

# 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 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. Thephan 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 Cimacosky. ✱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.

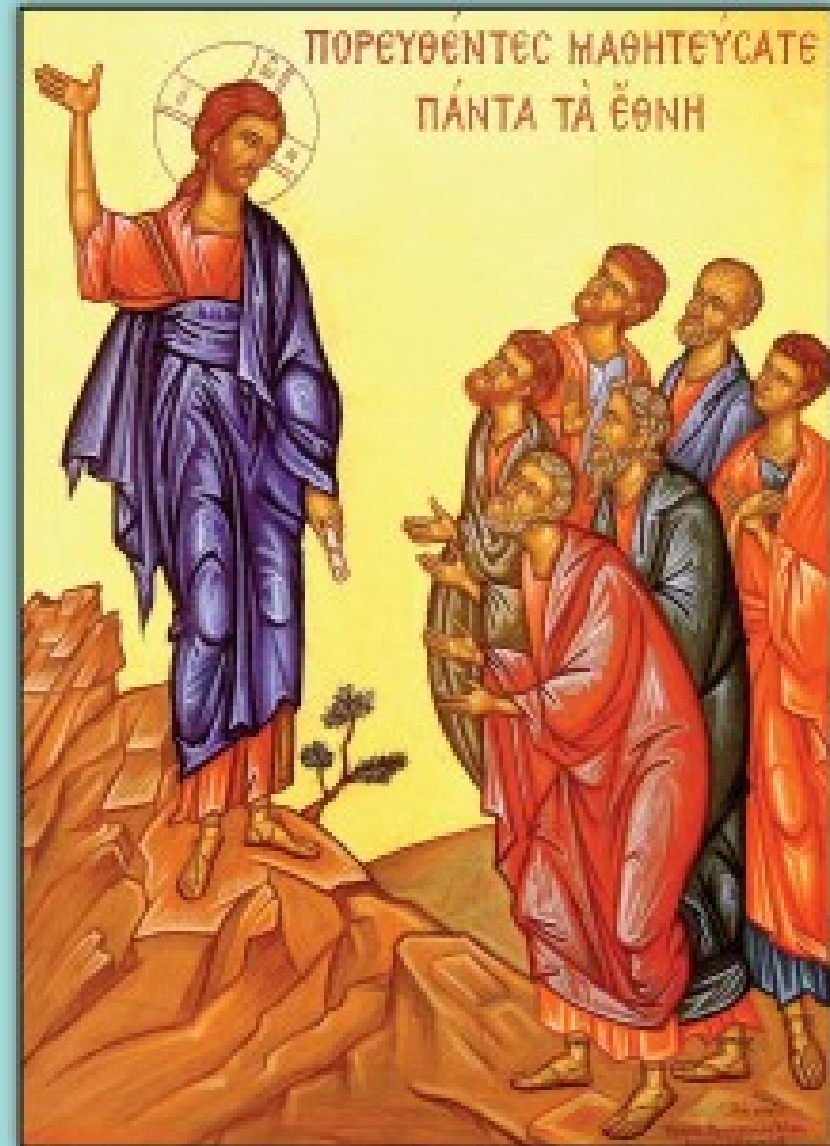
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## PARISH ADVISORY COUNCIL:

Meetings as scheduled.

## THIRD SUNDAY OF MATTHEW



*Icon of Christ Teaching on the Mount*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

13 JUNE 2021 ♦ TONE 02 EOTHINON 03 † THIRD SUNDAY AFTER PENTECOST/ STS.AQUILINA & TRIPHYLLIOS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 2)*

*Holy Martyr Aquilina*

Your ewe-lamb, O Jesus, cries out to You in a loud voice: “O my Bridegroom, I long for You and I struggle in quest for You. I am crucified with You and buried with You in Your baptism. I suffer for Your sake in order to reign with You. I die for You in order to live with You.” Accept her as an immaculate victim, since she is immolated for Your love. Through her intercession, O Merciful one, save our souls!

