

Sunday Bulletin  
May 14<sup>th</sup> 2023 – 5<sup>th</sup> Sunday of Pascha  
Of the Samaritan Woman



Sts. Peter & Paul Ukrainian Orthodox Church  
Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian  
Orthodox Church

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**Ministries:**

Altar Servers  
Church Choir  
Church School  
Adult Education  
St. Mary's Sisterhood  
Sts. Peter & Paul Brotherhood  
Senior UOL Chapter  
Junior UOL Chapter  
Orphanage Mission Ministry  
Bingo Team

Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>

## STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration of  
the Resurrection of Christ each week.*



May 14<sup>th</sup> 2023 – 5<sup>th</sup> Sunday of Pascha  
**Of the Samaritan Woman**

**Christ is risen from the dead,  
trampling down death by death,  
and upon those in the tombs bestowing life!**

**Bulletin is dedicated in  
honor of all the Mothers  
of our Parish!**

**Tone 4 Troparion (Resurrection)**

When the women disciples of the Lord learned from  
the angel the joyous message of Your Resurrection,  
they cast away the ancestral curse and elatedly told  
the apostles: “Death is overthrown! Christ God is  
risen,// granting the world great mercy!”

**Tone 8 Troparion (Midfeast)**

In the middle of the feast, O Savior, fill my thirsting  
soul with the waters of piety, as You cried to all: “If  
anyone thirst, let him come to Me and drink!”// O  
Christ God, Fountain of our life, glory to You!

### **Tone 8 Kontakion (Pentecostarion)**

The Samaritan Woman came to the well in faith;  
she saw You, the Water of wisdom and drank abundantly.//  
She inherited the Kingdom on high, and is ever glorified!

### **Tone 4 Kontakion (Midfeast)**

Christ God, the Creator and Master of all,  
cried to all in the midst of the feast of the Law:

“Come and draw the water of immortality!”

We fall before You and faithfully cry://

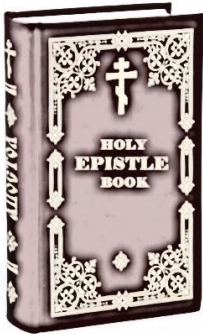
“Grant us Your mercies, for You are the Fountain of our  
life!”



### **Tone 3 Prokeimenon**

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!  
V. *Clap your hands, all peoples! Shout to God with loud songs of joy! (Ps. 46:1)*

### **The Reading is from the Acts of the Holy Apostles Acts 11:19-26, 29-30**



Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

### **Alleluia and Verses Tone 8**

*O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob.  
Mercy and truth are met together, righteousness and peace have kissed each other.*

*Alleluia, Alleluia, Alleluia*



### **The reading is from the Gospel according to St. John 4:5-42**

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says 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 have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such 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 Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to



them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

### **Instead of "it is right in truth"**

The angel cried to the Lade Full of Grace. Rejoice, Pure Virgin, Again I say: Rejoice. Your Son is Risen from His three days in the tomb. With Himself He has raised up all the dead:

Rejoice, all peoples.

**Irmos:** Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on you. Exult now and be glad. O Zion and rejoice, Pure Birth-Giver of God in the Resurrection of Your Son.

### **Communion Hymn**

Receive the Body of Christ; taste the fountain of immortality!

*Alleluia, Alleluia, Alleluia!*

## **MEMORY ETERNAL**

Roberta Lynn Canyo, Stephen, Mary Ann Owens, Joe Ewanish, Michael Woloschak, Caterina Ulrich, James Bobersky, Audrey Racz, Alexandra Prychodzenko, Mary Ann, John Nicholas Visa, All Who died during the war in Ukraine

## **PRAYER LIST**

### **PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE**



Metropolitan Antony, Archbishop Daniel, Marlene Steiskal, Maria, Dobrodiyka Lilya, Fr. Andrew Gall, Richard Semchee, Sandy, Carol Ann Swartz, Iryna, Ann Klein, Lindsay Anderson, Mykola, Arlene Hawryluk, Marilyn O'Leary, John & Helen Yurchyk, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Mary Ann Senediak, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Mykola Prychodzenko, Kathy Zebel, Luis. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.



