

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. Jos. Daratony. Mich. Abda. Marie Barron.
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. Sus, Vieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: *Rev. Char. Aboody.*Rev. Mich. Jol-
ly.*Rev. Jos. Francavilla.*Rev. Theo. Leonarczyk*Rev. Frank
Milienewicz*Dn. John Karam.*Marie Abda.*Charlotte &
James Abda.*Marie Abda.*Nancy Abda.*Paul Bauman.*A.J.
Bolos. *Jos. Bolos. *Nich. Ciani.*Patricia Cimakosky.*Ann
Coury.*Mary Sue Betress.*Cecilia Davidson*Marg.t Dillen-
burg*Eric Jolly.*Jos. King *Blakely Landell. *Elaine Ma-
nuele.*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.; 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.

SUNDAY OF THE PARALYTIC MAN



Icon of the Paralytic Man

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

08 MAY 2022 ♦ TONE 03 EOTHINON 03 † **THIRD SUNDAY AFTER PASCHA** / PARALYTIC SUNDAY/ ST. JOHN

GREAT DOXOLOGY:

GREAT DOXOLOGY: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

Resurrection (Tone 3)

St. John the Beloved

Apostle beloved of Christ God, hasten to sav a people that has no other recourse: for He who let you repose on His breast will also accept your intercession in our favor. O John the Theologian, beseech Him to dispel the cloud of paganism that is darkening us, and beg Him to grant us peace and mercy.

St. Joseph

KONDAKION: *Pascha*

PROKIMENON: *(Tone 3)*

EPISTLE:

Beloved, [I write] of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. And the Life was made known, and we have seen it, and now testify and announce it to you in order that you too may have fellowship with us, and that our fellowship may be with the Father, and with his Son Jesus Christ. And these things we write to you that you may rejoice, and that our joy may be full. And the message we have heard from him and announce to you is this: that God is Light, and in him there is no darkness. If we say we have fellowship with him, and walk in darkness, we lie, and are not practicing the truth. But if we walk in the light as he too is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin.

ALLELUIA: *Psalm 30:1*

The heavens shall proclaim your wonders, O Lord and your truth in the assembly of the saints.

God is glorified in the council of his saints, great and awesome to all those around him

GOSPEL:

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus “saw him lying there, and knew that he had been in this state a long time, he asked him, “Do you want to get well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me.” Jesus said to him, “Rise, take up your pallet and walk.” And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, “It is the Sabbath; you are not allowed to take up the pallet.” He answered them, “He who made me well said to me, ‘Take up your pallet and walk’ “They asked him then, “Who is the man who said to you, ‘Take up your pallet and walk?’ “But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, “Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

HIRMOS: *Pascha*

KINONKON:

COMMUNION HYMN: Receive the Body of Christ and taste the Source of immortality. Alleluia.

POST-COMMUNION HYMN: *Once*

INSTEAD OF ‘BLESSED BE THE NAME ...’:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 180

Liturgy Book p. 38

Liturgy Book p. 41

Tone 2

Liturgy Book p. 20

Liturgy Book p. 181

Liturgy Book p. 56

John the Apostles 1:1-7

(Tone 3)

St. John 5:1-15

Liturgy Book p. 87

Liturgy Book p. 83

Liturgy Book p. 180

Liturgy Book p. 180

maritan woman, “*whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*” (Jn 4:14). All these passages, as well as the reading on Mid-Pentecost, would have been particularly meaningful to those newly baptized in living water at Pascha.

Conduits of the Spirit

Christ’s words, “*He who believes in Me... out of his heart will flow rivers of living water*” (Jn 7:38) point to another important element in His teaching. Believers are not meant to receive the Holy Spirit as if they were closed vessels. Rather they are meant to be channels by which the grace of the Spirit touches others. Thus when St Seraphim of Sarov showed Nicholas Motovilov what happens when a person acquires the Holy Spirit, he insisted, “This is not given to you alone but through you it is for the whole world!” If a believer has truly received the Holy Spirit, others are affected. As St Seraphim phrased it, “Acquire the Spirit of peace and thousands around you will be saved.”

