

ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABRINI AVENUE ✱ SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ 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. 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. ✱Charl. & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci. ✱Patricia Cimacosky. ✱Ann & John Coury. ✱Mary Sue Betress. ✱Cecilia Davidson. ✱Margt. 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. ✱Char. Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. Zaydon.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF PENTECOST



Icon of Pentecost

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

19 MAY 2024 ♦ TONE 00 EOTHINON 00 † EIGHTH SUNDAY OF HOLY PASCHA / PENTECOST SUNDAY

GREAT DOXOLOGY:

ANTIPHONS: *Pentecost*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Pentecost (3x)

KONDAKION: *Pentecost*

TRISAGION: “All of you...”

PROKIMENON: *(Thursday)*

EPISTLE:

When the days of Pentecost were ending, the disciples were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them separate tongues as of fire, and they settled upon each one of them, and all were filled with the Holy Spirit, and they began to speak in foreign tongues, as the Holy Spirit granted them to speak. Now, there were staying in Jerusalem devout Jews from every nation under heaven. And when this sound occurred, a great crowd gathered, and they were astounded because each one heard them speaking in his own language. And all of them, amazed and wondering, were saying to each other, “Look, are not all these men who are speaking Galileans? How then have all of us heard our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia around Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs, we have heard them speaking in our own language of the wonderful works of God.”

ALLELUIA: *(Ps. 338:6)*

By the word of the Lord the heavens were made, and by the breath of His mouth all their host.
From heaven the Lord looks down. He sees all the children of men.

GOSPEL:

Now on the last, the great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. Anyone who believes in Me, as the Scripture says, ‘*From within him there shall flow rivers of living water.*’” He said this, however, of the Spirit, whom they who believed in Him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified. Some of the crowd, therefore, when they had heard these words, said, “This is truly the Prophet.” Others said, “This is the Christ.” Some, however, said, “Can the Christ come from Galilee? Does not the Scripture say it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?” So there arose a division among the crowd because of Him. And some of them wanted to seize Him, but no one laid hands on Him. The attendants therefore came to the chief priests and Pharisees; and these said to them, “Why have you not brought Him?” The attendants answered. “Never has man spoken as this Man.” The Pharisees then answered them, “Have you also been fooled? Has any one of the rulers believed in Him, or any of the Pharisees? But this crowd, which does not know the Law, is accursed.” Nicodemus, the man who had come to Him at night, who was one of them, said to them, “Does our Law judge a man unless it first gives him a hearing, and knows what he does?” They answered and said to him, “Are you also a Galilean? Search and see that out of Galilee arises no prophet.” And again Jesus spoke to them saying, “I am the Light of the world. Anyone who follows Me does not walk in the darkness, but will have the light of life.”

HIRMOS: *Pentecost*

KINONKON:

COMMUNION HYMN:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Handout

Handout

Handout

Handout

Handout

Liturgy Book p. 51

Liturgy Book p. 132

Acts of the Apostles 2: 1-11

Liturgy Book p. 62

St. John 7:37-52;8:12

Handout

Handout

Liturgy Book p. 87

Handout / Liturgy Book p. 90

who is “cleansing of the soul, remission of sins.” The body and blood of Christ will also confer the “communion,” the fellowship of oneness with the Holy Spirit Himself, who becomes also “Fullness of the kingdom of heaven, intimate confidence of the Father,” who sees only His Son present and who will not judge juridically or condemn, but save.

The Spirit of God “becomes closer to me than my own breath” (Gregory of Nazianzus) and “more intimate than my own intimacy” (Augustine). By this descent of the Holy Spirit upon the bread and wine, anyone eating the body or drinking the blood of Christ receives the divine uncreated energies in all their majesty and holiness. Sins are forgiven and life is given. The Trinity Father, Son and Holy Spirit takes hold of us, divinizing us. Theosis is realized!

Ministers at the altar and all the assembly of worshippers fall down on their faces, saying: “Amen! Amen! Amen!”

“After the spiritual sacrifice, the unbloody worship, has been accomplished in this Victim that is offered in propitiation, we call on God for peace in all the Churches, for tranquility in the world, for the emperors, for the armies and the allies, for the ill and the afflicted. In brief, for all those in need of help, we all pray and offer this sacrifice.

“We then remember all those who have fallen asleep: first, the patriarchs, prophets, apostles and martyrs, that through their prayers and intercession God would accept our petitions; then for our fathers who have fallen asleep in holiness, for the bishops, and, in short, for all those who have already fallen asleep. For we are convinced that our prayers, which rise up for them in the presence of the holy and venerable Victim, are most profitable to their souls.” St Cyril of Jerusalem, Fifth Mystagogical Catechesis, 23:8,9 (c 375 AD)

“Lift up your hands to the holy place and bless the Lord!” (Psalm 133:2)

The word “Father” on the lips of those who believe the message of Christ adds power and dignity and heightens their already sublime role in creation. The early Church found the “Our Father” a devastating and frightening prayer. No one can utter such words unless he has overcome all inner unrest, all selfishness and all provincialism. At one point of history, the words of the “Our Father” were not revealed to neophytes until they were ready to be baptized and receive the body and blood of Christ.

