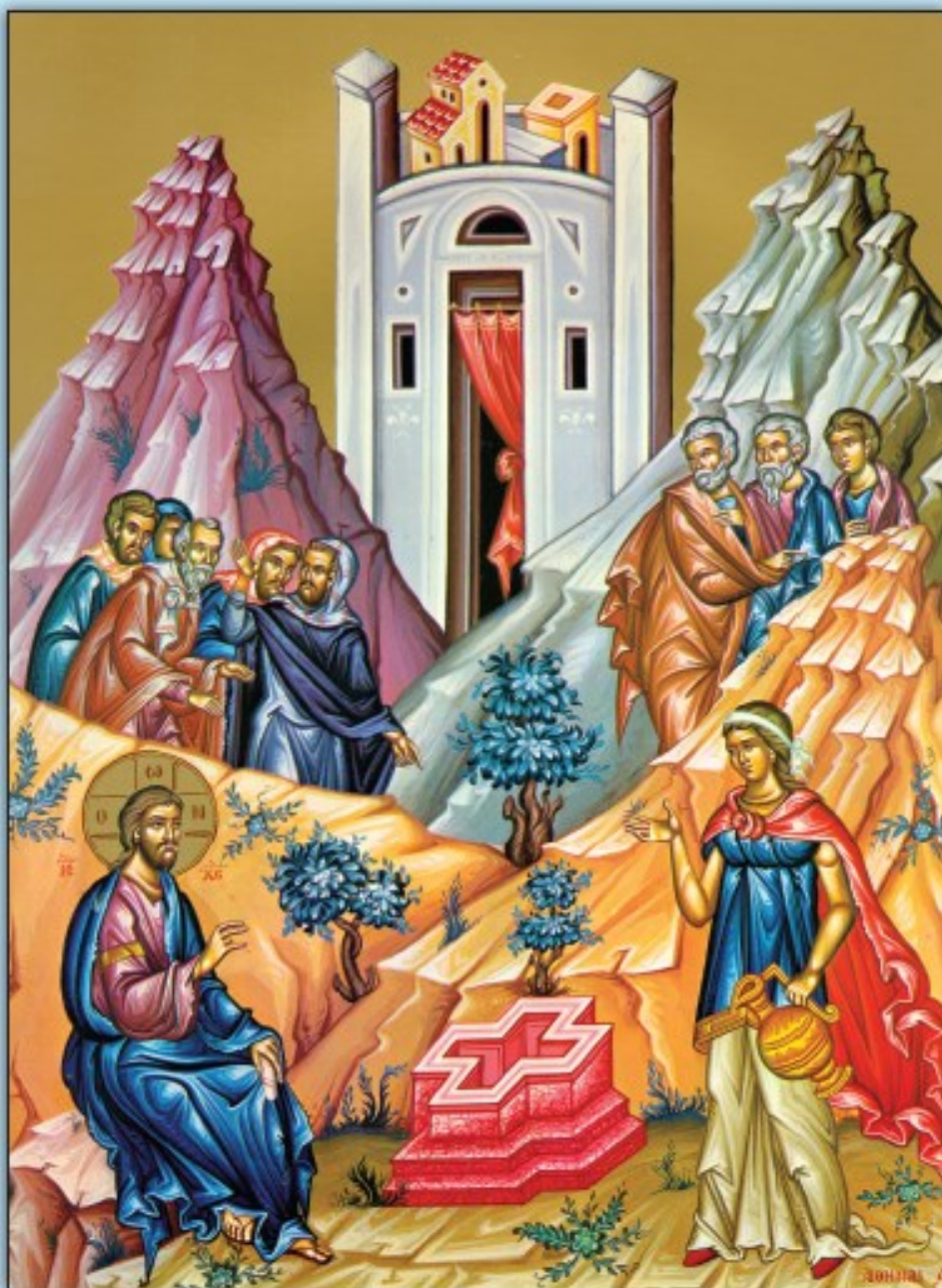


SUNDAY OF THE SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

WEEKLY SCHEDULE OF SERVICES AND EVENTS

Sat, Apr 27th:

The Hierarch and Martyr Simeon

2:45 pm: Confessions.

