

# 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. SusVieselmeyer. 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. ✱Janice Assaf. ✱  
Thalia Assaf ✱Paul Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary  
Bolos. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱  
Mary Sue Betress. ✱Cecilia Davidson ✱Margt. 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:

Tuesday :

Compline ..... 0:00 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.

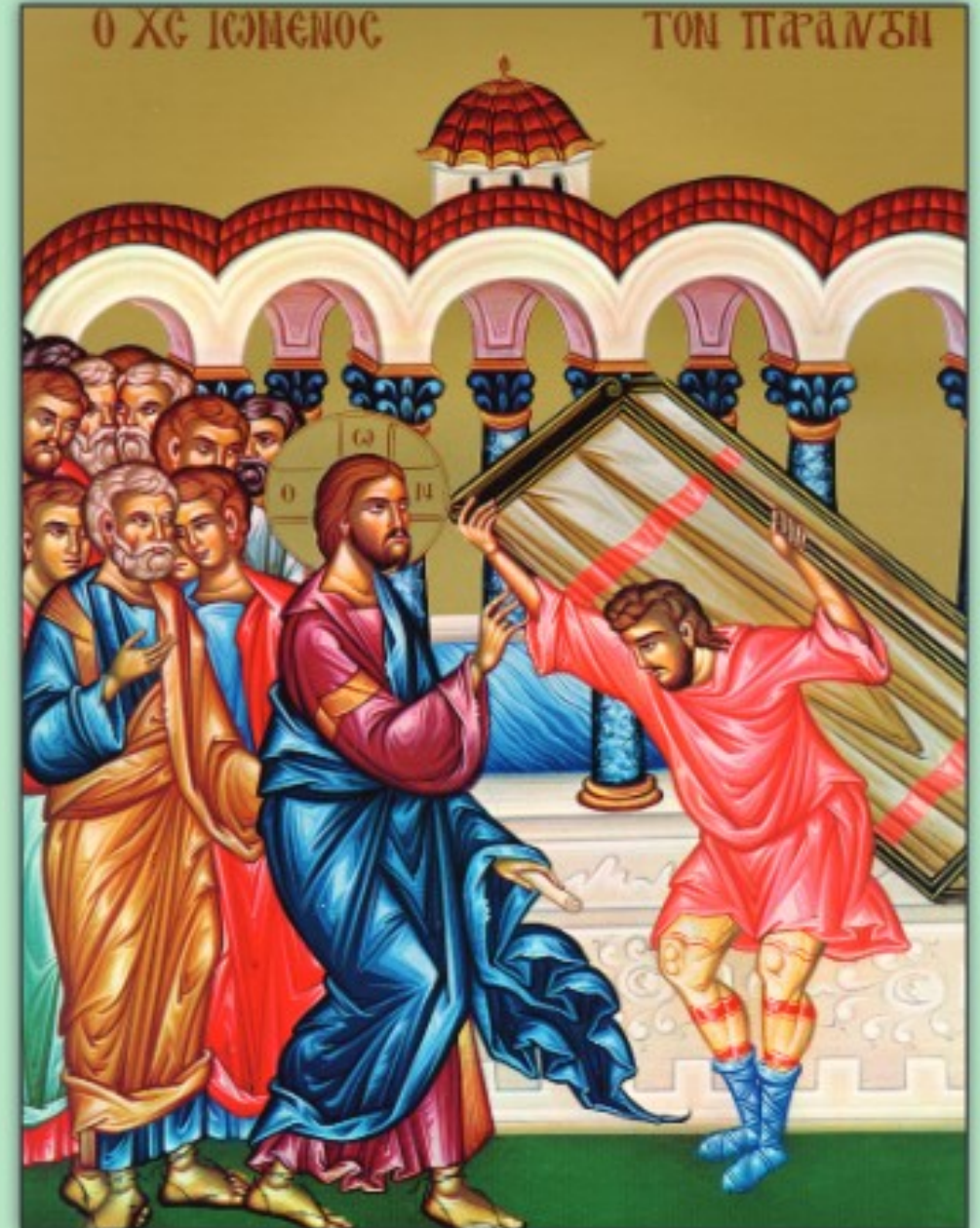
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE PARALYTIC MAN



