

**ST. JOSEPH THE BETROTHED**  
**MELKITE GREEK- CATHOLIC CHURCH**  
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P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-  
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Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.  
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McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry  
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕  
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Simon. ✕Bill Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕  
Genevieve Zaydon

**CLERGY:**  
Rev. Christopher Manuele, Presbyter  
**DIVINE SERVICES:**  
Wednesday :  
Compline ..... 7:30 P.M  
Saturday:  
Great Vespers: ..... 3:15 P.M  
Sunday:  
Orthros ..... 9:00 A.M.  
Divine Liturgy: ..... 10:00 A.M.  
Holy Days:  
Eve: Great Vespers: .... 5:30 P.M.  
Day: Divine Liturgy ... 5:30 P.M  
**HOLY MYSTERY OF CONFESSION:**  
Before Vespers at 3:00 P.M.; follow-  
ing any service; or by appointment.  
**HOLY ANOINTING OF THE SICK:**  
Following services /call the Rectory.  
**HOLY MYSTERY OF CROWNING:**  
Call rectory at earliest convenience.  
**PARISH ADVISORY COUNCIL:**  
Meetings as scheduled.

**FOURTH SUNDAY**  
**AFTER PASCHA**  
**SAMARITAN WOMAN SUNDAY**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

02 MAY 2021 ♦ TONE 04 EOTHINON 07 † **FOURTH SUNDAY AFTER PASCHA** / SAMARITAN WOMAN SUNDAY

GREAT DOXOLOGY: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

*Resurrection (Tone 4)*

*Mid-Easter Season*

O Savior, at the middle point of this festive season, give my thirsty soul to drink from the waters of piety and devotion, for You called out to all men and said: “All of you, come to Me and draw the waters of immortality.” Wherefore we bow down in worship before You and cry out with faith: “Grant us your mercy, for You are the Fountain of life.

*St. Joseph*

KONDAKION: *Pascha*

TRISAGION:

PROKIMENON: *Psalms 103:24, 1*

How great are your works O Lord; in wisdom You have made them all..

*Stichon:* Bless the Lord, O my soul. You are very great, O Lord, my God.

EPISTLE:  
In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord’s hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called “Christians.” Now in those days some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA: *Psalms 44:5, 8*

Draw your bow and prosper and reign, for the cause of truth and meekness and righteousness.

You have loved righteousness and hated wickedness.

GOSPEL:  
At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, “Give me to drink,” for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, “How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?” For Jews do not associate with Samaritans. Jesus answered and said to her, “If you only knew the gift of God, and who it is who says to you, ‘Give me to drink,’ you perhaps would have asked of him, and he would have given you living water.” The woman said to him, “Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?” In answer Jesus said to her, “Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting.” The woman said to him, “Sir, give me this water that I may not thirst, or 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 said well, I have no husband, for you have had five husbands, and the man you now have is not

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Liturgy Book p. 84*

*Liturgy Book p. 15*

*Liturgy Book p. 17*

*Liturgy Book p. 86*

*Liturgy Book p. 23*

*(Tone 4)*

*Acts of the Apostles 11:19-30*

*(Tone 4)*

*St. John 5:1-15*

Syria was one of the first areas in which asceticism began to thrive. A group of virgins settled near St Takla’s dwelling after her death. It still exists as the Monastery of St Takla, near Maaloula, Syria. Another historic monastery still existence is the nearby Mar Sarkis (St. Sergios) Monastery. Built in the fourth century on the remains of a pagan temple, it is one of the oldest monasteries in the Christian world. It is thought to have been built prior to the First Council of Nicea (AD 325) because it has a round (originally pagan) altar, a practice prohibited at the Council.

Antioch’s most famous ascetics were its fifth-century Stylites, Symeon and his disciples who spent their lives on platforms built on columns in a deserted area near today’s Aleppo. Devotees –even including legates of the Byzantine emperors Theodosius II and Leo I – consulted Symeon from a ladder placed against the column. Ruins of the column and the church built around it remain today.