4:00 pm: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

Sun, Apr 28th:

The Sunday of the Samaritan Woman

8:45 am: Confessions.

10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +John Zallie, by Mary Beth Zallie.

12:30 pm: *Theology on Tap—CLERICALISM PART 1: PRIESTS BEHAVING BADLY? at Seven Sirens Blendery (The Silk Mill, 1247 Simon Avenue, Easton, PA).*

Mon, Apr 29th:

The Nine Holy Martyrs of Cyzice

9:00 pm: Daily Matins with Panachyda for Rev. +Ihor Bloschynskyy (1 Year Anniversary).

Tue, Apr 30th:

The Apostle James the Greater

6:30 pm: Moleben to the Mother of God for Peace in Ukraine, St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.

Wed, May 1st:

The Prophet Jeremiah

9:00 am: Daily Matins.

Thu, May 2nd:

The Patriarch Athanasius the Great of Alexandria

9:00 am: Daily Matins.

7:00 pm: *St. Josaphat Ukrainian Catholic Church Pastoral Council Meeting (Rectory Classroom, Members Only).*

Fri, May 3rd:

The Commemoration of the Passing of the Venerable Father Theodore of the Caves

NO DIVINE SERVICES.

Sat, May 4th:

The Martyr Pelagia

2:45 pm: Confessions.

4:00 pm: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

Sun, May 5th:

The Sunday of the Man Born Blind

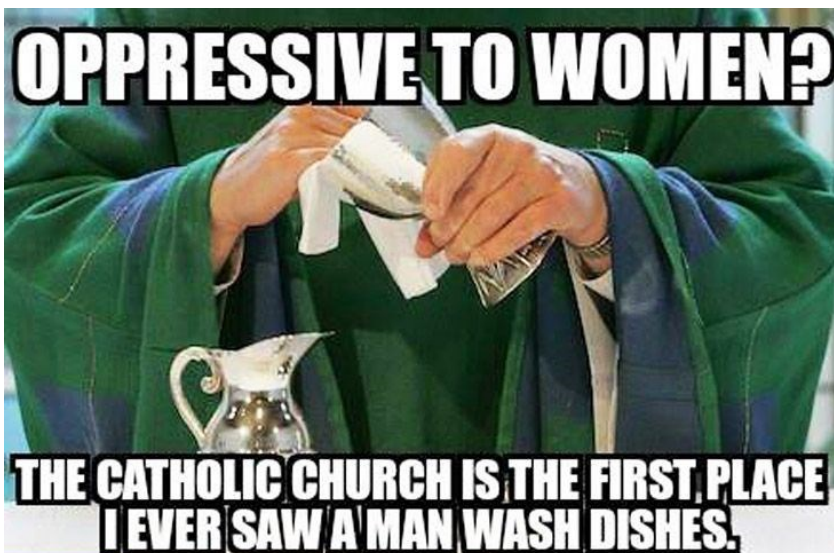
8:45 am: Confessions.

10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for Rev. Mitred Archpriest +Roman Mirchuk (3rd/9th Days).

PARISH ANNOUNCEMENTS:

1. Father Andrii Rubel, assistant to Father Paul at Holy Ghost Ukrainian Catholic Church, West Easton, is still facing delays in receiving his visa papers in Canada; please pray for his swift return along with his family.
2. We are still in the season of the Church known as the Paschal/Floral Triodion (also known as the Pentecostarion), which covers the time from Pascha through the Sunday of All Saints (the first Sunday after the Feast of Pentecost). During all Divine Services through the Paschal Cycle from Easter Sunday through Pentecost, it is tradition of the Church NOT to sit, and especially NOT to kneel, during any part of the service except for the Homily. This is due to the joy of Our Lord's Resurrection and that we have completed the penitential cycle of the Lenten Triodion/Holy Week.

