

# SUNDAY OF THE SAMARITAN WOMAN



*Icon of Christ with the Samaritan Woman*

## May 3, 2026: Sunday of the Samaritan Woman

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

Gospel: Jn. 4: 5-42

<b>This Weekend</b>	4:00 pm + William & Anna Stracka (Daughter) 10:30 For Our Parishioners
<b>Mon., May 4</b>	9:00 + John & Helen Krenitsky (Loree, Daria & Jeanne Krenitsky) 6:00 pm Moleben to the Mother of God
<b>Tues., May 5</b>	9:00 Health & God's Blessings on Marlene Zelno (Andrea Novak)
<b>Wed., May 6</b>	9:00 + George Chmil, Jr. (Michaelene Davis)
<b>Thurs., May 7</b>	9:00 Intention Available: See Father Nestor
<b>Fri., May 8</b>	9:00 Intention Available: See Father Nestor
<b>Sat., May 9</b>	<b>No Morning Divine Liturgy</b> 2:00 pm Confessions 4:00 pm For Our Parishioners
<b>Sun., May 10</b>	10:30 For Our Mothers

### 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 Samaritan woman 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<sup>th</sup>.

## **Liturgical Notes About the Paschal Season**

*This period of great festivity and joy finds its liturgical expression in the following manner:*

**Easter Greeting** - we greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days,

until Ascension Day.

**No Kneeling** - Please remember that here is NO kneeling during the entire Easter Season. Kneeling has been our position of prayer during the Holy Season of the Great Fast (Lent) as the ex-

pression of our humility and our repentance.

**The Paschal Troparion** - "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Eve of Ascension.

## MAY DEVOTIONS

The month of May is devoted to our heavenly Mother, Mary. A Moleben service will be offered on Mondays, 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.

## DO YOU KNOW HOW THE APOSTLES DIED?

This will serve as a reminder that our personal and business sufferings are minor... compared to the intense persecution and cold cruelty the Apostles and disciples of Jesus Christ faced in those times because of their undying Faith.

**ST. MATTHEW** suffered martyrdom in Ethiopia, killed by a sword wound.

**ST. MARK** died in Alexandria, Egypt, after being dragged by horses through the streets until he was dead.

**ST. LUKE** was hanged in Greece as a result of his tremendous preaching to the lost.

**ST. JOHN** faced martyrdom when he was boiled in huge basin of boiling oil during a wave of persecution in Rome. However, he was miraculously delivered

from death. John was then sentenced to the mines on the prison island of Patmos. He wrote his prophetic "Book of Revelation" on Patmos. The apostle John was later freed and returned to serve as Bishop of Edessa in modern Turkey. He died as an old man, the only apostle to die peacefully.

**ST. PETER** was crucified upside down on a cross. According to church tradition it was because he told his tormentors that he felt unworthy to die in the same way that Jesus Christ had died.

**ST. JAMES** just "The Leader" of the church in Jerusalem, he was thrown over a hundred feet down from the southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death

with a fuller's club. This was the same pinnacle where Satan had taken Jesus during "The Temptation."

**ST. JAMES THE GREAT** son of Zebedee, James was a fisherman by trade when Jesus called him to a lifetime of ministry. As a strong leader of the church, James was ultimately beheaded at Jerusalem. The Roman officer who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

**ST. BARTHOLOMEW** also known as Nathaniel, he was a missionary to Asia. He witnessed for our Lord in present day Turkey. Bartholomew was martyred for his preaching in Armenia where he was flayed to death by a whip.

**ST. ANDREW** was crucified on an x-shaped cross in Patras, Greece. After being whipped severely by seven soldiers, they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was

led toward the cross, Andrew saluted it in these words: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it." He continued to preach to his tormentors for two days until he expired.

**ST. THOMAS** was stabbed with a spear in India during one of his missionary trips to establish the church in the sub-continent.

**ST. JUDE** was killed with arrows when he refused to deny his faith in Christ.

**ST. MATTHIAS**, the apostle chosen to replace the traitor Judas Iscariot, was stoned and then beheaded.

**ST. PAUL** was tortured and then beheaded by the evil Emperor Nero at Rome in A.D. 67. Paul endured a lengthy imprisonment, which allowed him to write his many epistles to the churches he had formed throughout the Roman Empire. These letters, which taught many of the foundational doctrines of Christianity, form a large portion of the New Testament.

