# ST. JOSEPH THE BETROTHED

## MELKITE GREEK- CATHOLIC CHURCH

130 ST. FRANCIS CABRINI AVENUE ✠ SCRANTON, PA 18504

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♣ www.melkitescranton.org ♣

### PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. John Coury. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman. Sus, Vieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: ✠Rev. Char. Aboody.✠Rev. Mich. Jolly.✠Rev. Jos. Francavilla.✠Rev. Theo. Leonarczyk✠Rev. Frank Milienewicz✠Dn. John Karam.✠Marie Abda.✠Charlotte & James Abda.✠Marie Abda.✠Nancy Abda.✠Paul Bauman.✠A.J. Bolus. ✠Jos. Bolus. ✠Nich. Cianci.✠Patricia Cimakosky.✠Ann Coury.✠Mary Sue Betress.✠Cecilia Davidson✠Marg.t Dillenburg✠Eric Jolly.✠Jos. King ✠Blakely Landell. ✠Elaine Manuele.✠Frank Milewski, Sr.✠Frank Milewski, Jr.✠Mary L.Mooty.✠Karen Murray.✠Marie Patchoski.✠Anth. Simon.✠ Bill Simon.✠Ruth Sirgany. ✠Mary A. Walsh.✠Gen. 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.; following 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.

# SUNDAY OF THE SAMARITAN WOMAN

*Icon of Christ and the Samaritan Woman*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 May 2022 ♦ Tone 04 Eothinon 04 † Fourth Sunday after Pascha / Samaritan Woman Sunday

Great Doxology: *Liturgy Book p. 17*

Great Doxology: *Pascha*

First: *Liturgy Book p. 29*

Second: *Liturgy Book p. 32*

Third: *Liturgy Book p. 180*

Entrance Hymn: *Liturgy Book p. 38*

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

Apolytikia:

***Resurrection (Tone 4)*** *Liturgy Book p. 42*

***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* *Liturgy Book p. 86*

Trisagion: *Liturgy Book p. 50*

Prokimenon: ***Psalm 103:24, 1*** *(Tone 4)*

Epistle: ***Acts of the Apostles 11:19-30***

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: ***Psalm 44:5, 8*** *(Tone 4)*

Gospel: ***St. John 5:1-15***

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 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 asks her to call her husband. When she tells Him, *"I have no husband,"* (Jn 4:17) then He responds, *"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"* (vv. 17, 18). Jesus led her to raise the irregularity of her marital situation herself so that He could reveal His mysterious knowledge of her past and lead her to repentance.

Both Zacchaeus and the Samaritan woman (Photini, in some accounts) responded to Jesus' presence by revealing their embarrassing secrets. They could not deceive Jesus into thinking them upright. They could not pretend an untruth in the face of the One who is the Way, the Truth and the Life.

John's Gospel contains the story of another hapless woman: one caught in adultery (Jn 8:1-8). The scribes and Pharisees claimed that, according to the Law, she was to be stoned. They were right. The Law prescribed: *"If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel"* (Dt 20:22).

In response, Jesus did not criticize the woman, her accusers or the Law. To the accusers He simply said, *"He who is without sin among you, let him throw a stone at her first"* (v. 8). He trusted that no one would dare to claim to be sinless, and He was right. They began drifting away, leaving Jesus and the woman together.

Daily during the Great Fast we say the Prayer of St Ephrem the Syrian, asking for same spiritual insight these accusers were brought to remember. We pray, "Grant that I may see my own sins and not judge my brethren." We must know sin when we see it, but not in a way that is judgmental of others.

The Lord did not criticize the woman caught in the act, but neither did He say, "I do not condemn you either; it's all good." She had sinned – she knew it and so did He. His response was, *"go and sin no more"* (v.11).

**Fraternal Correction in the Church**

The Lord expected His disciples, the leaders of His new community, to deal with sin in its midst. He told them, *"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him"* (Lk 17:3,4). Confronting sin in the community was as much part of their job as was extending forgiveness to the repentant.

Sometimes Church leaders turn a blind eye to the unchristian behavior of members of their flock so as to keep them in the congregation. The apostles were more concerned with helping their people avoid sin, even to the point of discussing it publicly. These are some of their directives found in the Epistles:

*"Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself"* (Gal 6:1-5).

*"Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning"* (1 Tim 5:20).

*"My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins"* {Jas 5:19, 20).

*"On some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh"* (Jude 1:22, 23).

# CONFRONTING SIN AND SINNERS

SOME CHRISTIANS TODAY seem to believe that Jesus never judged anyone. They feel that He welcomed everyone, without calling them to turn from their sin. This "live and let live" attitude hardly describes the Jesus we see depicted in the Gospels. Rather these Scriptures show that the Lord reacted differently to different people in different circumstances, teaching us something about Himself and holding a mirror up to our actions as well.

