

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 PENTECOST



Icon of Pentecost

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 MAY 2021 ♦ TONE 00 EOTHINON 00 † FIFTIETH DAY AFTER PASCHA / PENTECOST SUNDAY

GREAT DOXOLOGY: *Pentecost*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Pentecost (thrice)

KONDAKION:

TRISAGION:

All of you who have been baptized

PROKIMENON: *Psalm 18:5, 2*

(Tone 8)

Their voice has gone out into all the earth. *Stichon:* The heavens declare the glory of God.

EPISTLE:

Acts of the Apostles 2:1-11

When the days of Pentecost were ending, the disciples were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them separate tongues as of fire, and they settled upon each one of them, and all were filled with the Holy Spirit, and they began to speak in foreign tongues, as the Holy Spirit granted them to speak. Now, there were staying in Jerusalem devout Jews from every nation under heaven. And when this sound occurred, a great crowd gathered, and they were astounded because each one heard them speaking in his own language. And all of them, amazed and wondering, were saying to each other, “Look, are not all these men who are speaking Galileans? How then have all of us heard our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia around Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs, we have heard them speaking in our own language of the wonderful works of God.”

ALLELUIA: *Psalm 32:6, 13*

(Tone 1)

By the word of the Lord the heavens were made. † The Lord looks down upon the earth from heaven.

GOSPEL:

St. John 7:37-52

Now on the last, the great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. Anyone who believes in Me, as the Scripture says, ‘*From within him there shall flow rivers of living water.*’” He said this, however, of the Spirit, whom they who believed in Him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified. Some of the crowd, therefore, when they had heard these words, said, “This is truly the Prophet.” Others said, “This is the Christ.” Some, however, said, “Can the Christ come from Galilee? Does not the Scripture say it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?” So there arose a division among the crowd because of Him. And some of them wanted to seize Him, but no one laid hands on Him. The attendants therefore came to the chief priests and Pharisees; and these said to them, “Why have you not brought Him?” The attendants answered. “Never has man spoken as this Man.” The Pharisees then answered them, “Have you also been fooled? Has any one of the rulers believed in Him, or any of the Pharisees? But this crowd, which does not know the Law, is accursed.” Nicodemus, the man who had come to Him at night, who was one of them, said to them, “Does our Law judge a man unless it first gives him a hearing, and knows what he does?” They answered and said to him, “Are you also a Galilean? Search and see that out of Galilee arises no prophet.”

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vation of unbelievers” (Hippolytus of Rome, *Apostolic Constitutions*). St Cyril of Jerusalem marveled, “What a contrast to their long ignorance in time past to their sudden, complete, varied and unaccustomed exercise of these languages” (*Catechetical Lecture* 17.16). Theodoret of Cyr noted that this gift “... was given to preachers, because of the diversity of languages, so that one who was going to the people of India might bring the divine preaching in the language used by them. And again, when discoursing with Persians and with Scythians, with Romans and Egyptians they would preach the evangelical doctrine in the languages used by each” (Commentary on 1 Corinthians).

The fourth-century scholar and Bishop of Homs, Eusebius of Emesa thought that this gift also enabled the writing of the New Testament: “[God] gave literary ability to ignorant men so that they could write the Gospels; ... He also gave the Roman tongue to Galileans and the languages of the world to His apostles for the teaching, admonition and exhortation of the nations of the world” (Eusebius of Emesa, *Discourse* 9). Thus the consensus of the Fathers is that the gift of tongues was given to enable the spreading of the Gospel.

The Holy Spirit Guides Us

When the Lord Jesus promised the coming of the Holy Spirit He indicated that this Spirit “...*will teach you all things, and bring to your remembrance all things that I said to you*” (Jn 14:26) and that “*He will guide you into all truth*” (Jn 16:13). In our day these simple words have been interpreted to mean something very different from what was intended.