Icon of the Feast

The icon of this feast shown here depicts the Gospel scene of the adult Christ teaching in the temple during the Jewish festival. Often, however, the icon venerated on Mid-Pentecost depicts the twelve year old Jesus “*in the midst of the teachers, both listening to them and asking them questions*” (Lk 2:46), indicating that at all times and in every way Christ is the Source of wisdom, the Illuminator of our souls.

Development of This Feast

We have no documented witness to the origins of this feast, but it was widely known by the fifth century. The Bishop of Ravenna, Peter Chrysologus (c. 380-c. 450), called it a divine festival from the tradition of the apostolic fathers. It existed in the time of St. John Chrysostom and its observance can be documented in sixth century Antioch and seventh century Jerusalem. Hymns for this feast were written by Ss Elias, Patriarch of Jerusalem from 494 to 513, Anatolius, Patriarch of Constantinople (449-458), Andrew of Crete (seventh century) John of Damascus (eighth century) and Theophan the Confessor (ninth century).

Today this feast is only observed in Byzantine Churches, but this was not always so. Peter Chrysologus, quoted above, was a Western bishop and the feast was observed in the Ambrosian rite and other Western usages.

In some Churches the Lesser Blessing of Waters is conducted on this feast, preferably at a river or stream (“living water”) and the fields and gardens are then blessed as well.

St. Theophan the Recluse on This Feast

“On Mid-Pentecost we hear the call of the Lord: ‘Whosoever is thirsty, let him come to Me and drink’ (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!”

SHINING WITH THE LIGHT OF BOTH FEASTS

Shining with the Light of Both Feasts ON MOST FEASTS of our Church year we display an icon which depicts the event commemorated and explains its theological meaning. This is not the case on the Feast of Mid-Pentecost which is observed this week. To be sure, the icon shows Christ preaching in the Temple but that does not give us a hint of the depths of meaning contained in this feast.

This feast is observed on the 25th day of our 50 day Paschal season: the actual mid-point of this observance. It serves to turn our minds towards the climax of these fifty days, the outpouring of the Holy Spirit at Pentecost. As the highpoint of the Lord's presence in our midst was His death and resurrection, its climax was the event which brought us to share in His resurrection life: the coming of the Spirit upon mankind in the Church. In the words attributed to St Athanasius, "God became man so that we might receive the Holy Spirit."

The Source of Living Water

In Jn 7:14-30, read at the Liturgy on this feast, we hear how Jesus taught in the temple "about the middle of the feast" of Tabernacles (v. 14) and confronted the Jewish leaders who challenged Him. This event may have prompted the choice of this day to celebrate His teachings. The heart of His teaching on this occasion, however, would only come as the feast was concluding: "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 7:37-39).

In this passage Christ proclaims – and on this feast we celebrate – several connected aspects of the divine plan for our salvation:

- "Rivers of living water" are meant to flow from the hearts of those who believe in Christ.
- This would happen when believers receive the Spirit.
- This would only take place when Jesus was "glorified."

In the theology of St John's Gospel the idea of "exaltation" or "glorification" is used to describe Christ's death and resurrection. This is drawn from Christ's words at Bethany predicting His passion: "The hour is come, that the Son of Man should be glorified" (Jn 12:23). What would appear to be His humiliation would actually be His glorification. This truth is proclaimed in our icons of the crucifixion where the charge against Christ dictated by Pilate ("King of the Jews") is replaced by the proclamation "The King of Glory."

The image of "living [that is, running] water" used to describe the power of the Holy Spirit and the Lord as its source is drawn from the prophecy of Jeremiah: "O LORD, the hope of Israel, all who forsake You shall be put to shame...because they have forsaken the LORD, the fountain of living waters" (Jer 17:13). This image was still powerful in the minds of early Christians who preferred that baptism be given in running ("living") water.

