

# ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH  
130 ST. FRANCIS CABRINI AVENUE ✱ SCRANTON, PA 18504

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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 Loss, jr. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan 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. ✱Charlotte Abda. ✱James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J. Bolus. ✱Nicholas Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Marg.t 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. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. 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.

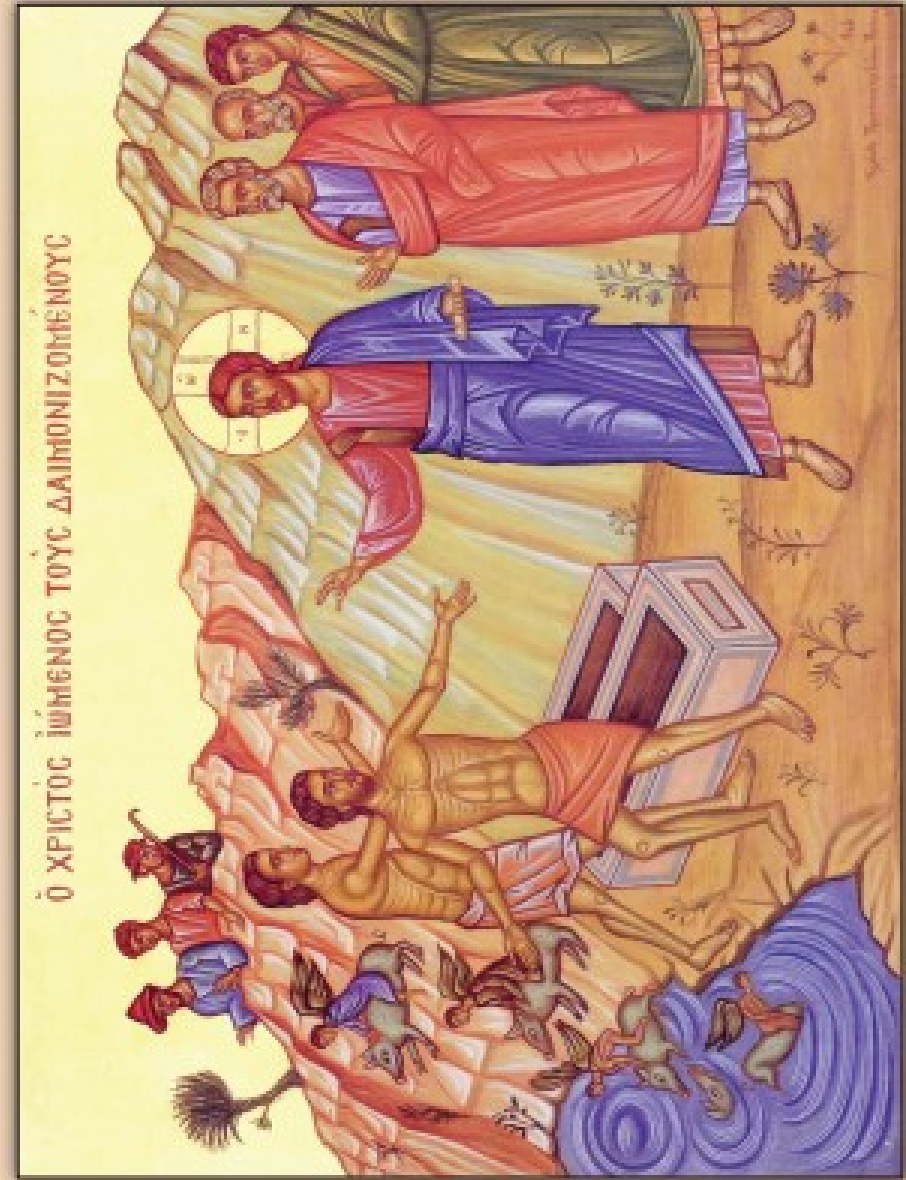
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## PARISH ADVISORY COUNCIL:

Meetings as scheduled.