Since the Renaissance we have been living in a very individual-centered world. This has enabled us to develop the values of personal freedom and justice we cherish. It has also meant that we see our faith in individualistic rather than in communal terms. While the Scriptures and the historic tradition sees the believer relating to God in the community of the Church, modern man has dismissed the community as being superfluous to an individual believer’s life with God.

In terms of the Pentecost event, many American Christians tend to see the promise of the Holy Spirit as an assurance that God is guiding *me*. This leads some people to believe that God is calling them personally to serve Him, without that feeling being confirmed. They start their own churches or “ministries” and develop their own following. In their personal life they see themselves as “guided by God” when it is their own inclinations and desires that they are persuing.

The Scriptures teach that the Holy Spirit guides us, but it means that He is preserving and leading *the Church* rather than leading me. We may well pray for the guidance of the Holy Spirit but should expect to see that guidance manifested through the Church. This is why it is so important for committed believers to have a spiritual guide who is well-grounded in the Tradition. With such a guide we can experience the Spirit in the Church in a more personal way.

The Holy Spirit and Us

Many Christians have a fuzzy idea of the Holy Spirit. We can relate to God as Father, which is a human image. We can relate to the Son who actually became human in the Virgin’s womb. But how do we relate to the Holy Spirit ?

Many American Christians have no answer to that question. According to the Ligonier Ministries 2014 online survey of 3000 Western Christians, three-quarters of the respondents (Catholics and Protestants alike) agreed that “the Holy Spirit is a force, not a personal being.” Perhaps our frequent use of the Creed, the Sign of the Cross and the prayer “O Heavenly King” will keep firm in our hearts the truth that the Holy Spirit is truly our personal God: “the Lord, the Giver of life, who proceeds from the Father.”

Everywhere Present, Filling All Things

Fifty days after Passover Jews observe the Feast of *Shavuot*, the Festival of Weeks, which originated as the conclusion of the Spring harvest season in Israel. Between Passover and Shavuot barley, grapes, figs, pomegranates, olives, dates and lastly wheat would be harvested. According to the Biblical command (Deut 8:8) growers would bind the first fruits of each together and bring it as an offering to the temple. At the time of Christ it was one of the three “pilgrimage festivals” when Jews would come in great numbers to observe the temple rites for the feast. Greek-speaking Jews called this festival *Pentecost*, the “fiftieth day.”

According to Jewish tradition enshrined in the Talmud, Shavuot commemorates the giving of the Ten Commandments at Mount Sinai fifty days after the Exodus. Thus contemporary Jews often decorate their homes and synagogues with greenery on this feast because of the tradition that Mount Sinai blossomed when the Law was given to Moses.

In the Acts of the Apostles we read how, in the midst of this festive atmosphere, “*When the Day of Pentecost had fully come, they were all together in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance*” (Acts 2:1-4).

Our Christian festival, also called Pentecost, remembers this event as the fulfillment of Old Testament prophecy and of Christ’s promise before His death and resurrection. The Acts of the Apostles records that, immediately after this manifestation, Peter addressed the curious passers-by by citing Joel 2:28-32 (“*And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh...*”). After recalling the death and resurrection of Christ, Peter went on to say that this prophecy is now fulfilled: “*Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear*” (Acts 2:33).

It was this outpouring of the Spirit which Christ had promised: “*On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified*” (Jn 7:37).

More especially, in the Byzantine Churches, the Feast of Pentecost celebrates the ultimate manifestation of the Holy Trinity. At the Theophany at Christ’s baptism the Father’s voice bore witness to Christ, confirmed by the presence of the Spirit in the form of a dove. At Pentecost the Father’s gift of the Spirit is manifested *within* those who received Him. No longer observers of the Spirit’s presence, they became temples of the Holy Spirit “*who is in you, whom you have from God*” (1 Cor 6:19).

They Speak with Other Tongues

A much-discussed element in the story of the Spirit’s descent is the so-called gift of tongues: that the apostles “*began to speak with other tongues, as the Spirit gave them utterance*” (Acts 2:4). A number of today’s Pentecostals and Charismatics see speaking in tongues as a sign (if not *the* sign) of a truly living faith.

