City with Take-outs

from 11:00 a.m. to noon and serving in the church hall from 12:00 noon through 2:30 p.m. Menu includes Pork Loin, Holubki, (Real) Mashed Pota-

toes, Gravy, Vegetable, Rolls/Spread, Dessert and Refreshments. Donations is \$11.00. Tickets available by calling 570 489 2353 or 570 785 5145 or at the

door. Also featured is a gas-card raffle and five \$50.00 cash prizes. ALL WELCOME!

## **St. Cyril's Rummage Sale 2016**

The Grade school is in the process of being sold. We still have the time and plan to have our 6<sup>th</sup> annual fundraiser Rummage Sale in September 2016 in the school gym. Last year, we reached a profit of \$16,000.00 which was far beyond our expectations. In summary, furniture was the largest area of interest along with antiques and new items. We will gladly accept the items, with our discretion (mainly furniture) anytime over the next 6 months from estate sales, moving, re-decoration or downsizing a home. We can store the

furniture (in good condition for resale) in the school gym. (no TV's, no old computers, no baby cribs, no mattresses, because they don't sell, and then we are responsible for getting them to the recycle area or garbage) Contact Lauren Telep at 570-383-0319 or Father Nestor at 570-489-2271 for additional information. As stated in the past years, other donated items (no clothes or shoes) will be accepted 4-6 weeks before the sale in September 2016.

## **Collection Processing Team...**

The Collection Processing Team for the month of April 2016 is Team #4:

Tom Matkosky, Ed Stecco, and Joe Smagula.

## **Sunday Collection for April 16 & 17, 2016:**

### **Altar Boy and Lector Schedule for April 30 & May 1, 2016**

	<b>Altar Boys</b>	<b>Lectors</b>
4:00 pm	Joseph Chylak -- Nicholas Chylak	John Sakson
9:00 am	Joseph Skirpan -- John Nasevich	Pat Marcinko
11:30 am	David Slachtish -- Jordan Radle	Frank Lesnefsky

## Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-489-2271 Fax: 570-489-6918

Web Site: [stcyrils.weconnect.com](http://stcyrils.weconnect.com)



E-Mail: [sscyrilandmethodius@comcast.net](mailto:sscyrilandmethodius@comcast.net)

Rev. Nestor Iwasiw, Pastor

### *The Living Water of the Holy Spirit*

*The water that I shall give will become in him a fountain of living water, welling up into eternal life. This is a new kind of water, a living, leaping water, welling up for those who are worthy. But why did Christ call the grace of the Spirit water? Because all things are dependent on water; plants and animals have their origin in water. Water comes down from heaven as rain, and although it is always the same in itself, it produces many different effects, one in the palm tree, another in the vine, and so on throughout the whole of creation. It does not come down, now as one thing, now as another, but while remaining essentially the same, it adapts itself to the needs of every creature that receives it.*

In the same way the Holy Spirit, whose nature is always the same, simple and indivisible, apportions grace to each man as He wills. Like a dry tree which puts forth shoots when watered, the soul bears the fruit of holiness when repentance has made it worthy of receiving the Holy Spirit. Although the

Spirit never changes, the effects of His action, by the will of God and in the name of Christ, are both many and marvelous. The Spirit makes one man a teacher of divine truth, inspires another to prophecy, gives another the power of casting out devils, enables another to interpret holy Scripture. The Spirit strengthens one man's self-control, shows another how to help the poor, teaches another to fast and lead a life of asceticism, makes another oblivious to the needs of the body, trains another for martyrdom. His action is different in different people, but the Spirit himself is always the same. *In each person, Scripture says, the Spirit reveals His presence in a particular way for the common good.*

The Spirit comes to enlighten the mind first of the one who receives him, and then, through him, the minds of others as well.

*St. Cyril of Jerusalem*

For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)