## His Eminence Archbishop Daniel



*Having lit the candle of your life with the flame of Christ, you will be able to see the Savior's path of Salvation.*

*Archbishop Daniel*

A native of Ukraine, Archbishop Daniel (*secular name: Volodymyr Zelinsky*) was born in the small town of Buchach, Ternopil Region (similar to a state), Ukraine. He grew up in this region where he graduated from a local high school and enrolled in his first course of theological studies in the Seminary of Ivano-Frankivsk in September, 1993. Following his education in Ukraine, Volodymyr emigrated to the USA in 1996 to continue his education at the Catholic University of America as well as the

Dominican House of Studies in Washington, DC. During this time, he was ordained to the Holy Deaconate.

In 2000 Deacon Volodymyr was received into the UOC of the USA and enrolled in St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ. With many years of theological study already completed, his advanced standing enabled Fr. Daniel to complete the Orthodox theology program in two years. He concurrently enrolled in a graduate studies program in Applied Orthodox Theology at the University of Balamand, Holy Patriarchate of Antioch (Antiochian House of Studies, USA), receiving his Master's Degree in 2002.

Deacon Volodymyr was ordained to the Holy Priesthood by Archbishop Antony on May 12, 2001 in St. Andrew Ukrainian Orthodox Memorial Church, South Bound Brook, NJ. On May 22, 2002 the Archbishop tonsured him as a priest-monk (Hieromonk), with the name Daniel, at St. Elijah Ukrainian Orthodox Monastery in Dover, FL. Following his monastic tonsure, Fr. Daniel was appointed assistant editor of the Ukrainian Orthodox Word (UOW), the official publication of the Ukrainian Orthodox Church of the USA. In September 2002, he became Editor-in-Chief of the UOW and remains in that position today. Also in 2002, His Eminence Archbishop Antony appointed Fr. Daniel director of the Consistory Office of Public Relations (Communications) of the Consistory, which publishes the annual Church Calendar and manages the UOC of the USA web site.

In 2003 Fr. Daniel enrolled in the Pittsburgh Theological Seminary (Eastern Orthodox Focus), completing all the requirements for the Doctor of Ministry Degree, which was conferred upon him during the seminary commencement ceremonies in May of 2007. In 2005, Fr. Daniel was appointed Spiritual Advisor to the United Ukrainian Orthodox Sisterhoods and Spiritual Advisor to the Church Orphanage Adoption Program in Ukraine. Archimandrite Daniel has led the college mission teams to the Orphanages for the past four years.

In addition, in January of 2006 Fr. Daniel was commissioned as an officer of the US Army (Chaplain Corps). He enrolled into US Army Chaplain School at Fort Jackson, SC from which he graduated in April of that year and served as a chaplain in one of the Medical Brigades of the United States Army. With the reactivation of a full academic program at St. Sophia Seminary, Metropolitan Constantine and the Seminary Board of Trustees appointed Fr. Daniel Dean of Students in 2006.

At the 2007 Convention of the Ukrainian Orthodox League of the USA, Metropolitan Constantine appointed Hieromonk Daniel Spiritual Advisor of the Senior League. In that capacity and at the request of the UOL Senior Board, he also accepted the position of Chairman of the Vocations and Clergy Support Commission, which administers the Metropolitan John (Theodorovich) Scholarship Fund. This fund provides financial assistance for seminarians and clergy to pursue continuing education.

During the opening Divine Liturgy of the 18th Regular Sobor of the UOC of the USA on October 3, 2007, Hieromonk Daniel was elevated to the rank of Archimandrite by Metropolitan Constantine. A few days later, on October 6, 2007, the same Sobor elected Archimandrite Daniel as Bishop-Elect for the UOC of the USA.

On January 9, 2008, His All-Holiness and the Great and Holy Synod of Constantinople formally elected and ritually included Archimandrite Daniel in the Diptychs of Holy Orthodoxy as titular Bishop of Pamphilon. The Episcopal consecration of His Grace Bishop Daniel took place at St. Volodymyr Ukrainian Orthodox cathedral in Parma, OH – USA on May 10, 2008. Bishop Daniel has become known throughout the UOC of the USA and beyond as one to whom others can turn for advice, compassion and honest reflection. He is frequently invited to present lectures and reflections to various parishes and organizations – both Ukrainian and non-Ukrainian as well as Orthodox and non-Orthodox.

Following the repose of Metropolitan Constantine of blessed memory (21 May, 2012), the Bishop assumed the responsibilities of the Vice-Chair of the Council of Bishops of the UOC of the USA.