3. The next St. Josaphat Pastoral Council meeting will be held on Thursday, May 2nd, at 7:00 pm in the Church Hall—this meeting is open for pastoral council members only.
4. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, April 30th, at St. Josaphat Ukrainian Catholic Church, Bethlehem, PA, at 6:30 pm. All are encouraged to come and pray with us.
5. Today, at 12:30 pm, Father Paul will be holding the first of the series of THEOLOGY ON TAP presentations for Spring/Summer of 2024 with the topic: CLERICALISM PART 1: PRIESTS BEHAVING BADLY?, at Seven Sirens Blendery, The Silk Mill in Easton, PA. All are invited to come and enjoy good drink, food, fellowship along with interesting adult catechesis.
6. Mark your calendars! The St. Josaphat Tryzub Association will be planning to hold their Annual Parish Family Day at the Iron Pigs Coca Cola Park on Sunday, June 9th, 2024. More information to come!
7. The next Noodle/Pyrohy sale being held by Holy Ghost Ukrainian Catholic Church will be on Wednesday, May 8th. Preparation will be on Tuesday, May 7th. Sign up sheets for ordering will be placed out this Sunday; you may also order online at foodsales@holyyghostucc.com. Thank you for your support!
8. Don't forget your Redner's Receipts! We have a collection point for your Redner's grocery receipts in the back of the Church; for more information, see David Kadingo.



Please remember to pray for the sick, for those who are shut-in, and for all those who have requested, or are in need of, our prayers:

Anna Kapustiak
 Slava Harasymovych
 Nicholas Hanych
 Maria Dowhan
 Rev. John Hunwicke

Amelia Balandovich
 Oleh Balaziuk
 Maria Wetherill
 Bob Taylot
 Rev. Paul Wolensky

Ethel Bednarchek
 Nick Hanych
 Helen Karol
 Anna Smolij
 Michael Hys

Rev. Andrii Rubel and His Family

All of Our Archeparchial Seminarians

If anyone knows of someone in need of our prayers, or who is sick or shut in and cannot make it to church, please contact Father Paul via email or telephone as listed on the cover of this bulletin.

Sunday Propers:
The Sunday of the Samaritan Woman
(The 5th Sunday of Pascha)

At the Beginning of Divine Liturgy and All Divine Services, the Tropar of the Resurrection: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life (3x).

Troparion (4): When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: Death has been plundered! Christ our God is risen, granting to the world great mercy.

Troparion (8): When the Paschal Feast is half completed, quench my thirsty soul with the waters of devotion; for You, O Savior, have announced to all: Let him who is thirsty come to Me and drink. O Christ our God, Source of our life, glory be to You!

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit.* When the Samaritan woman came to the well with faith, she beheld You, O Water of Wisdom. You allowed her to drink in abundance and glorified her eternally, for she inherited the heavenly kingdom.

Kontakion (4): *Now and for ever and ever: Amen.* O Christ God, Creator and Lord of all, when the Paschal Feast was half completed, You told those present: Come and draw the water of immortality. Let us, therefore, adore You and cry out with faith: Grant us Your goodness, for You are the Source of our Life!

Prokimenon (3): Sing praise to God, sing praise; sing praise to our King, sing praise.

Verse: All peoples, clap your hands; cry to God with shouts of joy.

Epistle (Acts 11,19-26;29-30): In those days, those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord. The

Тропарі і Кондаки:
Неділя Самарянки
(5а Неділя Пасхи)

Воскресний Тропар: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

Тропар (4): Світлу про воскресіння розповідь від ангела почувши і від прадідного засуду звільнившись, Господні учениці, радіючи, казали апостолам: Здолана смерть, воскрес Христос Бог, що дає світові велику милість.

