

# **Saint Mary's Byzantine Catholic Church**

(Saint Mary's Ruthenian Greek Catholic Church, Inc.)

On the Corner of East 15<sup>th</sup> Street and Second Avenue

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Parish Office

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**April 28, 2024**

**Sunday of the Samaritan Woman**

**May 5, 2024**

**Sunday of the Man Born Blind**

## LITURGICAL SERVICES

**Sunday, April 28**

**10:00 AM**

**Sunday of the Samaritan Woman**

+John Smertiuk, Sr.  
by Diane Smertiuk

**Sunday, May 5**

**10:00 AM**

**Sunday of the Man Born Blind**

+Vasil & Katarina Zihal  
by Mary Galus

**Thursday, May 9**

**6:00 PM**

**Ascension of Our Lord**

For the Parish Family of  
St. Mary's and Holy Cross

**Sunday, May 12**

**10:00 AM**

**Sunday of the Fathers of the  
1<sup>st</sup> Ecumenical Council**

**Mother's Day**

For Our Mothers  
Living and Deceased

**Sunday, May 19**

**10:00 AM**

**Pentecost Sunday**

+Mary Vislocky  
by Mary DiMatteo

**Sunday, May 26**

**10:00 AM**

**Sunday of All Saints**

For the Parish Family of  
St. Mary's and Holy Cross  
Followed by Panachida and the  
Reading of the Hramoty in  
celebration of the  
5<sup>th</sup> All Souls Saturday

## PROPER POSTURE FOR PRAYER DURING THE EASTER SEASON

From Resurrection Matins until the Kneeling Prayers of Pentecost, the proper posture for **all** prayer is to stand rather than kneel. Standing is a sign of joy, and what greater joy do we have other than the Resurrection of Christ? Let us stand in celebration of this joyous event. **After the celebration of Pentecost, the proper posture for prayer during the celebration of the Divine Liturgy is to stand during the times St. Mary's has been accustomed to kneeling.**

## MOTHER'S DAY ENVELOPES

In your envelope box, you will find a special one for Mother's Day. The names of the mothers submitted



will be read aloud during the 10:00 AM Divine Liturgy on May 12. There are also extra envelopes for this purpose on the stand with the liturgy books. Please return your envelopes for the Mother's Day remembrance **by May 5** so that the names can be listed to be read.

## ***WELCOME VISITORS!***

***“MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER  
FOR ALL PEOPLES.”*** - Isaiah 56: 7

If you are a visitor to St. Mary's, we want you to know how welcome you are, whether you have come from another part of the country, from across the world, or simply from another parish. We hope you find our worship true and reverent and that our people here are friendly and cordial. If you seek a spiritual home, we would be honored by your presence in our family. For more information about becoming a parishioner, please see Fr. Ed.

**Please take this bulletin home with you ...  
take one to share with your friends**



**Christ is Risen!  
Indeed, He is Risen!  
Christos Voskrese!  
Voistinu Voskrese!  
Feltamadt Krisztus!  
Valoban Feltanadott!  
Al Massih Kam!  
Hakkan Kam!  
Christos Anesti!  
Alithos Anesti!  
iChristo Es Resucitado!  
iEn Verdad Es Resucitado!**

## Sunday of the Samaritan Woman

The Eastern Church observes the fifth Sunday after the Feast of Holy Pascha as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob's well. The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

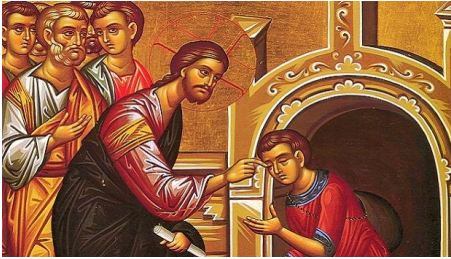


One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land with a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans, it was called Neapolis, and at present, Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all of Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while, the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard secrets concerning herself from Him, she believed in Him; through her, many other Samaritans also believed.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the Holy Apostles and became a great preacher and Martyr of Christ; she was called Photini.

## **Sunday of the Man Born Blind**



The Eastern Church observes the sixth Sunday of Holy Pascha as the Sunday of the Blind Man. The day commemorates the miracle of Christ healing the man who was blind since birth. The biblical story of this event is

found in the Gospel of Saint John 9:1-41.

### **Background**

The Lord Jesus was coming from the Temple on the Sabbath when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb; that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on John; Saint Irenaeus, Against Heresies, Book V: 15; and the Second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Savior sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and

obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed, and returned, no longer blind but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

## **Ascension Thursday**



Jesus did not live with his disciples after his resurrection as he had before his death. Filled with the glory of his divinity, he appeared at different times and places to his people, assuring them that it was he, truly alive in his risen and glorified body.

To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1:3).

It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency (Gen 7:17; Ex 16:35, 24:18; Judges 3:11; 1 Sam 17:16; 1 Kg 19:8; Jon 3:4; Mt 4:2). On the fortieth day after his Passover, Jesus ascended into heaven to be glorified on the right hand of God (Acts 1:9-11; Mark 16:19; Luke 24:51). The ascension of Christ is his final physical departure from this world

after the resurrection. It is the formal completion of his mission in this world as the Messianic Savior. It is his glorious return to the Father who had sent him into the world to accomplish the work that he had given him to do (John 17:4-5). ... and lifting his hands he blessed them. While blessing them, he parted from them and was carried up into heaven. And they returned to Jerusalem with great joy. ... (Lk 24:51-52).

The Church's celebration of the Ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ's life. Indeed, the Ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ's physical departure and his glorification with God the Father, together with the great joy which his disciples had as they received the promise of the Holy Spirit who was to come to assure the Lord's presence with them, enabling them to be his witnesses to the ends of earth (Lk 24:48-53; Acts 1:8-11; Mt 28:20; Mk 16:16-14).

In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ's departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to "prepare a place" for and to take us also into the blessedness of God's presence. He goes  
Ascension Thursday Continued

to open the way for all flesh into the "heavenly sanctuary ... the Holy Place not made by hands" (see Hebrews 8-10). He goes in order to send the Holy Spirit, who proceeds from the Father to bear witness to him and his gospel in the world, making him powerfully present in the lives of disciples.

The liturgical hymns of the feast of the Ascension sing of all of these things. The antiphonal verses of the Divine Liturgy are taken from Psalms 47, 48, and 49. The Troparion of the feast, which is sung at the small entrance, is also used as the post-communion hymn.

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**Any Questions?**

**Please See Fr. Ed.**

**Brochures May Be found on the  
Bulletin Board outside  
the Social Hall.**