## 4th-6th Centuries – Councils and Disputes

Syria was also a center of the theological controversies with the Arians over the divinity of Christ, with the Monophysites, over how He could be both God and man and with the Monothelites, over how He could be perfect man if He had no human will – all of which led to the early Ecumenical Councils. A lasting division in the Church arose between those who accepted the fifth century Council of Chalcedon and those who did not.

This council based its decisions on Greek philosophical expressions which differed from the terminology used previously, notably by St Cyril of Alexandria. This caused the non-Greek communities in the East – Armenians, Copts, and the Syriac-speaking part of the Antiochian Church – to reject this council. The patriarchates of Alexandria and Antioch were divided into Chalcedonian Greek (Melkite) and non-Greek Churches. These non-Chalcedonian Churches are today called “Oriental Orthodox”.

Thus by the seventh century Christians of the Middle East were divided into “Roum” (Romans, i.e. Greeks), Jacobites (Copts and non-Chalcedonian Syrians), and Nestorians (the Church of the East).

## 7th -13th Centuries – Occupation & Exile

The weakened Chalcedonian or Greek patriarchate of Antioch was diminished further in succeeding centuries. The Arab conquerors saw the Greek Christians as allies of their enemies, the Byzantine Empire. They were persecuted more for being Romans than for being Christians. Many fled to places like Cyprus and Sicily.

During this time there was often no patriarch or he lived outside the area. The Empire recaptured Antioch in 969 and provided the Church with 115 years of security and peace. This was shattered in 1085 when the Seljuk Turks conquered the area, soon followed by western Crusaders.

In 1098, Crusaders took the city, and set up a Latin Kingdom with a Latin Patriarchate. The Greek patriarchate continued in exile in Constantinople. During the nearly two centuries of Crusader rule, the Greek patriarchs of Antioch in exile gradually adopted their hosts’ Byzantine rite in place of their own Antiochian usage. Finally, in 1268, Egyptian Mamelukes seized Antioch from the Latins and the Greek patriarch was able to return to the region. By this point, a series of earthquakes and economic changes had reduced the importance of Antioch and the patriarchs relocated their headquarters to Damascus, the new capital of Syria.

# Where the Disciples were first called Christians!

BEGINNING WITH CHAPTER 8, the Acts of the Apostles tells how the message of Christ’s resurrection spread from Jerusalem to surrounding areas. We see the deacon Philip evangelizing and baptizing in Samaria, where he is joined by the apostles Peter and John. Philip then travels westward, as far as Caesarea, the Roman provincial capital. In chapter 9 we learn that there are believers in Damascus whom Saul goes to capture. Peter also travels, healing Aeneas in Lydda (Lod) and raising Dorcas in Joppa, both today suburbs of Tel Aviv. He then goes some 75 miles up the coast to Caesarea where he ministers in the house of Cornelius.

As often happens, persecution in one place led to the spread of the Gospel in another, Chapter 11 tells how persecution scattered the disciples even further: “as far as Phoenicia, Cyprus and Antioch” (Acts 11:19), The Gospel had now gone over 300 miles in its journey around the world.

## Antioch the Great

Called “the Great” to distinguish it from cities in other provinces called Antioch, the city was founded in the 4th century BC by Seleucus I Nicator as a “court city” of his Seleucid Empire. In 64 BC Syria became part of the Roman Empire. Antioch eventually rivaled Alexandria as the chief city of the Middle East and played a particularly strong role in the Roman Empire.

Syria had a sizeable contingent of Jews who had full status as citizens. It is likely that the believers fleeing Jerusalem established themselves in the midst of this prosperous colony. We are told in Acts that these believers preached the Gospel, “only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord’s hand was with them, and a great number of people believed and turned to the Lord” (Acts 11:19-21). These first Gentile converts were called “Christians,” probably not a complement at first.

The new community was instructed by Barnabas, himself a Levite, who was one of the first disciples in Jerusalem. He brought Saul – now Paul – with them and they remained there about a year. After that, Barnabas and Paul were sent by the Church of Antioch to spread the Gospel, first in Cyprus, and then in Asia Minor.

