

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Lass, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry
Yockey. **MEMORY ETERNAL:** ✱Rev. Charles Aboody. ✱
Rev. Michael Jolly. ✱Rev. Joseph Francavilla. ✱Rev. Frank
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte
Abda. ✱James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul
Bauman. ✱A.J. Bolus. ✱Nicholas Cianci. ✱Patricia Cima-
kosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Margaret Dillen-
burg ✱Eric Jolly. ✱Joseph King ✱Blakely Landell. ✱Elaine
Manuele. ✱Frank Milewski, Sr. ✱Frank Milewski, Jr. ✱Mary
Lou Mooty. ✱Karen Murray. ✱Marie Patchoski. ✱Anthony
Simon. ✱Bill Simon. ✱Ruth Sirgany. ✱Mary Ann Walsh. ✱
Genevieve Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 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.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

SEVENTH SUNDAY OF MATTHEW



Icon of Healing Two Blind Men

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

09 MAY 2021 ♦ TONE 05 EOTHINON 08 † FIFTH SUNDAY AFTER PASCHA / MAN BORN BLIND SUNDAY

GREAT DOXOLOGY: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

Resurrection (Tone 5)

St. Joseph

KONDAKION: *Pascha*

PROKIMENON: *Psalm 11:8, 2*

You, O Lord, will keep us and preserve us always from this generation.

Stichon: Save me, O Lord, for there is no longer any holy man; for truthfulness vanished from among the children of men.

EPISTLE:

Acts of the Apostles 16:16-34

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: *Psalm 88:2, 3*

(Tone 5)

I will sing of your mercies, O Lord, forever. For you have said: “Mercy shall be built up forever.”

GOSPEL:

St. John 5:1-15

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

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(Tone 5)

“The majesty of Him who became poor in the flesh has been raised above the heavens and our fallen nature honored by sitting with the Father. Let us keep festival and all cry aloud with one accord, and gladly clap our hands” (from the canon at orthros).

The Word of God, truly incarnate in Jesus the Son of Mary, is inseparably joined to our humanity. As such He has enthroned our human nature at the Father’s right hand.

This new and unique reality is expressed in the icon of the feast. The throne of the eternal Trinity is often depicted as three concentric circles. In the midst of them, upborne by angels, is Christ in His humanity. It is this detail from the ascension icon which we find in the dome of our churches as the Pantokrator, the Almighty One, the Head of His Body which is the Church.

The feast of Christ’s Ascension, then, is also the glorification of our human nature and the seal of Christ’s ministry on earth. As the Fathers expressed it, the Son of God became human that humans might become divine.

Ambo Prayer, Feast of the Ascension

Master, lift up our minds towards heaven as we worship Your might, and draw up our understanding from earthly cares to Yourself. For You have lifted our lowly nature in Yourself and enthroned it in the highest with the Father. Make us worthy here in this world, as in heaven, to be citizens who seek that which is on high, where You are seated on the right hand of God. We await Your glorious and fearful coming, which You revealed through the angels to the blessed Apostles, the spectators of Your Ascension into heaven. Number us with those who will be taken up into the clouds to meet You when You come to judge the world in righteousness, that with them we may be full of joy forever. By the good will and love of mankind of Your eternal Father, with Whom You are blessed and glorified together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

2021 WEEKLY COLLECTION

May 02

Weekly Offering	\$ 875.00
Missions	\$ 5.00
Monthly	\$ 100.00
Holyday	\$20.00
Candles	\$ 25.00
Total:	\$ 1,025.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

08 May ✕ Paul Bauman
from James & Karen Kane
09 May ✕ Anna Abdalla Richards
from Joseph & Catherine Hazzouri
Zayden Family
09 May ✕ Catherine Zaydon
from children John, Jernille, John Paul Zaydon
15 May ✕ William P. Meehan
from Steve Bartnicki
22 May ✕ Paul Bauman
from Tony & Kathie Barrett

Ascended and Enthroned

The Great Feast of Christ's Holy Ascension on the fortieth day after Pascha is actually a two-fold observance. First of all it commemorates His ascension proper, as observed by the apostles and recorded in the Scriptures: *"And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven"* (Lk 24:50-51).

The feast also observes what was unseen: Christ enthroned at the Father's right hand. The two aspects of the mystery are invariably paired in the hymns of the feast: "You were taken up in glory from the Mount of Olives, Christ our God, in the presence of Your disciples, and took Your seat at the Father's right hand, filling the universe with Your God-head..." (apostikhon at vespers).

Our celebration further distinguishes another aspect of the mystery. On the one hand the eternal Word of God has always been at the Father's right hand with the Holy Spirit in the God-head. And so we fittingly pray: "Jesus the Giver of life, taking those He loved, ascended the Mount of Olives and blessed them and, riding on a cloud, He came to the Father's bosom, which He had never left" (from the canon at orthros).

The Word of God, incarnate in the Virgin's womb, was at the same time with the Father in His divinity. This is also expressed in this familiar troparion from the Divine Liturgy: "Being God You were present in the tomb by Your body and yet in Hades by Your soul, in Paradise with the thief, and on the throne, O Christ, with the Father and the Holy Spirit, filling all things but encompassed by none."

With the incarnation, Christ is now the God-become-man who brings His deified human nature to the glory of the Father. He does not return to the Father as the pre-incarnate Word but with the human nature which He had assumed, now risen and transformed: "When You came down from heaven to things on earth and as God raised up with You Adam's nature which lay below in Hades' prison, You brought it to heaven at Your ascension, O Christ, and made it sit with You on Your Father's throne, as You are merciful and love mankind" (kathisma at orthros).

"Christ, the Giver of life, who rose in His two natures with glory to heaven and is now seated with the Father, you priests praise, you people highly exalt to all the ages" (from the canon at orthros).