Icon of the Paralytic Man

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 APRIL 2023 ♦ TONE 03 EOTHINON 03 † THIRD SUNDAY AFTER PASCHA / PARALYTIC SUNDAY/ ST. JOHN

GREAT DOXOLOGY:

ANTIPHONS: Pascha

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

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

APOLYTIKIA:

*Resurrection (Tone 3)*

*St. John the Theologian*

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 the Betrothed*

KONDAKION: Pascha

TRISAGION:

PROKIMENON: (Tone 3)

EPISTLE:

*In those days* it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, “Aeneas, Jesus Christ is healing you: get up and make your bed.” And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord. Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, “Come to us without delay.” “And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, “Tabitha, get up!” And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

ALLELUIA: Tone 3 (Ps.30:2,3)

In you, O Lord, I have hoped: let me never be put to shame. In your justice, save me and deliver me, lend me your ear and hasten my deliverance. † Be for me a protecting God, a sheltering house to save me.

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

*Liturgy Book p. 17*

*Liturgy Book p. 180*

*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. 47*

*Liturgy Book p. 181*

*Liturgy Book p. 23*

*Liturgy Book p. 56*

*Acts of the Apostle 9:32-42*

*Liturgy Book p. 62*

*St. John 5:1-15*

*Liturgy Book p. 182*

built in the fifth century, a red marble slab in front of the altar marks the place where St James’ head is buried, on the supposed site of his beheading.

### St James in Spain?

According to the tradition of the early Church, St James died without leaving Jerusalem (cf. *Clement of Alexandria*, Stromata VI; Apollonius, quoted by Eusebius, Church History VI.18). Nonetheless, there is a highly revered tradition in the West that St James had brought the Gospel to Spain and then returned to Jerusalem where he died.

According to this tradition, sometime after Pentecost, Saint Peter cast lots with the Apostles to determine the portions of the world to which each Apostle would bring the Gospel. James was chosen to travel to Iberia. No certain mention of such a tradition is to be found in any early writings nor in the early councils; the first certain mention we find is in a ninth century martyrology by the Swiss Benedictine monk, Notker of St. Gall.

According to another Spanish tradition, on January 2 in AD 40, the Mother of God appeared to St James standing on a column on the bank of the Ebro River, instructing him to build a church there in her honor. This pillar is venerated today in the present Basilica of Our Lady of the Pillar, in Zaragoza, central Spain.

Even more revered in Spain is the shrine of Santiago (St James) de Compostela in Spanish Galicia, reputed to be the resting place of St James’ body. According to a tradition recorded in the 12th century Codex Calixtinus, St James’ disciples were able to claim his body after his beheading. It was then supposedly transported miraculously to Galicia where it was buried in Compostela.

It is said that these relics were unearthed in the ninth century by a hermit and they became the focal point of an annual pilgrimage to Compostela, called the Way of St James, which has been held ever since.

In 1879 the saint’s supposed remains at Compostela were unearthed again and in 1884 Pope Leo XIII issued a bull, *Omnipotens Deus*, declaring “in perpetuum” that these were indeed the remains of St James and his two companions, Athanasius and Theodorus. There is no historical documentation to support this assertion.

### Vespers for St James (April 30)

*You drew men up from the depths of vanity with a fisherman’s rod of grace.*

*You obeyed the commands of the Teacher, O worthy James, who enlightened all your thoughts and revealed you as an Apostle and holy preacher, for you expound His incomprehensible divinity, O most blessed one.*

*The illumination of the Spirit descended on you in the form of fire and made you a divine vessel, O blessed one, dispelling with power the darkness of godlessness and enlightening the world with the brightness of your all-wise words, O preacher of mysteries, O leader of the Apostles, James, the eye-witness of Christ.*

*You illumined those lying in the darkness of ignorance with the lightning flash of your preaching, O glorious James. You revealed them to be sons through faith of the Master and God whose passion and death you imitated with zeal. You became an heir of glory, O wise one, as one speaking from God, and a most faithful disciple.*



## APRIL 30: SAINT JAMES, THE SON OF ZEBEDEE

THE GOSPELS ARE UNANIMOUS in telling us that, out of His twelve chief disciples, the Lord Jesus had a special relationship with Peter, James and John. Along with Andrew, Peter's brother, they were the first called of the twelve. After calling Peter and Andrew to follow Him, Jesus invited James and his brother John, the sons of Zebedee, to do so as well. Jesus then visited the synagogue in Capernaum and He went to the house of Simon (Peter) and Andrew, taking James and John along with Him (see Mark 1:29-31).

