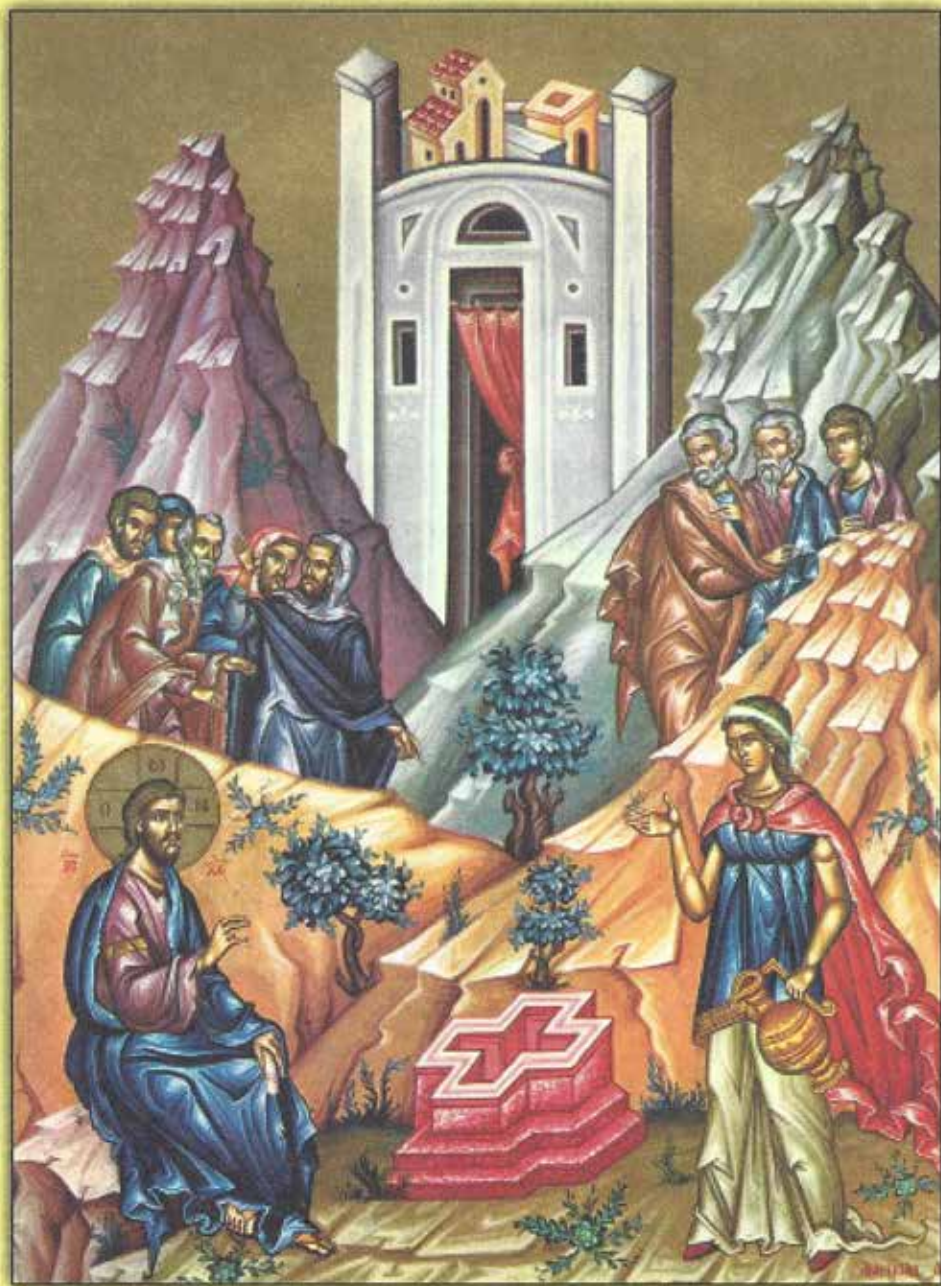


SUNDAY OF THE SAMARITAN WOMAN



*Icon of Christ with the Samaritan Woman*

<b>April 29 , 2018: Sunday of the Samaritan Woman</b>		
Epistle: Acts 11: 19-26 & 29-30		Gospel: Jn. 4: 5-42
<b>Mon., April 30</b>	8:00	+ Gloria Smetana (Legate)
<b>Tues., May 1</b>	8:00	+ Harry Smetana (Legate)
<b>Wed., May 2</b>	8:00	+ Stanley, Charlotte & Michael Wysochansky (Legate)
<b>Thurs., May 3</b>	8:00	Health & Thanksgiving Dolly Daniels (Family)
<b>Fri., May 4</b>	8:00	+ Mildred Gazella (Bob, Linda, David & Sara Sebastianelli)
	6:30	Moleben to the Mother of God
<b>Sat., May 5</b>	<b>No Morning Divine Liturgy</b>	
	10:30	Confessions
	2:00 pm	Confessions
	4:00 pm	+ John Sedlak, Sr. (Family)
<b>Sun., May 6</b>	9:00	For Our Parishioners
	11:30	+ Gene, Joan & Gene Turko (Children)

## **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.

## **From the Chancery**

On Sunday, June 10, at 3 pm, in the Ukrainian Catholic Cathedral of the

Immaculate Conception in Philadelphia, clergy, religious and faithful will

gather together for a Moleben service in praise, gratitude and thanksgiving to God for blessing the Ukrainian Catholic Archeparchy of Philadelphia with The Most Reverend Stefan Soroka, Archbishop-emeritus and his dedicated years

of service in the vineyard of the Lord. After the prayer service, everyone is invited to enjoy a social and reception in honor of Archbishop Stefan in the Cathedral Social Hall.