The Church Fathers saw this gift in a different light: given “that it may be advantageous to the sal-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

And again Jesus spoke to them saying, “I am the Light of the world. Anyone who follows Me does not walk in the darkness, but will have the light of life.”

HIRMOS: *Pentecost*
KINONIKON: *Pentecost*

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EVENTS IN MAY

Saturday, May 22nd
Saturday of the Dead
Divine Liturgy & Memorial Service
9:00 a.m.

Saturday, May 22nd
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.

Sunday, May 23rd
PENTECOST SUNDAY
Chrismation of Montserrat Lefler
Divine Liturgy: 10:00 a.m.
Parish Potluck following
in Church Hall

Sunday, May 23rd
Great Vespers:
Kneeling Vespers 5:30 p.m.

Monday, May 31st
Divine Liturgy: 9:00 a.m.
Memorial Service
at Sacred Hearts Cemetery
11:00 a.m.

DIVINE LITURGY INTENTIONS

22 May ✱Paul Bauman
from Tony & Kathie Barrett
23 May Nathan & Annie Lefler Family ✱
23 May Memorial Service ✱ Sean Michaels
29 May Joseph Viola✱
30 May Joseph Viola✱

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 16

Weekly Offering	\$ 250.00
Holyday	\$30.00
Monthly	\$30.00
Candles	\$ 25.00
Total:	\$ 335.00

Thank you for your support!

PENTECOST: FULFILLMENT OF THE LAW

Eastern Christians have always had a special relationship to the Bible. After all, it was they – and their ancestors – who wrote it, under God's inspiration. No wonder, then, that they have preserved an approach to the Holy Scripture that is uniquely their own. The Christian East especially finds the Old Testament teeming with images that prefigure or foreshadow persons, places and events that will come to fulfillment in the New Testament. This approach is called typology. An excellent example is the story of Pentecost as narrated by St. Luke in the Acts of the Apostles.

THE MYSTERY FORESHADOWED

To understand the meaning of Pentecost, one must first turn to the Old Testament. How does it prefigure the outpouring of the Holy Spirit upon the world? Among the Jewish forebears of Christianity, Pentecost (from the Greek word "fiftieth") was the feast day that occurred fifty days after Passover, which recalled the deliverance of God's people by the sacrifice of the Paschal Lamb and the crossing of the Red Sea. Pentecost commemorated the giving of the Law by God to Moses on Mount Sinai. At the same time it was a festival of the first-fruits. The very first crops that grew were sacrificed to God as a sign of hope in the harvest to come.

In typically Eastern fashion, St. Luke weaves his narrative of the Christian Pentecost with the themes that foreshadow it in the Hebrew Scriptures. In the New Testament, the sacrificial victim is the Spotless Lamb of God, Christ Himself, Who rises from the dead and delivers mankind from the bondage of sin in the waters of Baptism. Fifty days later, the descent of the Holy Spirit marks the giving of the New Law, the New Covenant sealed by God Himself. Even the first-fruits figure in the narrative of the Acts. The three thousand who were converted by St. Peter's first sermon are a pledge of the harvest of believers to come.

Other Old Testament types or figures also appear in Luke. The sound of a wind recalls the Spirit blowing over the water at creation in Genesis. The tongues bring to mind God's creative Word, calling the earth and all its creatures into existence. Fire is also a frequent sign of God's presence, as it was in the Unburned Bush and the Pillar of Fire. And so fiery tongues appear on Pentecost, signifying that nothing other than God's own power is being communicated. Even the sermon of the Apostles, understood by the crowd of various nations and races, was prefigured in the Old Testament. The pride of Babel has been reversed by the humility of Christ, Who sends His Spirit as a pledge of eternal life.

These themes alone would suffice for a rich theology of Pentecost, but the Eastern soul loves to transcend the historical dimensions of reality and scale the heights of mystical communion with God Himself. Christians of the East see Pentecost primarily as the final self-revelation of God to man: the Trinity made known.

