

From the Divine Office for the Sunday of the Samaritan Woman

Jesus met the Samaritan Woman at Jacob's well. He who covered the earth with clouds asked water of her. How wondrous that He who rides on the cherubim should speak with an adulterous woman. He who suspended the earth over the waters asks her for water. He who filled the seas, lakes and springs, seeks water. He does this to draw to Himself those who are ensnared by the Enemy, to give water to her who was parched by vices, for He alone is compassionate and the Lover of Mankind. (Vespers)

Let us worthily hear the Gospel in which the holy John teaches us the holy mysteries which occurred in the land of Samaria. Speaking to a woman, the Lord asked her for water: He who once commanded that the waters be gathered in one place, the Word of God who shares the same throne as the Father and the Spirit. For He has come to seek out His image which had been lost, and she inherited the Kingdom of Heaven forever! (Orthros)



SUNDAY OF THE SAMARITAN WOMAN

MAY 2, 2021



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Divine Liturgy: Sunday 10:00 AM

After Blessed is the Kingdom—Christ is Risen 3 times

Antiphon

1: Shout joyfully to the Lord, all the earth; sing praise to His name.

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

Entrance Hymn

Priest: In Your assemblies bless the Lord our God, from the springs of Israel.

All: O Son of God, Who are risen from the dead, save us who sing to You,. Alleluia!

Troparion (Tone 4, Pg. 40)

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy.”

Troparion of the Dormition (Tone 1, Pg. 15)

In giving birth, you have preserved your virginity and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life, being the Mother of Life. Through your intercessions, save our souls from death.

Kontakion of the Pascha (Tone 2)

Though You went down in the tomb, O Immortal One, You overthrew the power of hades, and rose victorious, O Christ God, Your greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to Your Apostles, and to those who had fallen resurrection.

Yet Jesus did not bring up the matter of her multiple marriages; He innocently 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 have spoken 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 tells 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 be 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 the 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 sin against you seven times 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 Tm 5:20).

“My brethren, if any one 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).

DIVINE LITURGY INTENTIONS

Today **Health & Salvation of Kate Thomas.** Requested by Nicholas Rahall
 +**Kasper Kfoury.** Requested by Joe & Lorraine Lian
May 9 +**Joseph and Naphie (1 yr.) Samara.** Requested by Paul, Doreen, Haley, & Paige
 Samara
May 16 +**Aileen Abraham (1 yr.).** Requested by Ron Abraham.
May 23 +**Stanley & Michalina Tencza.** Requested by Zenon & Marilyn Tencza

Last Week's Collection

Regular **\$1,210**
Candles **\$ 17**
Diocesan **\$ 30**
Total **\$1,257**

Upcoming Liturgical Schedule

Wed May 12, 6PM - Vespers for the Feast of the Ascension
Thu May 13, 6PM - Divine Liturgy for the Feast of the Ascension
Sat May 22, 10AM - Divine Liturgy-Saturday of the Dead
Sun May 23, 10AM- Sunday of Pentecost

FINANCIALS

<u>April 2021</u>	<u>YTD (10.1.2020-4.30.2021)</u>
Income - \$8,652	Income - \$49,917
Expenses - \$7,479	Expenses - \$55,280
Net \$1,173	Net \$(5,363)

We had a small surplus for April, thanks to your generosity. We are running a deficit for the year. It is smaller than last year. Our deficit was **(\$7,049)** for the period 10.1.2019-.30.2020. As I mentioned in a past bulletin, we will start sprucing up the rectory and office this summer. It is primarily cosmetic work, so I think we can do some of it ourselves. Several of you have already volunteered to help. If you have not volunteered and would like to do so, please reach out to me.

Thanks for all you financially and/or otherwise to help the parish!
Fr. Bryan

Whoever Thirsts, Let Him Come to Me and Drink His Fill
St. Columban, Abbot (+615 A.D.)