Towards the end of the third century Rome created a “super-province” called the “diocese of the East,” with Antioch as its capital. Thus, when the principal local Churches were recognized at the First Council of Nicaea (AD 325), “Antioch and all the East” was placed third in rank, after Rome and Alexandria.

## 1st -3rd Centuries – Martyrs and Ascetics

While St Stephen the Deacon, killed in Jerusalem, is recognized as the Church’s first Martyr, its first woman-martyr was St Takla. Converted by St Paul in Iconium, Asia Minor, she lived for many years in Syria’s Isaurian Mountains. She was killed by pagan sorcerers, jealous of her influence over the local population.

The Church of Antioch numbers many martyrs from the official persecution of Christians in the Roman Empire. Among them its early bishops, Evodios (who died c. AD 68) and St Ignatius of Antioch, called “Theophoros” (the God-bearer), taken to Rome and martyred c. AD 107. Other much-revered martyrs of the age are Saints Lucian, a second century priest and catechist, Babylas, its third-century bishop, and the martyred soldiers Sergius and Bacchos.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

your husband. In this you have spoken truly. “The woman said to him, “Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship.” Jesus said to her, “Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 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 worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth.” The woman said to him, “I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things.” Jesus said to her, “I who speak with you am he.” And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, “What do you seek?” or “Why do you speak with her?” The woman therefore left her water-jar and went away into the town, and said to the people, “Come and see a man who has told me all I have ever done. Can he be the Christ?” They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” The disciples therefore said to one another, “Has someone brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me, to accomplish his work. Do you not say, ‘There are yet four months, and then comes the harvest’? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, ‘One sows, another reaps.’ I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors.” Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, “He told me all I have ever done.” When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, “We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world,” the Christ.

## 2021 WEEKLY COLLECTION

April 25	
Weekly Offering	\$ 860.00
Missions	\$ 50.00
Candles	\$ 25.00
Total:	\$ 935.00

Thank you for your support!

## DIVINE LITURGY INTENTIONS

- 01 May ✕ Paul Bauman from Steve Bartnicki
- 02 May ✕ Paul Bauman from St. Joseph Ladies Society
- 08 May ✕ Paul Bauman from James & Karen Kane
- 09 May ✕ Anna Abdalla Richards from Joseph & Catherine Hazzouri Zayden Family
- 09 May ✕ Catherine Zaydon from children John, Jemille, John Paul Zaydon

## PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow up on us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.



## “Let him who thirsts come!”

WATER IS CENTRAL TO LIFE everywhere, but especially in places like the Middle East where it is in short supply. We do not know when people began supplementing the rainwater they collected by digging water from shallow pools. When metal tools came into use, wells 100 feet deep and more could be dug. Access to underground water became an important key to survival for peoples in otherwise arid lands. Villages were built around wells, which became important focal points for the local community.

The well was the natural gathering place in ancient villages. It was also the place to meet women (they were the family members generally designated to draw water). Thus when Abraham sent his steward to Nahor in order to find a bride for his son, *“he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water”* (Gen 24:11). There the steward encountered Rebekah, who ultimately became the wife of Isaac.

It makes one wonder why the Lord Jesus, sitting down beside the well in the village of Sychar, encountered a Samaritan woman coming to draw water at *“about the sixth hour”* (Jn 4: 6, 7), in other words, at midday. As the story develops we see that she has had five husbands and now was living with a sixth man. As a person of low reputation in her community, she would probably only come for water when the other village women would not be venturing outside.

Because water is so central to life it played an important part in religious practice. Jews, for example, ritually washed their hands before entering or serving in the Temple. Later the practice was extended to all Jews whenever they prayed or observed holy days. The Pharisees promoted ritual washing of hands before eating bread (the symbol of all food) and reproached Jesus’ disciples for not following this practice: *“Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread”* (Mt 15: 2).

Full immersion into a spring-fed pool (mikvah) is still required in certain circumstances such as conversion to Judaism. Archeologists have discovered numerous ancient mikvahs throughout Israel. Today mikvahs may be found in synagogues or Jewish community centers throughout the world. One can see the connection of John’s *“baptism of repentance”* (Mk 1:4) with such practices.

