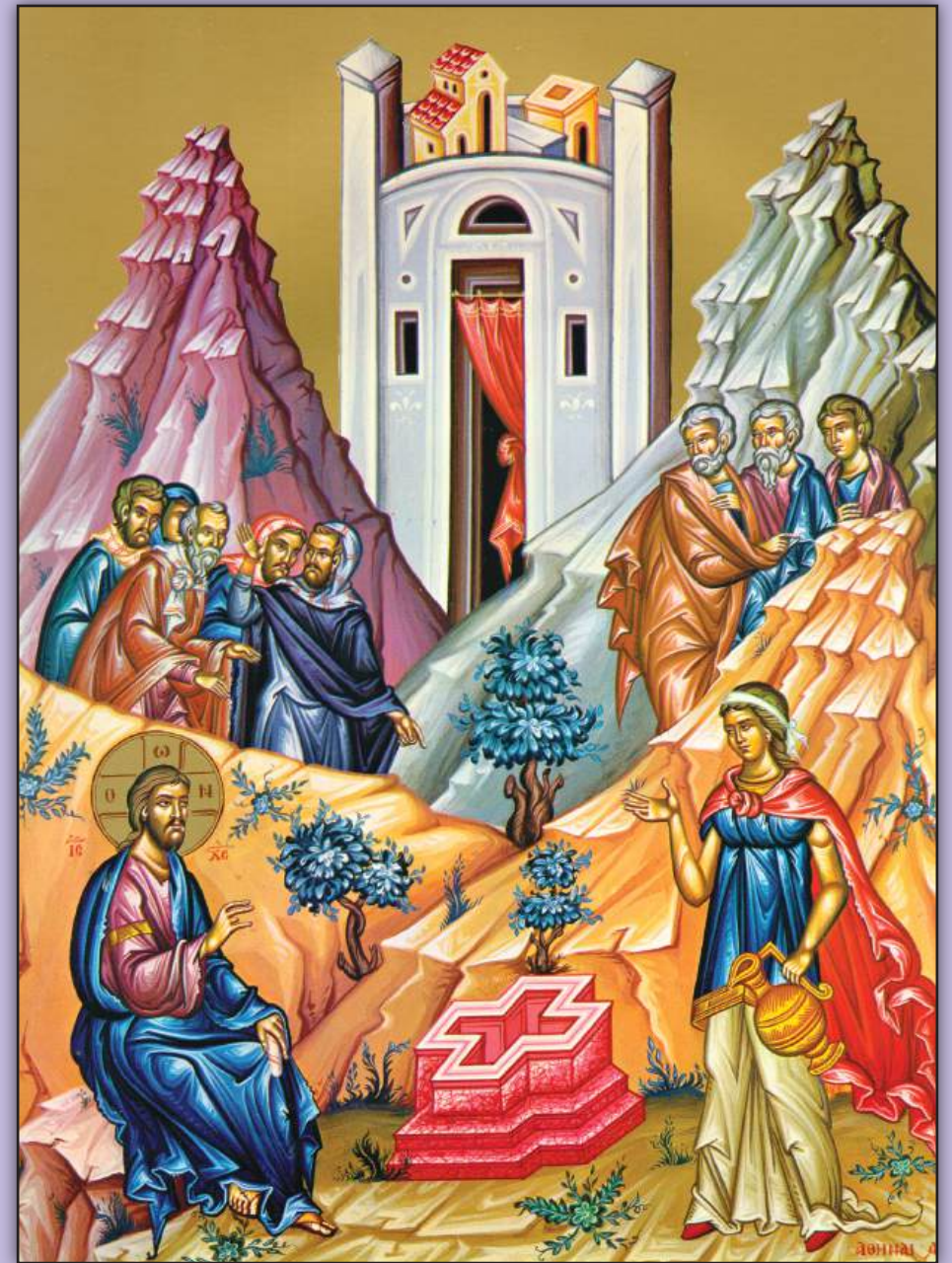


SUNDAY OF THE SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

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, 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



Українська Греко-Католицька Церква Парафія Святих Йоакима і Анни
SAINTS JOACHIM AND ANNA UKRAINIAN CATHOLIC CHURCH

A Mission Parish of the Ukrainian Catholic Archeparchy of Philadelphia. All are welcome!

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Fr Robert Hitchens, Administrator Fr Mykola Dziurakh, Parochial Vicar
 Subdeacon Kyle Hayes Subdeacon David Wallace

Christ is risen! Truly He is risen! Христос воскрес! Воістину воскрес!

Divine Liturgy in English, Sundays 10:30am
Holy Mystery of Repentance (Confession): Sundays, 9:45am

**MAY 3, 2026 – THE FIFTH SUNDAY OF PASCHA –
 SUNDAY OF THE SAMARITAN WOMAN**

GIVING REPORT – The in-pew collection for April 26 was \$1,049.

NO WEEKDAY DIVINE LITURGY – No priest is available on Wed, May 6.