Even at the very beginning of Jesus' public ministry, man beheld the mystery of three Persons in one God:

At Your baptism in the Jordan, O Lord, the worship of the Trinity ' was revealed For the Father's voice bore witness to You by calling You His Beloved Son. And the Spirit in the form of a dove confirmed the truth of His Word. (Troparion of the Theophany)

But at Pentecost the faithful bask in the noonday light of the fullness of revelation:

Come, all you nations of the world: let us adore God in three holy Persons, Father, Son and Holy Spirit – Three in One. From all eternity, the Father begets the Son, equal to Him in

eternity and majesty, equal also to the Holy Spirit glorified with the Son in the Father – Three Persons, and yet a single Power and Essence and Godhead. In deep adoration, let us cry out to God: “Holy is God who made all things through the Son with the cooperation of the Holy Spirit! Holy the Mighty One through Whom the Father was revealed to us and the Holy Spirit came to this world! Holy the Immortal One, the Spirit, the Counselor, who proceeds from the Father and reposes in the Son! All-holy Trinity, Glory to You!” (Doxastikon, “Kneeling” Vespers)

Since the Father and the Son have already been amply revealed in Scripture, the Eastern Church focuses on the Holy Spirit as the protagonist of this day's mystery.

O Hidden and Incomprehensible God, Everlasting and Infinite. You are known in a single essence and are adorned by Three Holy Persons. You exist in three proper characteristics in knowable and reasonable natures, yet You are one God, known in Three Holy Persons, a Perfect ty, made up of Three Perfect Beings, the Father, the Son, and the Holy Spirit. O God the Father, You deigned to create man in Your image, but through his evil will he went astray to the worship of demons. You sent Your Son, the Word, from Your inscrutable depths. He became a man, and without change, communicated with us plainly and explained the mystery of God to us. He made us understand what could not be understood. He also taught us about the Three Divine Lights which ineffably come forth from You: True Spirit, Comforting Spirit, Wise Spirit. Spirit, Lover of mankind, Spirit, Foundation of prophets, Spirit, Wisdom of apostles, Spirit, Guide of teachers. (Maronite prayer)

Nor are the other Old Testament “figures” ignored by the Eastern Christian celebration of Pentecost. Witness this transformation of the Babel theme:

When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all men to unity. Wherefore we glorify the Holy Spirit with one accord. (Kontakion of Pentecost)

The symbolism of the first-fruits is seen in turn in the Byzantine-Slav practice of wearing green vestments and festooning churches with fresh greenery on the feast of Pentecost. For the Eastern Christian, the color which calls to mind the life of the newly-awakened earth also represents the life-giving Spirit: the One whom the Anaphora of St. Basil calls “the First-fruits of eternal good, the life-giving Power, the Fountain of Sanctification.”

CHRISMATION: OUR PERSONAL PENTECOST

It is impossible to think of Pentecost and the descent of the Holy Spirit without mentioning the Mystery of Chrismation. In the Old Testament, the sacrifice of the Paschal Lamb and the crossing of the Red Sea brought the Chosen People to Mount Sinai, where God revealed His Law. In the New Testament, the sacrifice of the Lamb of God and the pouring of the waters of Baptism bring God's people to Pentecost, when the Holy Spirit imparts His gifts and writes the New Law upon the hearts of all.

Just as the Old Testament Pentecost was intimately connected with Passover, Chrismation is so intimately linked with Baptism that it is never separated from it and the Eucharist. Thus, in the East, Baptism and Chrismation are always conferred at the same time.

Finally, let us contemplate the icon of Pentecost with the crowned figure in the center foreground. It is Kosmos – the World destined to be restored in Christ through the transfiguring energy of the Holy Spirit in the Church, an image personalized for us in the words the beloved St. Seraphim of Sarov: “Acquire the Spirit of Peace, and a thousand around you will be saved!”