

# SUNDAY OF THE SAMARITAN WOMAN



*Icon of the Samaritan Woman*

**ХРИСТОС ВОСКРЕС!  
ВОІСТНУ ВОСКРЕС!**

**CHRIST IS RISEN!  
TRULY HE IS RISEN!**

**May 14, 2017**

**FIFTH SUNDAY OF PASCHA – SUNDAY OF THE SAMARITAN WOMAN  
POST-FEAST OF MID-PENTECOST  
THE HOLY MARTYR ISIDORE**

**SCHEDULE OF SERVICES FOR MAY 15 – MAY 21**

SATURDAY, MAY 20

6:00 PM –

GREAT VESPERS

SUNDAY, MAY 21 – SIXTH SUNDAY OF PASCHA – SUNDAY OF THE MAN BORN BLIND

9:30 AM –

DIVINE LITURGY

FOR ALL PARISHIONERS

**Parish Rummage Sale**

There will be a rummage sale on Saturday, June 10 to benefit the parish. We are already accepting donations.

Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.

■ **May Birthdays**

Ihor Ivasyk	– May 4
Luke Haywas	– May 4
Patriarch Svaitoslav	– May 5
Bohdan Kniahynyckyj	– May 10
Iryna Ivasyk	– May 18
Olga Fedunyak	– May 21
Fr. James	– May 22



"If telemarketers call, invite them to church."

**Haven't Seen Someone in a While?**

*Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.*

**Thoughts on Stewardship**

From Parish Publishing, LLC

*All of us are caretakers. Nothing belongs to us; everything belongs to God. Not all men and women realize this, but Christians do and strive to please God in the use of all that God has put in their care. Yes, you are a caretaker... God's caretaker!*

*Think of time as a priceless gift; develop an awareness of its incomparable value and examine your conscience in this light. Are you using your time according to God's plan, or are you throwing it away? If tomorrow were never to dawn, what would you do for God today?*

# Неділя про самар'янку

*Бачу, пане, – пророк Ти  
Йоан 4, 5 – 42*

У візантійській традиції жінку-самарянку називають Фотиною (тобто Світланою), – «осяяною світлом», бо її серце було твердим і наповнилося світлом Христа. Як Ісус викликав у неї спрагу світла? Діалог між Ісусом та жінкою-самарянкою багато що відкриває нам.

Ми знаємо, що іноді наше серце затверділо, і не тому, що воно страждає, а тому, що замикається в собі, сповнене розчарування, бунту, гіркоти чи зневіри. Насправді причиною цього є всього лише брак сопричастя, наше відокремлення від інших. Саме з таким смутком на серці жінка-самарянка зустрічає Ісуса.

Все починає змінюватися, коли Ісус просить у неї пити. Ісус першим шукає нас біля тієї криниці, де ми намагаємося втамувати свою спрагу. Він нахиляється до нас, Він спраглий нас. Ця мить дуже важлива. Не відвертаймо від Нього обличчя, слухаймо Його поклик, продовжуймо цю зустріч з Ним, адже в ній Бог іде до нас у своїй безмежній гуманності. Саме тоді, коли приймемо цей погляд Господа щирим серцем, нас почне наповнювати Його світло.

Спочатку наш діалог із ним є суперечкою, ми повертаємося до своїх численних заперечень та сумнівів. Я сперечаюся, хочу уникнути Його, проте Він не лише не заперечує моїх аргументів, а з кожним разом кличе мене зійти все глибше. Він невтомно пропонує мені свою любов, поки я не наближуся, врешті, до моменту істини.

«Нема в мене чоловіка» (Йо. 4, 17). Так само зізнаємося і ми, визнаючи, що бігли за химерами, аби компенсувати свою спрагу бути любленими. Ісус не відкидає нас, не дорікає нам, Він лише просить нас бути з Ним щирими. Тоді в нас виникає правдива спрага, що зустрічається з Його спрагою.

«Бачу, пане, – пророк Ти» (Йо. 4, 19). Починає засвічуватися світло, я вже не обороняюся, починаю шукати. Щасливі ми, якщо подібно, як та жінка, йдемо просто до головного питання: де поклонятися Богові? Де знайти того, хто є всім, хто візьме все моє життя і зробить щасливою всю мою істоту? Ісус відповідає на її запитання, виявляючи Отця (вперше у Євангелії від Йоана) та поклоніння Йому в душі і правді (див. Йо. 4, 21 – 24). То ж ось де світло: «Хто правду чинить – іде до світла» (Йо. 3, 21). «Відаю, що має прийти Месія...» (Йо. 4, 25). Тепер серце відкрите в очікуванні, воно може прийняти правдиве світло: «То я, що говорю з тобою» (Йо. 4, 26).