Тропар (8): Коли настала половина свята, дай, Спасе, напитись спраглий душі моїй води побожності, бо Ти до всіх промовив: хто спраглий, нехай іде до Мене і п'є. Джерело життя нашого, Христе Боже, - Слава Тобі!

Кондак (8): *Слава Отцю, і Суну, і Святому Духові.* З вірою перейшовши до криниці, самарянка бачила Тебе - Воду премудросте, напившись її вдосталь, завждиславна, повіки успадкувала царство небесне.

Кондак (4): *І нині, і повсякчас, і на віки вічні. Амінь.* Коли настала половина законного свята, Ти, Христе Боже, Творче всього і Владико, мовив до присутніх: Прийдіть і зачерпніть воду безсмертя! Тому ми припадаємо до Тебе і з вірою зиваємо: Даруй нам щедроти Свої, бо Ти - Джерело життя нашого.

Прокімен (3): Співайте Богові нашому, співайте; співайте Цареві нашому, співайте.

Стих: Всі народи, заплещіть руками, кликніть до Бога голосом радості.

Апостоль (Ді 11,19-26;29-30): Тими днями, ті ж, що були розсипалися через гоніння з приводу Стефана, досягли аж до Фінікії, Кіпру та Антіохії, нікому не проповідуючи слова, крім юдеїв. Були ж між ними деякі мужі з Кіпру та з Кирени, які прийшли в Антіохію та промовляли й до греків, благовіствуючи їм Господа Ісуса. Рука Господня була з ними, і велике число було тих, що увірували й навернулись до Господа. Чутка про це дійшла

news about them reached the ears of the church in Jerusalem, and they sent Barnabas [to go] to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians. So the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea. This they did, sending it to the presbyters in care of Barnabas and Saul.

Alleluia Verse: In splendor and state, ride on in triumph for the cause of truth and goodness and right.

Verse: Your love is for justice; Your hatred for evil.

Gospel (Jn 4:5-42): At that time, Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." [The woman] said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or

до вух церкви, що в Єрусалимі, і вони вислали Варнаву в Антіохію. Коли він прийшов і побачив ласку Божу, зрадів і підбадьорив усіх триматися Господа рішучим серцем, бо він був чоловік добрий, повний Святого Духа та віри. І пристало багато людей до Господа. Тоді (Варнава) вирушив у Тарс розшукати Савла і, знайшовши, привів того в Антіохію. Вони збирались цілий рік у церкві й силу людей навчили. В Антіохії вперше учнів називано християнами. Тож учні, кожний з них по спроможності, ухвалили послати братам, що жили в Юдеї, допомогу; що й зробили, пославши її старшим через руки Варнави і Савла.

Апостольські Стих: Натягну лук і наступай, і пануй істини ради, лагідности і справедливосте.

Стих: Ти полюбив правду і зненавидів беззаконня.

Євангелія (Ів 4,5-42): Того часу, прибув Ісус до одного міста в Самарії, яке називається Сихар, неподалеку поля, наданого Яковом синові своєму Йосифові. Там і криниця Якова була. Натомився з дороги Ісус, тож і присів біля криниці; було ж під шосту годину. Надходить же жінка з Самарії воду взяти. Ісус до неї каже: "Дай мені напитися." Учні ж його пішли були до міста харчів купити. Отож каже до нього жінка самарянка: "Юдей еси, а просиш напитися в мене, жінки самарянки?" Не мають бо зносин юдеї з самарянами. Ісус у відповідь сказав до неї: "Була б ти відала про дар Божий, і - хто той, що каже тобі: Дай мені напитися, - то попросила б сама в нього, а він дав би тобі води живої." Мовить до нього жінка: "Ти й зачерпнути не маєш чим, пане, а й криниця глибока, - то звідкіля б у тебе вода жива? Чи більший ти за батька нашого Якова, що дав нам криницю оцю, і сам пив з неї, а й сини його ще й товар його?" А Ісус їй у відповідь: "Кожен, хто оту воду п'є, знову захоче пити. Той же, хто нап'ється води, якої дам йому я, - не матиме спраги повіки. Вода бо, що дам йому я, стане в ньому джерелом такої води, яка струмує в життя вічне." Говорить до нього жінка: "То дай мені, пане,