**Jesus' Public Preaching**

The Gospel of Mark, perhaps the oldest of the canonical Gospels, describes the beginning of Jesus' public ministry in this way: *"Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel'"* (Mk 1:14, 15). The call to repentance was at the very heart of His teaching: of that there should be no doubt. How Jesus approached individuals who were living in sinful situations is another matter.

The Lord addressed very strong words to those who were the religious leaders of Israel – the Pharisees, Sadducees, scribes, and teachers of the Law – whom He judged to be failing in their mission to pastor God's people. He publicly called them *"a wicked and adulterous generation"* (Mt 13:4); *"blind guides"* (Mt 23:16, 24); *"fools and blind"* (Mt 23:17, 19); *"white-washed tombs"* (Mt 23:27); and *"serpents, brood of vipers"* (Mt 23:33). He told them they had hard hearts! In Mt 23 He repeatedly threatened them, *"Woe to you, Scribes and Pharisees: Hypocrites! ... How can you escape the condemnation of hell?"* (Mt 23:13 ff.)" This is hardly the *"gentle Jesus, meek and mild"* beloved of so many. Yet, His hearers did not reproach Him for being politically incorrect; rather *"people were astonished at His teaching, for He taught them as one having authority, and not as the scribes"* (Mt 7:28. 29).

**Jesus' Approach to Individuals**

When the Lord was trying to lead people to recognize their own sinfulness and repent, His approach was very different. He was not aggressive or condemnatory, but He was not timid either. When He was dining on the Sabbath with a leading Pharisee, a man with dropsy (edema) was brought before Him. The Gospel says that Jesus answered the (unasked) question of the onlookers by asking them a question, *"Is it lawful to heal on the Sabbath?"* (Lk 14:7) His questions forced people to examine their own beliefs or attitudes, opening a way for them to see their own errors and repent. He met them where they were, but He did not encourage them to remain there.

The Lord used parables in the same way. When He noticed that people were jockeying for the best places at the table, the Lord told a series of parables on being the guest or a host at a wedding. His hearers got the point He was making without any of them being singled out for their behavior.

Two Gospel incidents frequently heard in our Churches show Jesus dealing with people who were public sinners, yet ready to hear His call to repentance. Before the Great Fast we hear the story of Zacchaeus, a chief tax collector in Jericho, who admitted getting money by fraud (Lk 19:8). The Lord did not raise the issue of Zacchaeus' financial manipulations even indirectly. He simply told Zacchaeus that *"today I must stay at your house"* (v. 5). Jesus allowed Zacchaeus to see Him close up; that alone was sufficient to bring him to repentance.

Something similar happened in the case of the Samaritan woman who met Jesus at Jacob's Well. Like Zacchaeus, her way of life was already well-known and she was probably not welcome among the local women. This explains why she had come to draw water hat the height of the midday heat. Yet Jesus did not bring up the matter of her multiple marriages; He innocently 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.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## Events in May

***Saturday, May 14th***

***Confessions: 3:00 p.m.***

***Great Vespers: 3:15 p.m.***

***Divine Liturgy: 4:00 p.m.***

***Sunday, May 15th***

***Divine Liturgy: 10:00 a.m***

***Sunday, May 29th***

***Divine Liturgy: 10:00 a.m.***

***H.E. Nicholas Samra Visitation***

***Reception in Church Hall following***

## Divine Liturgy Intentions

14 May ✠Joseph Bolus
from Maria Fox

15 May ✠Joseph Bolus
from Lucy Bolus

21 May ✠Joseph R. VanDeusen, Sr.
from Steve Bartnicki

22 May ✠Joseph Bolus
from James & Karen Kane

29 May: ✠Joseph Bolus
from Mr. & Mrs. James Kearney

04 June: ✠Joseph Bolus
from Barbara Albert

05 June: ✠Joseph Bolus
from Barbara Albert

## 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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

## 2022 WEEKLY COLLECTION

**May 08**

| | |
|---|---|
| **Weekly Offering:** | **$ 540.00** |
| **Monthly:** | **$ 100.00** |
| **Candles:** | **$ 25.00** |
| **Total:** | **$ 665.00** |

***Thank you for your support!***

# ON THE MOUNTAIN OR IN JERUSALEM?

ARGUMENTS ABOUT RELIGION are a favorite Middle Eastern pastime. Some are simply talk for talk's sake: my faith is the oldest, the truest or the best. Sometimes these disagreements have become causes for acrimonious divisions between believers as the number of Jewish, Christian and Muslim factions show. One of the most vehement in the ancient world is mentioned in the Gospel passage about the Woman at the Well (Jn 4:5-42): the conflict between Jews and Samaritans.

