



St. Joseph's

UKRAINIAN CATHOLIC CHURCH

Blessed Vasyl Velychkovsky, CSsR Shrine
Bishop - Martyr

Served by the Ukrainian Catholic Redemptorists

**ST. JOSEPH'S PARISH
OFFICE & MONASTERY**

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HOURS

9:30 a.m. – 12:00 p.m.
1:00 p.m. – 4:30 p.m.

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**VASYL VELYCHKOVSKY, CSsR
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Parish Bulletin

MAY 10, 2020

Христос Воскрес! Воістину Воскрес!



Christ is Risen!

Indeed, He is Risen!

Sunday Divine Liturgy Live Streamed at 10:00 am

YouTube - St. Joseph's Ukrainian Catholic Church Winnipeg

Blessed Vasyl Velychkovsky CSsR Devotions Wednesdays 7:00 pm

Youtube - Bishop Velychkovsky National Martyr's Shrine

Христос Воскрес!

Christ is Risen!



Dear Parishioners,

By taking a closer look at this photo, one is able to see that this statue of an angel is wearing a *mask*. Who put it there? I do not know, but this image has inspired a few thoughts to cross my mind.

In particular, how circumstances can change how we view an object, like a *mask*. Before the current Covid-19 pandemic, we may have seen this facial covering in one of the following ways:

Mask - Something that is worn during Halloween or a masquerade party to conceal ones identity.

Mask - In the world of comics and superheroes, both good and bad characters often wear masks.

Mask - During a robbery, those committing such a crime usually wear masks.

As mentioned above, circumstances can certainly change how we think about an object like a mask. Today we may think the following thoughts:

Mask - A vital piece of PPE (personal protection equipment) that members of a medical team wear during surgery or while tending to those who are sick.

Mask - Something that we can wear to help prevent the spread of the virus.

Circumstances do change our understanding. Our God, of course, is constantly desiring us to change how we understand and act in this world. Throughout the Gospels, we read that after encountering Jesus, people usually changed. Of course, some resisted. Unfortunately, this even occurs today. People, for whatever reasons, resist the ways of God. When this happens, it is like turning a life saving “mask” into a “blindfold”.

Certainly, during this Covid-19 pandemic, many circumstances in our lives have changed. With these readjustments, hopefully a greater understanding of what is important in our lives has occurred. Guided by God’s grace, hopefully this new understanding helps all of us to be there for each other in new ways. In other words, may all of us be angels (with life giving “masks”) to each other.

*Peace & Prayers,
Fr. Dmytro*

Christ Is Risen!

Христос Воскрес!

Sunday of the Samaritan Woman

*As a sign of the joy of the Resurrection
and to emphasize the fact that we have all been forgiven by the Risen Christ,
we are to stand (to refrain from kneeling) during the Divine Liturgy and other liturgical services,
from Easter Sunday until Pentecost Sunday (May 31).*



Sunday Collection May 3

Sunday Collection	\$1625
Miscellaneous Donation	\$1085
Outreach	\$75
Easter Offering	\$1320
Easter Flowers	\$135
Share Lent/Church in Ukraine	\$105

Thank you for your support.



Sunday of the Samaritan Woman - Sunday May 10, 2020

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Христос воскрес із мертвих, смертю смерть подолав, і тим що в гробах, життя дарував

Tropar, tone 4: : 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.”

Glory be to the Father, and to the Son, and to the Holy Spirit; now and for ever and ever. Amen!

Kondak, tone 8: When the Samaritan woman came to the well with faith,* she beheld You, O Water of Wisdom.* You allowed her to drink in abundance* and glorified her eternally,* for she inherited the heavenly kingdom.

Now and for ever and ever. Amen!

Kondak of the Mid-feast, tone 4: O Christ God, Creator and Lord of all,* when the Paschal Feast was half completed,* You told those present:* “Come and draw the water of immortality.”* Let us, therefore, adore You and cry out with faith:* “Grant us your goodness, for You are the Source of our life.

Prokimen, tone 3: Sing to our God, sing; sing to our King, sing.

Verse: *All you peoples, clap your hands, shout to God with cries of gladness.*

Epistle: A reading from the Acts of the Apostles. (11:19-26, 29-30)

In those days in the community who had been dispersed by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus and Antioch, making the message known to none but Jews. However, some men of Cyprus and Cyrene among them who had come to Antioch began to talk even to the Greeks, announcing the good news of the Lord Jesus to them. The hand of the Lord was with them and a great number of them believed and were converted to the Lord. News of this eventually reached the ears of the church in Jerusalem, resulting in Barnabas' being sent to Antioch. On his arrival he rejoiced to see the evidence of God's favour. He encouraged them all to remain firm in their commitment to the Lord, since he himself was a good man filled with the Holy Spirit and faith. Thereby large numbers were added to the Lord. Then Barnabas went off to Tarsus to look for Saul; once he had found him, he brought him back to Antioch. For a whole year they met with the church and instructed great numbers. It was in Antioch that the disciples were called Christians for the first time. This made the disciples determine to set something aside, each according to his means, and send it to the relief of brothers who lived in Judea. They did this, dispatching it to the presbyters in the care of Barnabas and Saul.