have to keep coming here to draw water.” Jesus said to her, “Go call your husband and come back.” The woman answered and said to him, “I do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the one you have now is not your husband. What you have said is true.” The woman said to him, “Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.” Jesus said to her, “Believe me, women, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth.” The woman said to him, “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything.” Jesus said to her, “I am he, the one who is speaking with you.” At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, “What are you looking for?” or “Why are you talking with her?” The woman left her water jar and went into the town and said to the people, “Come see a man who told me everything I have done. Could he possibly be the Messiah?” They went out of the town and came to him. Meanwhile, the disciples urged him, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” So the disciples said to one another, “Could someone have brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me and to finish his work. Do you not say, ‘In four months the harvest will be here?’ I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that ‘One sows and another reaps.’ I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work.” Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, “He told me everything

тієї води, щоб не мала я більше вже спраги та й не ходила сюди черпати.” “Піди ж, - мовить до неї, - позви чоловіка свого та й повертайся сюди.” Озвалася жінка та й каже йому: “Нема в мене чоловіка.” “Добре еси мовила: - відрік їй, - Не маю чоловіка! П’ятьох бо мала еси чоловіків, та й той, що тепер у тебе, - не чоловік він тобі. Правду мовила еси.” А жінка й каже до нього: “Бачу, пане, - пророк ти. Батьки наші на оцій горі поклонялися, ви ж говорите - в Єрусалимі, мовляв місце, де поклонятися треба.” Ісус до неї: “Повір мені, жінко, - час надходить, коли ані на оцій горі, ані в Єрусалимі будете ви поклонятися Отцеві. Поклоняєтесь ви, не знавши кому. А ми поклоняємося, знаючи кому. Від юдеїв бо й спасіння. Та надійде час, - ба, вже й тепер він, - що справжні поклонники Отцеві кланятимуться: у душі й правді. А таких поклонників і шукає собі Отець. Бог - Дух. Ті, що йому поклоняються, повинні в душі й правді поклонятися.” Жінка й каже до нього: “Відаю, що має прийти Месія, чи то Христос. Прийде, то все і звістить нам.” А Ісус їй: “То я, що говорю з тобою.” Тоді надійшли його учні і дивувалися, що розмовляє він з жінкою. Не спитав однак ані один: “Чого хочеш від неї, - або: Чому розмовляєш із нею?” Жінка ж покинула свій глечик, побігла в місто й каже людям: “Ідіть но подивіться на чоловіка, що сказав мені все, що я робила. Чи, бува, не Христос він?” І вийшли з міста подивитися на нього. А учні тим часом заходилися просити його, кажучи: “Їж лишень, Учителю.” Він же їм: “Їстиму я їжу, не зную вам.” Учні тоді заговорили один до одного: “Може хтось йому приніс їсти!” “Їжа моя, - каже до них Ісус, - волю чинити того, хто послав мене, і діло його вивершити. Чи ви ж не кажете: Ще чотири місяці і жнива настануть. А я вам кажу: Підведіть очі ваші та погляньте на ниви, - вони вже для жнив доспіли. Вже і жнець бере свою нагороду, плоди збирає для життя вічного, - щоб сіяч із женцем укупі раділи. Правильна й приказка до цього: Один сіє, а жне хтось інакший. Послав же я і вас те жати, коло чого ви не трудилися, інші трудилися, ви ж у їхню працю вступили.” Численні ж самаряни з того міста увірували в нього з-за слів жінки, яка посвідчила: “Сказав мені все, що я робила.” Тож коли прийшли до нього самаряни, то просили, щоб лишився в них.

