

This coming week:

Tuesday, May 12: *Reader Vespers*, 6:30
Wednesday, May 13: *Daily Matins*, 7:00 a.m.
***Daily Vespers*, 6:30 p.m.**
***Confessions*, 7:00 p.m.**
Thursday, May 14: *Daily Matins*, 7:00 a.m.
Friday, May 15: *Daily Matins*, 7:00 a.m.
***Daily Vespers*, 6:30 p.m.**
Saturday, May 16: *Vigil*, 5:00 p.m.
***Confession*, 7:00 p.m.**
Sunday, May 17: *3rd & 6th Hours*, 9:40 a.m.
***Divine Liturgy*, 10:00 a.m. – 11:30 a.m.**

NOW IN! Gift Cards/Scrip. With outdoor season upon us why don't you purchase gift/scrip cards to use at Lowe's or Menards for those plants and landscaping projects? Scrip is being sold each Sunday after Divine Liturgy. These cards are used as cash at your favorite business. Our church makes a small amount off each card you purchase. Check out what we currently have. If there is a business or two you would like to see added, please contact Diane. dianewhite1976@gmail.com



Flowers: Do you have a special occasion or want to honor a loved one? Flowers may be brought anytime to beautify our sanctuary. Contact Nikki at NicoleMyles@gmail.com

Divine Liturgy Streaming: Can be found on YouTube through this link: <https://www.youtube.com/@stjohnkronstadtlincoln/streams>

Other Saints of the Day: Apostle Simon the Zealot; Saint Simon, Bishop of Bladimir and Suzdal of the Kiev Near Caves; Martyrs Philadelphus, cuprian, Alphius, Onesimus, Erasmus and 14 others in Sicily; Martyr Hesychius of Antioch; Blessed Isidora the Fool of Tabenna in Egypt; Blessed Thais of Egypt; Venerable Comgall of Bangor.

To read about these Saints go to:
<https://www.oca.org/saints/lives/2026/05/10>

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St. John of Kronstadt Orthodox Church

May 10, 2026

5th Sunday of Pascha – Sunday of the Samaritan Woman

Divine Liturgy of Saint John Chrysostom

11 The Great Litany

14 First Antiphon – Bless the Lord O my soul: Blessed art Thou O Lord. Bless the Lord O my soul: and all that is within me bless His Holy name. Bless the Lord O my soul: and forget not all His benefits. Who forgives all your iniquities, who heals all your diseases. The Lord is compassionate and merciful, longsuffering and of great goodness. Bless the Lord O my soul: Blessed art Thou O Lord.

17 Second Antiphon – Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord O my soul, I will praise the Lord as long as I live I will sing praises to my God while I have by being. Put not your trust in princes in sons of men in whom there is no salvation. When his breath departs he returns to his earth. On that very day his plans perish. The Lord will reign forever: Thy God O Zion to all generations.

19 Only Begotten Son – Both now and ever unto the ages of ages, Amen. Only begotten Son and immortal Word of God. Who for our salvation didst will to be incarnate. Of the holy Theotokos and ever Virgin Mary. Who without change didst become man and was crucified. O Christ our God, trampling down death by death. Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

22 The Beatitudes – In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven.



Entrance Hymn – O come, let us worship and fall down before Christ O Son of God, Who didst rise from the dead save us who sing to Thee. Alleluia.

(Continued on next page)

(Entrance continued)

34 Troparion of the Resurrection

Choir – Troparion of the Midfeast

Choir – Sunday of the Samaritan Woman Kontakion

Choir – Kontakion of the Midfeast

48 Trisagion Hymn – Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us!

53 Prokeimenon, Tone 3 Sing praises to our God, sing praises! Sing praises to our King, sing praises!

Verse: Clap your hands, all peoples! Shout to God with loud songs of joy!

Reading of the Epistle: Acts 11:19-26, 29-30

56 Alleluia, Tone 5

Reading of the Gospel: John 4:5-42



Sermon

58 The Litany of Fervent Supplication

60 The Litany for the Catechumens

***** Holy Eucharist *****

64 Cherubic Hymn – Let us who mystic'ly represent the Cherubim, represent the Cherubim. And who sing the thrice holy hymn to the life creating, life creating Trinity. Now lay aside all cares, lay aside all earthly cares, lay a side all earthly cares.



