

Fr. Lawrence con't

What did they have to gain from it? All they had to gain from their leadership of the Christian movement is what they in fact did gain from it—namely, suffering, poverty, hardship, and eventual martyrdom (see 1 Corinthians 4:9-13). And where did they then bury the corpse? And how could such a burial escape detection in a city swarming with their enemies to such an extent that they had to lock the doors when they met together? (see John 20:19). And why would they persist in such a lie? It is incredible to imagine that such a colossal conspiracy would not somehow have leaked out, especially as persecution arose. Moreover, the Jewish explanation is not even self-consistent: if the guards were all asleep, how could they know that it was the disciples who stole the corpse? The whole thing is harder to believe than the Resurrection.

The second problem with denying the historicity of the Resurrection of Christ lies in the change in the apostles. From the time of Jesus' arrest, during His trial and crucifixion, and immediately after His death, they all displayed tremendous cowardice—or (to put it more charitably) a tremendous concern for their self-preservation. During His arrest, they all forsook Him and fled (Mark 14:50), and Peter, when challenged a number of times as to whether he was part of His movement, repeatedly denied even knowing Him (Mark 14:66f). None but John were present at His cross, and after His death, when they met together, they made sure that the outer door was locked, for fear of being arrested by the Jews—all in all, not a great display of courage and boldness. Yet fifty days later they were so bold that they publicly preached to anyone who would listen that Jesus was the Messiah, risen from the dead, and openly accused the Sanhedrin of disowning the Messiah and having Him killed (Acts 5:28). Arrest, flogging, and threats of further punishment could not deter the apostles.

The question is: what produced this change of heart and inspired this new boldness? The apostles explained it by saying they had seen the risen Lord. If they did not in fact see the risen Lord, what other explanation could there be for such a swift, radical, and unanimous change of heart among all of them? The question becomes

more acute as persecution of the Church intensifies: even when martyrdom threatened, the apostles continued to preach that they had indeed seen the risen Christ. Who would die for what they knew was a pointless lie? The apostolic boldness is only explicable if they were telling the truth about the Resurrection.

The third problem with denying the Resurrection of Christ is the conversion of Saul of Tarsus. He was adamantly opposed to the Christian movement, and took drastic and effective steps to try to crush it out. He was present for the martyrdom of Stephen, and ravaged the Church in Jerusalem, entering house after house and dragging off to prison the disciples of Jesus, both women as well as men (Acts 8:3). Not content with this, he requested and received authorization from the high priest to journey to far away Damascus and arrest any disciples of Jesus he found in the synagogues there. Accordingly, he journeyed to Damascus, but upon arriving there, when he entered the synagogue, instead of denouncing Jesus as a false-Messiah and arresting His disciples, He proclaimed that Jesus was indeed the Messiah. What produced such a sudden and stunning volte-face?

Saul (also known as Paul) explained it by relating that as he approached Damascus he received a visitation from the risen Jesus, an encounter which converted and temporarily blinded him. Then one of Jesus' disciples, Ananias by name, found Saul in the city, explained that Jesus had appeared to him in a vision, and sent him to heal Saul of his blindness, which he did. If one rejects Saul's explanation of what caused his volte-face, what other explanation could there be? And once again, we may ask, why would Saul lie? What would he have to gain by it?

There are other reasons for accepting the truth of the Christian Faith as well—reasons having to do with subjective experience of the presence of Christ, and of contemporary miracles and answers to prayer. But these three historical reasons, I submit, are sufficient—or at least they were sufficient for me. If Christ did rise from the dead, then the emptiness of His tomb, the change in the apostles, and the conversion of Saul of Tarsus are all adequately and fully explained. If His Resurrection did not in fact occur, these three things remain inexplicable. At the very least the burden of proof shifts to those who would deny the Resurrection. Such historical evidence constitutes a reason for the hope that is in us—and challenge to those who would deny the Resurrection and choose to live without such hope.

Sunday of the Samaritan Woman
Commemorated on [May 26](#)

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, 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.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskeva and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, ***Con't Pg 11***

Samaritan Woman con't

Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, Saint Photina is commemorated on February 26.

What are the benefits and shortcomings of home schooling?

"Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4).

How can home schooling help raise children in the discipline and instruction of the Lord? What first comes to mind is that home schooling can be flexible in terms of class times. This may allow families to participate in the festal cycles of the Church. I have been in several churches where on the day of a Great Feast the church is packed with parents and their children. In some homes, when a Great Feast is celebrated, there may be no school that day.

Another benefit is that home schooling allows for greater Christian formation and internalization to take place. The curriculum includes more Christian Education and more time for prayer. This, I believe can potentially prepare a child to better cope with the realities of the secular life he or she will need to address as he or she grows older.

The key here is how parents go about getting their children ready to address the "real world." I think this "formation" issue is a major reason why more parents have opted to home school in recent years.

Home schooling seems to produce children who achieve equal or even better academic performance than children attending public school. In addition, there are opportunities for children to participate in extra curricular activities, although they may not be of the same magnitude as the many after school activities offered in public schools. Often the existence of these activities conflicts with such things as festal services or a parish youth activity and children cannot come. They may face consequences for missing a school activity.

Then what are the shortcomings of home schooling? There are two that I can think of. By putting one's children in a "bubble" (home school), does it set up a false dichotomy? Is there a danger of setting up an "us vs. them" mentality? Is there a tendency to vilify public schools for their "secular influence?" Thus we face the temptation to not see the potential of the "very good" of all of creation, even in the public school system.