То ж я можу залишити і криницю, і глечик, адже заструменіло джерело: воно в мені, і Ти, Господи, втамуєш мою спрагу своїм Духом Святим. Твоє світло наповнює мене, я не можу його ховати. Воно огортає мене, але я ним не володію. Твоє слово просвітило мене, я не можу мовчати про нього. Я встану та оббіжу ціле місто, звіщаючи усім спраглим любови, що я знайшла того, кого серце моє любить, і кого я не знала. Та дивовижна жінка вже є Церквою, її світанком. Вона була першою, через яку «засяяло знання Божої слави, що на обличчі Ісуса Христа» (2 Кор. 4, 6), засяяла найгуманніша любов, адже вона – від Бога. А як зустрічаємо Ісуса ми?

## **Mothers in God's Service**

Whether we are aware of it or not, we are all called to serve God. Whatever talents He has given us, we should choose to use in the service of His glorification. One such talent is the ability of a woman to care for the children she bears. She takes care of their physical needs and also tries to promote what she herself perceives as a need to know God. To women, God has given the wonderful mission of raising children, of building little temples for Him, raising another generation inspired to praise God.

Orthodox Christians understand just how exalted motherhood is. Has God not willed to be incarnate of a woman - Mary, the blessed offspring of aged Joachim and Anna? She was found worthy to take part in the mystery of the incarnation, having perfected in her soul purity, humility, obedience, silence, simplicity and a gentle disposition. She knew that such is precious in the sight of God (I Pet. 3:4). And in the environment of her purity of mind and speech, as well as her quiet comportment, she raised her holy Son with gentle love and care. While she is unique in her holiness, she is absolutely beautiful in her humanity.

To all who are called by God to motherhood, may it be granted not only to be worthy servants of His chosen flock, but also to take part in raising that God-glorifying generation. While God entrusts the leading to spiritual growth and development of virtues to many people, including priests and godparents, He chooses women to serve Him in motherhood, and we ought to understand that it is a holy calling. A woman worthy of being called "mother" is also worthy of being deemed "martyr" because raising children is a great sacrifice of self. Do not underestimate the serious and holy service you render when you accept from God to raise the little ones He gives you.

## **BEING A MOTHER**

After 21 years of marriage, my wife wanted me to take another woman out to dinner and a movie. She said, 'I love you, but I know this other woman loves you and would Love to spend some time with you.'

The other woman that my wife wanted me to visit was my Mother, who has been a widow for 19 years, but the demands of my work and my three children had made it possible to visit her only occasionally.

That night I called to invite her to go out for dinner and a movie. 'What's wrong, are you well,' she asked? My mother is the type of woman who suspects that a late night call or a surprise invitation is a sign of bad news.

'I thought that it would be pleasant to spend some time with you,' I responded 'just the two of us.' She thought about it for a moment, and then said, 'I would like that very much.'

That Friday after work, as I drove over to pick her up I was a bit nervous. When I arrived at her house, I noticed that she, too, seemed to be nervous about our date. She waited in the door with her coat on. She had curled her hair and was wearing the dress that she had worn to celebrate her last wedding anniversary. She smiled from a face that was as radiant as an angel's.

'I told my friends that I was going to go out with my son, and they were impressed,' she said, as she got into the car. 'They can't wait to hear about our meeting.' We went to a restaurant that, although not elegant, was very nice and cozy. My mother took my arm as if she were the First Lady.

After we sat down, I had to read the menu. Her eyes could only read large print. Halfway through the entrees, I lifted my eyes and saw Mother sitting there staring at me. A nostalgic smile was on her lips.

'It was I who used to have to read the menu when you were small,' she said. 'Then it's time that you relax and let me return the favor,' I responded...

During the dinner, we had an agreeable conversation nothing extraordinary but catching up on recent events of each other's life. We talked so much that we missed the movie. As we arrived at her house later, she said, 'I'll go out with you again, but only if you let me invite you.' I agreed.