"Our nature, which of old had fallen, has been raised above the Angels and beyond understanding established on God's throne. Come, let us keep festival and let us cry out, 'You His works, praise the Lord, and highly exalt Him to all the ages' (from the canon at orthros).

SAINT JOSEPH CHURCH ANNOUNCEMENTS

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, "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

KINONKON:

POST-COMMUNION HYMN: Once

I'BLESSED BE THE NAME ...':

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EVENTS IN MAY

Saturday, May 8th

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 9th

Divine Liturgy: 10:00 a.m.

Wednesday, May 19th

Divine Liturgy: 7:00 p.m.

Thursday, May 20th

Divine Liturgy: 5:30 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 Holy Spirit be glorified, now and ever and unto the ages of ages.

Amen.

Celebrating Isaiah (May 9)

Of all the Old Testament prophets quoted in the New Testament, the most frequently cited is Isaiah, who is remembered on our Church’s calendar on May 9. Isaiah’s prophecies are referenced 66 times in the New Testament; only the Psalms are more frequently quoted.

Isaiah lived in the eighth century bc, a time of great political upheaval in the Holy Land. The Assyrian Empire was poised to engulf the northern kingdom, Israel, (which it would succeed in) and threatened the southern kingdom, Judah, as well. While the rulers’ response was to seek military alliances with neighboring pagan kingdoms, Isaiah’s response was decidedly apolitical: only faithfulness to God and His way would save His people.

Isaiah insisted that the Jews reject the idolatry of their pagan neighbors rather than flirt with it for political ends. He preached the need for rediscovering justice and charity as the distinctive signs of God’s people at a time when the godly way of life was being forgotten. Otherwise God would use His people’s enemies to chastise them for their infidelities.

While some modern scholars suggest otherwise, ancient authors claim that Isaiah prophesied for over sixty years and died in the reign of Manasseh. *The Martyrdom of Isaiah*, a first-century ad Jewish work, reflects the tradition that Isaiah was killed by order of Manasseh. Manasseh would later repent and author the prayer which bears his name.

The Call of Isaiah

Isaiah describes the religious experience which launched his prophetic activity: “*In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.*

Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!’ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

“So I said: ‘Woe is me, for I am undone!

Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the of hosts.’

“Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: ‘Behold, this has touched your lips; your iniquity is taken away, and your sin purged” (Is 6:1-7).

Isaiah’s vision has become an icon of our liturgical experience of the glory of God. We depict the six-winged seraphim hovering over the throne of God on the ripidia which are poised over our churches’ holy tables. We quote their description (“*with two he covered...*”) in our Liturgy of St. Basil. In every Liturgy of East and West the angels’ cry (“Holy, holy, holy...”) introduces the anaphora, its central prayer. Finally, the live coal from the altar has become an image of the Eucharist which touches our lips, takes away our iniquities and purges our sins.

Isaiah’s Messianic Prophecies

Isaiah foretold the coming of a Messiah who would deliver God’s people from their oppressors. In Isaiah 45 this Anointed/ Messiah is identified as Cyrus the Great, the Persian monarch who defeated the Babylonians in the sixth century bc and allowed the Jews to return to the Holy Land and rebuild Jerusalem. “*Thus says the Lord to His Anointed, to Cyrus, whose right hand I have held... ‘I have raised him up in righteousness, and I will direct all his ways; he shall build My city And let My exiles go free, not for price nor reward,’ says the Lord of hosts”* (Isaiah 45:13).

in Another who was to come in the future. The first Christians recognized that Jesus was the long-awaited One who fulfilled these prophecies:

“Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” (Is 7:14).

“The land of Zebulun and the land of Naphtali... the way of the sea, beyond the Jordan, in Galilee of the Gentiles: the people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined” (Is 9:1, 2).

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him...” (Is 11:1, 2).

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever” (Is 9:6, 7).

“And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious” (Is 11:10).

“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make straight in the desert a highway for our God”” (Is 40:3).

“The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound...” (Is 61:1).

The Suffering Servant

Perhaps the first prophecies of Isaiah to resonate among the followers of Jesus were the following which Jewish texts like the Babylonian Talmud attributed to a Messiah who conquered through suffering: “*I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting”* (Is 50:6).

“He has spoken blasphemy! ... What do you think?” the high priest asked the assembled Sanhedrin. And they answered, “He is deserving of death.” Thus the Lord Jesus was condemned (see Matthew 26:59-67). But in what had He supposedly blasphemed?

The Gospel records it this way, “*The high priest answered and said to [Jesus], ‘I put You under oath by the living God: Tell us if You are the Christ, the Son of God!’ Jesus said to him, ‘It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven’”* (Matthew 26:62-64).

That Christ is was summoned to the same Sanhedrin that has condemned Jesus, he proclaimed, “*The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted “at the right hand” of the Father was part of the earliest preaching of the apostles. When Peter exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins”* (Acts 5:30-31). This was the same witness which condemned the Protomartyr Stephen to death for saying, “*Look! I see the heavens opened and the Son of Man standing at the right hand of God!*” (Acts 7:55) Little wonder, then, that this image found its way into the fundamental creeds of the Church, repeated by Christians the world over each day.

The apostles and others who spoke of God’s “right hand” knew they were using a metaphor, an anthropomorphism (giving a human feature, in this case a “right hand,” to God). To sit at the right hand of an earthly king was the place of power and honor. The one who held that place acted in the name of the king and was entitled to the same respect as the king. To say that Jesus sits at the “right hand” of the Father clearly places Him as equal in glory to the Father Himself.

Nevertheless, Jewish scholars came to see that this prophecy would reach its ultimate fulfillment