The growth of the Christian in deification is marked by the services of the Sundays from Pascha to Pentecost: it begins with the encounter with the Risen Christ (Sunday of Pascha, Thomas Sunday, and Sunday of the Myrrh-bearing Women), which leads to radical changes in particular persons—and in us as well (Sundays of the Paralytic, of the Samaritan Woman and of the Man Born Blind). The image of “living water” at the feast of Mid-Pentecost indicates the promise of the Holy Spirit, through whose grace we receive divinization. (*Christ Our Pascha Catechism*, 572)



The fourth Sunday after Easter deals with the woman of Samaria with whom Christ spoke at Jacob’s Well (Jn 4). Again, the theme is the “living water” and the recognition of Jesus as God’s Messiah (Jn 4.10–11; 25–26). We are reminded of our new life in Him, of

our own drinking of the “living water,” of our own true worship of God in the Christian messianic age “in Spirit and in Truth” (Jn 4.23–24). We see as well that salvation is offered to all: Jews and Gentiles, men and women, saints and sinners. According to tradition, we venerate the Samaritan woman as Saint Photini, who with her sons and sisters was martyred under the Emperor Nero.

UPCOMING DIACONAL ORDINATION - With gratitude to Almighty God, the Most Reverend Borys Gudziak, Metropolitan-Archbishop of the Archeparchy of Philadelphia, will ordain Subdeacon Kyle Hayes and Subdeacon David Wallace to the Order of Deacon. You are cordially invited to attend the Hierarchical Divine Liturgy and the Rite of Ordination on **Sunday, May 17, 2026, 10:30am**. A reception will follow on the parish grounds. Today is the last day to RSVP. It is customary to congratulate the newly ordained deacons with a gift should you wish to do so.

PLEASE PRAY FOR: Nancy & Jon Anderson, Julie, Lisa Behnke, Alison Bernhoft, Yevhenia Borys, Robert Matthew, Carrie Chuff, Arthur Dhanagom, Elizabeth Deegan, Clara Anne Duda, Fr Michael Duesterhaus, Robert Dulaine, Pat Fagan, Danylo (Neyko) Fedoryka, Fr Mark Fesniak, Emma Flournoy, Katie Flynn, Lilian Garland, Jerry Gawron, CR Gauth, Samuel Gauth, Josie Hacker, Brigid and Marlena Hess, Ellen Hitchens, Janet Hitchens, Fr Robert Hitchens, Oksana Horszynska, Ihor Hulawyyj, Walter Janaro, Sarah Kelt, Dixie Lane, Catherine Luckey, Destiny Makins, Michael Marshner & Family, Bridget McDonald, Laura McMahan, Vince McLaughlin, Thomas Pavick, Phillip Rexrode, Ivanna Richardson & Family, Chris Saboe, Betsy Sayre, Truman L Sayre, Jr, CJ & Theresa Sidrow, Amy Smith, Karena Tapsak, Fr George Worschak, and Éamonn Yockey. *Teresa Fedoryka is our prayer coordinator; please email bulletin prayer requests to ssjoachimandannaucc@gmail.com*

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Your support can bring joy, hope, and unforgettable memories to a child in need.

5th Sunday of Pascha – Of the Samaritan Woman

After the priest exclaims “Blessed is the Kingdom” and we have responded “Amen,” the clergy sing the Paschal Troparion (“Christ is risen...”) once, the people repeat it, then the clergy sing the first half and the people conclude it. According to Galician usage, we continue to sing the First Antiphon of Pascha (p. 100) and the Third Antiphon (p. 108), “Come, let us sing joyfully to the Lord” with the refrain “Son of God, risen from the dead,” until the eve of Ascension.

Troparion, Tone 4 (p. 535). 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, Tone 8 (p. 536). At the mid-point of the Feast, O Saviour,* water my thirsty soul with streams of true godliness,* for You cried out to all: Let any who thirst, come to Me and drink.* O Source of Life, Christ our God, glory to You!

Glory...

Kontakion, Tone 8 (p. 537). Drawn to the well by faith,* the Samaritan woman beheld You, the Water of Wisdom,* and drinking abundantly of You,* she inherited the heavenly Kingdom for ever,* becoming everlastingly glorious.

Now...Amen.

Kontakion, Tone 4 (p. 537). At the mid-point of the Feast according to the Law,* Maker of all things and Master,* You said to those present, O Christ God:* Come, and draw the water of immortality.* And so we fall before You crying out with faith: Grant us Your mercies, for You are the source of our life.

Prokeimenon, Tone 3 (p. 538). Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy. (Psalm 46:7,2)

Epistle: Acts 11:19-26, 29-30. In those days, those who were scattered because of the persecution that took place over Stephen travelled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to

Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.”

Alleluia, Tone 4 (p. 344)

verse: Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.
verse: You have loved justice and hated iniquity.

Gospel: John 4:5-42. At that time, Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The

Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that 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 have

no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no 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 see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these 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 proclaim all things to us." Jesus said to her, "I am he, the one who is

speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world."

Hymn to the Mother of God (p. 532). Virginité is alien to mothers and child-bearing is foreign to virgins; yet in you, O Mother of God, both of them came together. Therefore, we and all the nations of the earth without ceasing magnify you.

Communion Verse. Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens; praise Him in the highest.* Alleluia. (*thrice*)

*At Communion, the Paschal Troparion replaces "Blessed is He who comes...", "We have seen the true light...", and "Let our mouths be filled..." For the last of these, the Troparion is sung thrice. Instead of "Blessed be the name of the Lord" we sing the Paschal Troparion thrice. It is sung again once (using the simple chord chant) instead of "Glory be..." at the dismissal. After the final "Amen" the priest, with cross raised on high, exclaims "Christ is risen!" thrice and we respond "Truly He is risen!" each time. Then, the Paschal Troparion is sung as at the beginning (priest, then people, then together), but with the addition: Priest: And to us He has granted life eternal; People: **We bow down before His Resurrection on the third day.***



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