During the Extraordinary Sobor of the Ukrainian Orthodox Church of the USA (October 6, 2012), His Grace Bishop Daniel was nominated and elected as President of the Consistory of the Ukrainian Orthodox Church of the USA.

On Saturday, January 26, 2013 – following the Enthronement of His Eminence Metropolitan Antony, His Grace Bishop Daniel formally assumed responsibilities of President of the Consistory of the Ukrainian Orthodox Church of the USA at the spiritual headquarters of the UOC of the USA in South Bound Brook, NJ.

During the XXI Regular Sobor of the Ukrainian Orthodox Church of the USA (October 2016), Bishop Daniel was nominated by the delegates of the Sobor to the rank of Archbishop and upon the decision of the Holy Synod of Ecumenical Patriarchate was formally included in the Diptychs of Holy Orthodoxy as titular Archbishop of Pamphilon.

Within the framework of the preparations for the granting of autocephaly to the Orthodox Church in Ukraine, On September 7<sup>th</sup>, 2018 the Holy Synod of the Ecumenical Patriarchate of Constantinople, under the leadership of His All-Holiness Ecumenical Patriarch Bartholomew I, appointed His Eminence Archbishop Daniel (along with Bishop Ilarion of UOCC) as Exarch of the Ecumenical Throne to Ukraine. In a month following the appointment (9-11 October, 2018) and upon the conclusion of the preliminary work of the Exarchs, the Ecumenical Patriarchate made the historical announcement about the granting of autocephaly to the Holy Orthodox Church of Ukraine.

On November 3, 2018 Archbishop Daniel participated in the formal conclusion of the process and signing of the Agreement "On Cooperation and Interaction between Ukraine and the Ecumenical Patriarchate of Constantinople" by His All-Holiness Ecumenical Patriarch Bartholomew and President of Ukraine Petro Poroshenko.

On December 15, 2018 His Eminence Archbishop Daniel, along with Metropolitan Emmanuel of France (presiding hierarchs) and Bishop Ilarion of UOC of Canada, participated in the Unification Council of the Orthodox Church of Ukraine.

On January 5-6, 2019 Archbishop Daniel participated in the official ceremony (at Holy Great-Martyr George Patriarchal Cathedral in Constantinople, Turkey) of signing and granting Tomos of Autocephaly to the Orthodox Church of Ukraine.



#### **AWARDS:**

- Presidential Merit Award (III Degree) - State of Ukraine - 23 August, 2018
- Honorary Merit Certificate and Medal - Parliament of Ukraine - 15 December, 2018
- Order of Prince Yaroslav the Wise (V Degree) - State of Ukraine - 5 January, 2019
- 1918-2018 Centennial Medal - Ukrainian Orthodox Church of the USA
- 1918-2018 Centennial Medal - Ukrainian Orthodox Church of Canada
- Metropolitan John Theodorovych Medal - Ukrainian Orthodox Church of the USA - 13 October, 2022





OUR OFFERINGS TO THE LORD AS OF	On May 7
General:	<b>\$1308.00</b>
Renovation:	<b>\$390.00</b>
Online Donations on Tithe.ly	<b>\$420.00</b>



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# Liturgical Schedule & Feast Days

Please contact Fr Mykola to schedule Prayer Services - 330-799-3830

## SERVICE AND FEAST DAY SCHEDULE

- Saturday, May 13, 1:00PM – Baptism of Katherine Zomchak. Lunch to follow at the pavilion.
- Sunday, May 14, 9:30AM – Divine Liturgy, 5th Sunday of Pascha, the Samaritan Woman. Archbishop Daniel will preside over the service. Blessing of the church downstairs following the Liturgy. Lunch at the hall following the services.
- Sunday, May 21, 9:30AM – Divine Liturgy, 6th Sunday of Pascha, the Blind Man. Fellowship. Class
- Thursday, May 25, 9:30AM–Divine Liturgy, THE ASCENSION OF OUR LORD
- Saturday, May 27, from noon to 4PM – Blessing of the Graves at the Cemetery.
- Sunday, May 28, 9:30AM – Divine Liturgy at the Cemetery Chapel. 7th Sunday of Pascha, of the Fathers of the First Ecumenical Council. Memorial Day. Blessing of the Graves after Liturgy.
- Sunday, June 4, 9:30AM – Divine Liturgy, PENTECOST –TRINITY SUNDAY First Confession.
- Sunday, June 11, 9:30AM – Divine Liturgy, 1<sup>st</sup> Sunday - All Saints

