

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.

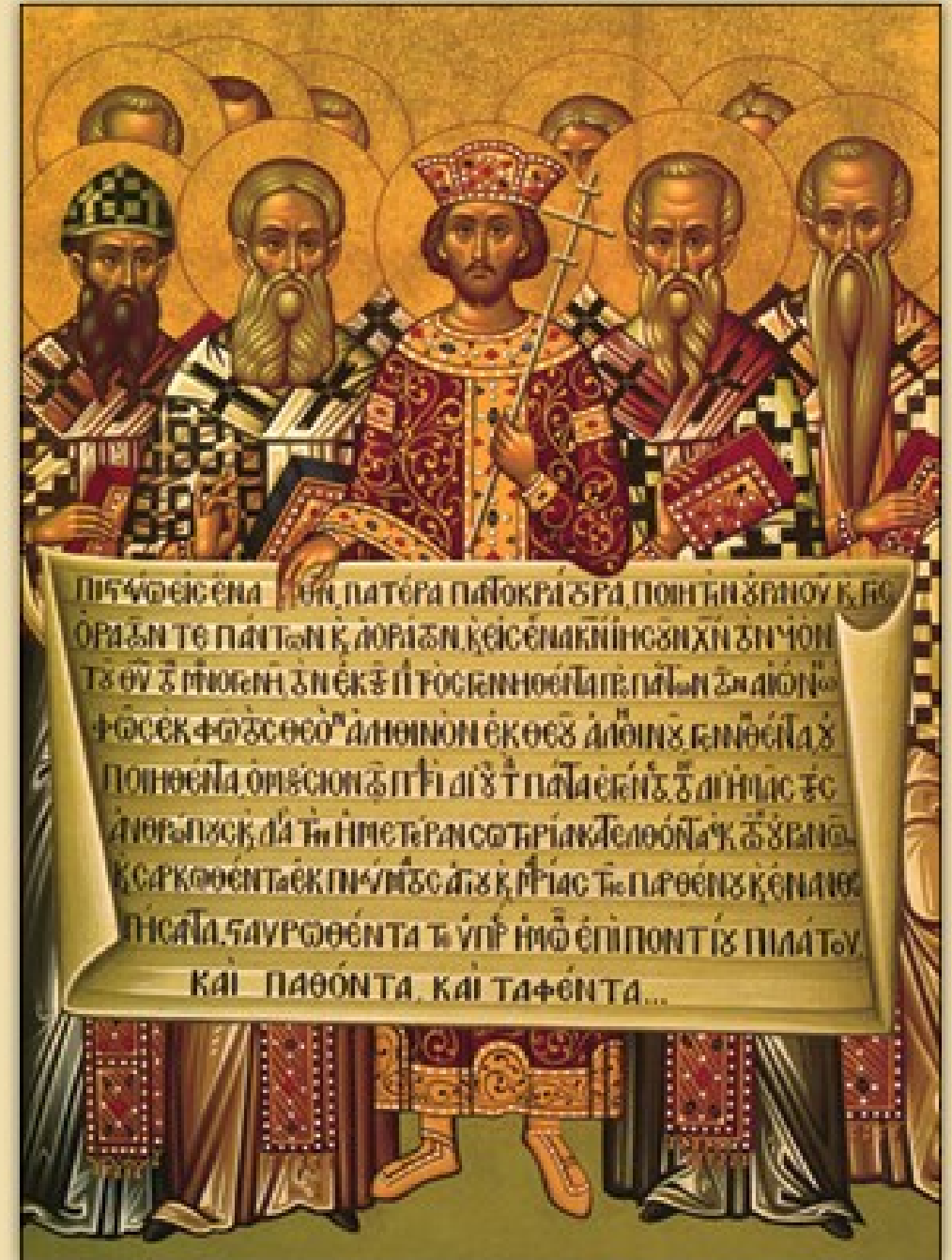
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL



Icon of the Fathers of the First Ecumenical Council of Nicea

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

12 MAY 2024 ♦ TONE 06 EOTHINON 10 † SEVENTH SUNDAY OF HOLY PASCHA / SUNDAY AFTER THE ASCENSIONY

EVLOGITARIA OF RESURRECTION:

ANTIPHNS: *Ascension*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Ascension

Fathers of the Council of Nicaea

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith though them. O Most Merciful One, glory to You!