## FIFTH SUNDAY OF MATTHEW



Icon of the Healing Gadarene Demoniac

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

27 JUNE 2021 ♦ TONE 04 EOTHINON 05 † FIFTH SUNDAY AFTER PENTECOST / ST. SAMSON, THE HOSPITABLE

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 4)*

*Venerable Father Samson*

Through your patience, your assiduous prayer, your love for the poor and the help you gave them, O holy Samson, you deserved your reward. Intercede with Christ God that he may save our souls.

*St. Joseph the Betrothed*

KONDAKION:

TRISAGION:

PROKIMENON: *Psalm 103: 24, 1*

How great are Your works O Lord; in wisdom You have wrought them all.

*Stichon:* Bless the Lord, O my soul. You are very great, O Lord, my God!

EPISTLE:

*Brethren*, my heart's desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God's holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes. For Moses has written that the man who brings about that justification which is of the Law shall live by it. But the justification which is of faith says, do not ask in your heart, who shall go up to heaven that is, -- to bring down Christ. Or, who will descend into the abyss, that is, to bring up Christ from the dead? But what does it say? The word is near you, in your mouth and in your heart, that is, the word of faith which we preach. For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.

ALLELUIA: *Psalm 44: 5,8*

*(Tone 4)*

Draw your bow and prosper and reign, for the cause of truth and meekness and righteousness.

You loved righteousness and hated wickedness.

GOSPEL:

*The At that time*, as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, "What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?" Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Liturgy Book p. 17*

*Liturgy Book p. 15*

*Liturgy Book p. 17*

*(Tone 8)*

*Liturgy Book p. 20*

*Liturgy Book p. 21*

*Liturgy Book p. 23*

*(Tone 4)*

*Romans 10:1-10*

*St. Matthew 8:28-9:1*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

*Liturgy Book p. 52*

Acts, and as he himself tells them in his Epistles.

His Epistles, being fourteen in number, are explained in 250 homilies by Saint John Chrysostom and make manifest the loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, wherewith he brings together in a wondrous manner the Old with the New Testaments, and expounds the mysteries thereof which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

## The Icon of the Holy Apostles Peter and Paul

The Church has a beautiful presentation of the importance and prominence of the Apostles Peter and Paul with the icon that shows both Apostles standing together holding an image of the Church.

Both Apostles, being chosen by our Lord, were instrumental in the establishment and growth of the early Church through their boldness, spiritual strength, and wisdom. Thus they are recognized as "pillars" of the Church, having offered all even unto death for the sake of the Gospel of Christ.

In the icon, the Apostle Paul, the great missionary of the early Church, is holding a Gospel book, while the Apostle Peter offers a blessing with his right hand. At the top of the icon is the is a semicircle, representing the divine realm. Rays extend in the semicircle representing the blessings and presence of God upon His two chosen heralds of the True Faith.

## Greek Catholic Celebration of the Feast of the Apostles Peter and Paul

The Feast and commemoration of the Apostles Peter and Paul is celebrated with the Divine Liturgy of Saint John Chrysostom which is conducted on the morning of the feast and preceded by a Matins (Orthros) service. A Great Vespers is conducted on the evening before the day of the Feast. Prior to this day, the Church observes the Apostles' Fast, a period of fasting that begins on the Monday after the Sunday of All Saints. This Sunday is always one week after the Sunday of Pentecost, so the length of the Apostles' Fast varies from year to year depending on the date of Pascha.

The Feast of the Apostles Peter and Paul is followed on the June 30 by the Feast of the Synaxis of the Holy Twelve Apostles.

Scripture readings for the Feast of Peter and Paul are the following: At Vespers: 1 Peter 1:3-9; 1 Peter 1:13-19; 1 Peter 2:11-24 At the Matins: John 21:15-25. At the Divine Liturgy: 2 Corinthians 11:21-12:9, Matthew 16:13-19.