'How was your dinner date?' asked my wife when I got home. 'Very nice, much more so than I could have imagined,' I answered.

A few days later, my mother died of a massive heart attack. It happened so suddenly that I didn't have a chance to do anything for her. Sometime later, I received an envelope with a copy of a restaurant receipt from the same place Mother and I had dined. An attached note said: 'I paid this bill in advance. I wasn't sure that I could be there; but, nevertheless, I paid for two plates - one for you and the other for your wife. You will never know what that night meant for me. I love you, son'

At that moment, I understood the importance of saying in time: 'I love YOU' and to give our loved ones the time that they deserve. Nothing in life is more important than your family. Give them the time they deserve, because these things cannot be put off till some 'other' time.

– Anonymous

## SUNDAY OF THE SAMARITAN WOMAN

“*.. Authentic worshipers will worship the Father in Spirit and truth. Indeed, it is just such worshipers the Father seeks.*” These words of the Savior, spoken to a Samaritan woman, are the premise of today’s discussion.

The question is: do people go to church because they are afraid of death, or, perhaps, because they want to meet with their friends? Before answering the question, let us ask ourselves: why have we come to church?

To make it easier for us to answer, let us look at the Holy Gospels. Let us open the book of Psalms written by the great prophet and poet King David. The book of Psalms is an important book because psalms are the prayers of the Old Testament and because this book served as a prayer book from which our Savior Jesus Christ prayed. Psalms are a wondrous way of worshiping God. In our Liturgy, which is the greatest worship of God, we sing in the first Antiphon these words of a psalm: “*Shout to the Lord, all the earth; sing now to His name, give glory to His praise... Let all the world worship You and sing to You, let it sing to Your name, O Most High.*” The psalm of King David and our Divine Liturgy both clearly and wondrously explain to us why we are in church today. We came here to acknowledge God’s greatness and worthiness. This is where our worship and adoration of God comes from.

We know that the Lord is our Creator, that He is the Seed of our life. He is our God. We love Him, glorify Him, adore Him and thank Him. This is what worship and adoration of God consists of.

Perhaps some of you have come to church today because you fear death or feel lonely or, perhaps, because you want to pray for the intention of another or because you have problems. There are hundreds of reasons that bring us to church, some good and important, but still secondary. The main reason we are here to participate in the Divine Liturgy is the desire to feel God’s presence and acknowledge His greatness and worthiness. We came to worship the eternal, almighty, merciful Lord.

Christ says: “*Come to Me, all you who are weary and find life burdensome... for My yoke is easy and My burden is light.*” (Mat. 11, 30). He speaks of God as our Father, and tells us that we are His beloved children. We listen to God not because He has tied us to Him with laws and violating these laws will bring about severe punishment. No! We fulfill God’s commandments because Our Heavenly Father, Who loves us, wants us to obey these laws.

“*.. Authentic worshipers will worship the Father in Spirit and truth,*” Christ says to the Samaritan woman and to us. Christ invites the Samaritan woman and invites us to enter a new life, the life of a free child of God who submits to God, not out of fear, but out of love.

## **A Reminder about Standing on all Sundays and from Pascha to Pentecost**

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Ecumenical Council discussed and eventually issued a Canon (rule), which has never been negated, on this subject shows the importance in the eyes of the church fathers.

To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! One should NOT kneel during Divine Services on ANY Sunday (custom nor the practice of the Latin Church notwithstanding).

### **Пригадуємо що стоїмо підчас Служби Божої кожної Неділі року і кожного дня від Великоддя до Неділі П'ятдесятниці**

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про п раведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення кожної Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон.

Вияснюємо – Цей Канон Нікеї стосується кожної Неділі в році! Не клякаємо під час неділішної Служби Божої (не залежно від особистого звичаю ані Римо-Католицької традиції.)

## **Parish Committees Finance Committee:**

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Stephen Hojsan  
Maria Hughes

## **Pastoral Council:**

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Olena Bankston  
Gabriel Espedal  
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Luke Miller

## **Stewardship (fundraising) Committee:**

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John Heltsley (fundraising consultant)

## **Social Committee**

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Mary Kitt  
Michael Miller  
Olga Miller  
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**Українська Греко-Католицька Церква  
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Ukrainian Greco-Catholic Church**

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***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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