

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH

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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.

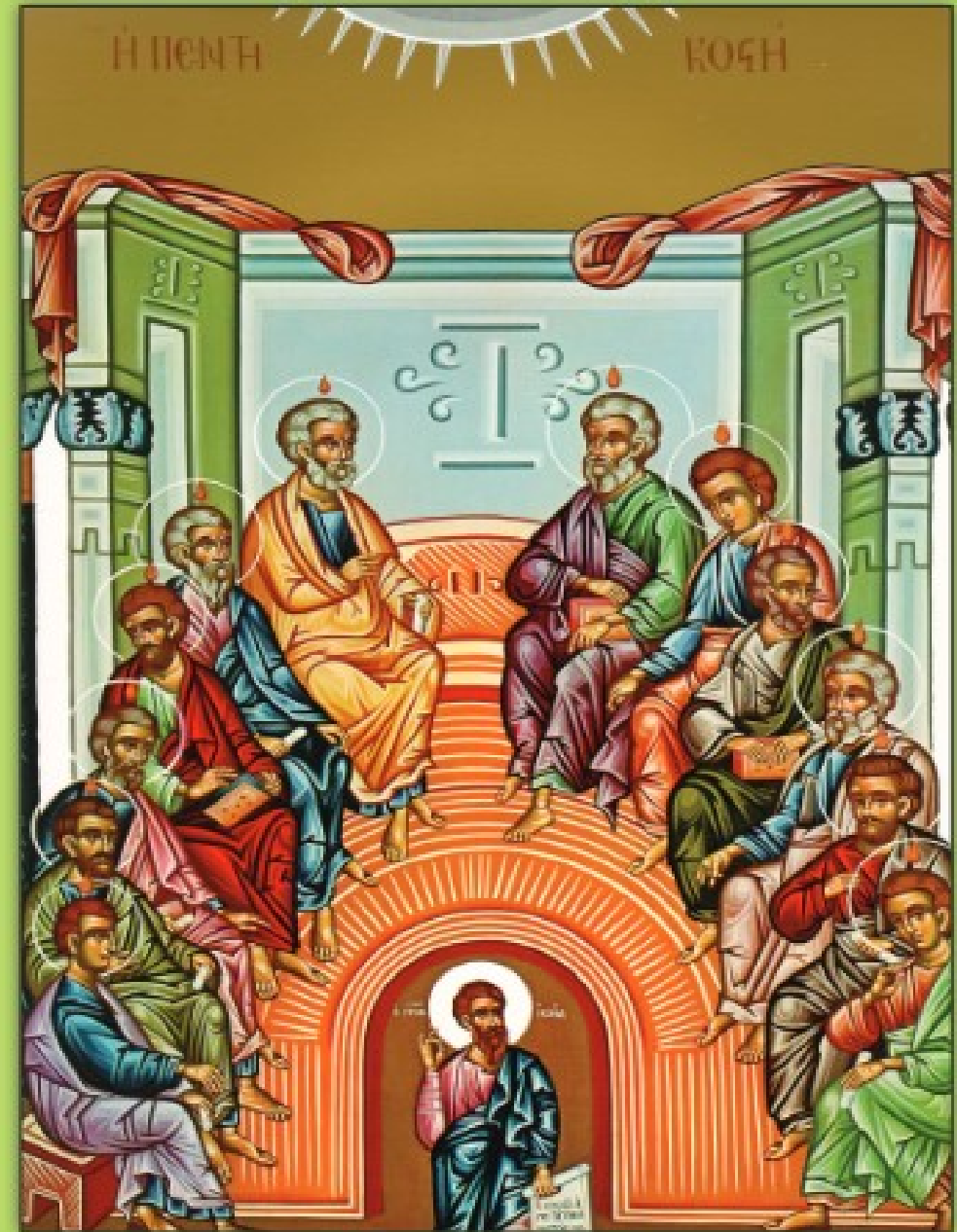
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF PENTECOST



Icon of Pentecost, the Descent of the Holy Spirit

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

28 MAY 2023 ♦ TONE 07 EOTHINON 07 † EIGHTH SUNDAY OF HOLY PASCHA / PENECOST SUNDAY

GREAT DOXOLOGY:

ANTIPHNS: *Pentecost*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Pentecost 3x

(Tone 8)

KONDAKION: *Pentecost*

TRISAGION: *All of you who have been baptized*

PROKIMENON: *(Tone 8) (Ps. 18: 5, 2)*

EPISTLE:

When the days of Pentecost were ending, the disciples were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them separate tongues as of fire, and they settled upon each one of them, and all were filled with the Holy Spirit, and they began to speak in foreign tongues, as the Holy Spirit granted them to speak. Now, there were staying in Jerusalem devout Jews from every nation under heaven. And when this sound occurred, a great crowd gathered, and they were astounded because each one heard them speaking in his own language. And all of them, amazed and wondering, were saying to each other, “Look, are not all these men who are speaking Galileans? How then have all of us heard our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia around Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs, we have heard them speaking in our own language of the wonderful works of God.”