## Hymns of the Saint

*Apolytikion (Fourth Tone)*

First in prominence among the Apostles and teachers of the Universe, intercede to the Master of all for peace in the world and for our souls great mercy.

*Kontakion (Second Tone)*

You have taken to Yourself, O Lord, the firm and God-proclaiming heralds, the chief Apostles, for the enjoyment of Your blessings and for repose; for You have accepted their labors and death as above all sacrifice, O You Who alone knows the secrets of our hearts.

June 29: Feast of the Chiefs of the Apostles, Peter and Paul

The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42).

On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression.

After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4).

In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness.

And straightway- O wondrous transformation! - beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place - all these things are related incident by incident in the Book of the

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JUNE

Saturday, June 26th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, June 27th

Orthos 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Tuesday, June 29th

Feast of Sts. Peter & Paul

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.

2021 WEEKLY COLLECTION

June 20

Weekly Offering	\$ 1,235.00
Monthly	\$ 160.00
Peter's Pence	\$ 5.00
Divine Liturgy	\$ 40.00
Holydays	\$ 30.00
Candles	\$ 25.00
Total:	\$ 1,495.00

Thank you for your support!

2021 Food Festival

Ways to support our Annual Fundraising

† Volunteer for the food preparations, see notice to the right OR staff one of the booths during the festival days.

† Donate a basket for our basket raffle: any themed basket or single raffle-prizes: cash or gift cards.

See Betsy Zaydon for details.

† Donate a sponsorship (comes with a dedication sign as the sponsor or the person or family or business you would like to honor).

contact Liz Dessoie edessoie@gmail.com

Heritage Sponsor	\$500.00	36" x 48"
Diamond Sponsor	\$200.00	24" x 36"
Platinum Sponsor	\$100.00	24" x 24"
Gold Sponsor	\$ 50.00	12" x 24"
Silver Sponsor	\$ 25.00	12" x 12"

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 26th: pie making 9:00 a.m.

July 24th: Kibbie 9:00 a.m.

July 31th:grape leaves 9:00 a.m.

DIVINE LITURGY INTENTIONS

26 June Joseph Viola Family ✕

27 June Stephen Pendrak ✕

from David Michaels & Stephenie Pendrak

03 July ✕ Donald Barycki

from Michael & Bertha Milewski

04 July ✕ Vincent Fazzi

from Michael & Bertha Milewski

03 July Joseph Viola Family ✕

04 July Joseph Viola Family ✕



# WE HAVE RECEIVED THE HEAVENLY SPIRIT

We Have Received the Heavenly Spirit “ON THE FIRST DAY OF THE WEEK we pray standing, but everyone does not know why.” This issue, raised in the fourth century by St. Basil the Great, may be just as timely today. In most Eastern Churches standing is the most appropriate posture for prayer. Sitting is always in order for those who are physically weaker (due to sickness, age, pregnancy, etc). Kneeling, however, is not considered proper on Sundays or during the Paschal season, which ends today.

St Basil gives two reasons why we should pray standing on Sunday: the first is that it is the day on which Christ rose from the dead. St Peter of Alexandria (+311) notes that this practice was already a tradition in his day: “...on Sunday we celebrate a day of joy because of Him who was raised from the dead on that day, during which time we no longer kneel according to the tradition we have received.” St Hilary of Poitiers, a Western Father, wrote in his commentary on the psalms that this tradition was of Apostolic origin.

## Is Kneeling Ever Allowed?

The first Christians followed the practice they inherited from Judaism: standing for prayer. The Lord’s own words confirm this: “And when you shall stand to pray, if you have anything against anyone, forgive him” (Mk 11:25). One of the earliest images of Christian art shows the Holy Virgin standing at prayer, with her arms outstretched, a practice many follow today.

But there were occasions when the Jews knelt for prayer. Repentance was such an occasion – to this day Jews kneel in the synagogue on Yom Kippur. They also knelt to emphasize the particular intensity of their prayer. Thus the Lord Himself, during His agony in the garden after the Last Supper, “knelt down and prayed” (Lk 22:41). Kneeling expressed the powerful emotion in His prayer at that moment.

