

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 Cimacosky. ✱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.

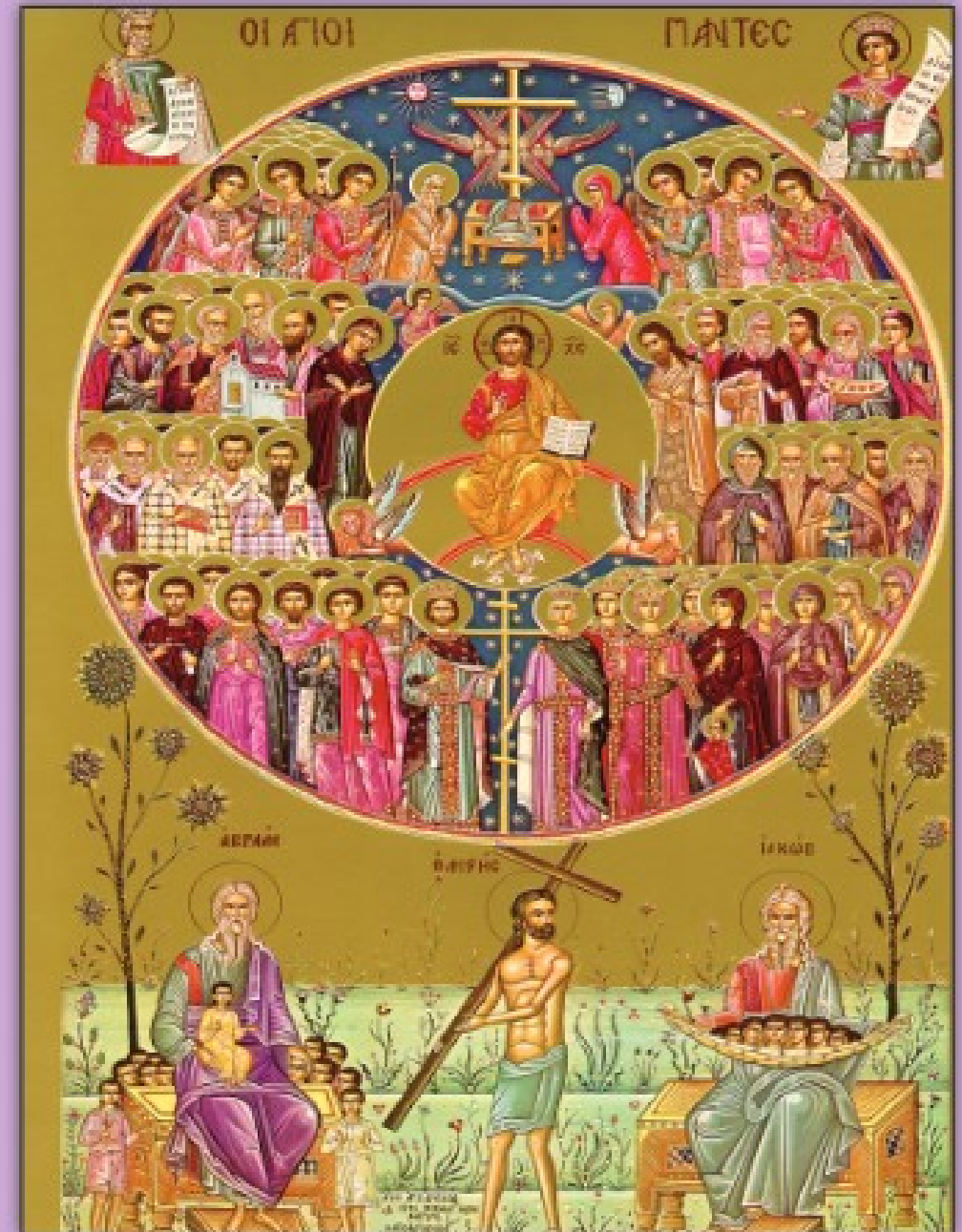
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF ALL SAINTS



Icon of All Saints

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

04 JUNE 2023 ♦ TONE 08 EOTHINON 01 † FIRST SUNDAY AFTER PENTECOST / ALL SAINTS SUNDAY

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/46

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 8)

Liturgy Book p. 46

All Saints

Handout

O Christ God, your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

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

Liturgy Book p. 61

EPISTLE:

Hebrews 11:33 - 12:2

Brethren, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and jailings. They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground. And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

ALLELUIA: *Tone 4 (Ps. 32:6, 13)*

Liturgy Book p. 62

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Many are the trials of the just, but out of them all, the Lord will save them.

