

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 Buckley. Chris Carey. Maryann Nappi Donahue. Carol 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. Jolly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk. ✱Rev. Frank Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charl. & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann & John 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. ✱Char. Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. Zaydon.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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 SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

28 APRIL 2024 ♦ TONE 04 EOTHINON 06 † FIFTH SUNDAY AFTER HOLY PASCHA / SAMARITAN WOMAN SUNDAY

EVLOGIARIA OF RESURRECTION:

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Paschal Verses*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 4)

Mid-Pentecost

At the middle point of this festive season, give my thirsty soul to drink from the waters of true worship, for You called out to all men and said: "Whoever is thirsty, let Him come to me and drink." O Christ God, fountain of Life, glory to You!

St. Joseph the Betrothed

KONDAKION: Pasch

TRISAGION:

PROKIMENON: (Tone 4) Ps. 103: 24, 1

EPISTLE:

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord. And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians." Now in those days some profits from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA: *Tone 4 (Ps. 44:5, 8)*

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

GOSPEL:

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly." "The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship." Jesus said to her, "Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes, he will tell us all things." Jesus said to her, "I who speak with you am he." And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and

of the Gospel and once when the proclamation has ended.

"After the reading of the Gospel, the deacon urges to congregation to prayer. The priest in the sanctuary prays in a low voice that the prayers of the faithful may be acceptable to God.

"And what prayer could be more fitting for all, after the Gospel, than one for those who keep the Gospel, who imitate the goodness and generosity of Christ, the shepherds of the people and those who govern the state. These, if they are faithful to the precepts of the Gospel, as the Apostle says: Achieve after Christ that which is lacking in Christ' (Col 1:24), in governing His flock as He would wish. Such, too, are the founders and heads of religious houses and churches, the teachers of virtue and all those who in any way contribute to the common good of the Church and of religion; they have a place here and are entitled to the prayers of all."

Nicholas Cabasilas, Commentary on the Divine Liturgy, 23

After the readings have been proclaimed and the special celebration of the day has put the Christian in the realm of God, the official and solemn transfer of the oblations to the altar takes place. A stir of anticipation runs through the whole congregation. Seized by the awareness of what is going to happen, everyone falls into a humble, yet confident, change of heart. Ministers and faithful express sorrow for their sins and the sins of the world:

Again and many times we fall down before You

and pray You in Your goodness and love for mankind to regard our supplications
and cleanse our souls and bodies from all defilement of flesh and spirit,
and grant that we may stand without guilt or condemnation before Your holy altar.

And upon these also who pray with us,

O God, bestow increase of life and faith and spiritual insight.

Give them ever to minister to You in fear and love,
to share without guilt or condemnation in Your holy mysteries
and to be made worthy of Your heavenly kingdom

(Liturgy of St. John Chrysostom).

Purification of all sins is effected. The faithful know that they are forgiven and sanctified. Now they can face their Redeemer and God, unite with Him and feel their complete oneness with Him. They realize that they "mystically represent the cherubim," consequently they "put aside all worldly care and sing the thrice holy hymn to the King of the universe who is coming escorted by all the angelic hosts."

Let all mortal flesh be silent; let us stand in fear and trembling,
having no other thought but the thought of the Lord.

For behold, the King of kings and Lord of lords is coming to be sacrificed
and to be given as food to the faithful.

He is escorted by hosts of archangels and by all the principalities and dominions.

He is indeed escorted by the many-eyed cherubim
and by the six-winged seraphim covering their faces, all chanting:

Alleluia, alleluia, alleluia.

(Liturgy of St. James)

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY– IV

[excerpted from Eyes of the Gospel by Archbishop Joseph M. Raya]

The assembly that reads the Word of God is the human race in miniature. In fact, such an assembly represents the whole human race. When it reads the Word of God and recalls His deeds of the past, it proclaims also His present action and care.

“Before the Gospel, the deacon comes with the censer in his hand to fill the church with sweet fragrance for the reception of the Lord, reminding us by this censuring of the spiritual cleansing of our souls with which we should attend to the fragrant words of the Gospel.”

Nikolai Gogol, Meditations on the Divine Liturgy (19th Century)

... it got about that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door, and He was preaching the word to them.” (Mark 2:1-2)

The whole life of Christ, all His teaching, even His smallest gestures, are aimed at saving mankind from tyrannies and changing the water of this life into the wine of the feast. The Gospel is like the charter of this freedom and dignity. The words of Christ, taken one by one or collectively are a stirring experience of life, allowing man to go into life and live it fully. Christ’s voice reaches an ecstasy beyond and above any voice ever heard on earth. The tone of His voice is a bearer of that sublime message that we are on our way to another, lovelier world, tinted with unimaginable wonders, alive with ultimate music and bursting with radiance and joy. We are going to a “banquet”, a “wedding” and a “kingdom”. Only those who go beyond appearances, and contact the reality of persons and of things, are allowed into that kingdom. God, man, creation, Christ and His entire life are so many reasons and subjects for wonder and joy that enable us to enter into that kingdom. Each one is a poem and a miracle of beauty that makes us sing in glory, awe and joy. Each celebration designed to make our life a celebration.

