

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 MAN BORN BLIND



Icon of the Gospel of the Man Born Blind

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

05 MAY 2024 ♦ TONE 05 EOTHINON 07 † SIXTH SUNDAY OF HOLY PASCHA / MAN BORN BLIND SUNDAY

EVLOGIARIA OF RESURRECTION:

Handout

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Paschal Verses*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 5)

St. Joseph the Betrothed

KONDAKION: Pasch

TRISAGION:

PROKIMENON: (Tone 5) *Ps. 103: 24, 1*

EPISTLE:

In those days it came to pass that as we the disciples were going to pray, we were met by a girl who had a spirit of divination and brought her masters much profit by her soothsaying. Now, she was following Paul and us, and kept crying out loudly, “These men are servants of the most high God, and they announce to you a way of salvation!” This she did for many days. But Paul could not stand it, so he turned and said to the spirit, “I order you in the name of Jesus Christ: get out of her!” And it went out of her that very moment. But seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them to the market-place before the authorities; and bringing them to the magistrates, they said, “These men are disturbing our city. They are Jews, and they advocate practices it is not permitted for us to adopt or observe, since we are Romans.” And the crowd opposed them too, and the magistrates tore off their cloaks and ordered them to be beaten with rods. And after inflicting many blows on them, they threw them in jail, ordering the jailer to keep them under safe guard. And he, receiving this command, consigned them to the inner jail and fastened their feet in the stocks. But at midnight, while Paul and Silas were singing hymns to God, the prisoners listened to them. And suddenly, there was such a violent earthquake that the foundations of the jail were shaken, and at once all the doors flew open and everyone’s chains came loose. But when the jailer woke up and saw all the doors of the jail open, he drew his sword and was about to kill himself, thinking the prisoners had escaped. But Paul cried out in a loud voice, saying, “Do not hurt yourself, for we are all here!” Then calling for a light, he ran in, and trembling with fear, fell at the feet of Paul and Silas. And he let them out and asked, “Sirs, what must I do to be saved?” And they replied, “Believe in the Lord Jesus and you shall be saved together with your household.” And he spoke to him the word of the Lord, and also to all his household. And he took them at that same hour of the night and washed their wounds; and he himself was baptized, and all those of his household immediately after. And taking them into his house, he set a table before them, and rejoiced with all his household over his faith in God.

ALLELUIA: Tone 5 (Ps. 88:2, 3)

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

For you have said, “My kindness is established forever.” In heaven you have confirmed your faithfulness.

GOSPEL:

At that time as Jesus was passing by, he saw a man blind from birth. And his disciples asked him, “Rabbi, who has sinned, this man or his parents, that he should be born blind?” Jesus answered, “Neither has this man sinned nor have his parents, but the works of God were to be made manifest in him. I must do the works of the one who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the Light of the world.” When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over the man’s eyes, and said to him, “Go, wash in the pool of Siloam (which is interpreted ‘sent’).” So he went away, and washed, and returned seeing. The neighbors therefore and those who had seen earlier that he was blind began saying, “Is not this the man who used to sit and beg?” Some said, “It is.” But others said, “He only looks like him.” Yet, the man declared, “I am the one.” They therefore asked him, “How were your eyes opened?” He answered and said, “The man who is called Jesus made clay and anointed my eyes, and said to me, ‘Go to the pool of Siloam and wash.’ And I went and washed, and I see.” And they asked him, “Where is he?” He said, “I do not know.” They took the man who had been blind to the Pharisees. Now, it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him: how he received his sight. But he said to them, “He put clay upon my eyes, and I washed, and I see.” Therefore some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner work these signs?” And there was a division among them. Again therefore they said to the blind man, “What do you say of the one who opened your eyes?” But he said, “He is a prophet.” he Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, and questioned them, saying, “Is this your son, of whom you say he was born blind? How then does he now see?” His parents answered them and said, “We know this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself.” These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. This is why his parents said,