GOSPEL:

Matthew 10:32 - 38; 19:27 - 30

The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven. Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me.” Then Peter addressed him saying, “Behold, we have left all and followed You; what then shall we have?” And Jesus said to them, “Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first.”

HIRMOS:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST~ COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

bended knees let us pray to the Lord.”

The first prayer, addressed to the Father, is a prayer of repentance. The priest prays “... on bended knees and with heads bowed because of our sins and the unawareness of the people... recall our souls from the captivity of sin and accept us who kneel down before you.”

The second prayer, addressed to Christ, adds a note of intense supplication: “Guide my life along Your ways... Show me the road that I must walk... Let me be constantly aware of Your presence and of Your future coming in glory... and strengthen me in the hope of the treasures to come.” The final “kneeling prayer” is a prayer of supplication for our departed brethren “imprisoned in Hades.” We ask that the all-merciful Lord “establish then in peace and joy in the mansions of the just.” With the end of the Paschal celebrations, repentance and intercession – and, therefore, kneeling – are once again our daily tasks.

There is another aspect to our ordinary Christian life which is emphasized at this service: the presence of the Holy Spirit in us, His temple. Once again we hear the prayer “O heavenly King,” which begins most of our services and formal prayers. We invoke the Holy Spirit, “present in all places and filling all things,” that He may enliven by His divine power our worship and all that we do in Christ’s name. The Church, which received the Holy Spirit at Pentecost, continually prays that the power of this Spirit remain active in our midst. “Master, who at the third hour sent Your Holy Spirit upon the disciples, take Him not away from us but renew Him in us, we pray.”

Pentecost and the Holy Trinity

The third kneeling prayer also introduces a theme which became particularly prominent in the Slavic Churches: that Pentecost is the feast of the Holy Trinity. The priest prays: “On this last day of the feast of Pentecost, You have revealed to us the mystery of the Holy Trinity, one in essence, co-eternal, undivided and yet distinct.” We know that the Church celebrates the Theophany at Christ’s baptism as a manifestation of the Trinity in the world. As we pray in the troparion, “The Father’s voice bore witness to You, calling You His beloved Son and the Spirit, in the form of a dove, confirmed the truth of this word.” The Church also sees the Trinity revealed at Pentecost. The Spirit, who proceeds from the Father, is sent by the Son to rest on the Apostles and, through them, on all who would believe. The famous Trinity icon by St Andrei Rublev has been interpreted as portraying this moment in the history of our salvation. The Son, pointing to the Spirit (on the viewer’s right) looks to the Father for His blessing. The Spirit bows His head in acceptance of His mission of revealing the Son to the world.

Today the Apostles of Christ have been strengthened by Power from on high. The Comforter has renewed them. He has placed in them a new knowledge of the Mysteries which they proclaim to us, teaching us to worship the compassionate God, Three Persons in one simple and eternal nature. Illumined by their preaching, let us adore the Father, the Son and the Holy Spirit, praying that we may be saved.

Come, all you nations of the world: let us adore God in three holy Persons, Father, Son and Holy Spirit – Three in One. From all eternity, the Father begets the Son, equal to Him in majesty and eternity, equal also to the Holy Spirit glorified with the Son in the Father – Three Persons, and yet a single Power and Essence and Godhead. In deep adoration, let us cry out to God: “Holy is God who made all things through the Son with the co-operation of the Holy Spirit! Holy the Mighty One through whom the Father was revealed to us and the Holy Spirit came to this world! Holy the Immortal One, the Spirit, the Counselor, who proceeds from the Father and reposes in the Son! All-Holy Trinity, glory to You!”

