

5 2nd Street  
Herminie, PA 15637  
<http://pokrov.iksnazul.com/>

Cantor  
Joseph Luzanski

Liturgical Schedule

Divine Liturgy

Sunday: 8:30 am  
Holyday: 9:00 am

Confessions

One half hour before  
the divine liturgy or by  
appointment

Served By

Father Vasyl Yakubych  
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**Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!**

Feltamadt Krisztus! Valoban Feltamadt!  
Хрістосъ воскрес! – Воістинѣ воскрес!  
Christ is risen! Indeed He is risen!  
Christos Voskrese! Voistinu Voskrese!

Christos vstal z mrtvych! Vpravde vstal z mrtvych!  
Christus resurrexit! Vere resurrexit!

Because of my health issues I will be cantoring  
from the pews in the church. Eventually I would  
like to set up a station in the back with a music  
stand.

Meanwhile I will I'll be sitting with my wife (to  
her great delight).

When I get tired I am going to sit. So I may not be  
standing or sitting at the appropriate times. Don't fol-  
low my example.

**SAINT STEPHEN'S IS SELLING A 50/50  
TICKET FOR \$10. YOUR CUT IS \$1200.  
SEE FATHER VASYL FOR DETAILS.**

**Sunday of the Samaritan Women at the Well**

Feastal Tone

*Menologion*

Commemoration of the appearance of the  
Sign of the Cross, formed by the stars in the  
heavens over Jerusalem, extending from  
Calvary to Mt. Olivet A.D. 346.

**Fasts & Feasts**

May 7 Fifth Sunday of Pascha (Samaritan  
Women at the Well)

May 14 Sixth Sunday of Pascha (Ma+n Born Blind)

May 18 Feast of the Ascension of Our Lord, God,  
and Savior, Jesus Christ (9 am)

May 21 Seventh Sunday of Pascha (Holy Fathers  
of the First Ecumenical Council)

May 27 Fifth All-Souls Saturday (9 am)

May 28 Pentecost - Descent of the Holy Spirit

May 29 Pentecost Monday: Feast of the Holy  
Trinity, Memorial Day (USA)

June 4 All Saints Sunday

June 5-29 The Apostles' Fast (The fast begins with  
the vespers on Sunday evening and concludes on June  
29th)

June 24 Nativity of the Holy Glorious Prophet,  
Forerunner and Baptist John (9 am)

June 29 The Holy Glorious and All-Praised  
Leaders of the Apostles, Peter & Paul (9 am)

Everywhere, beloved, we have need of faith, faith the mother of blessings, the medicine of salvation; and without this it is impossible to possess any one of the great doctrines. Without this, men are like to those who attempt to cross the open sea without a ship, who for a little way hold out by swimming, using both hands and feet, but when they have advanced farther, are quickly swamped by the waves: in like manner they who use their own reasonings, before they have learnt anything, suffer shipwreck; as also Paul saith, "Who concerning faith have made shipwreck." ( 1 Tim. 1:19.) That this be not our case, let us hold fast the sacred anchor by which Christ bringeth over the Samaritan woman now. For when she had said, "How say ye that Jerusalem is the place in which men ought to worship?" Christ replied, "Believe Me, woman, that the hour cometh, when ye shall neither in Jerusalem, nor yet in this mountain, worship the Father." An exceedingly great doctrine He revealed to her, and one which He did not mention either to Nicodemus or Nathanael. She was eager to prove her own privileges more honorable than those of the Jews; and this she subtly argued from the Fathers, but Christ met not this question. For it was for the time distracting to speak on the matter, and to show why the Fathers worshiped in the mountain, and why the Jews at Jerusalem. Wherefore on this point He was silent, and having taken away from both places priority in dignity, rouses her soul by showing that neither Jews nor Samaritans possessed anything great in comparison with that which was to be given; and then He introduceth the difference. Yet even

thus He declared that the Jews were more honorable, not preferring place to place, but giving them the precedence because of their intention. As though He had said, "About the `place' of worship ye have no need henceforth to dispute, but in the `manner' the Jews have an advantage over you Samaritans, for `ye,' He saith, `worship ye know not what; we know what we worship.'"

The Samaritan woman—the holy, glorious Great-martyr Photeini—met Jesus at midday at Jacob's Well, which was located in the city of Sychar. And being tired from travel and the heat, Jesus sat at Jacob's Well. A little after, the Samaritan woman came to draw water, and had a long conversation with Him (it is the longest recorded discourse between Christ and a human in the entire Bible). Photeini did not want to talk to Jesus, because the Samaritans did not have any dealings with Jews; Jews considered her people heretics because Samaritans kept only the first five books of the Old Testament. However, the Lord talked with her anyway, read her heart, revealed her secrets and gave her the "Living Water"—the grace of the Holy Spirit that leads to eternal life and flows to all humanity—to drink. Photeini immediately ran throughout the city to proclaim Christ. Through her, many other Samaritans believed in Jesus.