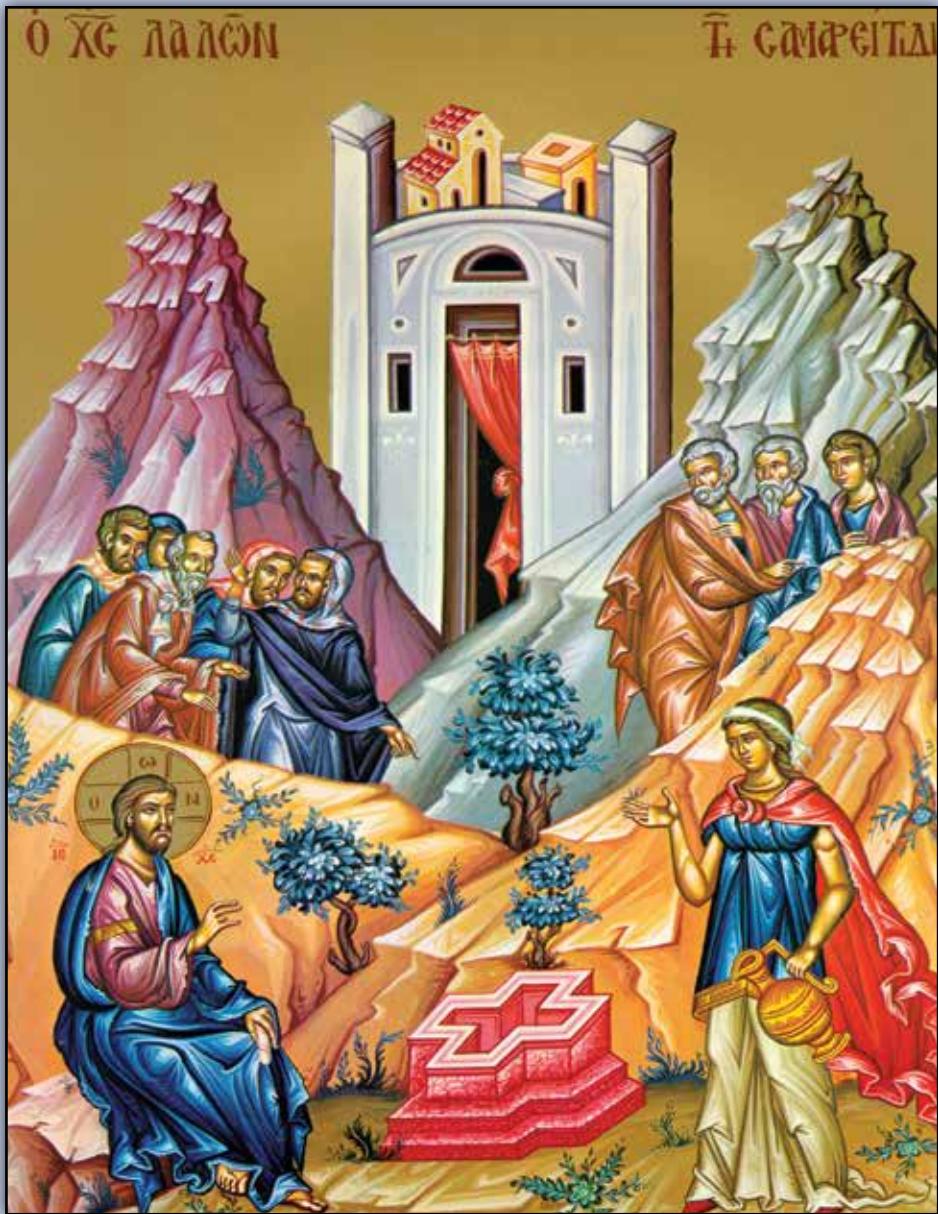


SUNDAY OF THE SAMARITAN WOMAN



Icon of the Samaritan Woman

May 7, 2023: Sunday of the Samaritan Woman

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

Gospel: Jn. 4: 5-42

Mon., May 8	9:00	+ Anna Mae Krisanda (Bill & Jane Granza)
	6:00	Moleben to the Mother of God
Tues., May 9	9:00	+ Joseph Muchisky (Wife & Sons)
Wed., May 10	9:00	+ John & Nellie Priblo & Family & Spurge Chidillo (Dolly Daniels)
Thurs., May 11	9:00	+ George, Florence & Robert Chomo (Nick & Joyce Spryn)
Fri. May 12	9:00	+ Frank Evanitsky (Daughter, Michaelene)
Sat., May 13	No Morning Liturgy	
	2:00 pm	Confessions
	4:00 pm	For Our Parishioners
Sun., May 14	10:30	For Our Mothers

REV. IHOR BLOSHCHYNSKY

AUGUST 15, 1978 – APRIL 26, 2023

Rev. Ihor Bloschchynskyy, pastor of the Annunciation of the Blessed Virgin Mary Parish in Melrose Park, PA died unexpectedly on April 26, 2023.