The Gospels record that Jesus singled out Peter, James and John, making them His closest associates and favored companions. When the Lord was called to the house of Jairus, who feared for his daughter's life, *"He permitted no one to follow Him except Peter, James, and John the brother of James"* (Mk 5:37).

It was these same three disciples who witnessed the Lord's transfiguration on the mountain and who were closest to Him at the end of His ministry. *"Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, 'Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?'"* (Mk 13:3, 4) It was the same three who followed Him into the Garden after the Last Supper. *"Then they came to a place which was named Gethsemane; and He said to His disciples, 'Sit here while I pray.' And He took Peter, James, and John with Him..."* (Mk 14:32, 33).

### The Death of James

A few years after the death and resurrection of Christ, there was *"a great famine throughout all the world, which happened in the days of Claudius Caesar"* (Acts 11:28) who reigned from AD 41 to 54. This famine is mentioned by a number of contemporary writers, both Jewish and pagan, such as Josephus, Tacitus and Suetonius, who described the famine as *"the result of bad harvests that occurred during a span of several years"* (*Lives of the Caesars*, 18).

*"Now about that time [the time of the famine] Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also"* (Acts 12:1-3). James was thus the first of Christ's closest followers to die; Peter was freed from prison, however (see Acts 12:5-11), and went on to strengthen the Churches springing up throughout the Roman Empire.

St Clement of Alexandria, who lived in Jerusalem at the end of the second century, recorded an otherwise unknown anecdote concerning the death of St James. Eusebius included it in his History of the Church. "Concerning this James, Clement, in the seventh book of his Hypotyposes, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian.

"They were both therefore, he says, led away together; and on the way, he begged James to forgive him. And he, after considering a little, said, Peace be with you, and kissed him. And thus they were both beheaded at the same time" (*History of the Church*, Book II, 9).

The head of St James is reputedly buried in Jerusalem's Armenian cathedral, which is dedicated to St James the brother of John and also to St James the Just, the Brother of the Lord. In one of its chapels,

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN APRIL

Saturday Evening, April 29

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

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

Paralytic Sunday, April 30

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

### EVENTS IN MAY

Saturday Evening, May 06

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

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

Samaritan Woman Sunday, May 07

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

Saturday Evening, May 13

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

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

Samaritan Woman Sunday, May 14

*Mother's Day*

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

### 2023 WEEKLY COLLECTION

April 16

Weekly Offering:	\$ 825.00
Missions:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 855.00

*Thank you for your support!*

2023 Second Quarter Report  
*in the back of the church*

### 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.

### DIVINE LITURGY INTENTIONS

29 April: ✱Joseph Barron  
from Marie Barron  
30 April: Michael Teoli  
from M/M James Hanisch  
6 May: ✱Michael Williams  
from M/M James Hanisch  
7 May: Andrew Williams✱  
from M/M James Hanisch  
13 May: Joshua Williams✱  
from M/M James Hanisch  
14 May: Mr. & Mrs. Anthony Bezouska  
from M/M James Hanisch  
20 May: ✱Deceased members of Barron &  
Shehadi Family  
from Marie Barron  
21 May: ✱Peter Hollaman  
from M/M Sean Fitzpatrick Family  
27 May: ✱Deceased members of Barron &  
Shehadi Family  
from Marie Barron

# PARALYZED BY SINS AND THOUGHTLESS ACTS

THE SCRIPTURES READ on the remaining Sundays in the Paschal season present us with some of life's most debilitating hardships: blindness, isolation, and, today, paralysis. In the passage from the Acts of the Apostles read today we hear about the healing of a man named Aeneas in Lydda (Lod), some 23 miles northwest of Jerusalem. Aeneas, we are told, *"had been bedridden eight years and was paralyzed"* (Acts 9:33).

In the Gospel reading which follows, we hear about another man *"who had an infirmity thirty-eight years"* (Jn 5:5) and who was healed by the Lord Jesus, at the Pool of Bethesda (or Bethzatha) outside Jerusalem, where the infirm gathered hoping for healing. This pool was used to clean the animals destined for sacrifice before they would be brought into the temple.