## **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 Catholic 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.

## **Collection for Catholic Home Missions Appeal**

The annual collection for the Catholic Home Missions Appeal will be taken up in all parishes of our Philadelphia Archeparchy the weekend of April 28-29. The resources from this collection provide grants for projects to strengthen the faith of the people in the United States. Over forty percent of all dioceses in the United States, over 80 dioceses, receive Catholic Home Missions financial support. Our Ukrainian Catholic Archeparchy of Philadelphia will receive funding from this collection in the

sum of \$125,000 for the year 2018, far in excess of the amount collected from our parishes. Your generous support of this collection will continue to provide to our archeparchy much needed resources for our Seminary, Religious Education, Evangelization, Communication (the museum, The Way and website), Mission Parishes, and Human Life Ministries, and other areas of faith development. Thank you for your financial support of the Catholic Home Missions Appeal.

## **Pysanka Workshop**

Our thanks goes out to Tamara Budnovitch, who organized and ran our Annual Pysanka Workshop. Our thanks to all her helpers: Sonia Maslar, Michaelene Davis, Barbara Krenitsky, Diann & John

Yuhnick, Cheryl Carter & Joseph Nasovich for their time in helping Tamara. The profit for the Parish from the workshop was \$805.00. Thank you to everyone for your support.

## **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, May 20, 2018, we celebrate the Feast of Pentecost. As is the tradition in our Parish, we will celebrate a Divine Liturgy in the

Cemetery Chapel (weather conditions permitting). 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 DI-**

**VINE LITURGY WILL AT AT THE CEMETERY CHAPEL AND SUNG BY THE CHOIR.**

## **St. Cyril's at the Ball Park**

Baseball tickets have been ordered for the Railriders game versus the Lehigh Valley Iron Pigs on Thursday, June 21<sup>st</sup> at PNC Field. This game is

scheduled to start at 7:05 pm. Tickets are \$11.00. Please see Father Nestor if you are interested in going to this game.

## **Youth Questionnaire**

Bishop Bryan Bayda, CSsR, the delegate of the Ukrainian Catholic Synod of Bishops to the 2018 Papal Synod with the theme “Youth, Faith and Vocational Discernment”, invites the youth of our Ukrainian Catholic Church worldwide to contribute their thoughts, needs and

aspirations in an on-line questionnaire for youth, (<https://www.surveymonkey.com/r/NNDBRYR>). The deadline for youth participating in this survey is May 30th, 2018. Youth are encouraged to share your thoughts! Thank you for your anticipated participation.

## **“Barvinok” Ukrainian Dance Ensemble**

Scranton's St. Vladimir Ukrainian Greek Catholic parish is sponsoring a performance by the Ukrainian Folkdance group “Barvinok” [Periwinkle in Ukrainian] on Sunday, May 6, 2018 at 4:00 pm at its parish center 428 North Seventh Avenue. The highly acclaimed dance group which hails from the Metropolitan New Jersey/New York City area has appeared in numerous venues on the East Coast and in Ukraine where they took first place in an international folk dance competition. Un-

der the direction of Mr. Gregory Momot, the troupe performs traditional dances from various regions of Ukraine while attired in colorful embroidered costumes. Mr. Momot was trained at the Kyiv Cultural University and danced with the world renowned Virsky Ukrainian National Dance Company. His energetic and intricate choreography along with beautiful regional costumes bring alive the electrifying spirit of Ukrainian dance. Tickets are \$10.00 in advance - \$12.00 at

the door and can be purchased by contacting Kristen Waznak at 570 241-1223.

## Rummage Sale 2018

With the success of our Rummage Sale 2017, we do plan on having a Rummage Sale on September 21, 22 and 23, 2018. At this time, we still own the school building. We have stored our racks, tables and books etc.... in the gym for 2018. It is early, but if anyone (friends, neighbors, family) are planning on redecorating, having an estate sale or downsizing, we will accept furniture NOW, and through out the next 5 months. All other merchandise will be accepted in the summer/fall of 2018. Contact Lauren Telep at 570-383-0319 concerning any furniture/merchandise donations. If the status of the school

changes, we will have the rummage sale earlier than planned.

As always, volunteers will be needed through out the upcoming months. We always need parishioner to help in picking up donations from the community with their cars, trucks and SUV's. Please let us know that you can help us out in this area because if we don't pick up the donations, they can be thrown out to the garbage or donated to other organizations. Usually, we need the TRUCK, and have other people to load and unload the contents. We receive about 85% of our donations from the Mid-valley community.

## Collection Processing Team...

The Collection Processing Team for the month of April 2018 is Team #4: Ed Stecco, and Joe Smagula.

## Sunday Collection for April 21 & 22, 2018: \$

### Altar Boy and Lector Schedule for May 5 & 6, 2018

	Altar Boys	Lectors
4:00 pm	Nicholas Borowski -- Brett Lowe	John Sakson
9:00 am	Cole Marcinko -- John Nasevich	Pat Marcinko
11:30 am	Brian Radle -- Jordan Radle	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 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*