Because water is so essential to physical life, it also came to be a symbol of spiritual life for the Jews. Thus Isaiah would prophesy, *“If you extend your soul to the hungry and satisfy the afflicted soul... you shall be like a watered garden, and like a spring of water, whose waters do not fail”* (Is 58:10-11). Then, in the New Covenant, water would become more than a symbol; in baptism water would actually bring us to union with the risen Christ, the Source of living water.

For this reason Pascha was the principal time for baptism in the early Church. During the Great Fast catechumens were given their final instructions and were baptized at the vigil of Pascha, the Vesper-Liturgy on Holy Saturday. Thus the resurrection of Christ would be celebrated by passing on to the catechumens the new life in the risen Christ. Bright Week was devoted to catechizing them about the holy mysteries, which had been closed to them before their baptism.

Because of this baptismal connection, water is often central in the Gospel readings at Liturgy on the Sundays following Pascha. We read of the encounter of Jesus with the Samaritan woman mentioned above (Jn 4:1-15) on the Fourth Sunday after Pascha; on two other Sunday we read of Jesus healing the sick at two well-known Jerusalem pools.

### The Pool Called Bethesda

The healing of the paralytic (Jn 5:1-15) is recounted on the Third Sunday after Pascha. The Gospel tells us that the setting for this healing was a pool *“in Jerusalem by the Sheep Gate... which is called in Hebrew, Bethesda, having five porticoes”* (Jn 5:2). For centuries this pool was unknown, causing scholars to doubt the historical basis of this story. In the nineteenth century archeologists began uncovering its remains.

Bethesda was actually a double pool. This original was designed in the eighth century BC as a reservoir for rain water. Around 200 BC a second pool was added, traditionally dedicated to washing sheep, perhaps before being sacrificed. In the first century BC smaller pools were constructed by the Roman soldiers garrisoned in Jerusalem and dedicated to the Greco-Roman deities Fortuna and Asclepius the Healer. The Romans would go there in search of healing for their ailments. They would sleep in the shrine and report their dreams to the priest who would prescribe treatment. Was the paralyzed man in the Gospel seeking healing from Asclepius? We do not know.

That the Lord’s word alone was more powerful than the presence of any Roman god was not lost on those who first heard this story. They had come to know Christ as the Source of healing, the Fountain of living water, the One who quenches the thirst of those who come to Him.

### The Pool of Siloam

On the Fifth Sunday after Pascha we read about the healing of the man born blind whom Jesus sends to wash in the pool of Siloam (Jn 9:1-38). This was a large man-made pool cut out of rock on the southern slope of the ancient heart of Jerusalem called the *“City of David,”* just outside the city walls. An aquaduct, called Hezekiah’s Tunnel, brought water from the Spring of Gehon over 1700 feet away. The broad steps leading down into the pool suggests that it was used as a mikvah for pilgrims entering the Holy City. According to the Gospel, the Lord sends the blind man to (ritually) wash in the pool, where he finds that he has already been made whole.

We are invited during this season to see the risen Christ with the eyes of the newly-baptized. Like them we recognize Him as the Source of life, the One who heals bodies and souls, who calls Jews, Samaritans and Gentiles alike to acknowledge Him as Lord.

*“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ...Let him who thirsts come”* (Rev 22:1, 17).

### On the Samaritan Woman

*“Jesus answered and said to her, ‘Whoever shall drink of this water shall thirst again. But whoever shall drink of the water that I shall give shall never thirst again’”* (Jn 4:13). Insipid, temporary, and unsatisfying was that life and its glory, for it was worldly. The proof of it being worldly is the fact that the cattle of Jacob drank from it (i.e. the well). . . But the water which the Savior gives is from His spirit and His power. . . The words *“shall never thirst again”* mean that His life is eternal and never perishes as does the first (life) which the well provides, but rather is lasting. For the Grace and gift of our Savior cannot be taken away, and is not consumed or destroyed in the one who partakes of it. The first life is perishable.

*“The water I shall give that one shall be a well of water within, springing up into everlasting life”* (Jn 4:14). The words *“springing up”* refer to those who receive what is richly supplied from above and who themselves pour forth that which has been supplied to them for the eternal life of others.