

SUNDAY OF THE SAMARITAN WOMAN



Icon of the Samaritan Woman

May 14, 2017: Sunday of the Samaritan Woman

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

Gospel: Jn. 4: 5-42

Mon., May 15 8:00 + Helen Beckage (Beckage Family)

Tues., May 16 8:00 + Joseph Cheplick (Dorothy Zinsky)

Wed., May 17 8:00 + Msgr. John Beckage (Beckage Family)

Thurs. May 18 **No Divine Liturgy Today**

Fri. May 19 8:00 + Alex, Dora & Rosemarie Muchisky (Mildred Bendersky)

6:30 pm Moleben to the Mother of God

Sat., May 20 **No Morning Divine Liturgy.**

10:30 Confessions

2:00 pm Confessions

4:00 pm Intention of Josephine Kulesa (Mike & Carolyn Guy)

Sun., May 21 9:00 + Justine & Michael Golay & Family (Marie & Jack Martin)

11:30 For Our Parishioners

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 Samaria. 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.

What is a Mother

by Helen Steiner Rice

It takes a Mother's LOVE to make a house a home,

A place to be remembered, no matter where we roam.

It takes a Mother's PATIENCE to bring a child up right,

And her COURAGE and her CHEERFULNESS to make a dark day bright.

It takes a Mother's THOUGHTFULNESS to mend the heart's deep “hurts,”

And her SKILL and her ENDURANCE to mend little socks and shirts.

It takes a Mother's KINDNESS to forgive us when we err,

To sympathize in trouble and bow her head in prayer.

It takes a Mother's WISDOM to recognize our needs,

And to give us reassurance by her

loving words and deeds.

It takes a Mother's endless FAITH, her CONFIDENCE and TRUST,

To guide us through the pitfalls of selfishness and lust.

And that is why in all this world there could not be another,

Who could fulfill God's purpose as completely as a Mother.

Happy Mother's Day!

Kneeling in Our Church... A Clarification

During the Paschal Season the posture of prayer in the Ukrainian Catholic Church is to stand for the entire Liturgy except for the infirm. It is, however, acceptable to sit when the book so instructs, but to stand instead of kneeling. This is the practice until the Prayers of Kneeling are recited at Vespers on Pentecost or after the Sunday Divine Liturgy that day. Contrary to past custom we stand for the singing of "Heavenly King Comforter" at the beginning of the Liturgy on Pentecost Sunday.

Outside the Paschal Season it is the custom of the Ukrainian Catho-

lic Church again to stand on Sunday through out the year because every Sunday commemorates the Resurrection of the Lord. It is a custom however, that has fallen into disuse. The practice of kneeling at the prescribed times at weekday Divine Liturgy is of relatively recent development; of Western theological influence. And, outside of the Paschal Season, again under Western influence, kneeling became the normal posture for prayer.

The Instruction of the Holy See in 1996 requests a return to the authentic traditions of our Ukrainian Catholic Church. The Pope seems to

recognize the value of our Tradition better, at times, than we ourselves. Our forebearer discarded some customs/traditions in hope of recognition. We now are re-claiming those customs/traditions because we understand their legitimacy. It is not a repudiation of belief; it is a refining of practice. Standing expresses the belief that through the Resurrection of Christ we have been released

from the bonds and slavery of sin. No longer need we cower in shame but, stand, elated that we have been justified through His suffering and death. If we truly believe the things we pray, then truly we are in the Kingdom of Heaven and the Divine Liturgy and our posture of prayer is our expression of that belief. It is the forgiven that stand before God.

Angelic Music

The children of our Religious Education Program, under the direction of Pat and Cathy Marcinko, will be singing the responses to the 11:30 Liturgy today, May 8th. Our

children hope you will join them in the singing throughout the Liturgy. What a beautiful way to honor our Blessed Mother and our own mothers on this special day.

May Devotions

The month of May is devoted to our heavenly Mother, Mary. A Moleben service will be offered on Fridays in May, at 6:30 pm. Come to church,

join us in honoring her, who God first honored, by choosing her to be the Mother of His Son.

Mark Your Calendars...

On Sunday, June 4, 2017, we celebrate the Feast of Pentecost. As is the tradition in our Parish, we will celebrate a Divine Liturgy in the Cemetery Chapel. Following the

Divine Liturgy, a Panakhyda will be celebrated followed by the Blessing of the Graves.

On Pentecost only, **THE 9:00 DIVINE LITURGY WILL**

**BE IN ENGLISH; THE 11:30 AT THE CEMETERY CHAPEL
DIVINE LITURGY WILL AT AND SUNG BY THE CHOIR.**

St. Cyril's at the Park Park

Baseball tickets have been ordered for the Railriders game versus the Lehigh Valley Iron Pigs on Saturday, July 8th at PNC Field. This game is scheduled to start at 6:35 pm.

7th Annual Rummage Sale

Our 7th Annual (fund raiser) Rummage Sale will be held on Friday, September 22, Saturday, September 23 and Sunday, September 24 in the School Gym. More info to follow at a later date. So start "gathering" and contact Lauren Telep at 570-383-0319 or Rev. Nestor Iwasiw 570-489-2271 to DROP OFF your items off in May, June, July, August. We will accept them NOW. CALL FIRST. (Remember no clothes, no shoes, no TV's, no computers, no encyclopedias, no baby car seats, no mattresses). JUST CLEAN AND SELLABLE from estates, remodeling, moving, garage and yard sales etc. Let's make this 7th Annual Rummage Sale as good as the last one!

Collection Processing Team...

The Collection Processing Team for the month of May 2017 is Team #1: William Vervan, Sr., Roger Barren, and Jerry Sereditch.

Sunday Collection for May 6 & 7, 2017: \$

Altar Boy and Lector Schedule for May 20 & 21, 2017

	Altar Boys	Lectors
4:00 pm	Samuel Sczesniak -- Brett Lowe	Andrew Augustine
9:00 am	Patrick Marcinko -- Cole Marcinko	Pat Marcinko
11:30 am	Thomas Radle -- David Slachtish	Frank Lesnefsky

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Rev. Nestor Iwasiw, Pastor

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 Babylonia 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

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