I have done.” When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, “We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world.”

Instead of *It is truly right . . .* : The angel exclaimed to her, full of grace: Rejoice, O pure Virgin, again I say: Rejoice! Your Son is risen from the grave on the third day and has raised the dead. Let all nations rejoice. Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you. Sing with joy and rejoice, O Zion, sing. And you, pure Mother of God, rejoice in the resurrection of your Son.

Communion Verse: Receive the Body of Christ. Drink the Source of immortality. Alleluia (3x).

Instead of *Blessed is He Who Comes . . .*, and, *We have seen the true light:* Christ is risen . . .

Instead of *May our mouths be filled . . .*, and, *Blessed be the name of the Lord:* Christ is risen . . . (3x).

Instead of *Glory and Now . . .* : Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life. Lord, have mercy (3x). Give the blessing.

After the final Amen, the priest, with cross raised on high, exclaims “Christ is risen” thrice and we respond “Indeed, He is risen” each time. Then, the Troparion of the Resurrection “Christ is risen” is sung 3 times as at the beginning of the Liturgy, but with the addition after the third time: And He granted us life eternal;* we bow down before His Resurrection on the third day.

Він і лишився на два дні там. Та й багато більше увірували з-за його слова. Жінці ж вони сказали: “Віруємо не з-за самого твого оповідання - самі бо чули й знаємо, що на правду він - світу Спаситель.”

Замість *Достойно . . .* : Ангел звістив Благодатній: Чиста Діво, радуйся! І знову кажу: Радуйся! Твій син воскрес на третій день із гробу, і мертвих воскресив. Люди, веселіться! Світися, світися, новий Єрусалиме! Слава бо Господня на тобі засяяла! Радій нині і веселися, Сіоне, а ти, чиста Богородице, втшайся воскресінням Сина твого.

Причасний Стих: Тіло Христове прийміть, джерела безсмертного споживіть. Алілуя (3р).

Замість *Благословенний . . .* та *Ми бачили світло . . .* : Христос воскрес . . .

Замість *Нехай сповняться . . .* та *Нехай буде ім'я Господнє . . .* : Христос воскрес . . . (3р).

Замість *Слава і нині . . .* : Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. Господи, помилуй (3р). Благослови.

Після відпусту, священик, стоячи у святих дверях підносить вгору святий хрест, благословляє ним людей тричі, і виголошує: Священик: *Христос воскрес!* Люди: *Воістину воскрес!* Тоді священик співає оцей тропар тричі, на перемену з людьми: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. (3 р.) І нам дарував життя вічне, поклоняємося його на третій день воскресінню.



Confession \ Сповідь

Call for Appointment/Зателефонувати на прийом, or/або :

Every Saturday : from 2:45 PM - 3:30 PM

Щосуботи : з 14:45 до 15:30

Every Sunday: from 8:45 AM - 9:30 AM

Щонеділі: з 8:45 до 9:30

The Samaritan Woman: Why the Hatred Between the Jews and Samaritans?

Author Unknown; Edited for the Bulletin, For Local Use Only.

Question: *I have been perplexed by the rift between the Samaritans and the Jews and their hatred mentioned in the New Testament. One incident is at Jacob's well. Yet in one of the parables it is a Samaritan who takes care of the victim who was beaten. Is there anywhere in the Old Testament that records the breaking down of Abraham's and/or Jacob's progeny?*

Answer: Imagine the hatred between Serbs and Muslims in modern Bosnia, the enmity between Catholics and Protestants in Northern Ireland or the feuding between street gangs in Los Angeles or New York, and you have some idea of the feeling and its causes between Jews and Samaritans in the time of Jesus. Both politics and religion were involved.

According to the *Encyclopedic Dictionary of the Bible* (McGraw Hill) by Louis F. Hartman, C.S.S.R., feelings of ill will probably went back before the separation of the northern and southern Jewish kingdoms. Even then there was a lack of unity between the tribes of Jacob.