## Upcoming dates & events

Announcements  
& Upcoming  
Events

- **Lecture with Fr Mykola** after the Liturgy at the Church downstairs: **May 7, May 21, June 18**
- **UOL Meetings – April 23, May 21, June 11**
- **May 7 Social Ministry meeting** May 7th following fellowship / class. **Agenda - to schedule events and for all organizations to submit their events for next 6 months.**
- May 14 **Archpastoral Visit** – Archbishop Daniel will visit our parish. His Eminence will serve Divine Liturgy and will do the blessing of our renovated Church downstairs (grand opening). Services will be followed by a brunch. **Mother's Day.**

- May 27-28 **Memorial Day Weekend:**  
**Saturday May 27 – Blessing of the Graves** from noon – to 4PM  
**Sunday May 28 – Divine Liturgy** at Sts. Peter & Paul Cemetery Chapel. Memorial Service. **Luncheon.** Blessing of the Graves.
- June 4 **Sacrament of First Confession** for our parish children.
- June 4 **(rescheduled), "Ukrainian Culture and Cuisine"** event at the Orthodox Center at 3PM.
- June 11 **Recognition of Our parish graduates.**
- **June 16-17 Simply Slavic Fest** – our church will be participating. **Please sign up in the vestibule to offer your help in this major fundraiser.**
- July 27-30 **76<sup>th</sup> UOL Convention** at St Michael UOC Scranton, PA



**GREAT NEWS!** Sts. Peter & Paul is returning to the Simply Slavic Fest **June 16-17!** Sign up to help our parish celebrate its cultural pride with the City of Youngstown! We need help preparing food, serving ethnic favorites, and cleaning up! **WE NEED YOUR INVOLVEMENT IN THIS MAJOR FUNDRAISER!** The more participation we have, the more successful it will be!



**Let's make the fundraiser POSSIBLE!**

**Please sign up in the vestibule. Thank you!**



Sts. Peter & Paul Parish Family is hosting a **Mother's Day** brunch in honor and memory of all the mothers of our parish and to celebrate our beloved Archbishop Daniel's visit. There is no sign-up sheet for attendance. **Everyone is welcome**, free of charge. A donation basket will be available at the breakfast with all proceeds going to Ukrainian Humanitarian relief.



*Envelopes will be available at the brunch to make a donation in honor or in memory of your mother.*

**REMEMBER TO BRING PICTURES OF YOUR MOTHER TO DISPLAY**



## The Blessing of the Graves:

Pascha is the Feast not only to the living but also to those who have departed this life. As Christians we have to bring the Risen Lord to them also! It is the time to pray at their graves.

**On Memorial Day Weekend** we will do **two days of blessing of the Graves** at our Cemetery:

**On Saturday May 27** – Blessing of the Graves from noon – to 4 PM

**On Sunday May 28** ~ Divine Liturgy at Sts. Peter & Paul Cemetery Chapel. Memorial Service. **Luncheon.** Blessing of the Graves

*(If your relatives are buried at **other locations**, please contact Fr. Mykola at 330 799 3830 to schedule blessing of the graves)*



Our parish graduates will be honored on Sunday, **June 11**, after Liturgy at the Center. Please come and celebrate the accomplishments of our parish youth! If you have a high school or college graduate in your family.



Please give a short **biography and picture** of the graduate to Father Mykola by Sunday, **May 4<sup>th</sup>**, so they can be included in the Sunday bulletin on June 11.



## Q&A: WHAT CAN WE LEARN FROM THE WOMAN AT THE WELL?

*This story has significance for five key reasons.*

*First, it shows Jesus' love for the world. The fact that the woman at the well was of such low standing – gender, race, and marital status – yet they talked so directly, almost as equal conversational partners, shows Jesus' heart for all people, not just some. Just as we see in other stories, such as when [He welcomes children](#) ([Luke](#)*





[18:15-17](#)) or heals the demon-possessed daughter of a Canaanite woman ([Matthew 15:21-28](#)), Jesus accepts all. All are welcome in the kingdom of God.