## **MELKITE PRIEST FINDS CONSECRATED HOST INTACT AFTER 47 DAYS IN DAMAGED CHURCH**

Amid widespread destruction and amid the rubble in the southern

Lebanese village of Tbenine, what some call a "miracle" in St. George Church

offered renewed hope and reminded parishioners that Christ's presence does not fade, even in war.

Melkite Greek Catholic priest Father Marios Khairallah told ACI MENA, the Arabic-language sister service of EWTN News, that he returned to the Lebanese town of Tbenine on April 17<sup>th</sup> following the ceasefire that had come into effect. Entering the church, surrounded by shattered glass, he found the consecrated bread exactly where he had left it weeks earlier — unchanged despite the absence of people for 47 days. He described the discovery as a confirmation of God's enduring presence amid suffering.

"After 47 days, there is no scientific explanation for why the bread did not spoil," Khairallah said. "But for us, this is not strange, because we believe

this is the body of Christ. This is our faith, it is neither new nor unfamiliar. We believe in God's presence in the Eucharist."

He said the story was a "message of hope for the parish," adding: "It is true that there is destruction in Tbenine. But there is also an encounter with Jesus... Jesus waited for us for 47 days, without human presence."

Khairallah also noted that a statue of the Virgin Mary remained standing amid the devastation, describing her as "the mother who awaits her children."

*This story was first published by ACI MENA, the Arabic-language sister service of EWTN News, and has been translated and adapted by EWTN News English.*

## MARK YOUR CALENDARS

We warmly invite you to join us for the celebration of the 10:30 Divine Liturgy on Sunday, May 24<sup>th</sup> at the Cemetery Chapel, as we observe both Pentecost Sunday and Memorial Day Weekend. This is a special opportunity for our community to come together in prayer and to honor the memory of our departed loved

ones.

Following the Divine Liturgy, a Panakhyda (memorial service) will be celebrated, after which we will proceed to bless individual graves. We encourage you and your families to attend as we remember and pray for those who have gone before us.

## **BOOKS APPÉTIT**

Valley Community Library will hold its annual Books Appétit fundraising event on Thursday, May 7, 6:00-9:00 p.m. Enjoy a fun night at the library with local food, beer, wine, raffle baskets, and live music by The Wana-bees. This event is for individuals 21 and older.

Event tickets cost \$35 per person in advance or \$40 at the door. All proceeds from “Books Appétit” benefit the Valley Community Library. Tickets are

on sale now and can be purchased online or in person at the library.

Valley Community Library, which is a member of the Lackawanna County Library System, is located at 739 River St., Peckville, and serves residents in the Boroughs of Archbald, Blakely, Dickson City, Jessup, Throop, and Olyphant. The library is open Monday through Thursday, 10 a.m. – 7 p.m. and Friday and Saturday, 10 a.m. – 5 p.m.

## **BUS TRIP TO ATLANTIC CITY**

On Saturday, June 13, the Friends of the Valley Community Library will be hosting a bus trip to Atlantic City! The bus will be leaving the library at 7:30 a.m., will be dropping attendees off at Resorts Casino at about 11:00 a.m., and will return to the library at approximately 10:30 p.m. that night.

Tickets are \$60 a person (\$63 for credit) and payment is needed to reserve your space on the bus. The ticket

cost includes the bus and driver’s tip. No rebates. Signup is available at the Library at 739 River Street, Peckville. For more information, please contact Ann at 570-479-0806 or valleylibrary-friends@outlook.com.

The Valley Community Library, a member of the Lackawanna County Library System, is located at 739 River St., Peckville, and serves residents in the valley area.

## **COLLECTION PROCESSING TEAM**

The Collection Processing Team for the month of May 2026 is Team

#1: Jerry Sereditch, Michaelene Davis, and Gloria Jablonski.

## **Sunday Collection for April 25 & 26, 2026: \$**

*Sincere thanks to all of you for your kindness and generosity.*

## **Ss. Cyril & Methodius Ukrainian Catholic Church**

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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*