

St Michael's Orthodox Church

A parish of the Orthodox Church in America, Diocese of Eastern Pennsylvania

305 Walnut Street, Jermyn, Pennsylvania 18433

<https://stmichaeljermyn.org/>

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June 2, 2024: Fifth Sunday of Pascha; The Samaritan Woman

CHRIST IS RISEN!

English: Christ is risen! *Indeed He is risen!*

Slavonic: (C)hristos voskres(e)! *Voistinu(i) voskres(e)!*

Greek: Christos anesti! *Alithos anesti!*

Arabic: El Messieh q'ahm! *Hakken q'ahm!*

Romanian: Hristos a inviat! *Adevărat a înviat!*

Albanian: Krishti U Ngjall! *Vertet U Ngjall!*

Georgian: Kriste aghsdga! *Cheshmaritad aghsdga!*

Latin: Christus resurrexit! *Vere resurrexit!*

Spanish: Cristo ha resucitado! *En verdad ha resucitado!*

French: Le Christ est réssuscité! *En verite il est réssuscité!*

Japanese: Harisutos Fukkatsu! *Jitsu ni Fukkatsu!*

Irish Gaelic: Tah Kreest asháyreeha! *Ta shay asháyreeha guhdjévin!*

Schedule of Services

Saturday, June 1, 6:30 p.m. – Great Vespers with Confessions.

Sunday, June 2, 9:30 a.m. – Divine Liturgy & Fellowship. *5th Sunday of Pascha: The Samaritan Woman*

Thursday, June 6, 6:30 p.m. – Choir Rehearsal

Saturday, June 8, 6:30 p.m. – Great Vespers with Confessions.

Sunday, June 9, 9:30 a.m. – Divine Liturgy. 6th and Final Sunday of Pascha. Blessing of Graves At Our Cemetery.

(Since Fr John is away on Pentecost, and since Pascha & Pentecost fall so late this year,

we will bless the Cemetery earlier than usual, on this final Sunday of the Paschal season.)

*Thursday, June 13 is the **Feast of the Ascension of our Lord.***

Wednesday, June 12, 6:30 p.m. – Festal Vespers with Litya

Thursday, June 13, 9:30 a.m. – Festal Divine Liturgy

Coffee Hour is offered by:

June 2: Susan Schlasta & Millie Telep

June 9: Millie Telep & Mat. Alexandra

June 16: Mat. Dolores & Marilyn Petorak

June 23: Ruthie Lasichak & Roxanne Neutts

Hymns of the Day

Sunday (Ordinary troparion), Tone 4

When the women disciples of the Lord / learned
from the angel the joyous message of Thy
Resurrection, / they cast away the ancestral curse /
and elatedly told the apostles: “Death is overthrown! /
Christ God is risen, // granting the world great
mercy!”

Midfeast of Pentecost, Tone 8

In the middle of the feast, O Savior, / fill my thirsting
soul with the waters of piety, as Thou didst cry to all: /
“If anyone thirst, let him come to Me and drink!” // O
Christ God, Fountain of our life, glory to Thee!

Glory ...

For the Samaritan Woman, Tone 8

The Samaritan Woman came to the well in faith; / she
saw Thee, the Water of wisdom and drank abundantly.//
She inherited the Kingdom on high, and is ever glorified!

Now & ever ...

Midfeast of Pentecost, Tone 4

Christ God, the Creator and Master of all, / cried to all
in the midst of the feast of the Law: / “Come and draw
the water of immortality!” / We fall before Thee and
faithfully cry: // “Grant us Thy mercies, for Thou art the
Fountain of our life!”

Today's Scripture

Epistle: Acts 9:32-42

In those days: 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.

Gospel: John 4:5-42

At that time, 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, "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."

In your prayers...

The newly-departed child Daniel Ries (April 25), and his grieving parents Fr. Peter and Matushka Sophie Ries. The newly-departed Shanon, the sister of Archbishop Mark (May 8).

The ill and the afflicted: Fr Michael Evans, Fr Joseph Chupek, Fr Peter Telencio, Fr Gregory White, Fr John Sorochka, Fr Michael Shepherd, Pdn. Gabriel Petorak, Gregory Hansen, Olga Krutz, Maryanne Krisa, Michael Krisa, Barbara Mosley, Mary Ann Serafini, Alexis Meholic, Tom Shaw, Marilyn Petorak, Sandy Gillott.

Those who are alone or confined:

Eileen Dance, Carbondale Nursing & Rehabilitation #202, 10 Hart Place, Carbondale, PA 18407. John Drutarosky, CNR #307. Theresa Krenitsky, CNR #307. Nicholas Mattise, Personal Care at Allied Terrace, #218, 100 Terrace Lane, Scranton, PA 18508. Barbara Palubniak, 629 Hill St, Mayfield, PA 19433. Peggy Petrilak, 127 Petrilak Lane, Greenfield Twp, PA 18407. Peter Senio, The Gardens of Green Ridge, 2751 Boulevard Ave, Scranton, PA 18509. Jerry & Marilyn Soroka, Glenmaura Senior Living, 11 Glenmaura National Blvd, Moosic, PA 18507. Paul Kostiak, along with Dolores Brophy, 631 Jefferson Ave, Jermyn, PA 18433. Paul & Barbara Mosley, 623 Cemetery St, Mayfield, PA 18433. Adam & Mary Ann Serafini, 509 Jefferson Ave, Jermyn, PA 18433.

God does not expect a pure and undistracted prayer. **Despair not**, should inattention come over you! Be of cheerful spirit and constantly compel your mind to return to itself! For only the angels are not subject to any distraction.