We are commanded to say to this Abba, “Thy kingdom come!” which means, “take over, be the only one who inspires, directs and rules my life.” We say it with mixed emotions but with daring. “Kingdom of God” means justice, peace and love. It is not simply a question of personal salvation or fulfillment, but the establishment of a new order of things. Those in the kingdom give to whomever asks, treat everyone as real children of God, forgive without question, resist evil.

The kingdom is characterized, therefore, by healing, forgiveness, sharing, reconciliation: all of which are acts a “family” shares and enjoys. God is a Father, Abba. The person who says the “Our Father” comprehends that he or she is united with everyone and that all are equal in the eyes of God, in whom they all find peace and salvation. They all belong to the kingdom: they are brothers and sisters.

Whoever says the “Our Father” must say it aloud, because it is “Our.” “Our” is a word of the community. Every member of the community must hear it. We say it also with our arms open to the heavens, the “Shamaim”: to “the everywhere.” It is in the “everywhere,” indeed, that the Abba resides and dwells.

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY-VI

[excerpted from Eyes of the Gospel by Archbishop Joseph M. Raya]

This is the anamnesis, the memorial, which makes present and manifest here and now the divine events of the life of Christ. The Christian remembrance or memorial is not simply a recalling to mind of an event which existed once upon a time. Recalling the mysteries or events of the life of Christ who is risen, alive, always present, always active, makes them present with the same effectiveness and strength as when they were enacted by Christ. The ministers around the altar and the assembly of the baptized are now all wrapped in adoration. The deacon crosses his hands, the right stretching over the left to take up the diskos which lays on the left, the left hand stretching under the right to take up the chalice which is at the right.

He elevates both in gesture towards the east, then towards the west, the north and the south, thus planting Christ in the four corners of the universe, or rather gathering the universe in these four movements to offer it in Christ and with Christ to the Father, as the priest says:

“We offer You Your own from what is Your own, in all and for the sake of all.”

What a simplicity in the grandeur and nobility of this gesture! The whole history of salvation, the whole revelation of God’s love, the whole meaning of Christianity is here made manifest. The whole value and the very meaning of life is given to the Father. The Father recognizes the whole creation in His Son and pours upon the whole universe the same love He has for His Son. “In this offering,” says Cyril of Jerusalem, “we bring to the presence of God the Father heaven, earth, oceans, sun, moon and the entire creation ” and we break out in praise and thanks:

“We praise You, we bless You, we give thanks to You, O our God.”

Until now we have marveled at the works of God and praised Him for His deeds of salvation. The Father “out of nothing brought us into being, and when we had fallen He raised us up again ” (anaphora). The Son declared matter to be His body and blood, and suffered and died and rose to make us one with Him. Now we fall on our knees, begging for the descent of the Holy Spirit: “We ask and pray and entreat: send down Your Holy Spirit upon us and upon these gifts here offered.”

It is another awesome and most astounding action of God for us. The Holy Spirit comes to fill us and to fill the oblations of bread and wine with His own eternal being and presence by acting personally and creatively. Bread and wine and the baptized all receive Him and are possessed by Him. The wonderful event of Pentecost is now renewed and is indeed most real! “Our God, who loves mankind, having received these gifts on His holy altar, sends down upon us His divine grace and the Holy Spirit “

Now, anyone partaking of this Bread and Wine will receive the fullness of the Holy Spirit

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday Evening, May 18

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, May 19

EIGHTH SUNDAY OF PASCHA:

PENTECOST SUNDAY

Divine Liturgy: 10:00 a.m.

Kneeling Vesper: 5:30 p.m.

Monday afternoon, May 20

MONDAY OF THE HOLY SPIRIT

Divine Liturgy: Noon

GREGORY THE GREAT ACADEMY

Saturday Evening, May 25

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, May 26

FIRST SUNDAY AFTER PENTECOST

ALL SAINTS DAY

Divine Liturgy: 10:00 a.m.

Monday Morning, May 27

Memorial Service: 11:00 a.m.

Sacred Heart Cemetery

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.

DIVINE LITURGY INTENTIONS

18 May: ✠deceased members of Barron & Shehadi families by Marie Barron

19 May: ✠Joseph & Catherine Zaydon
From Joseph & Jemille Zaydon

25 ✠deceased members of Barron & Shehadi families by Marie Barron

26 May: Joseph Viola✠

01 June: **NO DIVINE SERVICES**

2024 FOOD FESTIVAL NEWS

Friday, August 09, 2024: 4:00 – 9:00 p.m.
Saturday, August 10, 2024: 4:00 – 9:00 p.m.
Sunday, August 11, 2024: 1:00 – 7:00 p.m.