St. Joseph the Betrothed

KONDAKION: *Ascension*

TRISAGION:

PROKIMENON: *(Tone 6)*

EPISTLE:

In those days when Agrippa said to Paul, “You are permitted to speak for yourself,” Paul stretched out his hand and began his defense. “While I was traveling on this business to Damascus with authority and permission from the chief priests, and midday, O King, I saw on the way a light from heaven brighter than the sunshine around me and my companions. We all fell to the ground, and I heard a voice saying to me in Hebrew, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goad.’ And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus who are persecuting. But rise and stand upon your feet: for I have appeared to you for this purpose, to appoint you to be a minister and a witness to what you have seen, and of the visions you shall have of me; delivering you from the people and from the nations, to whom I am now sending you, to open their eyes that they may turn from darkness to light, and from dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me.’ Therefore, King Agrippa, I was not disobedient to the heavenly vision; but first to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing work befitting their repentance.”

ALLELUIA: *Tone 6 (Ps. 88:2, 3)*

I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism.
For my hand shall support him, and my arm shall make him strong.

GOSPEL:

At that time Jesus raised his eyes to heaven and said, “Father, the hour has come! Glorify Your Son, that Your Son may glorify You, even as You have given Him power over all flesh, in order that to all You have given Him, He may give everlasting life. Now this is everlasting life, that they may know You, the only true God, and the One You have sent, Jesus Christ. I have glorified You on earth; I have accomplished the work You have given Me to do. And now do You, Father, glorify Me with Yourself, with the glory that I had with You before the world existed. I have manifested Your name to the men You have given me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. Now they have learned that whatever You have given Me is from You; because the words that You have given Me, I have given to them. And they have received them, and have known as a fact that I came forth from You, and they have believed that You did send Me. I pray for them; not for the world do I pray, but for those whom You have given Me, because they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep in Your name those You have given Me, that they may be one even as We are. While I was with them in the world, I kept them in Your name. Those You have given Me, I guarded; and not one of them perished except the son of perdition, in order that the Scriptures might be fulfilled. But now I am coming to You and these things I speak in the world, in order that they may have My joy made full in themselves.”

HIRMOS: *Ascension*

KINONKON:

Handout

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 44

Handout

Liturgy Book p. 44

Handout

(tone 8)

Liturgy Book p. 47

Handout

Liturgy Book p. 23

Liturgy Book p. 59

Acts of the Apostles 26: 12-20

Liturgy Book p. 62

St. John 17:1-13

Handout/Liturgy Book p. 77

Handout/Liturgy Book p. 83

six-winged and many-eyed singing, proclaiming,

shouting the hymn of victory and saying:

Holy! Holy! Holy Lord of hosts!

Heaven and earth are filled with Your glory.

Hosanna in the highest!”

As we surge on the wings of our dignity, we join in the vision of Isaiah to sing the hymn of heaven, “Holy! Holy! Holy!” The world to come is already here present in the “Fullness of Your glory.” Christians reach the apex of their glory when they go beyond the horizon of the prophets and visionaries to look at the Trinity and melt into the divine Persons with an ineffable movement of joy. We address ourselves first to the Father:

“Holy are You and all-holy

You and Your only-begotten Son and Your Holy Spirit.

Holy are You and all-holy and magnificent is Your glory!

You so loved Your world as to give it Your Son,

that everyone who believes in Him may have eternal life. “

(Liturgy of St John Chrysostom)

Then we recall the memory of the Son:

“When He had come and fulfilled all that was appointed Him to do for our sake, on the night He was delivered up or rather, delivered Himself up for the life of the world

He took bread, and gave it to His holy disciples and apostles and said,

Take, eat; this is my body which is broken for you for the remission of sins.”

With the same simplicity and realism,

He took the cup of wine and said,

“Drink of this, all of you. This is my blood of the new testament, which is shed for you and for many for the remission of sins.”

After having heard the voice of the Lord declaring the bread to be His body and the wine to be His blood, the Christian never asks “how.” It is simply the body and blood, the real and total Christ, just as when He walked around the lake and as He is now in His resurrection. The Christian has the mystical knowledge and a paradoxical grasp of the inconceivable. In an intuitive, primordial and simple approach, he knows beyond the process of the intellect. The Fathers say that the Christian “hopes for what exists already” and remembers what is to come in the immediate, because he drinks at the Source of the living water.