Christ is proclaimed as the Source of this living water in the troparion of the feast: "At the middle point of this festive season give my thirsty soul to drink of the waters of true worship, for You called out to all men, 'Whoever is thirsty, let him come to Me and drink.' O Christ God, Fountain of life, glory to You!"

Christ as the Source of living water is a central theme in the Gospel of John which we read on three Sundays in the Paschal season. Christ heals the paralyzed man at the Pool of Bethesda (see Jn 5:1-15). He heals the blind man at the pool of Siloam (see Jn 9:1-38). He tells the Sa-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday, May 07th

Youth Group meeting: 11:00 a.m.

Saturday, May 07th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 8th

Divine Liturgy: 10:00 a.m.

Mother's Day

DIVINE LITURGY INTENTIONS

07 May ✠Joseph Bolus
from Al & Sonia Elghazal

08 May ✠Joseph Bolus
from Al & Sonia Elghazal

14 May ✠Joseph Bolus
from Maria Fox

15 May ✠Joseph Bolus
from Lucy Bolus

21 May ✠Joseph Bolus
from Maria Fox

21 May ✠Joseph R. VanDeusen, Sr.
from Steve Bartnicki

22 May ✠Joseph Bolus
from James & Karen Kane

28 May: ✠Daniel A. Blasi
from Steve Bartinicki

Memorial Day Celebrations May 30

Divine Liturgy 10:00 a.m.

Memorial Service Sacred Heart Cemetery
11:00 a.m.

Potluck Parish Picnic

at NayAug Park

Schmilfenig Pavilion 1 p.m.

Please see Sarah Johnson for details

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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

2022 WEEKLY COLLECTION

May 01

Weekly Offering: \$ 850.00

Divine Liturgy \$ 100.00

Candles: \$ 25.00

Total: \$ 975.00

Thank you for your support!

2022 Food Festival News

Friday, August 12: 4-9 p.m.

Saturday, August 13: 4-9 p.m.

Sunday, August 14: 1-7 p.m.

Cooking Dates

Pies 9 July; Grape Leaves 16 July;

Kibbe 30 July

THE HOLY APOSTLE JOHN THE THEOLOGIAN

IN THE BYZANTINE CHURCHES the Gospel according to John is read daily at the Divine Liturgy from Pascha to Pentecost. John has been called the most fully Paschal Gospel in the New Testament because the themes which it highlights are especially apropos of the mysteries celebrated in these days. Some of these themes are:

The Paschal Lamb – The image of Christ as the Lamb initially appears when Christ first approaches the Jordan: “*John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’*” (Jn 1:29). This image, evoking both the scapegoat who symbolically takes away sin at Yom Kippur as well as the Passover lamb, reappears in John’s narrative of the passion. There it is Pilate who points to Christ and reveals His true identity: “*Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, ‘Behold your King!’*” (Jn 19:14).

John reinforces this image, placing the time of Christ’s condemnation and crucifixion at the same hour in which the paschal lambs would be sacrificed. Many events in this Gospel are described in the context of the Jewish liturgical cycle.

Water and Life in the Spirit – This theme also appears near the beginning of John. In Jn 3 Jesus astonishes Nicodemus with this assertion, “*Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (v. 5). The Churches in both East and West understand baptism as this new birth, required for entry into the Church.

The connection between water and spiritual life is also mentioned during the Lord’s encounter with the Samaritan woman: “*... the water that I shall give him will become in him a fountain of water springing up into everlasting life*” (Jn 4:14). The water here does not simply admit a person into the Christian community but into eternal life.

Finally, this living water is identified with the Holy Spirit Himself: The Lord said, “*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 7:37-39). Jesus’ glorification – His death and resurrection – would be the occasion for the sending of the Spirit, the focus of our Pentecost feast.

The Resurrection and the Life – The event of Christ’s resurrection is found in all four Gospels. John, however, emphasizes Christ as our life and resurrection with the story of Lazarus whom Christ raised before entering Jerusalem (Jn 11). In that passage Christ is depicted as telling Lazarus’ sister, Martha, “*I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die*” (v. 25). The defeat of death comes through faith in Christ.