– St John of Sinai, author of the Ladder of Divine Ascent

What is Vespers?

*Adapted from Fr. Thomas Hopko, The Orthodox Faith, vol. 2: Worship
(Yonkers, NY: Orthodox Church in America & St Vladimir's Seminary Press, 2016)
(Along with some of my own musings. - Fr J)*

We cannot know where we are going until we know where we have come from. And so our salvation cannot be completely understood only by what we experience in church in our morning services. All of mankind not only comes into the world by God's creation, but also journeys through our *fall*. Collectively, we have spent the first portion of all human history **in the darkness** of that fall, awaiting the coming of a Savior. It is for this reason that the **evening worship** of the Orthodox Faith is so vital to orienting ourselves on this journey of salvation.

And there was evening, and there was morning, One Day. In the Orthodox Church the liturgical day begins in the evening with the setting of the sun. This practice follows the Biblical account of creation. The Vespers service in the Church always begins with the chanting of Psalm 104 (103 in the Greek numbering): "...The sun knows its time for setting, Thou makest darkness and it is night..." This psalm, which glorifies God's creation of the world, is man's very first act of worship, for man first of all meets God as Creator.

Bless the Lord, O my soul! O Lord my God, Thou art very great ... O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy creatures ...

For everyone and everything. Following this psalm is the Great Litany, in which we pray "for the peace of the whole world ... for the union of all ... for travelers ... the sick ... captives ..." **All of creation is lifted up in prayer** to its Creator. Then a selection of psalms are chanted – on Saturday evenings, an abbreviated version of these are often sung in parishes, taken from Psalms 1–3 ("*Blessed is the Man who walks not in the counsel of the wicked ...*")

Lifting up in prayer. Then Psalm 141 is always sung. It is at this time that the **evening incense** is offered, and the entire Temple is censed. Our faith, even from the most ancient times before the coming of Christ in the flesh, has always linked the action of **burning incense with the offering of prayers**. The incense is not a substitute for prayer, but it aids us in focusing on our prayer, most especially in these evening services:

Lord, I call upon Thee, hear me. (Hear me, O Lord). Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice. (Hear me, O Lord). (Psalm 141)

Woven between the other verses of this psalm are special hymns for the day that rotate from week to week and for different occasions. On Saturday evenings, the eve of the Lord's Day, these hymns always praise and teach us about Christ's resurrection from the dead, often concluding with a song which honors Mary, the Mother of God.

Christ, the Light who illumines every one coming into the world. On Saturday evenings and great feasts, an Entrance is made at the end of this sequence, and we sing one of the most ancient hymns of all of Christendom: *Gladsome Light*. **It is Christ Himself who is the Joyful Light, breaking through the darkness** of the fallen world and illumining us. In this hymn we arrive at **the center of Vespers**, both literally and figuratively: the entire purpose of our gathering **in the evening** is to await this Light that **knows no evening**:

Gladsome Light of the holy glory of the Immortal Father, heavenly, holy, blessed: O Jesus Christ! Now that we have come to the setting of the sun, and behold the light of evening: we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship Thee with voices of praise, O Son of God and Giver of Life! Therefore all the world glorifies Thee.

A verse from the Psalms, the *prokeimenon*, follows—a different one for each day, announcing the day's spiritual theme. On feast days, readings from the Old Testament follow. Then more evening prayers and petitions follow with additional hymns for the particular day, all of which end with the chanting of the Song of St Simeon:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people. A light to enlighten the Gentiles, and the glory of Thy people Israel (Luke 1:29-32).

The service concludes with the *Trisagion* (thrice-holy) prayers and the Lord's Prayer, followed by the singing of the main "theme song" of the day or of the feast, and the dismissal.

The service of Vespers takes us through creation, sin, and salvation in Christ. It leads us to the meditation of God's word and the glorification of his love for men. It instructs us and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the eves of the Divine Liturgy, it begins our movement into the most perfect communion with God in the sacramental mysteries.

The Forgotten Medicine

The Holy Fathers teach us that the one who forgives always wins. Whatever the occasion may be, if you forgive, you immediately cleanse your soul and become fit for paradise. If you have forgiven those who plotted to murder you, you have become equal to the martyrs. If you have forgiven an insult, you have gained peace and won the Kingdom of Heaven. If you have generously overlooked the rumors and slanders against you, you have dulled the sting of your foe. If you have returned a good for evil, you have shamed your enemy. If you have swallowed a sarcastic insult to your honor, you have become worthy of heavenly honors. If, being of higher rank in life, you have asked the pardon of a lesser man, you have not only NOT disgraced yourself, but you have furthered your spiritual maturity. If you are not to blame but ask the offender to forgive you, you have thus helped his soul to be delivered from the hell of hatred and have covered many of your own sins, too. If you have abased your pride, you have exalted your humility.

– St John of Sinai, author of *The Ladder of Divine Ascent*

Announcements

There are many opportunities to support our neighbors and community organizations in the coming weeks – and find a great meal at the same time!

- **TODAY, Sunday June 2**, 11am–3pm: Crystal Fire Company Chicken BBQ. \$15 donation. (201 Bacon Street)
- Sunday June 9, 12-3: Whitmore Hose Company Chicken BBQ. \$14 donation. (305 Depew Ave, Mayfield)
- Sunday, June 30, 11–1: **St John's Cathedral, Mayfield**, is holding a Takeout-Only Turkey Dinner, at the church center. Tickets are \$15 per person. *Contact Mott (570)335-2128, Sandy Suey (570)876-3576, Sasha Fedorchak (570)466-8431, or Joannie Zaleski (570)254-6882 for tickets.*