FOOD PREPARATION DAYS

June 29, 2024: *Grape Leaves*
July 13, 2024: *Lebanese pies*

2024 WEEKLY COLLECTION

May 12

Weekly Offering:	\$ 610.00
Monthly:	\$ 25.00
Holyday:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 665.00

THE PROMISE FULFILLED

SEVERAL HYMNS OF PENTECOST allude to promises made by Christ concerning the coming Holy Spirit. He would be “*another Paraclete*” (Comforter or Advocate), Jesus Himself being their first Paraclete. The Holy Spirit, being immaterial, would “*abide with you forever*” (John 14:15). He would be “everywhere present and filling all things,” as we say in the hymn to the Holy Spirit which begins most of our services. The Lord Jesus, took on our humanity to be like us in all things except sin. His earthly life, like ours would be limited to a certain time and a certain place so that we could be glorified like Him forever in His glory

According to Christ the first work of the Holy Spirit would be to help Jesus’ followers understand God’s plan for us. “*He will teach you all things and bring to your remembrance all things that I said to you*” (John 14:26). “*He will testify of Me*” (John 15:26), guiding you “*into all truth*” (John 16:12).

More than Understanding

The Scriptures read at the Divine Liturgy on this feast show us another dimension of the Spirit’s presence among us. He would impart spiritual power to the Church by His presence. Before His ascension Christ promised His followers, “*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth*” (Acts 1:8). This power would give the courage to speak the Good News of Christ to men who, before the Spirit’s coming, had been hiding in an upper room for fear of the Jewish authorities. The Spirit’s presence brought clarity to their message as well as the boldness to transmit it to their disbelieving countrymen.

The Acts of the Apostles gives several instances of how the Holy Spirit’s power worked among the apostles. It lists:

The Gift of Tongues (Acts 2:4-11) – The ability to proclaim the Gospel and to be understood in a number of languages otherwise unknown to the speaker.

The Gift of Teaching (Acts 2:14-36) – The ability to express the mystery of the Gospel with clarity despite their humble background and lack of education.

The Gift of Healing (Acts 3:1-10) – The ability to heal the physical illness of people and even, as in the case of Tabitha, to raise the dead.

The Gift of Discernment (Acts 4:36- 5:11) – The ability to distinguish between spiritual truth and delusion, as when Peter detected the deceitful hearts of Ananias and Sapphira.

The Gift of Passing on the Spirit (Acts 8:14-17) – The ability to confer the Gift of the Holy Spirit through the laying-on of hands.

The Gift of Exorcism (Acts 16:16-18) – The ability to drive out evil spirits.

All these gifts have been manifested throughout the life of the Church over the centuries with the exception of the first of these gifts, the multiplicity of tongues. According to St Augustine and St John Chrysostom, the purpose of the gift of tongues was to affirm “that the Gospel of God was to be proclaimed over the entire earth in all languages” (St Augustine, Homily on 1 John 6:10). That universal proclamation began almost immediately, fulfilling the purpose of the gift of tongues which ceased.

Other gifts were bestowed upon the growing Church, as described in the epistles of St.

Paul. Some of them are celebrated in a hymn repeated frequently during this feast:

“The Holy Spirit provides every gift: He inspires prophecy, perfects the priesthood, grants wisdom to the illiterate, makes simple fishermen become wise theologians, and establishes perfect order in the organization of the Church. Wherefore, O Comforter, equal in nature and majesty with the Father and the Son, glory to You!”

Releasing the Spirit’s Power

The fruit of these gifts have been with us for centuries. The result is often that we take them for granted and fail to see the power in them. The Lord does not try to scare us into faith by brandishing these gifts in our faces. Rather He waits for us to seek a relationship with Him in the Holy Spirit. Then the power in these gifts will be revealed.

In 1968 the late Greek Orthodox Patriarch of Antioch, Ignatius IV, addressed these words to a meeting of the World Council of Churches. Quoted time and again since then, they testify to the Spirit’s power in these gifts, released when we seek to know Him, the Giver of them all.

“Without the Holy Spirit:

God is far away,
Christ stays in the past,
the Gospel is a dead letter,
the Church is simply an organization,
authority – a matter of domination,
mission – a matter of propaganda,
the liturgy – no more than an evocation,
Christian living – a slave morality.

“But in the Holy Spirit:

The cosmos is resurrected and groans with the birth-pangs of the kingdom,
The risen Christ is there,
The Gospel is the source of life,
The Church shows forth the life of the Trinity,
Authority is a liberating service,
Mission is a Pentecost,
The liturgy is both memorial and anticipation,
Human action is deified.”

The River of Living Water

It is with an understanding like this that Christ describes the Holy Spirit in terms of living or flowing water:” “*If anyone thirsts let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water’ But this He spoke concerning the Spirit whom those believing in Him would receive, for the Holy Spirit was not yet given because Jesus was not yet glorified*” (John 7:37-39).

This living water – the Holy Spirit – is not meant simply to remain in the heart of the believer but to flow out to others. He quenches the thirst of the believer but also goes forth to nourish others. Our celebration of this feast, then, is a reminder that we are conduits, vessels for the Holy Spirit. Without the Holy Spirit we are empty vessels – with the Holy Spirit we water the world.