*Second*, it reminds us that only Jesus can offer salvation. Jesus offers living water — eternal life. This water is not like regular water but rather comes from God Almighty and lasts forever.

*Third*, it shows the importance of offering our testimony. When the woman believed, she immediately ran off to tell others. Her words made an impact. As Scripture tells us, “Many of the Samaritans from that town believed in him because of the woman’s testimony” (v. 39).

*Fourth*, it underscores how Jesus is the Messiah. He says He’s the Messiah, and the woman and the townspeople believe Him. As the Samaritans told the woman at the end of the story, “We know that this man really is the Savior of the world” (v. 42b).

*Fifth*, it reveals yet again how Jesus was rejected by His own people. That the woman was a Samaritan yet believed is probably not an extraneous fact but rather the point. The account of the woman at the well comes shortly Jesus’ encounter in [John 3](#) with the Pharisee [Nicodemus](#) — a race and class of people her polar opposite.

## WHAT IS THE MEANING OF SPIRITUAL THIRST?

Water is often used as a symbol of the Spirit of God. On a physical level, our lives depend on water, and we are surrounded and formed by water; on a spiritual level, our lives depend on God. Images of water as a symbol of renewal and a reminder of thirst, both physical and spiritual, are plentiful throughout the Bible. In the Book of Genesis we read that “a wind from God swept over the face of the waters” (Gen1:2).



Jesus, too, expressed his thirst as he was dying on the cross. When Jesus met the woman at the well in Samaria, he told her, “The water that I will give will become...a spring of water gushing up to eternal life” (John 4:14). Jesus first addressed this woman in terms of her physical thirst—for the water in the well—but then changed the subject



to her spiritual thirst. We all know well the physical experience of thirst—the burning sensation in our throats, the headaches, the dryness in the mouth, the dizziness. If this feeling is so acute, then how much more acute is our spiritual thirst?

Turning on a water faucet can remind us of our own spiritual thirst—what our souls long for, what would bring us refreshment. God calls us to acknowledge this thirst, and to relieve it by drawing from the well of prayer. Our spiritual thirst might speak to our personal worries, or to the places in the world where people need renewal, hope, and relief from suffering. This simple step of connecting the waters of the world to the waters of our souls can in itself help to transform the world. The woman at the well learned from Jesus that a material thing such as water cannot give us lasting peace; at best, it can give us only temporary satisfaction. By contrast, faith in Jesus Christ and imitation of his example can be the source of lasting vitality for us and for those whose lives we touch.



## On the Samaritan Woman

It was the sixth-hour of the day, the hottest part of the day with the sun at its zenith. It was perhaps the worst time of the day to visit Jacob's well. But water was the life blood of any Samaritan village and the community well had to be visited daily. There would be no avoiding it even though this particular Samaritan woman, whom tradition calls Photini, had little desire to have any kind of chance meetings with fellow Samaritans. Her life, with its multiple marriages and taint of fornication, had made her an outcast among the other good women of this town. In order to avoid the shame and displeasure of being shunned, she came late that day. The resulting meeting with the man who waited at the well, despite the initial social awkwardness of this seemingly chance encounter, would change everything.

Everything about the situation put Photini on guard. Why was this man here? No proper Jewish man would ever be caught hanging out in a place where a Samaritan woman would go, especially one who lived in a public state of sin. What does he want? Was he a fool? Did no rabbi ever tell him not to be in places where scandal might occur or not to eat and drink with non-Jews? Or was he up to no good? Whatever it was, she was not interested and would not waste time making small talk with this man and his



vacillation concerning asking her for water and then offering it to her. Mockingly, she brushed him off by pointing out the obvious: “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? You are not greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock.”

However, Jesus was not put off. His answer was that the water of which He speaks gives unending life. Against all odds, she did not turn away. She took a chance, stayed, and listened. After all, she was unfulfilled in her life as it was; she was clearly a failure in life and in love. She truly wanted water that gave life. Now the ending of the story is rather unlikely; she did perceive that this was the Christ, overcame her status as a social outcast and proclaimed this Christ boldly to her neighbors.

On the Sunday which this gospel is proclaimed, I would speculate that most of the hearers will not be like Photini. As such, it is easy to overlook its important implications. There are two fundamental lessons for the average church-goer.

