

ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

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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 Cimakosky. ✦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 ALL SAINTS



Icon of All Saints

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

26 MAY 2024 ♦ TONE 08 EOTHINON 01 † FIRST SUNDAY AFTER PENTECOST / ALL SAINTS SUNDAY

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/46

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection

Liturgy Book p. 46

All Saints

Tone 4

O Christ God, your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

Patron

Liturgy Book p. 47

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 51

PROKIMENON: *Tone 8 (Ps. 68:35)*

Liturgy Book p. 61

EPISTLE:

Hebrews 11:33 - 12:2

Brethren, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and jailings. They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground. And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

ALLELUIA: *Tone 4 (Ps. 32:6, 13)*

Liturgy Book p. 62

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Many are the trials of the just, but out of them all, the Lord will save them.

GOSPEL:

Matthew 10:32-38; 19:27-30

The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven. Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me.” Then Peter addressed him saying, “Behold, we have left all and followed You; what then shall we have?” And Jesus said to them, “Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first.”

HIRMOS:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST-COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

Having become one flesh, one soul and one heart with Christ, the communicant bursts into a hymn of glory and joy, the joy and glory of being and of existing. His feet are, indeed, on the ground, but his chin is uplifted and his head stretches to the highest heaven. All his senses are awake and vibrant to the presence of Christ.

“O You, who graciously give Your flesh to me as food, consuming the unworthy: consume me not, O my Creator, but rather pass through all the parts of my body, into all my joints, my heart, my soul. ... Ever shelter, guard and keep me in Your love. Chasten me, purify me and control all my passions. Adorn me, teach me and enlighten me always. Show me how to be a tabernacle of Your Holy Spirit and in no wise the dwelling place of sin.... “O my Christ and my God, make me, Your child to be a child of light: for You alone are the sanctification and the splendor of my whole being...”

(Prayer of Simeon Metaphrastes)

this is life in the Holy Trinity, a perichoreisis, a dance, a playful twirl, an allegro con grazia, which whirls with the elegance of a waltz. Once the Christian has received Christ and realized the real meaning of his life, he is filled with emotion and motion and power. Even when he feels within himself a whole atmosphere of tears, he is underneath it all a smile. He has discovered the rhythm and movement about and within himself. He might be going through uncertainty, but he always emerges in a dazzling march towards the Light who is Christ. In Holy Communion he reaches an enthralling verve and a breathtaking, dramatic climax. These are really the heroic affirmations of the life force, which is in Christ and which from Christ flows into him. The finale for him is always the eyes of the Gospel illumined with all the glory and beauty of God, who is a never-ending feast and a supreme celebration.

“The priest brings out to the people the prosphoras or altar bread from which the portions were cut out and removed, and thus is retained the great and ancient pattern of the Agape or love-feast, which was observed by the Christians of primitive times. Therefore, everyone who receives a prosphora ought to take it as bread from the feast at which Christ, the Creator of the world, has Himself spoken with His people, and one ought to consume it reverently, thinking of oneself as surrounded by all men as one’s dearest and most tender brothers.

“And, as was the custom in the early Church, one ought to eat the prosphora before all other foods or take it home to one’s family or send it to the sick or the poor or to those who have not been able to attend the Liturgy.”

Nicolai Gogol, Meditations on the Divine Liturgy

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY-VII

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

“The priest takes the Bread of Life and, showing it to the people, summons those who are worthy to receive it fittingly: Holy things to the holy!’ The faithful are called saints’ because of the holy thing of which they partake: because of Him whose body and blood they receive.

“The priest breaks the Holy Bread, saying, Broken and distributed is the Lamb of God: broken and not dismembered, always eaten and never expended, but making holy those who receive it.”

“Since this warm water is not only water, but shares the nature of fire, it signifies the Holy Spirit, who is sometimes represented by water, and who came down upon the apostles in the form of fire. This point in the Liturgy represents that moment in time, for the Holy Spirit came down after all things pertaining to Christ had been accomplished, In the same way, when the holy offerings have attained their ultimate perfection, this water is added.” Nicholas Cabasilas, Commentary on the Liturgy, 36, 37

“Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: Behold, this has touched your lips, will remove your transgressions and wash away your sins” (Isaiah 6:6-7).

By uniting to our human nature, Christ made our flesh a part of His divine person. When we unite to Him in the Eucharist, His divine energies penetrate to the very essence of our being and transfigure us into the light of the divinity. Theodore of Cyr wrote: “By eating the flesh of the Bridegroom and drinking His blood, we enter into the chamber of the nuptial unity.”

In receiving the divine, the Christian becomes a flame of divinity. In accepting the “Gift,” he reflects the radiance of divine glory, Here he finds his real self, the dignity and grandeur of His humanity, which is shot through and through with divinity.

“... each one goes up, not to the priest, but to the fiery Seraph, preparing himself with open lips to receive from the holy spoon the fiery coal of the body and blood of the Lord, who will burn away all his sins like thorns.”