Stichera at the Kneeling Service

WE HAVE RECEIVED THE HEAVENLY SPIRIT

We Have Received the Heavenly Spirit “ON THE FIRST DAY OF THE WEEK we pray standing, but everyone does not know why.” This issue, raised in the fourth century by St. Basil the Great, may be just as timely today. In most Eastern Churches standing is the most appropriate posture for prayer. Sitting is always in order for those who are physically weaker (due to sickness, age, pregnancy, etc). Kneeling, however, is not considered proper on Sundays or during the Paschal season, which ends today.

St Basil gives two reasons why we should pray standing on Sunday: the first is that it is the day on which Christ rose from the dead. St Peter of Alexandria (+311) notes that this practice was already a tradition in his day: “...on Sunday we celebrate a day of joy because of Him who was raised from the dead on that day, during which time we no longer kneel according to the tradition we have received.” St Hilary of Poitiers, a Western Father, wrote in his commentary on the psalms that this tradition was of Apostolic origin.

Is Kneeling Ever Allowed?

The first Christians followed the practice they inherited from Judaism: standing for prayer. The Lord’s own words confirm this: “*And when you shall stand to pray, if you have anything against anyone, forgive him*” (Mk 11:25). One of the earliest images of Christian art shows the Holy Virgin standing at prayer, with her arms outstretched, a practice many follow today.

But there were occasions when the Jews knelt for prayer. Repentance was such an occasion – to this day Jews kneel in the synagogue on Yom Kippur. They also knelt to emphasize the particular intensity of their prayer. Thus the Lord Himself, during His agony in the garden after the Last Supper, “*knelt down and prayed*” (Lk 22:41). Kneeling expressed the powerful emotion in His prayer at that moment.

The Eastern Churches kneel for the same reasons. Kneeling is especially appropriate as a sign of repentance, such as during the Fasts or in the mystery of Confession. Whenever we are praying intensely, as for a special intention, kneeling is also appropriate, except... on Sundays. Proclaiming our faith in Christ’s holy resurrection trumps our personal concerns.

St Basil gives another reason why we pray standing on Sundays: it is the “eighth day,” the foreshadowing of eternity and our own resurrection. He writes, “...we not only remind ourselves by standing during prayer of the grace that was given to us on this Day of Resurrection, but also that the first day of the week seems to be somehow the image of the eternity to come.

“During all the fifty days after Pascha we are reminded of the anticipated resurrection ... during this time the customs and orientation of the Church have taught us to prefer the standing position in prayer, thus transposing our minds from the present to the future by this outward physical reminder” (cited in a 6th-7th century canonical collection).

The First Council of Nicaea extended this practice to the whole Church newly embraced by the Roman Emperor. The twentieth canon of that council states: “Seeing that certain people kneel on Sunday and during the Pentecost season, so that there might be the same practice in all the communities, it has been decided by the holy council that prayers should be addressed to the Lord standing.”

The “Kneeling Service” of Pentecost

In the evening of Pentecost, after the last and greatest day of the Paschal season has concluded, we kneel again for the first time since the end of the Great Fast. Three prayers of supplication, said kneeling, are added to the rite of vespers when the deacon invites us, “Again and again on

SAINT JOSEPH CHURCH ANNOUNCEMENTS

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 11
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]
Saturday Evening, June 24
Confessions 3:00 p.m.

Great Vespers: 31:15 p.m.
Divine Liturgy: 4:00 p.m..

2023 FOOD FESTIVAL INFORMATION

Food Preparation Dates
Saturday, July 08: Grape Leaves
Saturday, July 15: Kibbe
Saturday, July 22: Pies

Father Christopher
will be on a pilgrimage to Poland
June 5 – June 23, 2023
Sacramental Emergencies
St. Ann Maronite Church
Fr. Tony Youssef: 570.344.2129
St. Mary Byzantine Church
Fr. Leonard Martin: 570.342.8429

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

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
01 July: ✠Lisa Hileman
from M/M Sean Fitzpatrick Family
02 July: ✠Helen Hastings
from M/M Sean Fitzpatrick Family
08 July: ✠Lisa Hileman
from M/M Sean Fitzpatrick Family
09 July: ✠Francis Shivone
from M/M Sean Fitzpatrick Family
30 July: ✠Mary Susan Betress ~ 10th Anniversary; ✠Mary Betress; ✠Peter Betress; ✠Sadie Betress. ✠Murad Betress from Nancy Betress