It is not clear why the sick gathered there. There was no explicit mention of miracles at this pool in Jewish sources of the day such as Josephus or Philo. The pool itself, buried in the destruction of Jerusalem, was unknown until archeologists uncovered it in the nineteenth century. This led some to suggest that the passage was not historical at all. Rather it was meant to teach that the "angel in the water" foreshadowed the transforming power of the Holy Spirit in baptism, which heals us of sin (see Tertullian, *On Baptism*, chapter 5).

Others have noted that there were healing springs and pools in the ancient pagan world as well. Cures at those pools followed specific patterns like the one John records here: the first one entering the pool after the water was "stirred" would be healed. John affirms that Christ's word alone, without any ritual or procedure, was enough to heal. Like the paralytic who had to stop relying on the pool for salvation and turn instead to Christ, so Israel had to stop relying upon the Law to save them, and turn to Christ instead.

## What Does It Mean to be Paralyzed?

In the Early Church commentators did not often speculate on the pool or even the nature of the man's illness. It was more common to compare the physical infirmity of the paralyzed man to the spiritual paralysis which afflicts Christians, either occasionally or in a regular way. It was often noted how, in the lives of each one of us, there will be spiritual paralysis: moments of weakness or failure, which can last for many years, as with the paralytic at the sheep pool.

In "spiritual paralysis," the energies of our soul, of our mind, of our heart, of our will, of our body itself are fettered, fettered by the fact that we have no courage and we have no power within us to move and to act to the full of our longings. We stand, year after year on the very edge, on the bank of the pool that could give us life without being able to enter it.

## Christian Life as Synergy

In one of the last New Testament books to reach its final form, the Second Epistle of St Peter, we see the Christian spiritual life addressed. Spiritual life, we read, comes "... through the knowledge of Him who called us by glory and virtue, by whom have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature" (2 Pt 1:3. 4). The way to theosis, being partakers of the divine nature, comes because of Christ. God become incarnate so that we might become divinized.

We, however, need to embrace this gift, lest it wither away and we become blind or paralyzed. We do this, the epistle continues, by practicing virtue, self-control, godliness, perseverance, brotherly kindness and love. *"For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins"* (2 Pt 1:3-9). Fruitful Christian life, then, requires that we do our part to make our own the gift of divine life we have received.

We can become shortsighted or even blind to the gift of our baptism, remaining barren and unfruitful – in other words, paralyzed – without being committed to growing in virtue, knowledge, self-control and the rest. We may see this happen in the lives of some Christians who do not consider their baptism seriously, who rarely look to the Gospel, receive the Eucharist or even attend the Liturgy. They are blind to the gift of Christ and therefore paralyzed in the spiritual life. We see it in ourselves, when we cannot focus on the words we read or even the prayers we are saying, distracted by the concerns of daily life.

## Paralysis and the Passions

As more philosophically-minded Greeks accepted Christ, they identified the signs of spiritual paralysis in terms of the classical passions: gluttony, lust, greed, anger, envy, sloth, pride and vainglory. A person who is focused on personal comforts (through food and drink, sex or material possessions) will find it difficult if not impossible to center on the spiritual life. If they attend church at all, they find their mind wandering back to the object of their passion.

A story is told about St Basil, the revered Fool for Christ, who confronted Tsar Ivan the Terrible one day because he was not at the Liturgy. Ivan protested that he was indeed in church for the service., Basil replied that the emperor's body was in church, but his mind was on the Vorobiev hills (where he was having a palace built). When Basil died in 1557, the Tsar acted as one of his pallbearers.

It would be even harder for people ruled by their pride or vanity to look beyond themselves to God or others. Their piety dries up *"like baked clay"* (Ps 21:16), withered like a plant with too much sun and no water. This is why combatting the passions has been seen as fundamental to a committed Christian life since the dawn of monasticism in the third century. In his Homily 37 on the Gospel of John, St John Chrysostom discusses the spiritual medicines necessary to combat the passions and other distractions from the Christian life: "The divine oracles [the Scriptures] are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread underfoot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource." The Scriptures held the medicine; the illnesses were the passions.

## The Church as Healer

While the Scriptures portray the incarnate Christ as Healer of the man at Bethesda, it depicts the Body of Christ, the Church, as the source of Aeneas' recovery. The Church is meant to be a therapeutic community in which Christ continues His healing work in our midst.