

# ST. JOSEPH THE BETROTHED

**MELKITE GREEK- CATHOLIC CHURCH**  
**130 ST. FRANCIS CABBINI AVENUE ✧ SCRANTON, PA 18504**

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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.

## SECOND SUNDAY OF MATTHEW



Icon of the Call of the Apostles

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

06 JUNE 2021 ♦ TONE 01 EOTHINON 02 † SECOND SUNDAY AFTER PENTECOST / ST. HILARION THE YOUNGER

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

BEATTITUDES:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 1)*

*St. Hilarion the Younger, Hegumen of the Dalmatos Monastery*

In you, O Father Hilarion, was restored the likeness of God, for you carried your cross and followed Christ. You taught by your deeds how to spurn the body, for it passes away, and how to value the soul, for it is immortal. Wherefore your soul is forever in happiness with the angels.

*St. Joseph the Betrothed*

KONDAKION:

TRISAGION:

PROKIMENON: *Psalm 32:22, 1*

May your kindness, O Lord, be upon us for we have hoped in you. † *Stichon:* Exult, you just in the Lord; praise from the upright is fitting.

EPISTLE:

*Brethren*, glory, honor and peace to everyone who does good works, first to the Jew, then to the Greek, since with God there is no favoritism. For all those who have sinned without the Law will perish without the Law, and all those who have sinned under the Law will be judged under the Law. (Before God, indeed, it is not those who hear the Law who are just, but those who follow the Law who will be justified. When the Gentiles who do not have the Law do by nature what the Law commands, while they do not have the Law, they are their own law: they show the work of the Law written in their hearts. The conscience bears witness to them, even when conflicting thoughts accuse or defend them) on the day when God will judge the hidden secrets of men according to what I preach, through Jesus Christ.

ALLELUIA: *Psalm 17:48, 50*

It is God who avenger me.

God magnifies the salvation of his king, and deals mercifully with his anointed.

GOSPEL:

*At that time* as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). And He said to them, “Come, follow Me, and I will make you fishers of men.” And at once they left the nets and followed Him. And going farther on, He saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and He called them. And immediately they left their nets and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues and preaching the Good News of the kingdom, and healing every disease and every sickness among the people.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Back of the Liturgy Book*

*Liturgy Book p. 15*

*Liturgy Book p. 15*

*(Tone 8)*

*Liturgy Book p. 20*

*Liturgy Book p. 21*

*Liturgy Book p. 23*

*(Tone 1)*

*Romans 2:10-16*

*St. Matthew 4:18-23*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

*Liturgy Book p. 52*

es did not. Then in the eleventh century The Greek and Latin Churches found themselves divided. Still later various missionary efforts resulted in the restoration of communion between groups of Eastern Christians and the Roman See.

In each of these cases the variously divided or realigned Churches maintained for themselves the Patriarchal structure so historic in Eastern Christianity. As a result there are five heads of communities employing the title Patriarch of Antioch: the Greek Catholic, the Greek Orthodox, the Maronite, the Syrian Catholic, and the Syrian Orthodox. There are three Patriarchs of Alexandria: the Coptic Catholic, the Coptic Orthodox and the Greek Orthodox. In addition the Melkite Patriarch of Antioch is also the Patriarch of Alexandria and Jerusalem for the Greek Catholics. Similar situations occur among the Assyrian, Chaldean and Armenian communities.

Vatican II recognizes the Patriarch as Father and Head of the Church over which he presides together with his synod of bishops. As supreme arbitrator in liturgical and discipline matters, the Patriarch serves as a unifying force for his flock which is scattered over the world.

For most of the last millenium, the Patriarchate of the West has been separated from its sister Churches in the East. As a result, Western Catholics began to blur the distinction between the two roles of the Pope of Rome: as Patriarch of the West and as first hierarch of all the Churches The Pope of Rome is the Patriarch of the West. Whenever he acts to reform the Western Church's liturgy or its discipline of fasting and abstinence or marriage laws, he is acting in virtue of his Patriarchal authority over the Western or Roman Church. These functions are discharged for their respective Churches by the Eastern Catholic Patriarchs with their synods. Since Vatican II had decreed the full revitalization of the Patriarchal office in the Eastern Catholic Churches according to the experience of the Undivided Church of the first millennium, we can expect these venerable Churches of the pentarchy to continue to flourish to the extent that “they take pains to return to their ancestral traditions.”