He was born on August 15, 1978, in Ternopil, Ukraine. In his youth, Ihor was inspired by the example of the Redemptorist Fathers: those from the underground catacomb Church and as well as those of the Redemptorist Province in Canada.

From 1995 to 1999 Ihor Bloschchynskyy studied at the Spiritual

Seminary of the Congregation of the Most Holy Redeemer in Cracow and Tuchów (Poland). In 1999, Ihor decided to continue in his vocation by preparing to be an eparchial priest. Even so, the years spent with the Redemptorists left a deep mark on his life. In 2002 he finished his studies at the Ivano-Frankivsk Theological Academy (Ukraine).

On July 20, 2002 the future priest married Iryna Ivankovych. The young couple was soon blessed with a beloved



daughter, Anastasiya, who today is a student at Manor College and is already a most promising teacher of children with learning disabilities.

Ihor Bloshchynskyy was ordained deacon on October 29, 2003, and a priest on December 20 of the same year by Bishop Milan Šašik of the Greek Catholic Eparchy of Mukachevo (Ukraine). Together with his family, Father Ihor came to Canada in January of 2005 and served in the Ukrainian Catholic Archeparchy of Winnipeg at the parishes in Beausejour, Gilbert Plains, Grandview, and Roblin in the Province of Manitoba.

In the summer of 2006 at the invitation of Metropolitan Archbishop Stefan Soroka, Father Bloshchynskyy and his family moved to the United States to serve in the Ukrainian Catholic Archeparchy of Philadelphia.

On August 1, 2006, he was appointed pastor of St Josaphat Parish in Philadelphia, where he served for nine years until 2015. Subsequently, he was appointed to lead the Annunciation of the Blessed Virgin Mary Parish in Melrose Park, where he ministered for eight years.

Father Ihor had many gifts. He was thoughtful and intelligent, creative and sensitive. He spoke four languages fluently. Father Ihor had an outstanding talent for computer technology. He was glad to help those who had IT questions. Father Ihor applied his passion and love for the computer sciences and creative impulses to serve the Archeparchy's central offices. Together with his wife Iryna Ivankovych for many years they constituted the core of the editorial team of The Way Newspaper and were responsible for the Archeparchial web page.

Father Ihor was a man of authentic faith who valued the role of missionaries and spiritual directors to whom he turned, also in the last weeks of his life. His departure leaves a gaping hole in the hearts and lives of his wife Iryna and

daughter Anastasiya. He is mourned by parishioners of the parishes that he served, by his brother priests deeply pained by his departure, and by bishops with whom he ministered in Ukraine, Canada, and the United States.

The Philadelphia Archeparchy expresses its heartfelt condolences to Iryna and Anastasiya and prays that the Lord sustain them at a time of

unspeakable loss.

We pray that Christ who is risen from the dead and conquered death by death may conquer the death of Father Ihor and bestow on him eternal life.

Eternal Memory!

Вічна пам'ять!

Christ is Risen!

Христос воскрес!

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 be-

fore. 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.

WHY DO WE STAND, AND NOT KNEEL, FROM EASTER TO PENTECOST?

In the tradition of the Ukrainian Catholic Church, it is not correct to kneel at anytime from Easter to Pentecost. De-

spite the fact that other churches do it or "visitors...are surprised" does not change the fact that kneeling is not proper during

this time. In the Ukrainian Catholic Tradition, the action of kneeling and prostrating is a penitential posture. It is the position of a sinner seeking forgiveness. It is NOT a position of adoration (as it is in the West). This is why it is practiced so often in the Lenten season.

Standing is the proper position for giving praise and thanks to God in the spirit of joy and happiness. During the Paschal Season (Easter to Pentecost), the time for repentance, and fasting, is over. It is the time of our salvation for “Christ is Risen!” We express our joy, thanksgiving and ado-

ration for this fact and the fact that we who have “...been baptized into Christ and put on Christ” have also risen with Him. It is for this reason that kneeling is improper during this holy season. To kneel during this season is to imply that you do not accept the Resurrection of Christ. By standing for all prayer, (even private before and after services) we are demonstrating, in a bodily way, that you believe that “*Christ is risen from the dead, and by death He has trampled death and to those in the graves He has granted life.*”

THE EUCHARIST: FOOD FOR RESURRECTION.