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Liturgy Book p. 32

Liturgy Book p. 180

Liturgy Book p. 38

Liturgy Book p. 43

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Liturgy Book p. 23

Liturgy Book p. 58

Acts of the Apostles 16: 16-34

Liturgy Book p. 62

St. John 9:1-38

come reality on the altar. Within the reality expressed by the Creed, we find ourselves living and moving in an infinite and unmeasured Being who is Father and tenderness, who is Son and Lover, who is Spirit and Life-giver. It is the glory of the Christian to declare that all this was planned and executed by God, not for God’s sake, but “for us men and for our salvation.” We were redeemed, not because of our success or our mature years, but because of our troubles and perils and God’s greater love for us. In this we find rebirth in death, resurrection and life eternal. We are ready to go deeper into the realities of God and become “eucharistic.”

“Through Him let us continually offer up a sacrifice of praise to God...” (*Hebrews 13:15*)

The offerings of bread and wine are now “lifted up” from the earthly place to the divine and holy altar of God in heaven, thereby uniting the two. In this action of lifting up, the whole creation finds its way to God who pours out on it the same love He has for His Son. Salvation is thus made present and real. The Church also becomes real. She is seen to be what she really is, “the Bride of Christ,” pure and undefiled.

The *anaphora* or lifting-up remembers and expresses in its reality a double movement, one of descent and one of ascent. In the first movement, God descends upon man and creation to “lift them up” and make them sharers in His divine life. This movement is called “a mercy of peace”. The mercy of God is the gift of God, His self-revelation and self-giving. The second movement is a movement of ascent. Man is taken up to God to offer Him praise and thanks. This movement of ascent is called “sacrifice of praise.”

Thanks and praise: this is the answer of man to the gift of God, his awareness and recognition of God’s goodness. The tremendous mystery of the power, condescension and infinite love of God in “descending” and “lifting up” is enacted on the altar in these two successive and dynamic movements by which creation and man are deified. This mystery will culminate in the final and decisive union of the Creator with His creature in Holy Communion.

Let us stand well!

Let us stand in awe!

Let us be attentive!

Heaven and earth listen! God is pouring Himself down upon us! We adore in a great hush. We plunge into the abyss of concentration and the rapture of a mystic vision. We shut out all noises. We collect ourselves and all our faculties to breathe praise and adore. The voices are hushed, and chanting ceases. The shortness of answers gives time to listen only. All attention is centered on the marvelous happening.

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY-V

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

The sign and seal of the love of God is the love of neighbor. After having obtained forgiveness from God and making our peace with Him, we now ask forgiveness from each other.” “Everyone present confesses and proclaims his unity with Christ, the Lover of mankind: “I will love You, Lord, my strength. The Lord is my fortress, me refuge and my deliverance!”

Because of the love of the Lord who fills us with His peace and joy, we overflow with love. And because we know that Christ has forgiven us, we feel the urgent desire to forgive others and to be at peace with them. Each member of the assembly enthusiastically embraces his neighbor and gives the kiss of Christ, saying: “Christ is in our midst.” And the other answers, “He is and always will be.”

What a marvelous reality! Christians cannot hide or forget their all-embracing love. The Church, to be the Church of Christ, has to be first the revelation of that divine love which God poured into our hearts. Without this love, nothing is valid in the Church. The kiss of Christ is the dynamic sign wherein Christians express their love for each other before they share the one bread. Christ is our real love and life and our forgiveness. We share Him with others. Breaking the bread of Christ becomes a little vacuous without the breaking open of ourselves. It is Christ who unites us to one another and through one another to God.

“If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.” (Matthew 5:23 24)

“The veil, that is the aer, stands for the stone with which Joseph closed the tomb, which the guard of Pilate also sealed.