## THE MELKITE PATRIARCHS

1724-1759 Cyril VI (Tanas) 1759-1760 Athanasius IV (Jawhar) - first term

1760-1761 Maximos II (Hakim) 1761-1788 Theodosius V (Dahan)

1788-1794 Athanasius IV (Jawhar) - second term

1794-1796 Cyril VII (Siage) 1796-1812 Agapios II (Matar)

1812 Ignatius IV (Sarrouf) 1813-1814 Athanasius V (Matar)

1814-1815 Macarios IV (Tawil) 1816-1833 Ignatius V (Kattan)

1833-1855 Maximos III (Mazloom) 1856-1864 Clement (Bahous)

1864-1897 Gregory II (Youssef-Sayour) 1898-1902 Peter IV (Geraigiry)

1902-1916 Cyril VIII (Jeha) 1919-1925 Dimitrios I (Cadi)

1925-1947 Cyril IX (Moghabghab) 1947-1967 Maximos IV (Sayegh)

1967-2000 Maximos V (Hakim) 2000-2017 Gregorios III (Laham)

2017-present Youssef I (Absi)



# PATRIARCH: FATHER AND HEAD

The world's Catholic Bishops, assembled in council, fell into hushed silence as the bearded, black-robed hierarch, striking in his ebony-veiled stove-pipe hat in a sea of white miters and copes, approached the podium to speak. Suddenly the two observers representing the Russian Orthodox Church rose to their feet and removed their own headgear as Patriarch Maximos IV (Sayegh) addressed the Fathers of the Second Vatican Council. Later, when interviewed by the press, Archpriest Vitaly Borovoi explained, "We listen to the words of a Patriarch with the same reverence as that due to the Holy Gospels – by standing with heads uncovered."

What is the title which engenders such awe? What role and function in the life of the Church do the bearers of such an august title play? Whence did it arise? Why is the role of Patriarch barely known among Roman Catholics? To answer these questions we must travel back in time to the infancy of the Church and in place back to its cradle.

It is likely that the apostles, following Christ's saying that He had come first to the lost sheep of Israel, exercised their ministry among the Jewish colonies spread throughout the Roman Empire. Then, as now, Jews tend to congregate in big cities. In fact, the early Church was so identified with urban centers that the word *paganus*, meaning countrydweller, became synonymous with non Christian.

## THE PENTARCHY

Once established in the principal cities, the Church began to spread outward over the countryside. The Daughter-Churches created by the great centers always looked to these centers for direction and support as to "Mother Churches." A Mother Church was called the metropolis or mother city. In time, five of these metropolitan Sees enjoyed special prestige and honor because of their civil importance and because they were associated with the direct activity of the Apostles, especially St. Peter. These five sees were called the pentarchy or five-fold centers of rule. Rome, Constantinople, Alexandria, Antioch, and Jerusalem were the five Patriarchal Sees of the early Church.

If the Metropolitan Sees were named Mother Churches, the patriarchal title means "father-ruler." St. Peter's ministry had begun in Jerusalem and continued in Antioch. The preaching of St. Peter spread to Alexandria through the writing of his disciple, St. Mark and, by tradition, to Constantinople through the apostolate of Peter's brother, St. Andrew. The patriarchs of two of the primatial churches, Rome and Alexandria, were called by the special name POPE or Papa. To this day the Coptic Patriarch of Alexandria is called "Pope." This explains why Eastern Christians always speak of the Pope "of Rome", in order to distinguish him from his brother patriarch, the Pope of Alexandria.

## THE EASTERN PATRIARCHATES TODAY

In time the unity of the Churches was broken. In the early fifth century the Assyrian Church split from the others in the Nestorian controversy. Later in the same century the Greek and Latin Churches on one hand supported the Council of Chalcedon while the Coptic and Syrian Church-

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN JUNE

Saturday, June 05 th

*Confessions 3:00 p.m.*

*Great Vespers 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday, June 06 th

*Divine Liturgy: 10:00 a.m.*

Saturday, June 12 th

*St. Joseph Youth Hike 10:30 a.m.*

Saturday, June 12 th

*Confessions 3:00 p.m.*

*Great Vespers 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday, June 13 th

*Orthros: 9:00 a.m.*

*Divine Liturgy: 10:00 a.m.*

## DIVINE LITURGY INTENTIONS

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 Charles & Joanna Simon ✕  
60th Wedding Anniversary  
from Anthony & Kathie Barrett  
20 June ✕ Frank Milewski  
from Andrew & Tylor Milewski  
20 June ✕ Frank Milewski Memorial Service

## 2021 WEEKLY COLLECTION

May 30

|                 |           |
|-----------------|-----------|
| Weekly Offering | \$ 215.00 |
| Divine Liturgy  | \$ 10.00  |
| Candles         | \$ 25.00  |
| Total:          | \$ 250.00 |

*Thank you for your support!*

## 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.

## Fiscal Year 2021

*Second Quarter Report  
Available in the back of the Church*

## 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.**

# THE GIFT OF THE HOLY SPIRIT

FROM TODAY TO PASCHA NEXT YEAR practically every church service and formal prayer in our Tradition will begin with the invocation, “O Heavenly King.” The presence of the Holy Spirit, whom the first Christians received on Pentecost, is called upon whenever we pray – whenever we do anything as Church, because the Spirit is the “soul” of the Body of Christ. The Spirit is the “living water” promised by Christ to refresh and enliven believers as we live our lives in service to the Lord.