The New Creation – Unlike the other canonical Gospels, John begins at the very beginning, with the creation. The first words of Jn 1:1 are the same as the first words in Gen 1:1, reinforcing the apostle’s teaching that “*All things were made through Him, and without Him nothing was made that was made*” (v. 3).

In his book *The Holy Gospel, a Byzantine Perspective* Fr. John Custer suggests that John also subtly implies that all things are recreated in Christ. John frequently specifies when certain events took place (next day, after two days..., etc.) This is especially evident at the beginning of Jesus’ ministry which is described in the format of seven days, again recalling the story of creation in Genesis. Thus in:

Day 1 - Jewish leaders question John the Baptist (Jn 1:19)

Day 2 – “*The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’*” (Jn 1:29)

Day 3 - “*Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’*” (Jn 1:35, 36)

Day 4 – “*The following day Jesus wanted to go to Galilee, and He found Philip...*” (Jn 1:43)

Day 7 – “*On the third day [after that] there was a wedding in Cana...*” (Jn 2:1). The seventh day ends with “*...and His disciples believed in Him*” (Jn 2:11). This “seventh day” is blessed by the foundation of the Church.

Christ in the Gospel of John

The synoptic Gospels (Matthew, Mark and Luke) portray the identity of Christ as Messiah and Son of God as perceived only gradually by His closest followers and hidden from people in general. John, the last Gospel written, reveals how the first-century Church’s view of Jesus had developed. Its first verses depict Christ as the eternal Word of God (the Logos), through whom all creation was made, to be incarnate in Jesus of Nazareth. “*And the Word became flesh and dwelt among us, and we beheld His glory...*” (Jn 1:14). Titles like Son of David could be applied to a prophet; only a divinity could be called Logos.

Other expressions in John which describe Jesus as more than a man are the Bread from heaven (see Jn 6 22-60), the Light (Jn 1:9), the Good Shepherd (Jn 10:1-16), and the Way, the Truth and the Life (Jn 14:6). In John Jesus affirms His unity with the Father – “*I and the Father are one*” (Jn 10:30) – and the reality of His union with us: “*I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit*” (Jn 15:5). This Gospel thus witnesses to the faith of the first-century Church to the humanity and divinity of Jesus.

What Do We Know about John?

All the Gospels describe the apostle John as a son of Zebedee, as a brother of James and as one of Jesus’ closest companions. There is little further personal information about him in the Scriptures. How, then do we know that John wrote this Gospel?

After describing a scene involving Jesus, Peter and John we are told about John that: “*This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true*” (Jn 21:24). This editor or scribe thus affirms John as the author of the reminiscences recorded in the Gospel. The earliest testimonies, from the second century, attribute the Gospel to “John, one of the apostles of Christ” (St Justin the Philosopher, *Dialogue with Trypho*) and “a disciple of the Lord” (St Irenaeus of Lyons, *Adversus Haereses*). While many have challenged this attribution, no one has convincingly disproved it.

Because of the theological depth of this Gospel St John has come to be known as “the Theologian,” referring to his personal experience of the vision of God reflected in his writings. The scribe is traditionally identified as Prochoros, one of the first seven deacons, who became John’s companion in Ephesus and accompanied him in his exile to the island of Patmos. He is thought to have recorded John’s memoirs (the Gospel) and the Book of Revelation.

May 8 – Feast of St John the Theologian

St John’s repose is commemorated in the Byzantine Churches on September 26. He was buried near Ephesus and for about 1000 years, pilgrims would visit this grave on May 8 when a fine ash dust, which believers called “manna,” would rise from the site. The sick to which it was applied were healed. A feast of St John is still kept on this date as a result. In the sixth century a large basilica was built over his grave. The shrine became a mosque in 1330 and was razed by Tamerlane’s Mongol army in 1402.