Alleluia Verses: *Ben your bow, prosper and reign for the sake of truth, meekness and justice. You love justice and hate wickedness.*

Gospel: John 4:5-43

At that time Jesus came to a Samaritan town named Shechem near the plot of land which Jacob had given to his son Joseph. This was the site of Jacob's well. Jesus, tired from his journey, sat down at the well. The hour was about noon. When a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." (His disciples had gone off to the town to buy provisions.) The Samaritan woman said to him, "You are a Jew. How can you ask me, a Samaritan and a woman, for a drink?" (Recall that Jews have nothing to do with Samaritans.) Jesus replied: "If only you recognized God's gift, and who it is that is asking you for a drink, you would have asked him instead, and he would have given you living water." "Sir," she challenged him, "you do not have a bucket and this well is deep. Where do you expect to get this flowing water? Surely you do not pretend to be greater than our ancestor Jacob, who gave us this well and drank from it with his sons and his flocks?" Jesus replied: "Everyone who drinks this water will be thirsty again. But whoever drinks the water I give him will never be thirsty; no, the water I give shall become a fountain within him, leaping up to provide eternal life." The woman said to him, "Give me this water, sir, so that I shall not grow thirsty and have to keep coming here to draw water." He said to her, "Go, call your husband, and then come back here." "I have no husband," replied the woman. "You are right in saying you have no husband!" Jesus exclaimed. "The fact is, you have had five, and the man you are living with now is not your husband. What you said is true." "Sir," answered the woman, "I can see you are a prophet. Our ancestors worshipped on this mountain, but you people claim that Jerusalem is the place where men ought to worship God." Jesus told her: "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand, while we understand what we worship; after all, salvation is from the Jews. Yet an hour is coming, and is already here, when authentic worshipers will worship the Father in Spirit and truth. Indeed, it is just such worshipers the Father seeks. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him: "I know there is a Messiah coming. (This term means Anointed.) When he comes, he will tell us everything." Jesus replied, "I who speak to you am he." His disciples returning at this point were surprised that Jesus was speaking with a woman. No one put a question, however, such as "What do you want of him?" or "Why are you talking with her?" The woman left her water jar and went off into the town. She said to the people: "Come and see someone who told me everything I ever did! Could this not be the Messiah?" At that they set out from the town to meet him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he told them: "I have food to eat of which you do not know." At this the disciples said to one another, "Do you suppose that someone has brought him something to eat?" Jesus explained to them: "Doing the will of him who sent me and bringing his work to completion is my food. Do you not have a saying: 'Four months more and it will be harvest!?' Listen to what I say: Open your eyes and see! The fields are shining for harvest! The reaper already collects his wages and gathers a yield for eternal life, that sower and reaper may rejoice together. Here we have the saying verified: 'One man sows; another reaps.' I sent you to reap what you have not worked for. Others have done the labour, and you have come into their gain." Many Samaritans from that town believed in him on the strength of the woman's word of testimony: "He told me everything I ever did." The result was that, when these Samaritans came to him, they begged him to stay with them awhile. So he stayed there two days, and through his own spoken word many more came to faith. As they told the woman: "No longer does our faith depend on your story. We have heard for ourselves, and we know that this really is the Saviour of the world."

Instead of 'It is truly right'

The angel cried out to the One full of grace:* "O chaste Virgin, rejoice!* And again I say, rejoice!* Your Son has risen from the tomb on the third day* and raised the dead."* Let all people rejoice!* Shine, shine, O New Jerusalem,* for the glory of the Lord has risen upon you!* Exalt now and be glad, O Sion!* And you, O chaste Mother of God, take delight* in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ; partake of the source of immortality. Praise the Lord from the heavens, praise Him in the highest. Alleluia! Alleluia! Alleluia!