### 1. All desire to know God.

Whether we know it or not, this is a fundamental truth with which we are born. We might not call this desire “God” nor have the proper language for the desire; regardless, everyone seeks a fulfillment that only a deity can provide. Our society, friends, wants, and passions might drive us away from it, but it is always there. Furthermore, when we seek to fulfill this desire with ideas that are untrue, we, like the Samaritans of which Jesus spoke, “worship what” we “do not know.” This can lead to error and ignorance resulting in worshipping a false God or a God who is incorrectly understood. Or it can lead to a cycle of destructive sin. When we attempt to fill our desire for God with a desire for food, drugs, sex, entertainment, or anything that is not of God, we are left empty. Only the true God can satisfy the part of us that needs God. Photini had done just this; she had filled her life with six men, five she married and one she had not. The future was not looking good for Photini.

### 2. Having the right worship is only a starting point for knowledge of God; it does not guarantee anything.

At the time of this Gospel, the Jews worshipped in ways described in scripture. The rituals and sacrifices were done as prescribed. This did not prevent Jesus from chastising them nor prevent the coming destruction of the temple by the Romans in the year 70 AD. They had fallen into the pattern of empty ritual; they were comfortable in their religion. The Jews had God and needed neither to share Him with their lost brethren the Samaritans nor learn from any lessons of the past. Instead they were bigoted and hateful of the Samaritans; they did not need them or value anything they could have offered to the life of Israel.

It is at this point, we who call ourselves Orthodox, that is, “right-worshippers” might well take care to learn from our Jewish forebearers. Like them, we “worship what

we know.” Yes, we know the saving message and proclaim, “God has saved us” and “God is with us.” But we are dwindling in both numbers and fervor. Too often we are shut off from the lost sheep. We are untouched by the constant reminder that God calls us to repent, reform, love, and evangelize. We are satisfied with just maintaining our temples, seminaries, dioceses, ministries, and other institutions. Yet how many of us have a friend, a sister, a brother, a parent, or a child who no longer lives an active Christian life or only attends the divine services twice a year (or maybe less or never)?

Now extend your gaze beyond your closest circle of co-religionists. Do you see the “Samaritan” men and women in your midst? They are everywhere. Some are as close as our own children and siblings. They are the victims of a godless culture that tells them they can do whatever they like. They are not evil people, but they are lost. Our response, too often, is to either shun them or pretend nothing is wrong.

Our current model of spreading the Gospel, which only works in a society where everyone at least acknowledges a basic Christian morality, no longer works. It was built on the presupposition that we all have stable families who will baptize us at forty days, teach us the precepts of the faith, and correct us when we go astray.

We can no longer assume we live in a Judeo-Christian society. We who profess the faith must be fully schooled in the faith, and then seek out those who are lost. We can no longer simply dunk our children in the baptismal font and assume all will be well. It is time to return to the earliest Christian model of spreading the faith. It is time to evangelize the kind of people whom our Lord and the early church sought: Photini the Samaritan Women, Matthew and Zacchaeus the tax-collectors, Mary Magdalene, the pagan Centurion, the lepers.... It was not the priests, Pharisees or the Zealots who spread the faith. It was those who knew they needed salvation: the poor, the wretched, the sinner, and the broken. Our history is full of sinners-turned-saints like St. Moses the black, St. Mary of Egypt, St. Phontini, Blessed Augustine, St. Dismas (the “wise thief”) and many more. If we continue to only maintain the external institution of the Church and leave the message to a small handful of professional clergymen, all we will be left with is empty buildings and a world without true knowledge of God.

For those of us who believe in God, who profess Christ’s divinity, who proclaim His life-giving Spirit, who confess one, holy, catholic and apostolic church, and await bodily resurrection, we must reform ourselves constantly. We must prepare ourselves to be uncomfortable, to be ridiculed, and even persecuted. It also means we will have to live worthy lives, that is, as models of virtue. We will need to stop compromising our own values.

If we do not, expect that our churches will be empty, our children lost, and our world worse off. It is time to open our minds and hearts (and our purses) to bold new ministries and new people.

*Fr. Silouan Rolando*



## Episcopal ministry

A bishop is the [successor](#) to the [Apostles](#) in the service and government of the Church. The bishop thus serves in place and as a type of Christ in the Church. No bishop in Orthodoxy is considered infallible. None has any authority over or apart from his priests, deacons, and people or the other bishops. They have the responsibility of maintaining the unity of the Church throughout the world by insuring the truth and unity of the faith and practice of their diocese. The bishop represent his particular diocese to the other churches or dioceses, and represents the Universal Church to his own particular [priests](#), [deacons](#), and people. In the Orthodox Church, from about the sixth century, it has been the rule that bishops are single men or widowers. Bishops are also usually in at least the first degree of [monastic](#) orders.