“Remembering, therefore, this precept of salvation

[Do this in anamnesis remembrance of me.”]

and everything that was done for our sake:

the cross, the tomb, the resurrection on the third day,

the ascension into heaven, the enthronement at the right hand [of the Father],

the second and glorious coming again, ”

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY—VI

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

At this point the amazement of the priest seeks and strains to make others hear what he hears. He hears the remote and strange sound of angels singing: “Holy! Holy! Holy!” He sees the Holy Trinity at work, pouring down on him all the goodness and love that Infinity itself contains. He becomes a whirl of admiration and praise:

It is truly fitting and right and worthy of the immensity of Your holiness that we praise You, sing to You, bless You, adore You, give thanks to You, glorify You who alone are truly God; ...

How could anyone tell Your might and sing the praises You deserve, or describe all Your marvels in all places and times?

... O Master of all, You are eternal invisible, beyond understanding: beyond description the Father of our Lord Jesus Christ, the great God and Savior, the Object of our hope...

[Jesus Christ] is the image of Your goodness, the Seal who bears Your perfect likeness, revealing You, His Father, through Himself He is the living Word, the true God, the Wisdom, the Life, the Sanctification, the true Light ...

By Him the Holy Spirit was made manifest, the Spirit of truth, the Gift of adoption, the foretaste of the future inheritance, the First-fruit of eternal good, the life-giving Power, the Fountain of sanctification.

Empowered by Him, every rational and intelligent creature sings eternally to Your glory, for all are Your servants. It is You the angels archangels, thrones, dominions praise and glorify ... they cry one to the other with tireless voices and perpetual praise ...
(Liturgy of St. Basil)

This “eucharist” or thanksgiving is the expression of life in God and the only true relationship between man and God. It is what really “makes possible” all that will follow.

The breadth of perspective of the true meaning of God’s intention and of His relation to creation is present here. The Father planned from all eternity and made this world and man and placed them in space and time. The Son embodied them in His own divine person in the incarnation and saved them by His offering or sacrifice. The Holy Spirit renews this salvation and divinization by His descent at the epiclesis, just as He did by His descent at Pentecost. All these divine historical actions become actual and alive before our very eyes. The world of faith takes shape, and the eternal mystery of God becomes reality in time.

Once again Christians share in the life of angels and declare that we are sharing in their function and playing their role. We recognize that we are not only associates of angels, but much more: we take their place on earth as ministers before the altar:

“We thank You for this liturgy which You are pleased to accept from our hands, even though there stand before You thousands of angels and archangels, cherubim and seraphim,

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday Evening, May 11

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, May 12

SEVENTH SUNDAY OF PASCHA:

SUNDAY AFTER ASCENSION

Divine Liturgy: 10:00 a.m.

[Mother’s Day]

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

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.

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

11 May: ✽John Hronec
from Judith Manuele

12 May: ✽Joseph Viola✽
from Judith Manuele

18 May: Joseph Viola✽

19 May: Joseph Viola✽

25 May: Joseph Viola✽

26 May: Joseph Viola✽

01 June: **NO DIVINE SERVICES**

02 June: Joseph Viola✽

2024 WEEKLY COLLECTION

May 24

Weekly Offering: \$ 540.00

Monthly: \$ 25.00

Candles: \$ 25.00

Total: \$ 670.00

Thank you for your support!

HE SHALL COME AGAIN

IN 1831 A BAPTIST PREACHER in upstate New York began to announce that the Second Coming of Christ was to take place in 1844. By that year over 100,000 people were anticipating that what William Miller had identified as the “*Blessed Hope*” of Titus 2:13 would take place on October 22. When Christ did not return on that date the “Blessed Hope” became known as the “Great Disappointment.” Remnants of this group, the first Seventh Day Adventists, then said that the Last Judgment had begun in heaven on that day.

The date of choice for early Jehovah’s Witnesses was 1914. When Christ didn’t visibly return, they said that He came invisibly in the spirit. Members were told that the world would end in 1920, 1925, 1957, 1975 and 1984. In 1995 the Witnesses announced that the end of the world had been postponed.

