

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. 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 Cimakosky. ✽Ann Coury. ✽Mary Sue Betress. ✽Margaret Dillenburg ✽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.; 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.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

SUNDAY OF ALL SAINTS



Icon of All Saints

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 MAY 2021 ♦ TONE 08 EOTHINON 01 † FIRST SUNDAY AFTER PENTECOST / ALL SAINTS SUNDAY

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS:

FIRST: *Liturgy Book p. 11*

SECOND: *Liturgy Book p. 11*

THIRD: (Tone 8) *Liturgy Book p. 19*

ENTRANCE HYMN: *Liturgy Book p. 22*

APOLYTIKIA:

Resurrection (Tone 8) *Liturgy Book p. 19*

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.”

St. Joseph the Betrothed *Liturgy Book p. 20*

KONDAKION: *Liturgy Book p. 21*

TRISAGION: *Liturgy Book p. 23*

PROKIMENON: *Psalms 67:36, 26* *(Tone 8)*

Makes vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Stichon: God is renowned In Judah; in Israel great is His Name.

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: *Psalms 33:18, 19* *(Tone 4)*

The righteous cried and the Lord heard them.

Many are the afflictions of the righteous, but the Lord will deliver them from them all.

GOSPEL: *St. 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. 40*

KINONIKON: *Liturgy Book p. 47*

POST-COMMUNION HYMN: *Liturgy Book p. 52*

All believers are called to pray for our public servants and our armed forces that they may exercise their responsibilities in righteousness. As we pray in the Liturgy of St. Basil, “Preserve the good in their goodness, and through Your own goodness make the evil become good.” While we are to respect and honor all mankind, we are not to accept their values when they run counter to godliness. Because something is generally accepted in society (“Everybody’s doing it.”) does not mean that it is acceptable in God’s sight. Rather we are told to “Hate what is evil, hold on to what is good.” Believers of every age have had to deepen their knowledge of the Gospel to be able to discern what should be affirmed in the culture around them and what must be resisted.

RELATING TO THE CHURCH

In terms of the Church the godly person relates to other believers in a more intense way than to the wider society at large. We are called to “Love one another with mutual affection.” We should expect our relationships among fellow Christians to be deeper than those among fellow workers, students or others with whom we do not share at the Eucharistic Table. St Paul would have us outdo one another in showing honor – not simply by words but deeds. We are urged to “Contribute to the needs of the saints” and to “exercise hospitality” to believers who may come into our life

We are always faced with the temptation to prefer some believers over others because of their ethnicity or economic status. To us then St Paul insists, “Have the same regard for one another; do not be haughty but associate with the lowly.”

Disagreement on political or religious matters is another frequent cause of disunity in the Church. In such cases St Paul’s warning, “Do not be wise in your own estimation” may be a welcome reminder for mutual love. Rather “We who are strong ought to put up with the failings of the weak.” Sometimes it is more important to be together than to be right.

RELATING TO OUR GOD

In terms of our relationship with God St Paul emphasizes perseverance. “Do not grow slack in zeal, but be fervent in spirit, serving the Lord. Rejoice in hope, endure in affliction, and persevere in prayer.” There is a cycle in our liturgical and prayer life, yet there is also repetitiveness, reflecting that we are, after all, always repentant sinners before our Creator and Redeemer. The basic text of the Jesus Prayer, repeated over and over, is the symbol of this quality to our prayer life that may come to mind.

Yet we know that life’s hardships and simply the changing circumstances of our lives can affect our zeal for the Christian life and even our hope in the Lord. Godly believers are called to be steadfast in prayer –not that God needs to be convinced of our sincerity, but that we need to become people of prayer in everything that life brings us. Again St. Paul gives us our cue: “Rejoice always. Pray without ceasing. Give thanks in all circumstances for this is God’s will for you in Christ Jesus” (1Thessalonians 5:16-18).

The godly believer, therefore, is to be honest, ethical, trustworthy, and innocent in dealing with those around them: in short, to reflect Christ’s love for the world.

The godly believer is to be committed to prayer, unswerving in belief and steadfast in faith before God.

The godly believer is to be dedicated to the community of the faithful, both locally in the parish and beyond in the wider Church, the Body of Christ.

WALKING IN RIGHTEOUSNESS

WHEN THE LORD JESUS WAS ASKED which commandment was the first, He replied that the first is to love God with your whole being. But He immediately added a second – inseparable from the first – to love your neighbor as yourself. His questioner agreed, adding that to live this way “is worth more than all burnt offerings and sacrifices” (Mark 12:28-34).

In this Jesus was saying nothing new – He was expressing the teaching of the Torah – but legalists often tried to restrict the meaning of neighbor to mean people like us. Jesus’ response was the parable of the Good Samaritan where the true neighbor turns out to be, not the priest or the Levite, but the despised heretic. We are to love all those whom God loves: in short, everyone.