After the separation of Judah and Israel in the ninth century. King Omri of the Northern Kingdom bought the hill of Samaria from Shemer (1 Kings 16:24). He built there the city of Samaria which became his capital. It was strong defensively and controlled the valley through which the main road ran between Jerusalem and Galilee. In 722 B.C. the city fell to the Assyrians and became the headquarters of the Assyrian province of Samaria. While many of the inhabitants of the city and the surrounding area of Samaria were led off into captivity, some farmers and others were left behind. They intermarried with new settlers from Mesopotamia and Syria. Because of this and their subsequent adoption of Assyrian and other foreign customs, the Samaritans were condemned by the Jews, Hartman says they probably had as much pure Jewish blood as the Jews who later returned from the Babylonian exile.

The story of both Israel's and Samaria's failures in keeping to the way of Yahweh is partly told in Chapter 17 of the Second Book of Kings. There, too, the sacred author tells how the king of Assyria sent a priest from among the exiles to teach the Samaritans how to worship God after an attack by lions was attributed to their failure to worship the God of the land. Second Kings recounts how worship of Yahweh was mixed with the worship of strange gods.

When Cyrus permitted the Jews to return from the Babylonian exile, the Samaritans were ready to welcome them back. The exiles, however, despised the Samaritans as renegades and traitors. When the Samaritans wanted to join in rebuilding the Temple in Jerusalem, their assistance was rejected. You will find this in the Book of Ezra, Chapter Four.

With their rejection came political hostility and opposition. The Samaritans tried to undermine the Jews with their Persian rulers and slowed the rebuilding of Jerusalem and its temple. Nehemiah tells us (Nehemiah 13:28-29) that a grandson of the high priest, Eliashib, had married a daughter of Sanballat, the governor of the province of Samaria. For defiling the priesthood by marrying a non-Jewish woman, Nehemiah drove Eliashib from Jerusalem — though Sanballat was a worshiper of Yahweh. According to the historian Josephus, Sanballat then had a temple built on Mount Gerazim in which his son-in-law Eliashib could function. Apparently this is when the full break between Jews and Samaritans took place.

According to John McKenzie in his *Dictionary of the Bible*, the Samaritans later allied themselves with the Seleucids in the Maccabean wars and in 108 B.C. the Jews destroyed the Samaritan temple and ravaged the territory. Around the time of Jesus' birth, a band of Samaritans profaned the Temple in Jerusalem by scattering the bones of dead people in the sanctuary. In our own era which has witnessed the vandalism of synagogues and the burning of black churches, we should be able to understand the anger and hate such acts would incite.

The fact that there was such dislike and hostility between Jews and Samaritans is what gives the use of the Samaritan in the Parable of the Good Samaritan (Luke 10:29-37) such force! The Samaritan is the one who is able to rise above the bigotry and prejudices of centuries and show mercy and compassion

for the injured Jew after the Jew's own countrymen pass him by!

It is with those centuries of opposition and incidents behind their peoples that we can understand the surprise of the Samaritan woman (John 4:9) when Jesus rises above the social and religious restrictions not just of a man talking to a woman, but also of a Jew talking to a Samaritan. You can find more about the story of the rift between Jews and Samaritans in the various biblical dictionaries and commentaries, and scattered through the historical and prophetic books of the Old Testament.

Please don't leave this bulletin in the pew or in the trash when you are finished. We kindly ask you share this bulletin with your loved ones. Let your family & friends know of the spiritual treasure that God has for all people here at St. Josaphat's Church in Bethlehem!