63 The Great Entrance

65 Cherubic Hymn continued – That we may receive the King of all, Who comes invisibly up-borne by the angelic hosts. Alleluia, Alleluia, Alleluia

69 Litany of Supplication

73 The Peace



74 The Creed: The Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages.

(continued on next page)



Sunday of the Samaritan Woman

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskevė, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

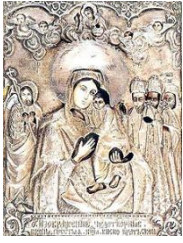
For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

To continue reading about the Samaritan Woman go to: [Sunday of the Samaritan Woman - Orthodox Church in America](#)



“Kiev-Bratsk” Icon of the Mother of God

The wonderworking Kiev-Bratsk (i.e. "Brotherhood") Icon of the Mother of God was revealed in 1654, and was originally kept in the church of Saints Boris and Gleb in the city of Vyshgorod (Kiev), and was placed in a shrine to the left of the Royal Doors on the iconostasis.

On May 10, 1662, during a war with Poland (1659–1667), the city suffered great damage from the Poles and Crimean Tatars who fought against Russia. The church of the Holy Passion-Bearers Boris and Gleb was ravaged and looted by enemy soldiers, who took all the jewels and icons, but the relics of the Saints were hidden under a crypt. By God's Providence, the wonderworking Icon of the Mother of God was preserved.

Some devout Christians, at the risk of their very lives, rescued the Icon of the Mother of God from the unclean hands of those who had stolen it. Since they were unable to hide the Icon, they had to consign it to the Dnieper River, praying that God's will would be done. To their amazement, the Icon did not sink, but floated upright down the river.

Leaving Vyshgorod, the Tatars began to cross the Dnieper, but they were drowned during a storm. Only one of them escaped by clinging to the Icon of the Mother of God as though it were a raft. The river carried the holy Icon to the bank of the Podil in Kiev, where it stopped before the Bratsk Monastery. The Tatar was afraid of drowning, and cried desperately for help. A boat was sent from the Monastery, into which the monks received the Icon and the Tatar.

The Tatar, whose life was spared by God, believed in Jesus Christ and was baptized. The Icon was placed in the wooden church of Saints Boris and Gleb, where it remained for a long time. An inventory of the church property in the Kiev-Bratsk Monastery, compiled in 1807, gives a description of the miraculous Icon.

In 1919, the Bratsk Monastery was closed, and the Kiev-Bratsk Icon of the Mother of God was thought to be lost. For a long time, the lack of information about the shrines of the Monastery until the 90s of the XX century was perceived as confirmation that the Icon was lost. In recent years, however, studies have shown that the Icon is one of the five most valuable icons in the Monastery. It was transferred to the Kiev Caves Lavra in 1926.

In 1948, this group of icons was first recorded in the ledger of the National Art Museum of Ukraine (NHMU) with a note saying their fate before they came to the museum was unknown. The reacquisition of the Kiev-Bratsk Icon occurred in the early 2000s, when employees of the NHMU established a connection between these monuments and the Bratsk Monastery.

Currently the Kiev-Bratsk Icon is in the collection of NHMU. It's reacquisition is regarded as confirmation of the Icon's miraculous qualities.

There is an exact copy of the Icon, which is located in the Kievan Monastery of the Protection of the Mother of God.

The Kiev-Bratsk Icon of the Mother of God is commemorated on September 6, May 10, June 2, and on Saturday of the Fifth Week of Great Lent.

(The Creed continued)

Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the scriptures And ascended into Heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

77 The Anaphora

92 The Angel Cried

96 Litany before the Lord's Prayer



98 The Lord's Prayer



103/105 Communion Hymn - 105 Receive the Body of Christ

— Receive the Body of Christ, taste the fountain of immortality. Receive the body of Christ, taste fountain of immortality. Receive the Body of Christ, taste the fountain of immortality.

Priest: "In the fear of God..."

Choir: "Blessed is He that comes in the Name of the Lord..."

Priest: "O God, save Thy people..."

Choir: "Christ is risen from the dead.." (sung once, instead of "We have seen the True Light...")

Priest: "Always, now and ever..."

Choir: "Let our mouths be filled..."

109 The Litany of Thanksgiving

112 Dismissal

Priest: "Glory to Thee, O Christ..." and the choir sings "Christ is risen from the dead..." (thrice).

114 Psalm 33

Readings

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.

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, "

(Continued on next page)

(Readings continued)

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."



Have you given your tithe today?

And blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything..” *Genesis 14:20*

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<http://stjohnkronstadtchurch.squarespace.com/new-page-1>