## Ruling bishop

A **ruling bishop** or **diocesan bishop** is responsible for and the head of all the [parishes](#) located in his a particular geographical territory, called a [diocese](#) or [archdiocese](#). All authority of the lower orders of clergy is derived from the bishop. No divine services may be served in any Orthodox temple without the authorization of a bishop. Saint [Ignatius the God-bearer of Antioch](#) went so far as to state that "he who acts without the bishop's knowledge is in the devil's service."

He may be called *Bishop*, *Archbishop*, *Metropolitan*, *Metropolitan Archbishop* or *Patriarch*.

## Hierarchical vestments

The bishop wears a monastic garment called a [mantiya](#) when he arrives at a divine service. Unlike the typical monastic mantiya, which is black or other colors and upon it are sewn the Tables of the Law, square patches at the neck and feet, characterizing the Old and New Covenants. In addition, strips of cloth, called fountains, are sewn horizontally around the mantiya, representing the streams of teachings which flow from the bishop's mouth.

In the slavonic traditions, a ruling bishop is usually vested in the center of his church.

Liturgically, except for the [phelonion](#) and the [nabedrennik](#), a bishop wears all the vestments of a priest. The phelonion was at first part of the bishop's vestments but was replaced by a garment, similar to the deacon's [sticharion](#), called a [sakkos](#) (also saccos), a garment of humility. As Christ's robe was without seam, the bishop, as an icon of Christ, wears the saccos either sewn or buttoned at the sides.

Over the saccos, the bishop wears a wide shoulder covering called the [omophorion](#). It hangs down in front and back, and symbolizes the wandering sheep which Christ took upon his shoulders as the Good Shepherd. In ancient times, was made of sheepskin. At other times at services, the bishop may wear a shorter omophorion that has both ends hanging down the front called the small omophorion

The bishop wears a richly embroidered crown, called a [mitre](#). This is to represent the power conferred upon a minister of the Church. Together with his [pectoral cross](#), the bishop also wears a small, circular icon of the Savior or of the Mother of God, called the [Panagia](#) (All-Holy), over his heart. This is to remind him that he must always bear in his heart our Lord and his Holy Mother, and thus his own heart must be pure. An episcopal staff called a [crozier](#) is carried by the bishop, s a shepherd's crook, to be reminiscent that he is a shepherd of Christ's flock. It has a cross at the top, just above a double crook. This double crook is sometimes in the shape of serpents' heads, symbolizing the serpent lifted up by [Moses](#) in the wilderness. (Now Christ lifted up on the Cross.)





## Thank you letter from the Consistory of the UOC of USA:

### **Ukrainian Orthodox Church of the USA**

135 Davison Avenue Somerset, NJ 08873  
(732) 356-0090 [www.uocofusa.org](http://www.uocofusa.org)

### **Contribution Receipt**

Sts. Peter & Paul  
Ukrainian Orthodox Church  
1025 N. Belle Vista Ave.  
Youngstown, OH 44509

«By this everyone will know that you are my disciples, if you love one another» John 13:35

With these words, teaching them to love, Christ addressed his disciples. With these words He addresses each of us even today. Christ teaches us that to love, it means to be willing to sacrifice our own self for someone else. He teaches us that to be a true Christian it means to be ready to come to the aid of those in need. To feed the hungry, to clothe the naked, to visit the sick – should never be a foreign act to us - the Christians.

As the Church of Christ, we have not forgotten our sacred vocation to love our neighbor. Since the beginning of the war in Ukraine, our Ukrainian Orthodox Church of the USA has established a charity fund for Humanitarian Aid in Ukraine. AND YOU'VE SO GENEROUSLY RESPONDED! I prayerfully express our sincere gratitude for Your generosity, for your participation in this outreach appeal, for your donation. After all, it is through the acts of mercy that we proclaim and affirm the values of the Gospel that Christ Himself taught us. May the Lord bestow upon You His blessing, so that you may continue to walk on this path of love and mercy.