In the Gospel of St. John we see Christ saying as His passion was about to begin, “I will ask the Father and He will give you another Paraclete to be with you always: the Spirit of truth, whom the world cannot accept since it neither sees Him nor recognizes Him...” (Jn 14:16-17). In this promise the Spirit is called by another image. The Greek word paracletos meant a helper or an advocate, specifically someone who could guide you through the maze of the Roman legal system. This word is sometimes translated as comforter or consoler, a specific type of helper leading the believer along the path of this life. This image appears in the prayer mentioned above: “O heavenly King, Paraclete, Spirit of truth...”

The Spirit is portrayed as “another Paraclete,” implying that there is a first one whom we know. That Paraclete is the Lord Jesus who was the guide and advocate of His followers on earth and is our advocate before the throne of the heavenly Father. Because Christ was the Son of God incarnate, His earthly presence was limited. He lived in a certain place, in a specific time and His earthly life came to an end. The Holy Spirit, however, is not incarnate. His presence is spiritual and so not bound by those earthly limitations. He is, as the prayer we have been quoting says, “present in all places and filling all things.”

From the beginning of creation God’s plan was to dwell with His creation forever. This goal was frustrated by the fall, but not defeated. The incarnation of Christ was God’s response to His broken creation. The Son of God becomes man so that mankind can be divinized. As St. Athanasius the Great is to have said, “God became man so that we might receive the Holy Spirit.” Now, with the coming of this Spirit Paraclete, that plan has been fulfilled insofar as is possible in this life.

Our experience of the Holy Spirit is not the end of the story, however. The Spirit, says St. Paul, “...is the pledge of our inheritance, the first payment against the full redemption of a people God has made His own, to praise His glory” (Eph 1:14). The Holy Spirit as we experience Him now is merely a down-payment of the experience of God we are meant to have in glory.

## How Does the Spirit Enliven Us?

When the first believers received the Holy Spirit at Pentecost there were some dramatic results: where before they were afraid, they now preached Christ boldly. They spoke in tongues, they healed the sick, they gave their lives rather than deny Christ. But the Spirit also worked – and still works – in individual believers in less spectacular but equally remarkable ways. The Scriptures indicate several ways in which the Spirit of God activates our Christian life by His presence:

***Our Ability to Believe*** – “No one can say ‘Jesus is Lord’ except in the Holy Spirit” (1 Corin-

ans 12:3).

***Our Ability to Pray*** – “The Spirit too helps us in our weakness, for we do not know how to pray as we ought; but the Spirit Himself makes intercession for us with groanings that cannot be expressed in speech” (Romans 8:26).

***Our Confidence in God’s Love*** – “All who are led by the Spirit of God are sons of God... The Spirit Himself gives witness with our spirit that we are children of God” (Romans 8:14-16).

***The Growth of Our Inner Selves*** – “The fruit of the Spirit is love, joy, peace, patient endurance, kindness, generosity, faith, mildness and chastity” (Galatians 5:23).

***Our Ability to Serve in the Church*** – “There are different gifts, but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good. To one the Spirit gives wisdom in discourse, to another the power to express knowledge. Through the Spirit one receives extraordinary faith; by the same Spirit another is given the gift of healing, and still another, miraculous powers. Prophecy is given to one; to another power to distinguish one spirit from another. One receives the gift of tongues, another that of interpreting the tongues. But it is one and the same Spirit who produces all these gifts, distributing them to each as He wills” (1 Corinthians 12:4-11).

When we were chrismated at our baptism we were anointed with the anointing of Christ, becoming sharers in His royal priesthood. As Jesus is the Christ, the Anointed One, because He is penetrated by the Spirit of God, we too become other christs – other anointed ones – when we are chrismated. We believe that we received the gift of the Holy Spirit then as the Fathers teach. St Cyril of Jerusalem, for example, insists, “See that you do not mistake the chrism for mere ointment. For just as the Eucharistic Bread is not ordinary bread after the invocation of the Holy Spirit, so also this holy chrism is no longer simple ointment after the invocation, but the gift of Christ, bringing about the presence of the Holy Spirit by a divine operation” (Mystagogic Catechesis 3, 3).

Nevertheless, as the years go by we must still ask ourselves if and to what degree this relationship with the Holy Spirit has become a conscious focus in our life, for it is possible to have received this gift of the Holy Spirit and never to have truly realized the greatness of that gift or to have lived in His light. Thus St. Simeon the New Theologian maintains that the greatest misfortune which can befall us as Christians is not to know consciously that God is truly living within us. Many believers, he asserts, “say they have the Spirit of God without experiencing Him and believe that they possess the Spirit within them from Holy Baptism and will argue that they have this treasure, knowing that in reality they are utterly devoid of the Spirit.” In fact, he says, they do not know what it means to have this gift. Simeon compares the believer who has been filled with the Spirit to a woman pregnant with a child. Both must surely be aware of what has taken place within them.

Like many of the Fathers, St. Simeon recognizes that the gift of the Spirit is given when we are christened, but also that we must develop a conscious awareness of the Spirit’s presence in our own life. Those who truly radiate the life of the Spirit are those who are deeply aware of His inner presence. It is for each of us to pray regularly that our hearts be open to the presence of the Spirit, that we be receptive to His guidance and that we be moved to act in accordance with His leading.