“He approaches the stone of the tomb, the angel clad in white, raising the veil and indicating by his gesture the third day resurrection ” St Germanos of Constantinople, *Historia Ecclesiastica* 41, 42

Once the brotherly love of forgiving is secure, the whole assembly bursts into singing the glory of the Trinity, by singing the Creed. This was composed in the year 325 at Nicaea on the occasion of that Council. It fixed in human words the content of faith and its proclamation.

In reciting the Creed we plunge into life, the life of God who is Father, Son and Holy Spirit. God the Creator is an artist, a worker, an inventor and maker of things and producer of life. Since God is a worker-artist, all of His creation is good. The Son is a savior and a lover. “For us men and for our salvation” He lived, died, resurrected, ascended and will come back again. The Holy Spirit is life and Giver of life and eternal joy.

Christians who proclaim in the Creed their acceptance of life in God, Father-Son-Holy Spirit, enter into the realm of creation, into the Kingdom of heaven, and become ready to respond to God’s excellence and love in the accomplishment of the mysteries soon to be-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

“He is of age; question him.” They therefore called a second time the man who had been blind, and said to him. “Give glory to God! We ourselves know this man is a sinner.” He therefore said, “Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see.” They therefore asked him again, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, but you did not listen. Why would you hear a second time? Would you also become his disciples?” They heaped abuse on him therefore and said, “You are his disciple, but we are disciples of Moses. We know God spoke to Moses; but as for this man, we do not know where he is from.” In answer the man said to them, “Why herein is the marvel, that you do not know where he is from, and yet he opened my eyes. Now we know God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered and said to him, “You were altogether born in sins, and do you teach us?” And they turned him out. Jesus heard they had turned him out, and when he had found him, said to him, “Do you believe in the Son of God?” He answered and said, “Who is he, Lord, that I may believe in him?” And Jesus said to him, “You have both seen him, and he it is who speaks with you.” And he said, “I believe, Lord.” And falling down, he worshipped him.

HIRMOS: *Pascha*

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EVENTS IN MAY

Saturday Evening, May 04

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, May 05

**SIXTH SUNDAY OF PASCHA:
MAN BORN BLIND SUNDAY**

Divine Liturgy: 10:00 a.m.

Wednesday Evening, May 08

Great Vespers: 5:30 p.m.

ASCENSION THURSDAY

Thursday Evening, May 09

Divine Liturgy: 5:30 p.m.

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]

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

04 May: ✠Mary Ann Bauman
from Anthony & Kathie Barrett
05 May: ✠Mary Betress, ✠Mary Susan Betress
✠Murad Betress, ✠Sadie Betress, ✠Mary
Petrochko, ✠John Petrochko, ✠Peter Betress
& Nancy Betress✠

2024 FOOD FESTIVAL NEWS

DATES & TIMES:

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.

JOHN 9:1-38: OUR RADIANT LIGHT

THE BAPTISM OF CATECHUMENS ON PASCHA was one of the most widespread practices of the early Church. Speaking of baptism, St. Paul had written, “*We were buried with [Christ] through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*” (Rom 6:4). The connection Paul made between Christ’s burial in the earth and our burial in the water was so powerful in the minds of early believers that Holy Saturday, the eve of Christ’s resurrection, became the most appropriate day for baptism in both East and West. Those baptized on this day would share in the Eucharist for the first time on Pascha, the “Feast of Feasts” and celebrate their new life in the days that followed.

To this day the Scriptures we read at the Divine Liturgy on this Sunday reflect on various aspects of the mystery of baptism. In the reading from the Acts of the Apostles we saw the jailer and his family baptized after experiencing the power of God and hearing the word of the Lord. In the Gospel we see the Lord approach a blind man at the Pool of Siloam – water again – and healing him. The Lord anoints him and he is able to see for the first time in his life. More than that, he sees with the eyes of his soul and confesses his faith in Christ. Countless people today are familiar with a similar image from the eighteenth-century hymn, *Amazing Grace*, where the new believer proclaims “I once was lost, but now am found; was blind but now I see.”