THE LIVES OF THE SAINTS:

Saint Photini/Svitlana (The Samaritan Woman—Commemorated the 5th Sunday After Easter)

Compiled From Various Sources; Edited for the Bulletin, For Local Use Only



Dates unknown. Greek legend identifies Photini [Svitlana in Ukrainian] as the Samaritan woman of Sychar--the woman at the well--with whom Jesus speaks in the Gospel of Saint John. After telling her neighbors about Jesus, she continued to preach to others of her encounter with God, was imprisoned for three years, and died for her faith at Carthage. According to another legend she and her sons, Joseph and Victor, as well as her sisters, Anatolia, Phota, Photida, Paraskevia, and Cyriaca, were all tortured and subsequently martyred in Rome under Nero for continuing to preach the Gospel of Our Lord and converting many people to the faith. Photina also reputedly converted Emperor Nero's daughter Domnina and 100 of her servants to Christianity before suffering martyrdom, as well as converting and baptizing Nero's official Sebastian and his family, who had interrogated Svitlana and her sons and demanded they stop preaching the Christian faith (Sebastian would be tortured and martyred with his family alongside Saint Svitlana and her family). Tradition has it that because she had met Our Lord and was converted by Him at the well of Sychar, she

was martyred by being thrown into a well after enduring hideous and inhumane tortures.

Greek tradition commemorates her martyrdom on February 26th (Slavic tradition on March 20th alongside the Venerable Fathers of St. Sabbas Monastery), but we also commemorate her also on the 5th Sunday after Easter. Two Churches are dedicated to her at Constantinople where many healings have occurred. Her head is reportedly kept in a monastery at Mt. Athos.



An interesting warning from a Canadian-Lebanese atheist and psychologist. If we are not careful; if we do not repent of our sins and return to God, there will be “gargantuan ugliness,” no matter how prepared we may say we be . . .



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For many years now, I have warned that the path that the West is taking will result in civil war. It might take 5 years, 50 years, or 100 years but it is inevitable. The West could have repeatedly resolved these issues peacefully but it refuses to auto-correct from its path of civilizational suicide. Many Western men who are currently asleep at the wheel will wake up, and realize that they don't like being pushed around in their homelands; they don't like their women attacked; they don't like their freedoms curtailed; they don't like their faiths disrespected. Once this happens, prepare for some gargantuan ugliness. Those who think that they are gaining inroads in the West will soon find out that not all Western men are invertebrate castrati. Save this tweet and never forget who warned you.

8:49 PM · Apr 23, 2024 · 29M Views

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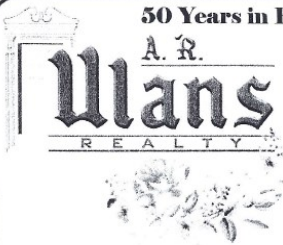
THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

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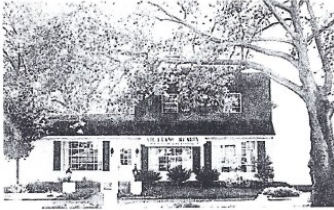
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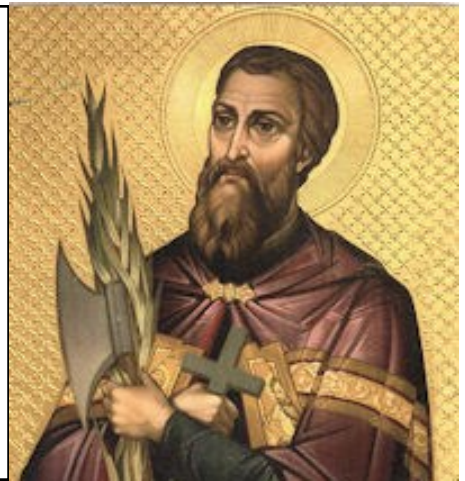
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Glory to Jesus Christ! Слава Ісусу Христу!

We welcome you to our parish family and invite you to worship with us in a most ancient Church of the Christian East. We are happy to have you with us, and we are honored to share our Ukrainian Catholic tradition of prayer and spirituality with you, your family, and your friends. If you have any questions or comments, please do not hesitate to bring them to Father Paul or one of our parishioners. Our doors and our hearts are open to you. May God's blessings be with you always!

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

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