My dear brethren, listen to my words. You are going to hear something that must be said. You quench your soul's thirst with drafts of the divine Fountain. I now wish to speak of this. Revive yourself, but do not extinguish your thirst. Drink, I say, but do not entirely quench your thirst, for the Fountain of Life, the Fountain of Love calls us to Him and says, "Whoever thirsts, let him come to Me and drink."

Understand well what you drink. Jeremiah would tell us; the Fountain of Life would Himself tell us, "For they abandoned Me, the Fountain of living Water, says the Lord." The Lord Himself, our God Jesus Christ, is the Fountain of Life, and accordingly He invites us to Himself as to a fountain, that we may drink. Whoever loves Him, drinks Him; he drinks and is filled with the Word of God, he drinks who loves Him fully and really desires Him. He drinks who is on fire with the love of Wisdom.

Consider the source of the Fountain; bread comes down to us from the same place, since the same One is the Bread and the Fountain, the Only-Begotten Son, our God, Christ the Lord, for whom we should always hunger. We may even eat Him out of love for Him, and devour Him out of desire, longing for Him eagerly. Let us drink from Him as from a fountain, with an abundance of love. May we drink Him with the fullness of desire, and may we take pleasure in His sweetness and savor.

For the Lord is sweet and agreeable; rightly then let us eat and drink of Him yet remain ever hungry and thirsty, since He is our food and drink, but can never be wholly eaten and consumed. Though He may be eaten, He is never consumed; no one can drink of Him and He is not diminished because our bread is eternal and our fountain is sweet and everlasting. Hence the Prophet says, "You who thirst, go to the fountain." He is the Fountain for those who are thirsty but are never fully satisfied. Therefore He calls to Himself the hungry whom He raised to a blessed condition elsewhere. They were never satisfied in drinking; the more they drank, the greater their thirst.

It is right, brothers, that we must always long for, seek and love the Word of God on high, the Fountain of Wisdom. According to the Apostle's words, "all the hidden treasures of wisdom and knowledge are in Him," and He calls the thirsty to drink.

If you thirst, drink of the Fountain of Life; if you are hungry, eat the Bread of Life. Blessed are they who hunger for this Bread and thirst for this Fountain, for in doing so they will desire ever more to eat and drink. For what they eat and drink is exceedingly sweet and their thirst and appetite for more is never satisfied. Though it is ever tasted it is ever more desired. Hence the Prophet-king says, "Taste and see how sweet, how agreeable is the Lord."

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, 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); “*whitewashed tombs*” (Mt 23:27); and “*serpents – brood of vipers*” (Mt 23:33). He told them that 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 23:13ff.). 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

The Lord’s approach was very different when He was trying to lead people to recognize their own sinfulness and repent, 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 asked 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 that 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 at the height of the midday heat.

Trisagion

All of you who have been baptized into Christ, have put on Christ. Alleluia.

Prokimenon

Reader: How great are Your works, O Lord! In wisdom You have wrought them all.

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Verse: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Reader: How great are Your works, O Lord!

People: In wisdom You have wrought them all.

Epistle: Acts 11:19-30

Alleluia Verses

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

Verse: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

Gospel: Jn 4:5-42, Sunday of the Samaritan Woman

Hirmos of Pascha (Tone 1)

The Angel cried out to the one who is full of grace: Hail, O immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day! Shine, shine, O new Jerusalem, for the glory of the Lord had shone upon you. Rejoice and be glad, O Sion; and you, O pure one, O Mother of God, exult in the resurrection of your Son!

Kinonikon

Receive the body, the body of Christ, and drink from the Fountain of immortality: Alleluia.

After Communion - Christ is Risen... (once)

In place of “Blessed be the name of the Lord” - Christ is Risen (three times)

At the end of the Divine Liturgy

Priest: Christ is Risen!

All: He is truly Risen! (three times)

Priest: Glory to His Resurrection on the third day!

All: We adore his holy Resurrection on the third day!