During the first three or four centuries of Christianity, if you asked a Christian to name the feast days of the church, your answer would have been a puzzled stare, for there was only one feast: the Resurrection of the Lord. Every Sunday was a feast celebrating the one great feast. Even though our calendar now has many beautiful and holy feasts, we must continually be called back to the fact that all these other feasts exist because of the feast of Christ’s pass-over from death to life - Pascha.

How do we celebrate Easter, the greatest of our Christian feasts? By doing what we do every Sunday and every day: celebrating the Divine Liturgy. On the first Easter, as the heartbroken disciples walked the road to Emmaus, the Lord was

with them but they did not realize it. They only recognized him “in the breaking of the bread” (Luke 22:35). It is the same for us. In the Liturgy — the breaking of the bread — we meet the risen Lord together. We meet him in each other — for by our baptism into his death and resurrection, we have become members of one body, the Body of Christ. We meet him in his word — in the liturgy the scriptures are proclaimed to us, that they might take root and grow in us. And we meet him in a special way in the Eucharist, the sacrament of his Body and Blood, which is food for resurrection: “whoever eats this bread will live forever” (John 6:51). The Lord is risen indeed, and it is the Risen One who truly presides at this and every Eucharist.

MAY DEVOTIONS

The month of May is devoted to our heavenly Mother, Mary. A Moleben service will be offered on Mondays in May, at 6:00 pm. Come to church, join us in

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

NEXT FUNDRAISER

Here's the latest: The FOOD TRUCK FESTIVAL is scheduled for May 20th and 21st from noon to 7 pm. On the same days, the FLEA FAIR CLEARANCE will be held from 9 am to 4 pm. We've made a lot of progress in the gym. Items have been consolidated on the tables and the unopened boxes have been sorted and readied for sale.

As mentioned in last week's bulletin, we're soliciting bakers and donors of baskets for the Bake Sale and

Basket Raffle. (If you're unable to make a basket, you can donate new items and we'll put the basket together for you. Please donate items by May 12th.) Also, we will need volunteers for the events. Anyone interested, please call Jule (570) 357-6171, Michaelene (570) 209-2026, or Mary Ann (570) 313-1989....or sign up on the sheet in the vestibule. Prior to the events, we'll have a meeting to discuss any remaining questions.

GRAND BINGO

The Knights of Columbus Council #12573 will be hosting a Grand Bingo on Sunday, May 7, 2023 at St. John Vianney Parish, Corpus Christi Parish Hall, located at 704 Montdale Road, Scott Township, PA 18447. The facility is handicap accessible. The bingo will consist of prizes of tools, designer

handbags and gift cards. The doors open at 1:00 pm, bingo starts at 2:00 pm. Tickets are \$25.00pp. There will be raffles, door prizes, gift baskets and food and beverages available for purchase. For tickets or more information, contact: Lenny Longo at 570-445-1005.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of May 2023 is Team #1: Jerry

Sereditch, Michaelene Davis, and Gloria Jablonski.

Sunday Collection for April 29 & 30, 2023: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

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Telephone: 570-291-4451 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net

Rev. Nestor Iwasiw, Pastor



Good Advice

I exhort you to continue your course in the grace in which you are clothed, and to exhort all to be saved. Justify your office by paying attention to the bodily and spiritual concerns of all; concentrate on unity, since there is nothing better than that. Be the same support to all as the Lord is to you; be loving and patient with everyone, as you already are.

Devote your time to unceasing prayer; ask for greater understanding than you have; be vigilant with unsleeping spirit. Speak to each individual just as God would; bear the sicknesses of all like a perfect champion of Christ. Where there is greater toil there is great benefit.

If you love good disciples, you do yourself no favor; rather try to use gentleness to subdue the more troublesome. Not every wound is healed with the same kind of medicinal

plaster. To bring spasms to an end you must use liniment.

Be intelligent like the serpent in all things and eternally innocent like the dove. The reason why you have a physical and a spiritual nature is so that you may have a softening effect on what is visible to you; but you must beg for the invisible to be revealed to you, so that you lack nothing and possess every gift in abundance.

As sailors require winds and the storm-tossed require harbors, the time requires you to attain God. Be vigilant, like a champion of God; the prize is immortality and eternal life, in which you also believe. In all things I and my bonds, which you loved, are a substitute for you.

St. Ignatius of Antioch

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