These readings taken together suggest a pattern that has been followed throughout the centuries. People have heard the word of God, then been baptized, and anointed (chrismated), when they came to faith in Him.

Sight and Light

In the Middle East Holy Saturday is still the most popular day for baptisms. Christians of all traditions call this day *sabt al-noor*, the Saturday of Light, from another early image of baptism. Very early in the Church’s life baptism came to be called Holy Illumination. The term is used by St Justin the Philosopher in Rome and St Clement of Alexandria in the second century to say that when we come to know God, then we are able to see clearly. Like the man once blind, we are delivered from darkness and, most particularly, we are able to see the divine plan. Our “spiritual eye becomes full of light” and we can recognize the hand of God at work among us.

At a baptism our radiant new nature is represented by the shining white garments the newly baptized puts on while we sing, “*Give me a robe of light, O You who clothe Yourself with light as with a garment, O most merciful Christ our God.*” We find the same image described beautifully in Agathangelos’ description of the baptism of the first Armenian Christians in the fourth century: “They went forth in great joy, in white garments, with psalms and blessings and lighted lamps and burning candles and blazing torches, with great rejoicing and happiness, illuminated and become like the angels.”

For the same reason the Church describes the Feast of the Theophany, the remembrance of Christ’s baptism, as the Feast of Light. As we say in *Kondakion* for the feast, actually the first verse of St. Romanos’ *Kondakion* on the Life of Christ:

Today you have appeared to the inhabited world, and your light, O Lord, has been signed upon us, who, with knowledge, sing your praise, ‘You have come, You have appeared, the unapproachable Light.’

The Gospels say that, at Christ’s baptism, the heavens were opened, which the Fathers assumed to mean that the mystery of the Trinity was revealed. Christ is the Light who enables us to see by revealing the mystery of God and His plan for our regeneration to the world.

Clement of Alexandria also speaks of this light as being “signed” upon us. He describes this sign as a “seal,” a mark of belonging – in this case, to Christ. At our chrismation, the completion of our baptism, we receive this “seal of the gift of the Holy Spirit” who affirms that we belong to the Lord. We are His, and He is ours, as a pledge of the life that awaits us in glory.

Our Call to Respond

In the passage from Romans quoted above, St Paul makes another connection. As we have seen, he links baptism in water with Christ’s burial; he also relates Christ’s risen life to the way the baptized should live here and now. We can live a ‘resurrection life’ by following the Scriptural precepts that characterize the new life for believers. Later in the epistle St Paul expresses it this way, “*...present your bodies a living sacrifice holy and acceptable to God, which is your spiritual worship. And do not be conformed to this world but be transformed by the renewing of your mind...*” (Rom 12:1, 2).

The first verse concerns our actions. Where in the Old Covenant people would offer animals, grain or other offerings in the temple, we the baptized are told to offer all our faculties as our act of worship. “Turn this body in which you are clothed into a censer...” we read in the letters of St Anthony the Great. There is nothing that we have or that we are which is not meant to be given over to God. We are called to commend “ourselves, one another and our whole life to Christ God.”

Sometimes this “spiritual worship” is a matter of giving things up, as during the Fasts. At other times, such as during this festive season, it may be a matter of sharing the things that we enjoy with others in acts of hospitality. In either case we are called to see all our actions as oblations, like the *prosphora*, the candles or the incense we give over completely to God in church.

The second verse is concerned with our *attitudes*. We are urged to avoid thinking like people who do not know God: to avoid thinking that the purpose of life is acquiring more and more of the world’s goods or respect. If our values are formed by the commercials we see on TV or the lifestyles promoted there, then we are conforming to this world. After all, sitcoms or reality shows never feature people who serve others, do they?

If we accept the social engineers’ idea that other people – even our own older relatives or unborn children – are an inconvenience to be put aside, then we are conforming to this world. If we endorse the concerns of special interest groups rather than the values of the Gospel, then we are conforming to this world. We have been given a new life; we need to develop a new mind as well.