*Holy Father Triphyllios, Bishop of Leucosia on Cyprus*

Sharer in the Apostle’s way of life and successor on their throne, inspired by God, you found ascetical effort as the means to contemplation. And so, dispensing rightly the word or truth, you fought for the faith unto the shedding of your blood, O Hieromartyr Triphyllios. Intercede with Christ God, for the salvation of our souls.

*Saint Joseph the Betrothed*

KONDAKION:

TRISAGION:

PROKIMENON: *Psalm 117:14, 18*

My strength and my courage and He has been my savior. *Stichon:* The Lord has chastised me thorough His teaching. Yet He has not delivered me to death.

EPISTLE:

*Brethren*, now that we have been justified by faith, let us have peace with God through our Lord Jesus Christ, through Whom we have access by faith to that grace in which we stand and exult in the hope of God’s glory. And not only this, but we exult also in tribulations, knowing that tribulation produces endurance, and endurance challenge, and challenge hope, and hope does not deceive, for God’s love is poured forth in our hearts through the Holy Spirit, who has been given to us. For why did Christ die at the appointed time for the wicked while we were still weak? Hardly would someone die for a just man; perhaps someone would have the courage to die for a virtuous man. But God proves His love for us, since Christ died for us while we were still sinners. Much more now that we are made just in His blood, shall we be saved by Him from wrath. For if, while we were enemies, we were reconciled with God through His death, much more, now that we are reconciled, shall we be saved by His life.

ALLELUIA: *Psalm 19:1;27:9*

May the Lord hear you in the day of trouble. † O Lord, save the king, and hear us when we call upon you.

GOSPEL:

*The Lord said:* The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore if the light that is in you is darkness, how great is the darkness itself! No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not be anxious for your life, what you shall eat and drink; nor yet for your body, what you shall wear. Is not life a greater thing than food, and the body than clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was adorned like one of these. But if God so clothes the wild flower of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith! Therefore do not be anxious, saying, ‘What shall we eat?’ or, ‘What shall we drink?’, or, ‘What are we to wear?’ (For all these things the Gentiles seek); for your heavenly Father knows you need all these things. But seek first the kingdom of God and His justice, and all the rest shall be given you besides.”

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Liturgy Book p. 16*

*Liturgy Book p. 15*

*Liturgy Book p. 16*

*(Tone 4)*

*(Tone 4)*

*Liturgy Book p. 20*

*Liturgy Book p. 21*

*Liturgy Book p. 23*

*(Tone 2)*

*Romans 5:1-10*

*St. Matthew 6:22-33*

each family meal with the appropriate prayers.

Our homes, our families called together, the Domestic Church,1 can and should be a mini “Garden of Eden,” a mini Paradise, where our families walk together with God “in the cool of day” (Gen. 3:8), where we frequently remember together that Christ is present and dwelling among us. 1 A Guide For the Domestic Church, 2nd Edition was published by the Melkite Greek Catholic Eparchy of Newton in 2012 and is a wonderful guide for incorporating Byzantine spirituality into our homes.

The book can be purchased here: <https://melkite.org/products-page/oes-general-interest/a-guide-for-the-domestic-church-2nd-edition>

## PARENT'S PRAYER FOR THEIR CHILDREN, RELATIVES & FRIENDS

*O God, our heavenly Father, who loves mankind and are a most merciful and compassionate God, have mercy upon Your servants (Name those whom you wish to remember) for whom I humbly pray to You to care for and protect. O God, be their guide and guardian in all their endeavors, lead them in the path of Your truth, and draw them nearer to You, so that they may lead a godly and righteous life in Your love as they do Your will in all things. Give them Your grace, and mercy so that they may be patient, hard working, tireless, devout and charitable. Defend them against the assaults of the enemy, and grant them wisdom and strength to resist all temptation and corruption, and direct them in the way of Salvation, through the goodness of Your Son, our Savior Jesus Christ, and the prayers of His Holy Mother and the blessed saints. Amen.*

## CHILD'S PRAYER

*Heavenly Father, bless my parents and all those who love and care for me. Help me in all ways to be respectful and obedient to them according to Your will. Send down upon me Your grace to perform all my duties carefully and faithfully, to avoid unacceptable company and influence and to resist all temptation that may come my way. Help me Lord to live a serious, good and godly life, praising You constantly and glorifying Your holy Name. Amen.*