California radio preacher Harold Camping claimed that the world would end in September 1994, in May, 2011 and then in October, 2011. He is not the last to make such predictions. There are still groups looking to 2012, 2016 and 2034 as their target dates. No doubt others will join the parade of false prophets before long.

Conflicting prophecies are certainly nothing new. The Old Testament tells of many such disputes among the Jews, such as the struggle between Elijah and the prophets of Baal. In the first century AD, of course, the Jewish leaders considered Jesus and His followers as false prophets.

From the very beginning of the Church there were rival teachers as well. As St Paul reminded the elders of the Church at Ephesus (see Acts 20:28-29), there were competing evangelists going from community to community with a different take on the Gospel. Inevitably members of the local community would be led to follow them and themselves “*rise up, speaking perverse things, to draw away the disciples after themselves*” (Acts 20:30). We would do well to reread Paul’s warning when we hear on TV or read in novels about “secret” or “newly discovered” Scriptures which “the Vatican” has suppressed. Never secret and most known since the first centuries, these writings reflect the contending religious visions among the early believers.

The “Blessed Hope”

Among the central doctrines of the Church from its earliest days has been the expected second coming of Christ. “He shall come again,” the Creeds confess, “to judge the living and the dead.” We particularly focus on this promise during the Feast of the Ascension of Christ which we are celebrating this week. The Acts of the Apostles tells of this event. Christ instructs His disciples and then is taken up out of their sight. “*And while they looked steadfastly towards heaven as He went up, behold, two men stood by them in white apparel, who said, ‘Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven’*” (Acts 1:10-11).

The promise of Christ’s return is found in almost every New Testament book. But do the Scriptures predict when this will happen? Apocalyptic books such as the Old Testament

book of Daniel and the New Testament Revelation to John indicate that the events they describe “*must shortly take place*” (Rev 1:1) but even these books are nowhere nearly as precise in dating what “shortly” means as some people have predicted.

Look to the Here and Now

Just before Christ’s ascension the disciples asked Him a question which He refused to answer. Expecting, as did most Jews, that the Messiah would free their nation from foreign control, the disciples “*asked Him, ‘Lord, will You at this time restore the kingdom to Israel?’*” (Acts 1:6) The Lord’s response has served as the Church’s yardstick in discussing the Second Coming. “*And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority’*” (Acts 1:7). We are not meant to know when God will act; we are meant to be confident that He will do so and to live accordingly.

Earlier in His ministry the Lord Jesus told a parable that speaks to this issue: the story of the ten virgin attendants at a marriage feast (Mt 25:1-13). Five came prepared with sufficient oil for their lamps; the others did not. They had to go and buy more; and as a result they missed the feast. Jesus’ final words put this parable in the context we are discussing today. “*Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming*” (v.13). We are to keep alert, to be prepared for the coming of the Lord – whether it is His ultimate return at the end of the age or His coming to me at the end of my life.

Commenting on this parable, St John Chrysostom says that the “oil” required for the coming of the Bridegroom is the alms we offer to those in need. Refusing to give alms marks us as fools for we have neglected to do what is needed to enter the wedding feast with the Bridegroom. We have come to the feast empty-handed because we have neglected to open our hand to the needy

Another image from this parable is found in the troparion of the Bridegroom, sung on the first days of Great Week. “Beware, therefore, O my soul lest you fall into a deep slumber and be delivered to death and the door of the kingdom be closed on you.” We can easily forget that the Lord is coming and drift off to sleep if we are not constantly alert. Cultivating the life in Christ (“trimming our lamps”) requires our continual attention.

We are reminded to keep alert whenever we gather in the church for prayer where we stand facing east. This ancient custom which we inherit from the Old Testament era is connected in the Church to the words of Christ, “*For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be*” (Mt 24:27). We face the East, the direction of His coming, in the imagery of this saying As we stand in church and look up we see the image of Christ in glory, the Pantocrator, in the dome or another prominent place. This is in fact the central detail in the icon of the Ascension: Christ, enthroned upon the cherubim, taken up from the disciples. Placing this icon in the domes of our churches is a graphic reminder that “*This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven*” (Acts 1:11).

O Lord, Your Angels spoke to Your Apostles: “Men of Galilee, why do you stand here looking up at the skies? This Christ God who has been taken from you will return, just as you saw Him go up into the heavens. Serve Him in holiness and righteousness!”