The Eastern Churches kneel for the same reasons. Kneeling is especially appropriate as a sign of repentance, such as during the Fasts or in the mystery of Confession. Whenever we are praying intensely, as for a special intention, kneeling is also appropriate, except... on Sundays. Proclaiming our faith in Christ’s holy resurrection trumps our personal concerns.

St Basil gives another reason why we pray standing on Sundays: it is the “eighth day,” the foreshadowing of eternity and our own resurrection. He writes, “...we not only remind ourselves by standing during prayer of the grace that was given to us on this Day of Resurrection, but also that the first day of the week seems to be somehow the image of the eternity to come.

“During all the fifty days after Pascha we are reminded of the anticipated resurrection ... during this time the customs and orientation of the Church have taught us to prefer the standing position in prayer, thus transposing our minds from the present to the future by this outward physical reminder” (cited in a 6th-7th century canonical collection).

The First Council of Nicaea extended this practice to the whole Church newly embraced by the Roman Emperor. The twentieth canon of that council states: “Seeing that certain people kneel on Sunday and during the Pentecost season, so that there might be the same practice in all the communities, it has been decided by the holy council that prayers should be addressed to the Lord standing.”

## The “Kneeling Service” of Pentecost

In the evening of Pentecost, after the last and greatest day of the Paschal season has concluded, we kneel again for the first time since the end of the Great Fast. Three prayers of supplication, said kneeling, are added to the rite of vespers when the deacon invites us, “Again and again on bended knees let us pray to the Lord.”

The first prayer, addressed to the Father, is a prayer of repentance. The priest prays “... on bended knees and with heads bowed because of our sins and the unawareness of the people... recall our souls from the captivity of sin and accept us who kneel down before you.”

The second prayer, addressed to Christ, adds a note of intense supplication: “Guide my life along Your ways... Show me the road that I must walk... Let me be constantly aware of Your presence and of Your future coming in glory... and strengthen me in the hope of the treasures to come.”

The final “kneeling prayer” is a prayer of supplication for our departed brethren “imprisoned in Hades.” We ask that the all-merciful Lord “establish then in peace and joy in the mansions of the just.” With the end of the Paschal celebrations, repentance and intercession – and, therefore, kneeling – are once again our daily tasks.

There is another aspect to our ordinary Christian life which is emphasized at this service: the presence of the Holy Spirit in us, His temple. Once again we hear the prayer “O heavenly King,” which begins most of our services and formal prayers. We invoke the Holy Spirit, “present in all places and filling all things,” that He may enliven by His divine power our worship and all that we do in Christ’s name. The Church, which received the Holy Spirit at Pentecost, continually prays that the power of this Spirit remain active in our midst. “Master, who at the third hour sent Your Holy Spirit upon the disciples, take Him not away from us but renew Him in us, we pray.”

## Pentecost and the Holy Trinity

The third kneeling prayer also introduces a theme which became particularly prominent in the Slavic Churches: that Pentecost is the feast of the Holy Trinity. The priest prays: “On this last day of the feast of Pentecost, You have revealed to us the mystery of the Holy Trinity, one in essence, co-eternal, undivided and yet distinct.”

We know that the Church celebrates the Theophany at Christ’s baptism as a manifestation of the Trinity in the world. As we pray in the troparion, “The Father’s voice bore witness to You, calling You His beloved Son and the Spirit, in the form of a dove, confirmed the truth of this word.” The Church also sees the Trinity revealed at Pentecost. The Spirit, who proceeds from the Father, is sent by the Son to rest on the Apostles and, through them, on all who would believe. The famous Trinity icon by St Andrei Rublev has been interpreted as portraying this moment in the history of our salvation. The Son, pointing to the Spirit (on the viewer’s right) looks to the Father for His blessing. The Spirit bows His head in acceptance of His mission of revealing the Son to the world.