# PTHE DOMESTIC CHURCH

*The Domestic Church By Deacon Thomas A. Moses*

The Greek word for “church” is ekklesia meaning “to call out” or “to be called together.” So, the “church” is the assembly of believers “called together,” “called out” of unbelief, darkness, and sin into the presence of our Lord Jesus Christ. In particular, the church is “called together” through the Eucharist. The family or the “domestic church,” is called together in the home and is a microcosm of the “church,” a “mini-church.” As Christ is present among us at every Divine Liturgy, so Christ is present among us in our homes every other day of the week.

What signs of the presence of Christ do we have in our homes, in the “domestic church?” First, selfless love, humility, and mutual submission for the good of one another is an essential sign of the Lord’s presence among us. Second, physical signs of the presence of Christ in our homes allow us to remember that Christ is among us. Set aside a particular corner, in a room that the whole family frequently gathers, preferably a corner facing toward the East. Place in the corner a few icons: of Christ, the Theotokos and a patron saint of the family. The icons remind us of the presence of Christ, and all the saints, in our home. A candle, frequently lit for prayer (or if the family is attentive and full of care, an oil lamp often burning or always burning) is a sign of the light of Christ, the light of the commandments, shining within the heart of the family. Keep a Bible and prayer ropes, accessible and frequently used, to allow the family to grow spiritually in the home together. Third, Christ’s presence is safeguarded by developing strict and consistent rules about television, video games, computers, and cell phones, according to the needs and zeal of the family. For example, leave televisions, laptops and cell phones out of bedrooms and limit their use to particular rooms in the house, to be used only at certain times. This will prevent the “domestic church” from fracturing into an assembly of isolated individuals. Finally, Christ is made present in sharing meals together each day, having begun

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN JUNE

Saturday, June 12<sup>th</sup>

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

Saturday, June 12<sup>th</sup>

*Confessions 3:00 p.m.*

*Great Vespers 3:15 p.m.*

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

Sunday, June 13<sup>th</sup>

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

Sunday, June 20<sup>th</sup>

*Orthros: 9:00 a.m.*

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

*Memorial Service for Frank Milewski*

Thursday, June 29<sup>th</sup>

*Feast of Sts. Peter & Paul*

*Divine Liturgy: 5:30 p.m.*

### DIVINE LITURGY INTENTIONS

12 June Joseph Viola ✕

13 June Joseph Viola ✕

19 June Joseph Viola ✕

20 June Charles & Joanna Simon ✕

60<sup>th</sup> Wedding Anniversary

from Anthony & Kathie Barrett

20 June ✕ Frank Milewski

from Andrew & Tylor Milewski

20 June ✕ Frank Milewski Memorial Service

### 2021 WEEKLY COLLECTION

June 06

Weekly Offering \$ 1,000.00

Monthly \$ 100.00

Holyday \$ 40.00

Candles \$ 25.00

Total: \$ 1,165.00

*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.

### 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 19<sup>th</sup>: pie making 9:00 a.m.

June 26<sup>th</sup>: pie making 9:00 a.m.

July 24<sup>th</sup>: Kibbie 9:00 a.m.

July 31<sup>th</sup>: grape leaves 9:00 a.m.

### MANY YEARS!

*To Mr. & Mrs. Charles Simon  
on the 60<sup>th</sup> Wedding Anniversary, June 17<sup>th</sup>.  
May God bless you and your Family.*



# THE PROMISED FULFILLED

SEVERAL HYMNS OF PENTECOST allude to promises made by Christ concerning the coming Holy Spirit. He would be “another Paraclete” (Comforter or Advocate), Jesus Himself being their first Paraclete. The Holy Spirit, being immaterial, would “abide with you forever” (John 14:15). He would be “everywhere present and filling all things,” as we say in the hymn to the Holy Spirit which begins most of our services. The Lord Jesus, took on our humanity to be like us in all things except sin. His earthly life, like ours would be limited to a certain time and a certain place so that we could be glorified like Him forever in His glory.