Nikolai Gogol, Meditations on the Divine Liturgy

“We have seen the true Light,
we have received the heavenly Spirit...”

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

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

EVENTS IN JUNE

Saturday Evening, June 01

NO LITURGICAL SERVICES

Sunday Morning, June 02

SECOND SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 08

NO LITURGICAL SERVICES

Sunday Morning, June 09

THIRD SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

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

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

25 *deceased members of Barron & Shehadi families by Marie Barron
26 May: Joseph Viola*
01 June: **NO DIVINE SERVICES**
02 June: Joseph Viola*
08 June: **NO DIVINE SERVICES**
09 June: Joseph Viola*
15 June: **NO DIVINE SERVICES**
16 June: *James & Maryann Roberts from Mary Beth Roberts
22 June: James Klaus from Mary Beth Roberts
23 June: Molly, Carley, Dominic, Annie & Family from Mary Beth Roberts

SUNDAY OF ALL SAINTS

WHAT DOES THE HOLY SPIRIT LOOK LIKE? We know from the Scriptures that the Father cannot be seen but has manifested Himself to us in His Son. “*No one has seen God at any time. The only begotten Son who is in the bosom of the Father, He has declared Him*” (Jn 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St. John of Damascus wrote in *On the Divine Images*, “It is impossible to make an image of the immeasurable, uncircumscribed, invisible God. ... But it is obvious that when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One becomes visible to flesh, then you may draw His likeness” (1: 7,8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense we can. The “face” of the Holy Spirit is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The “face” of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney knew the Holy Spirit firsthand, we might say. He wrote, “If the damned were asked: ‘Why are you in Hell?’ they would answer: ‘For having resisted the Holy Spirit.’ And if the saints were asked, ‘Why are you in Heaven?’ they would answer: ‘For having listened to the Holy Spirit.’ When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St. Simeon on his column; He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees.” (*Catechesis on the Holy Spirit*).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint but it is in the totality of all saints that we find the “face” of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenaries, fools for Christ and more. There are saints whose names we know and those we do not. There are saints whose lives are documented and others whose name is their only memorial. All together they reveal to us the “face” of the Holy Spirit. It is noteworthy that what the West calls “the communion of saints” is referred to in the East as “the communion of the Holy Spirit.”

In fully appointed Byzantine churches we find ourselves surrounded by icons of the saints. Frescoes of the saints cover the walls, panel icons in shrines or on icon stands are displayed for veneration. These are not distractions from the altar or pulpit but a wordless demonstration that we are one body with the saints in Christ by the operation of the Holy Spirit. The Church is not simply the assembly of those physically present; it is the gathering of all who are in Christ.

The Gospel on the Saints

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to **bear witness** to Christ in the world. “*Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven*” (Mt 10:32). Our faith is not meant to be practiced privately, for our personal consolation. Rather we are to be witnesses to Him before others.

In today’s world “bearing witness” often means “pointing the finger at” some atrocity or injustice. We are called to “point the finger at” Christ, much as John the Baptist did: “*Behold the Lamb of God who takes away the sin of the world*” (Jn 1:29). The simplest way to point the figure at the person of Christ is to wear a cross or display an icon in public. Often Evangelical Protestants who do not display icons will erect a plaque in their home or on their door with this verse “*But as for me and my house, we will serve the LORD*” (Joshua 24:15).

Recently the British government has prohibited Christians from wearing a cross in the workplace. The policy has been challenged in court by two women who were disciplined for wearing a cross at work. A Foreign Office statement defending the policy said, “In neither case is there any suggestion that the wearing of a visible cross or crucifix was a generally recognised form of practising the Christian faith, still less one that is regarded (including by the applicants themselves) as a requirement of the faith.” In response the former Archbishop of Canterbury, George Carey commented, “The irony is that when governments and courts dictate to Christians that the cross is a matter of insignificance, it becomes an even more important symbol and expression of our faith.”

Witnessing to Christ – even in the Church – may make one unpopular and oppressed. “*And he who does not take his cross and follow after Me is not worthy of Me*” Mt 10:30). The witness to Christ is thus called to not only wear a cross but to **bear the cross** as Christ did.

The saint is one who has heard the Gospel call to **put God first** in their lives. We may be proud that we go to church, pray, or fast. So did the Pharisee in Christ’s parable. The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. “*He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Mt 10:37).

The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: “the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others, and the spiritual man who wants to please only God, even if it harms himself” (cited in Tito Colliander’s *Way of the Ascetics*, 5). The ascetic in a monastic setting or in the world strives to be that spiritual man: to love nothing or no one more than God.

The final section in this Gospel pastiche is Christ’s promise that those who have left home and family for His sake will receive a hundred times more in this life and eternal life in the age to come (see Mt 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially, it may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have, a place in the kingdom of God.