ALLELUIA: *Tone 1 (Ps. 32:6, 13)*

By the word of the Lord the heavens were made, and by the breath of His mouth all their host.
From heaven the Lord looks down. He sees all the children of men.

GOSPEL:

Now on the last, the great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. Anyone who believes in Me, as the Scripture says, ‘*From within him there shall flow rivers of living water.*’” He said this, however, of the Spirit, whom they who believed in Him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified. Some of the crowd, therefore, when they had heard these words, said, “This is truly the Prophet.” Others said, “This is the Christ.” Some, however, said, “Can the Christ come from Galilee? Does not the Scripture say it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?” So there arose a division among the crowd because of Him. And some of them wanted to seize Him, but no one laid hands on Him. The attendants therefore came to the chief priests and Pharisees; and these said to them, “Why have you not brought Him?” The attendants answered. “Never has man spoken as this Man.” The Pharisees then answered them, “Have you also been fooled? Has any one of the rulers believed in Him, or any of the Pharisees? But this crowd, which does not know the Law, is accursed.” Nicodemus, the man who had come to Him at night, who was one of them, said to them, “Does our Law judge a man unless it first gives him a hearing, and knows what he does?” They answered and said to him, “Are you also a Galilean? Search and see that out of Galilee arises no prophet.” And again, Jesus spoke to them saying, “I am the Light of the world. Anyone who follows Me does not walk in the darkness, but will have the light of life.”

HIRMOS: *Pentecost*

KINONKON: *Pentecost*

COMMUNION HYMN:

POST- COMMUNION HYMN:

Liturgy Book p. 17/ Handout

Liturgy Book p. 29

Handout

Handout

Handout

Handout

Handout

Liturgy Book p. 51

Liturgy Book p. 59

Acts of the Apostles 2: 1-10

Liturgy Book p. 62

St. John 7:37-52 & 8:12

Handout

Handout

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

the Father and the Son, glory to You!”

Releasing the Spirit’s Power

The fruit of these gifts have been with us foe centuries. The result is often that we take them for granted and fail to see the power in them. The Lord doe not try to scare us into faith by brandishing these gifts in our faces. Rather He waits for us to seek a relation sip with Hum 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. With-out the Holy Spirit we are empty vessels – with the Holy Spirit we water the world.

Behold, we celebrate today the Feast of Pentecost, the descent of the Holy Spirit, the fulfillment of the Promise and the realization of Hope. How noble and awesome is this great mystery! Wherefore, O Lord and Creator of All, we cry out, “Glory to You!” (Sticheron at “Lord I Cry” tone 1)

On this feast of fulfillment, O faithful, let us joyfully celebrate Pentecost, which is the end of the feast and the fulfillment of the promise of Christ. For today the Fire of the Paraclete comes down to earth in the form of tongues, enlightening the Apostles and making them wise in the things of heaven. Behold the Light of the Paraclete, making the world radiant! (Kathisma Hymn, tone 4)

The Power coming down upon us today is the Holy Spirit, the Goodness and Wisdom of God. The Spirit which proceeds from the Father through the Son is revealed to us, the faithful: He communicates holiness to those whom He inhabits. (Troparion from the Canon, Ode 5)

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

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday Evening, May 27

First Confessions: 3:00 p.m.

Vespers Divine Liturgy: 4:00 p.m.

Sunday, May 28

PENTECOST SUNDAY

Divine Liturgy: 10:00 a.m.

First Communion Celebration

Parish Potluck in Church Hall

Monday, May 29

Memorial Day

Memorial Service: 11:00 a.m.

Sacred Heart Cemetery

EVENTS IN JUNE

Saturday Evening, June 03

NO LITURGICAL SERVICES

Sunday, June 04

ALL SAINTS SUNDAY

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday June 10

NO LITURGICAL SERVICES

Sunday, June 05

Divine Liturgy: 10:00 a.m.

[Fr. Patrick Moloney]

Saturday June 17

NO LITURGICAL SERVICES

Sunday, June 18

Divine Liturgy: 10:00 a.m.

[Fr. Patrick Moloney]

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 upon 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

27 May: ✱Marie Patchoski
from M/M William Patchoski Family

28 May: ✱Cecil Schwalbe
from M/M Sean Fitzpatrick Family

4 June: ✱John Nasser
from Sean T. Pendrak

11 June: ✱Fallen Away Catholic
from Sean T. Pendrak

18 June: ✱Peter Hollaman
from M/M Sean Fitzpatrick Family

24 June: ✱Joseph Barron from Marie Barron

25 June: ✱Mary Lou Williams
from M/M Sean Fitzpatrick Family

2023 FOOD FESTIVAL INFORMATION

Food Preparation Dates

Saturday, July 08: Grape Leaves

Saturday, July 15: Kibbe

Saturday, July 22: Pies

THE GIFTS OF THE HOLY GHOST

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 Corinthians 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.

O Master, who at the third hour bestowed Your Holy Spirit upon Your disciples: take Him not away from us but renew Him in us, we pray. Troparion at the Third Hour