A common concern among those who are against home schooling is that it can be over protective of children. It can make children ill equipped to deal with reality of relating to people that don't share the same views of life and may act differently. Children don't develop the "social skills" to interact with children who think differently than homeschoolers. This is an area in which I would like to see research, as I do question whether this is true. I will address research issues in a couple of weeks.

Christ is risen! The blessing of the Lord be upon you,
The unworthy +Paul

הַמְשִׁיחַ קָם! בְּאֵמֶת קָם!
(HaMashiach qam! Be'emet qam!)
Hebrew (modern)

John 4:5-42 (Gospel)

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, "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."

PRAYER

Eternal Son and Word of God, spring of healing's, You found the Samaritan woman by Jacob's well and asked her for water. What a wonder! He who is enthroned upon the Cherubim speaks with a sinful woman. He who has set the earth upon the waters asks for water. He who pours forth fountains of waters asks her who was caught in the snares of the adversary for water that He may draw her to Him. He who is merciful seeks to give living water to her who is burning with sins. Therefore let us praise

Adapted Vesper Hymn, Sunday of Samaritan woman

CHRIST IS RISEN!
INDEED HE IS RISEN!

Stanley Joseph Lis

On Tuesday, 14 May 2019, Stanley Joseph Lis at the age of 94 years, Fell Asleep in the Lord after a brief illness. He was born on 4 December 1924 in Toledo, Ohio the second son of Joseph and Maryanna Lis. He was baptized on 28 December 1924 at St. Adalbert Catholic Church.



Stanley attended St. Hedwig Grade School, and after completing grade school, attended Woodward High School and was a student there until the outbreak of the Second World War. With his father's permission, Stanley enlisted into the United States Navy on 3 March 1943.

After completing Basic Training at the Great Lakes Naval Training Station he was sent to the SCTC (Submarine Chaser Training Center, Miami, Florida) completing his training aboard the newly commissioned destroyer escort, USS Andres, DE-45, which was attached to the Operational Training Command, Atlantic Fleet. The USS Andres served as a school ship for the Submarine Chaser Training School. Upon completion of this training, Stanley was transferred to the destroyer escort, USS Alger, DE 101, which was attached to Task Group 41.5 and was involved in convey escort duties between Trinidad and Recife, Brazil.

After completing a year's service on the Alger, Stanley was transferred to SC 642, a submarine chaser operating out of New London, Connecticut. It was during this tour of duty that the war ended, and Stanley was Honorably Discharged on 15 April 1946 from the Naval Armory in Chicago, Illinois.

Returning to Toledo, Ohio and civilian life, Stanley entered Tool & Die Training at Willy's Overland. He also became a Life Member of VFW "Buddy Frankowski Post" No. 5530.

He married Helen M. Olszewska in 1948 at St. Adalbert Catholic Church and in 1950 they had the first of two sons. In that same year Stanley started working for the Ohio Cloverleaf Dairy as a milkman delivering Sealtest Dairy products. Stanley worked for the Sealtest Dairy until they ended home deliveries in 1965. From there he held positions in

various warehouse companies until joining the US Army Corp of Engineers in 1978. Stanley served as a Dredge Operator aboard the Dredge Hoffman until the Corp of Engineers dredging of the Great Lakes system was ended by President Ronald Reagan. With that came a position in the VA Medical Center system serving in a maintenance role at hospitals in Kerrville, Texas and finally Saginaw, Michigan from which he retired.

Stanley was very active in the Boy Scouts of America and served as Committee Chairman of Troop 1 from St. Adalbert Catholic Church. Both of his sons attained the rank of Eagle Scout with Troop 1 and remained in scouting until graduating from high school.

In retirement Stan continued to enjoy his favorite outdoor hobbies of hunting and fishing and was able to enjoy those activities until laid low by progressing age-related dementia. Stanley ended his days as a resident of the Ohio Veteran's Home in Sandusky, Ohio.

Stanley had two sons in his marriage with Helen Lis, Fr. David Lis, now a retired priest of the Orthodox Church in America, and Dennis Lis, also a US Navy Veteran who served during the Vietnam War.

Stanley was predeceased by his parents, Joseph and Maryanna Lis, his brother John and sister-in-law Stef Lis, and he is survived by his sons, Father David, and Dennis Lis, and his ex-wife, Helen Lis, and his only nephew Daniel Lis. It was Stanley's final request that he be cremated and that his ashes be buried at sea. The commitment of his ashes to the sea will be handled by the US Navy, which has a burial-at-sea program for US Navy veterans. Because of this, religious services will be private and there will be no formal wake.

FATHER AWAY

As you know Fr. Andrew and several parishioners will be on a pilgrimage to the Holy Land with his grace Bishop Paul over the next two weeks. Please pray for our journey. Be assured, all of your prayers will be brought to this Holy Land with us. If you need need an priest in an emergency, please contact Fr. John Adamcio at 773-939-0549.

CHRIST IS RISEN! INDEED HE IS RISEN!

**MEMORY ETERNAL! STANLEY JOSEPH LIS.
CHRIST IS RISEN!**



Al'Masiah qam
haqqan qam
Arabic

Hristos a-înviat ;
adevărat a-înviat
Romanian

Christos Anesti!
Alithós anésti!
Greek