According to Christ the first work of the Holy Spirit would be to help Jesus’ followers understand God’s plan for us. “He will teach you all things and bring to your remembrance all things that I said to you” (John 14:26). “He will testify of Me” (John 15:26), guiding you “into all truth” (John 16:12).

## More than Understanding

The Scriptures read at the Divine Liturgy on this feast show us another dimension of the Spirit’s presence among us. He would impart spiritual power to the Church by His presence. Before His ascension Christ promised His followers, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). This power would give the courage to speak the Good News of Christ to men who, before the Spirit’s coming, had been hiding in an upper room for fear of the Jewish authorities. The Spirit’s presence brought clarity to their message as well as the boldness to transmit it to their disbelieving countrymen.

The Acts of the Apostles gives several instances of how the Holy Spirit’s power worked among the apostles. It lists:

***The Gift of Tongues*** (Acts 2:4-11) – The ability to proclaim the Gospel and to be understood in a number of languages otherwise unknown to the speaker.

***The Gift of Teaching*** (Acts 2:14-36) – The ability to express the mystery of the Gospel with clarity despite their humble background and lack of education.

***The Gift of Healing*** (Acts 3:1-10) – The ability to heal the physical illness of people and even, as in the case of Tabitha, to raise the dead.

***The Gift of Discernment*** (Acts 4:36- 5:11) – The ability to distinguish between spiritual truth and delusion, as when Peter detected the deceitful hearts of Ananias and Sapphira.

***The Gift of Passing on the Spirit*** (Acts 8:14-17) – The ability to confer the Gift of the Holy Spirit through the laying-on of hands.

***The Gift of Exorcism*** (Acts 16:16-18) – The ability to drive out evil spirits.

All these gifts have been manifested throughout the life of the Church over the centuries with the exception of the first of these gifts, the multiplicity of tongues. According to St Augustine and St John Chrysostom, the purpose of the gift of tongues was to affirm “that the Gospel of God was to be proclaimed over the entire earth in all languages” (St Augustine, Homily on 1 John 6:10). That universal proclamation began almost immediately, fulfilling the purpose of the gift of tongues which ceased.

Other gifts were bestowed upon the growing Church, as described in the epistles of St. Paul. Some of them are celebrated in a hymn repeated frequently during this feast:

“The Holy Spirit provides every gift: He inspires prophecy, perfects the priesthood, grants wisdom to the illiterate, makes simple fishermen become wise theologians, and establishes perfect order in the organization of the Church. Wherefore, O Comforter, equal in nature and majesty with the Father and the Son, glory to You!”

## Releasing the Spirit’s Power

The fruit of these gifts have been with us for centuries. The result is often that we take them for granted and fail to see the power in them. The Lord does not try to scare us into faith by brandishing these gifts in our faces. Rather He waits for us to seek a relationship with Him in the Holy Spirit. Then the power in these gifts will be revealed.

In 1968 the late Greek Orthodox Patriarch of Antioch, Ignatius IV, addressed these words to a meeting of the World Council of Churches. Quoted time and again since then, they testify to the Spirit’s power in these gifts, released when we seek to know Him, the Giver of them all.

“Without the Holy Spirit:

God is far away,

Christ stays in the past,

the Gospel is a dead letter,

the Church is simply an organization,

authority – a matter of domination, mission – a matter of propaganda,

the liturgy – no more than an evocation,

Christian living – a slave morality.

“But in the Holy Spirit:

The cosmos is resurrected and groans with the birth-pangs of the kingdom,

The risen Christ is there,

The Gospel is the source of life,

The Church shows forth the life of the Trinity,

Authority is a liberating service,

Mission is a Pentecost,

The liturgy is both memorial and anticipation,

Human action is deified.”

## The River of Living Water

It is with an understanding like this that Christ describes the Holy Spirit in terms of living or flowing water:” “‘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” (John 7:37-39).

This living water – the Holy Spirit – is not meant simply to remain in the heart of the believer but to flow out to others. He quenches the thirst of the believer but also goes forth to nourish others. Our celebration of this feast, then, is a reminder that we are conduits, vessels for the Holy Spirit. Without the Holy Spirit we are empty vessels – with the Holy Spirit we water the world.