With prayers,

+ *Daniel*

+Daniel, Archbishop and brother in the Lord

*The Ukrainian Orthodox Church of USA is a 501(c)3 tax exempt organization as defined by the Internal Revenue Service. TIN: 22-1549753. Please consult your tax professional to determine if some or all of your donation may be tax deductible. No goods or services were received in exchange for your donation, unless specifically noted. Keep this receipt for tax purposes.*

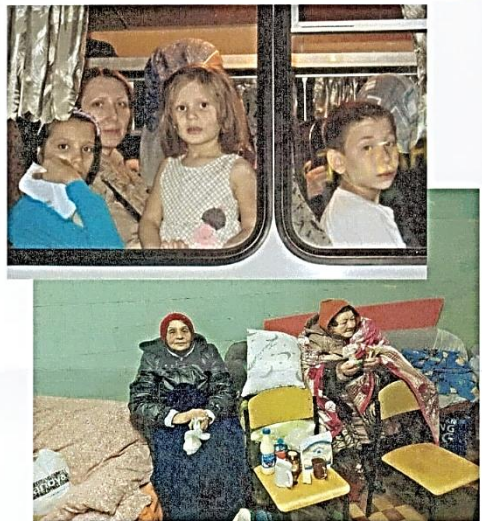
#### **Your Contribution Information**

Receipt No. 2023-8006

Date: 4/24/2023 Check # 5679

Description	In Memory of	Amount
UA Humanitarian Aid		10,500.00

**Thank you for showing your love and support to those who are suffering in our ancestral homeland Ukraine! Continue to pray for peace!**







UKRAINIAN ORTHODOX CHURCH OF THE USA

## MAY CELEBRATIONS У ТРАВНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



**6**

**GREAT-MARTYR GEORGE**

ВМЧ. ГЕОРГІЯ (ЮРІЯ) ПОБІДОНОСЦЯ

**7**

**FOURTH SUNDAY OF PASCHA:  
OF THE PARALYZED MAN**

НЕДІЛЯ 4-ТА ПІСЛЯ ПАСХИ:  
НЕДІЛЯ ПРО РОЗСЛАБЛЕНОГО

**8**

**HOLY APOSTLE AND EVANGELIST MARK**

АПОСТОЛА І ЄВАНГЕЛІСТА МАРКА

**13**

**HOLY APOSTLE JAMES**

СВ. АП. ЯКОВА

**14**

**FIFTH SUNDAY OF PASCHA:  
THE SAMARITAN WOMAN**

НЕДІЛЯ 5-ТА ПІСЛЯ ПАСХИ:  
ПРО САМАРЯНКУ

**18**

**GREAT-MARTYR IRENE OF THESSALONICA**

ВЕЛИКОМУЧЕНИЦІ ІРИНИ

**19**

**VENERABLE JOB OF POCHAIV**

ПРП. ІОВА ПОЧАЇВСЬКОГО

**21**

**SIXTH SUNDAY OF PASCHA: THE BLIND MAN**

НЕДІЛЯ 6-ТА ПІСЛЯ ПАСХИ:  
ПРО СЛІПОРОДЖЕНОГО

**HOLY APOSTLE AND EVANGELIST JOHN  
THE THEOLOGIAN**

АПОСТОЛА І ЄВАНГЕЛІСТА ІОАНА  
БОГОСЛОВА

**24**

**HOLY EQUALS-TO THE APOSTLES  
METHODIUS AND CYRIL**

РІВНОАПП. МЕФОДІЯ І КИРИЛА

**25**

**THE ASCENSION OF OUR LORD**

ВОЗНЕСІННЯ ГОСПОДНЄ





We welcome Archbishop Daniel – our ruling Hierarch – who is visiting our parish and **will be presiding** over Divine Liturgy on Sunday May 14. His Eminence will also do the blessing of our renovated Church downstairs (grand opening).

Services will be followed by a brunch at the hall. **Mother's Day.**

# Welcome

Welcome His Eminence to  
Sts. Peter & Paul UOC in Youngstown OH.



H A P P Y

# Mother's Day

Happy and Blessed Mother's Day to all moms, both here on Earth and up in Heaven. Blessed Mother's Day to all wonderful moms of our parish. We are grateful to you for your love, care and everything you do, because you are the ones who do so much and ask for so little.

Happy Mother's Day to every Mother.

**God Bless you abundantly!**