Inevitably touched by the spirit of our age, we may see Jesus’ insistence on love in the light of 1960’s “flower power.” The Scriptures’ picture of love calls for much more than good feelings. In his epistle to the Romans, for example, St Paul outlines some concrete ways to love, giving us his image of a righteous believer:

“Let love be sincere. Hate what is evil, hold on to what is good. Love one another with mutual affection and anticipate one another in showing honor. Do not grow slack in zeal but be fervent in spirit, serving the Lord. Rejoice in hope, endure in affliction, and persevere in prayer.

Contribute to the needs of the saints; exercise hospitality. “Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly. Do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. ... Do not be overcome by evil but conquer evil with good.” (Romans 12:9-21)

St Paul continues by urging support for the state “Render therefore to all their due: taxes to whom taxes are due, customs to whom customs are due, obedience to whom obedience is due, honor to whom honor is due” (Romans 13:7). He urges that we go beyond correct behavior in concern for the weak. “We who are strong ought to put up with the failings of the weak and not to please ourselves. Let each of us please our neighbor for his good, that he may be edified.” (Romans 15:1-2)

RELATING TO THE SOCIETY IN WHICH WE LIVE

St Paul’s summary speaks to us of several levels of relationships, reflecting the life of a godly person in the world. In terms of the wider society the godly strive to live in harmony with the images of God around them, allowing Christ’s way to inform their interactions. “Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all” overcoming evil, not with even more evil, but with good.

When others will not live amicably with us, then we are told to “Bless those who persecute you; bless and do not curse them.” We are given the examples of Christ on the cross, of St. Stephen and the martyrs of all ages, and of so many who prayed for their Communist oppressors or who today intercede for Islamic extremists.

The godly believer respects the state and fulfills the obligations of citizenship which in our society includes more than paying taxes and customs.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday, May 29th
Divine Liturgy: 4:00 p.m.
Sunday, May 30th
Divine Liturgy: 10:00 a.m.
Monday, May 31st
Divine Liturgy: 9:00 a.m.
Memorial Service
at Sacred Hearts Cemetery
11:00 a.m.

DIVINE LITURGY INTENTIONS

29 May Joseph Viola✱
30 Michaels Family✱
30 May Memorial Service ✱ Sean Michaels
31 June Joseph Viola ✱
05 June Joseph Viola ✱
06 May Kasia Pakaluk ✱
from John & Annie Cheffers Family
12 June Joseph Viola ✱
13 June Joseph Viola ✱
19 June Joseph Viola ✱
20 June Joseph Viola ✱

2021 FOOD FESTIVAL INFORMATION

DATE & TIME:
Friday, August 13, 2021:
4:00 – 10:00 p.m.
Saturday, August 14, 2021:
4:00 – 10:00 p.m.
Sunday, August 15, 2021:
1:00 – 7:00 p.m.

FOOD PREPARATION DAYS:
June 19th: pie making 9:00 a.m.
June 26th: pie making 9:00 a.m.
July 24th: Kibbie 9:00 a.m.
July 31th:grape leaves 9:00 a.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.

2021 WEEKLY COLLECTION

May 23
Weekly Offering \$ 550.00
Holyday \$50.00
Candles \$ 25.00
Total: \$ 625.00

Thank you for your support!

Fiscal Year 2021

First Quarter Report
Available in the back of the Church

THE SAINTS OF ANTIOCH

In the Byzantine Churches, the Sunday after Pentecost is observed as the Feast of All Saints. This is to proclaim that the presence of saints in the Church points to the presence of the Spirit who enlivens the Church and transforms those who cherish its life. On this day all the saints – those whose names we know and those we do not – are celebrated, for the state of hearts is truly known only to God. It is also the custom in many places that the next two Sundays after Pentecost honor all the saints of a particular nation or region (e.g. All Saints of Russia, Romania, etc.) or of a particular category (e.g. New Martyrs of the Turkish Yoke).

The Church of Antioch, “*where the disciples were first called Christians*” (Acts 11:26), can point to almost two thousand years of saints in its heritage from the first days of Christianity until today. A few of them whose names are known are celebrated in all the Churches. They include:

Saints of the Apostolic Age: During the first century the Greek-speaking Christian community in Antioch became the center for ministry to the Gentiles. Among its saints are: The Chief Apostles **Peter and Paul** (June 29, which is the throne feast of the patriarchate), Their companions **Barnabas**, who founded the Church in Cyprus (June 11) and **Luke the Evangelist**, author of the third Gospel and the Acts of the Apostles (Oct. 18). Others from that era include St **Ananias**, who baptized St Paul in Damascus (Oct. 1) and St **Thekla**, the first woman martyr (Sept. 24);

Martyrs of the Roman Persecutions: Throughout the second, third and early fourth centuries local governors, military commanders and Roman emperors called for the persecution of Christians. Some of their victims were Saints:

Ignatius of Antioch, the God-bearer, killed in Rome c. ad 107 (Dec. 20),
Sergios and Bacchos in the fourth century (Oct. 7),
The **Great Martyr Artemios** (Oct. 20) , martyred under Julian the Apostate,
Babylas, third century Bishop of Antioch (Sept. 4),
The **Great Martyr Barbara** (Dec. 4), sometimes said to have suffered in Nicomedia, Asia Minor or in Heliopolis (Baalbek),
Christina of Tyre (July 24),
Febronia of Nisibis (June 25),
Galacteon and Episteme, his wife, martyred at Homs (Nov. 5),
Gurias, Samonas and Habib (Nov. 15), martyred in Edessa,
Julian of Homs the Unmercenary Healer (Feb. 6),
Lucian of Antioch (Oct. 15),
Terence and Neonilla and their children, Syrians martyred in Carthage (Oct. 28), and
Zenobius of Aegae beheaded with his sister **Zenobia** in Cilicia (Oct. 30);

Fathers of the First Millennium: The life of the Greek-speaking Churches of the Christian East was enhanced by the theological writings and poetic hymns of a number of Fathers including Saints:

Andrew of Damascus, Bishop of Crete (July 4),
Cosmas the Melodist (Oct. 12),
Eustathios of Antioch (Sept. 20),
John Chrysostom (Nov. 13),
John of Damascus (Dec. 4),
Meletios of Antioch (Feb. 12)
Romanos the Melodist (Oct. 1), and
Sophronios, Patriarch of Jerusalem (Mar. 11).

Ascetics and Monastics: Monasticism began in Syria a few years after it originated in Egypt and Palestine. Both Greek and Syriac-speaking Syrians were drawn to it, some of them becoming highly revered by people in the region. We remember to this day Saints:

Ephrem the Syrian and **Isaac the Syrian** from Nisibis on the border with the Persian Empire, (Jan. 28),
Eudokia of Baalbek (Mar. 1),
Maron the Hermit (Feb. 14) and his disciples **Marana, Kyra and Domnina** (Feb. 28), mentioned in Theodoret’s *History of the Monks*,
Martha of Antioch, mother of St. Simeon of the Wonderful Mountain (July 4),
Peter of Damascus, whose writings are found in the *Philokalia* (Feb. 9),
Simeon the Stylite (Sept. 1) and his disciple **Daniel the Stylite** (Dec. 11),
Andronikos and Athanasia (Oct. 9), a fifth century Egyptian craftsman and his wife who lived an ascetic life in Antioch.

The Syrian Popes: Several Syrians became Pope of Rome, particularly in the seventh and eighth centuries when many Syrians, fleeing the Arab invasion, took refuge in Sicily and Italy. These popes were:

St Anacetus of Homs (Apr. 20) who reigned from 157-168,
John V who served only one year, from 685 to 686,
Sergius I, who was pope from 687 to 701,
Sissinius, who died after twenty days as pope in 708,
Constantine, pope from 708 to 715, and
St Gregory III (Nov 28), who reigned from 731 to 741 and was the last non-European Pope of Rome before Francis.

Missionaries: When Christianity spread beyond the Mediterranean, most Greek missionaries were from Constantinople and went north to the Slavic lands. Most Syriac missionaries went east from the Persian Empire. Thus much of the world was evangelized by those who had been Christianized from Antioch. Still we note:

The Syrian missionary to England, **St. Theodore of Tarsus**, who became Archbishop of Canterbury in the seventh century (Sept. 10).
Contemporary Orthodox reverence **St. Raphael Hawaweeny**, +1915, who was the first Antiochian bishop in America (Feb. 27).
Melkites recall the Servant of God **Beshara Abou Murad**, +1930, who walked from village to village in the Saida eparchy, re-evangelizing the neglected poor.

Martyrs under Islam: The recent horrors by the self-proclaimed “Islamic State” are not the first inflicted on Middle Eastern Christians in that name. Among the countless Middle Easterners who have died for Christ we remember:

St. Peter the Confessor (Oct. 4) whose tongue was cut out in the eighth century for censuring the errors of the Arabs,
St. Jacob of Hamatoura and his companions (Oct. 13) beheaded in the fourteenth century by the Mamelukes for refusing to become Muslims,
St. Joseph of Damascus, martyred for bringing the holy mysteries to Christians during the Druze uprising in the 1860s (July 10). 3000 other Christians were slain during this revolt.

Although neither has been canonized there is considerable popular veneration for the Orthodox priest **Habeeb Khishy** of Damascus, tortured and killed by Muslim hoodlums in 1948, and for the Melkite passion-bearer **Fathi Baladi**, slain in Beirut in 1980, declared a Servant of God by Pope John Paul II.