CHURCH ONLINE

Sunday Divine Liturgy Live Streamed Sunday 10:00 am

Moleben to the Mother of God, Sundays in May 7:00 pm

YouTube—*St. Joseph's Ukrainian Catholic Church Winnipeg*

Blessed Vasyl Velychkovsky CSsR Devotions Wednesdays 7:00 pm

YouTube—*Bishop Velychkovsky National Martyr's Shrine*

Epistle & Gospel Readings

May 10-17

Sun. May 10	Sunday of the Samaritan Woman	Acts 11:19-26, 20-30	John 4:5-43
Mon. May 11	Cyril & Methodius, Apostles to the Slavs	Tim. 2:1-10	John 15:9-16
Tues. May 12	St. Epiphanius	Acts 12:25-13:12	John 8:51-59
Wed. May 13	Martyr Glyceria	Acts 13:13-24	John 6:5-14
Thur. May 14	Martyr Isadore	Acts 14:20-27	John 9:39-10:9
Fri. May 15	Venerable Pachomius	Acts 15: 5-34	John 10:17-28
Sat. May 16	Venerable Theodore	Acts 15:35-41	John 10:27-38
Sun. May 17	Sunday of the Man Born Blind	Acts 16:16-34	John 9: 1-38



Prayer to Our Mother of Perpetual Help

O Mother of Perpetual Help, we come before your holy Icon seeking to follow Your Son. Mary, please gently guide us to enter more deeply into the mystery of Redemption. Help us as we contemplate the Incarnation, Passion, Death & Resurrection of Your Son, Jesus, Our Redeemer. Help us to receive and accept the Light of Christ present in your arms. Mary, we present our needs to you and ask that you place them in the hands of your Son. Most Holy Mother of God, Our Mother of Perpetual Help, save us. Amen.

O Most Holy Mother of God, save us! Пресвята Богородице, спаси нас!

2020 MARCH FOR LIFE LIVE AND ONLINE



National Celebration of Life and Family May 10 - 14

Due to Covid 19 restrictions, the 2020 National March for Life in Ottawa and the pro-life rally on Parliament Hill on May 14, and the Manitoba March for Life, will be replaced with a national program of online events.

Sunday, May 10 – Tuesday May 12 ----- High Profile Movies and Interviews

Wednesday, May 13 ---- Live streamed Virtual Candlelight Vigil

**Thursday May, 14 --- Live streamed Religious Services,
and Virtual Candlelight Rally**

All events will be hosted on: Marchforlife.ca



God himself needed a Mother: how much more so do we! Jesus himself gave her to us, from the cross: "Behold your mother!" (Jn 19:27). He said this to the beloved disciple and to every disciple. Our Lady is not an optional accessory: she has to be welcomed into our life. She is the Queen of peace, who triumphs over evil and leads us along paths of goodness, who restores unity to her children, who teaches us compassion. Mary, take us by the hand. Clinging to you, we will pass safely through the straits of history. Lead us by the hand to rediscover the bonds that unite us. Gather us beneath your mantle, in the tenderness of true love, where the human family is reborn: "We fly to thy protection, O Holy Mother of God". Let us together pray these words to Our Lady: "We fly to thy protection, O Holy Mother of God". Pope Francis, 1 January 2019

Icon of the Samaritan Woman



Byzantine icons are windows to the divine presence. The depictions are heavenly—the gold backgrounds speak of divine truth. The serene, symmetrical faces invite us into the order of Heaven. Here is a peace that surpasses all understanding. We slow down before the icon and encounter the divine presence.

In this icon of the woman at the well, we see the encounter of Christ with the Samaritan woman, who referred to as St. Photini, the illuminated or enlightened one. She meets Jesus while he is seated by the well. She approaches with her vessel to get water. Their hands indicate for us that they are engaged in conversation. On Christ's right hand, his third finger bends in, a subtle sign of his divine nature. The two mountains behind them recall their words, reflecting that they come from two different

backgrounds.

Central to the icon are two architectural elements—the well, and the walled city in the distance.

The well has a peculiar shape; it's low and shaped like a cross and is suggestive of a baptismal font. It invites us to enter into the death of Christ so as to rise with him in the Resurrection—the very essence of the Paschal Mystery. We are beckoned to the font to seek the living water that delivers us from death to eternal life.

Behind the font looms a walled city. It is Jerusalem, the scene of the Paschal Mystery. The dark, gaping gate is like a tomb. Red curtains hint of the passion and bloodshed that will soon occur there. Yet the curtains are drawn back. Like the font, these curtains are inviting us into the tomb but also showing us the way out.

The woman at the well enters the tomb as she acknowledges in truth the painful path of her life. Christ illuminates her heart. He invites her to move beyond her current life. She enters the tomb of this in truth and accepts the living water. She is transformed from an outcast to an evangelizer. She will bring her joy back to her community and compel them to follow her to Christ. Through meeting Christ, St. Photini finds light in her darkness, a light she will shine to others.