The division between Jews and Samaritans can be traced to the division of David's kingdom into northern and southern realms after the death of King Solomon. The northern kingdom, known as Israel, was overrun by the Assyrians in the eighth century BC. The South was called Judah and its inhabitants ultimately became known as Jews. The southern kingdom would remain until conquered by Babylon almost 200 years later.

The Samaritans claimed that they were the true Israel, descendants of the tribes of Ephraim and Manasseh who survived the destruction of the Northern kingdom of Israel by the Assyrians in 722 BC. To this day Samaritans prefer to call themselves Israelites (the word Samaritan means "Keeper of the Law"). There was reputedly one million of them in the first century AD. Only c. 750 remain as a distinct community today.

Both Jewish and Samaritan religious leaders taught that it was wrong to have any contact with the opposite group, and neither was to enter each other's territories or even to speak to one another. This is why the Samaritan woman responded to Jesus' request for a drink by saying, *"'How is it that You, being a Jew, ask a drink from me, a Samaritan woman?' For Jews have no dealings with Samaritans"* (Jn 4:9). Given this relationship, Jesus' parable of the Good Samaritan was especially forceful.

Samaritans only accept as Scripture the first five books of the Old Testament, the Torah (the Law), rejecting the authority of other sections of the Old Testament (the prophetic/historical books) as well as the Talmud, a principal source of Jewish Tradition. Their text of the Torah differs from that used by the Jews as well. The Samaritans claim that their version of the Torah was the original and that the Jews had a falsified text produced by Ezra during the Babylonian exile. Modern Scripture scholars point to considerable editing of the Jewish Scriptures at that time; perhaps the Samaritans have a point.

**Question of the Temple**

Both Jews and Samaritans believed that God had a unique dwelling place on earth. It was there that the glory of God was manifested just as it had been to Moses on Mount Sinai. They disagreed, however, on the location of this holy place. Jews looked to Jerusalem, where Solomon had built his temple before the division between northern and southern kingdoms. Samaritan worship was focused on Mount Gerizim, near Shechem (modern Nablus), which they asserted was the original sanctuary, in use since the time of Joshua. This was the place, they believe, where Abraham was commanded by God to offer Isaac, his son, as a sacrifice (Genesis 22:2).

When the Jewish leadership, which had been deported to Babylon in the sixth century BC, were allowed to return, they rebuilt the Jerusalem temple and codified their Scriptures and ritual practices. While in earlier centuries sacrifices were regularly offered in shrines associated with Abraham and other early figures, the newly emergent Jewish leadership insisted that the Jerusalem temple was only legitimate place of sacrifice.

In the first half of the 5th century BC the Samaritans built a temple on Mount Gerizim and offered sacrifices there. This temple was destroyed in 128 BC by the Jewish high priest John Hyrcanus who captured Samaria and enlarged the Jewish kingdom.

Samaritans were not associated with the Jewish revolts against the Romans so, while the Romans expelled the Jews from Jerusalem in 135 AD, the Samaritans were allowed to remain. The Samaritan temple on Mount Gerizim was rebuilt at that time and remained until the fifth century AD when the Samaritans revolted against Rome. They were defeated and barred from Mount Gerizim.

Samaritans continued to oppose Rome; they were recognized as a legitimate community under Islam. While they never rebuilt their temple, they still celebrate Passover every year at the "altar of Abraham," at their ancient temple site.

**Christ and the Temple Question**

In Jesus' encounter with the Samaritan woman He touched on the issue of the temple. The woman said, *"'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, 'Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father… But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth…'"* (Jn 4 19-23). Jesus dismissed the importance of a physical temple as necessary to worship God. God's relationship with mankind was changing.

When Jesus was in the Jerusalem temple He made this cryptic announcement: *"'Destroy this temple, and in three days I will raise it up.' Then the Jews said, 'It has taken forty-six years to build this temple, and will You raise it up in three days?' But He was speaking of the temple of His body"* (Jn 2:19-21). The place of sacrifice would not be in a shrine or a temple; it would be the very body of Christ Himself. That is where the one definitive sacrifice would be offered for the forgiveness of the sins of all mankind.

While Christ's earthly body would be the temple of His sacrifice on the cross, His spiritual body, the Church would also share in His role as the new temple of God. Since the Church is the Body of Christ, in which the Holy Spirit dwells, it is a temple made up of living stones, the first of whom is Christ, the Head of the Body.

And so it is as the temple of the Living God that we are reminded, *"Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ"* (1 Peter 2:4-5). Those who are united to Christ in baptism become this holy priesthood whose sacrifice of praise, the Divine Liturgy, whose alms, whose gifts of fasting and other offerings are united to Christ's own sacrifice. The community of Christians throughout the world is the spiritual house built of living stones and joined to the Precious Stone chosen by God.