THE FACE OF THE HOLY SPIRIT

WHAT DOES THE HOLY SPIRIT LOOK LIKE? We know from the Scriptures that the Father cannot be seen but has manifested Himself to us in His Son. “*No one has seen God at any time. The only begotten Son who is in the bosom of the Father, He has declared Him*” (Jn 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St. John of Damascus wrote in *On the Divine Images*, “It is impossible to make an image of the immeasurable, uncircumscribed, invisible God. ... But it is obvious that when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One becomes visible to flesh, then you may draw His likeness” (1: 7,8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense we can. The “face” of the Holy Spirit is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The “face” of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney knew the Holy Spirit firsthand, we might say. He wrote, “If the damned were asked: ‘Why are you in Hell?’ they would answer: ‘For having resisted the Holy Spirit.’ And if the saints were asked, ‘Why are you in Heaven?’ they would answer: ‘For having listened to the Holy Spirit.’ When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St. Simeon on his column; He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees.” (*Catechesis on the Holy Spirit*).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint but it is in the totality of all saints that we find the “face” of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenaries, fools for Christ and more. There are saints whose names we know and those we do not. There are saints whose lives are documented and others whose name is their only memorial. All together they reveal to us the “face” of the Holy Spirit. It is noteworthy that what the West calls “the communion of saints” is referred to in the East as “the communion of the Holy Spirit.”

In fully appointed Byzantine churches we find ourselves surrounded by icons of the saints. Frescoes of the saints cover the walls, panel icons in shrines or on icon stands are displayed for veneration. These are not distractions from the altar or pulpit but a wordless demonstration that we are one body with the saints in Christ by the operation of the Holy Spirit. The Church is not simply the assembly of those physically present; it is the gathering of all who are in Christ.

The Gospel on the Saints

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to ***bear witness*** to Christ in the world. “*Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven*” (Mt 10:32). Our faith is not meant to be practiced privately, for our personal consolation. Rather we are to be witnesses to Him before others.

In today’s world “bearing witness” often means “pointing the finger at” some atrocity or injustice. We are called to “point the finger at” Christ, much as John the Baptist did: “*Behold the Lamb of God who takes away the sin of the world*” (Jn 1:29). The simplest way to point the figure at the person of Christ is to wear a cross or display an icon in public. Often Evangelical Protestants who do not display icons will erect a plaque in their home or on their door with this verse “*But as for me and my house, we will serve the LORD*” (Joshua 24:15).

Recently the British government has prohibited Christians from wearing a cross in the workplace. The policy has been challenged in court by two women who were disciplined for wearing a cross at work. A Foreign Office statement defending the policy said, “In neither case is there any suggestion that the wearing of a visible cross or crucifix was a generally recognised form of practising the Christian faith, still less one that is regarded (including by the applicants themselves) as a requirement of the faith.” In response the former Archbishop of Canterbury, George Carey commented, “The irony is that when governments and courts dictate to Christians that the cross is a matter of insignificance, it becomes an even more important symbol and expression of our faith.”

Witnessing to Christ – even in the Church – may make one unpopular and oppressed. “And he who does not take his cross and follow after Me is not worthy of Me” Mt 10:30). The witness to Christ is thus called to not only wear a cross but to ***bear the cross*** as Christ did.

The saint is one who has heard the Gospel call to ***put God first*** in their lives. We may be proud that we go to church, pray, or fast. So did the Pharisee in Christ’s parable. The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. “*He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Mt 10:37).

The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: “the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others, and the spiritual man who wants to please only God, even if it harms himself” (cited in Tito Colliander’s *Way of the Ascetics*, 5). The ascetic in a monastic setting or in the world strives to be that spiritual man: to love nothing or no one more than God.

The final section in this Gospel pastiche is Christ’s promise that those who have left home and family for His sake will receive a hundred times more in this life and eternal life in the age to come (see Mt 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially, it may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have, a place in the kingdom of God.