The story of the life and deeds of Christ is called Gospel, good news, because it is precisely news of life. The message of the Gospel penetrates to the heart and sweeps away sin and ugliness. It is always new because it is fraught with wonder. We Christians do not read, we proclaim the Gospel. Those who are gifted musicians and singers chant its words, its texts and its message. The Ancients always insisted, with a profound sense of wisdom, on the way the voice should be modulated, the way the words of the Gospel should be pronounced, and how the whole meaning should be brought out. Whether elaborate or simple, the proclamation of the Gospel has this one function: to convey the poetry of the text and the feeling of glory and joy of being in the presence of God.

Easterners call the Gospel the second incarnation. Whereas in the first the Son of God became Son of man, in the second incarnation in the Gospel the Word of God became word of man. He became a Book! For this reason the Gospel is always bound in silver or gold or precious materials. He is always on our altars, as it were God on His throne. The Gospel is carried in procession, borne aloft on our heads, incensed and kissed with reverence and devotion.

Saint John Chrysostom says, “When emperors of this world speak, we all shout with one voice and one heart, Glory to you, lord.’ But when the Lord Jesus speaks in His Gospel, our enthusiasm grows stronger and louder and we repeat it twice, Glory to You, O Lord, glory to You!” Our enthusiasm becomes love and we repeat the cry twice, once before the proclamation

SAINT JOSEPH CHURCH ANNOUNCEMENTS

came to meet him. Meanwhile, his disciples begged him, saying, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” The disciples therefore said to one another, “Has someone brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me, to accomplish his work. Do you not say, ‘There are yet four months, and then comes the harvest’? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, ‘One sows, another reaps.’ I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors.” Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, “He told me all I have ever done.” When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, “We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world,” the Christ.

HIRMOS: *Pascha*

KINONKON:

COMMUNION HYMN:

POST- COMMUNION HYMN:

Liturgy Book p. 182

Liturgy Book p. 83

Liturgy Book p. 186

Liturgy Book p. 180 / Liturgy Book p. 90

EVENTS IN APRIL

Saturday Evening, April 27

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 28

**FIFTH SUNDAY OF PASCHA:
SAMARITAN WOMAN SUNDAY**

Eden Sofia Faustina Schiller Baptism :

9:30 a.m.

Divine Liturgy: 10:00 a.m.

EVENTS IN MAY

Saturday Evening, May 04

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, May 05

**SIXTH SUNDAY OF PASCHA:
MAN BORN BLIND SUNDAY**

Divine Liturgy: 10:00 a.m.

Wednesday Evening, May 08

Great Vespers: 5:30 p.m.

ASCENSION THURSDAY

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

27 April: ✠Joseph, ✠Margaret
& ✠Virginia Dillenburg
from Steve Bartnicki

28 April: ✠Michael Barron
from Marie Barron

04 May: ✠Mary Ann Bauman
from Anthony & Kathie Barrett

05 May: ✠Mary Betress, ✠Mary Susan Betress
✠Murad Betress, ✠Sadie Betress, ✠Mary
Petrochko, ✠John Petrochko, ✠Peter Betress
& Nancy Betress✠

WHERE THE DISCIPLES WERE FIRST CALLED CHRISTIANS

BEGINNING WITH CHAPTER 8, the Acts of the Apostles tells how the message of Christ's resurrection spread from Jerusalem to surrounding areas. We see the deacon Philip evangelizing and baptizing in Samaria, where he is joined by the apostles Peter and John. Philip then travels westward, as far as Caesarea, the Roman provincial capital. In chapter 9 we learn that there are believers in Damascus whom Saul goes to capture. Peter also travels, healing Aeneas in Lydda (Lod) and raising Dorcas in Joppa, both today suburbs of Tel Aviv. He then goes some 75 miles up the coast to Caesarea where he ministers in the house of Cornelius.

As often happens, persecution in one place led to the spread of the Gospel in another, Chapter 11 tells how persecution scattered the disciples even further: "as far as Phoenicia, Cyprus and Antioch" (Acts 11:19), The Gospel had now gone over 300 miles in its journey around the world.

Antioch the Great

Called "the Great" to distinguish it from cities in other provinces called Antioch, the city was founded in the 4th century BC by Seleucus I Nicator as a "court city" of his Seleucid Empire. In 64 BC Syria became part of the Roman Empire. Antioch eventually rivaled Alexandria as the chief city of the Middle East and played a particularly strong role in the Roman Empire.

Syria had a sizeable contingent of Jews who had full status as citizens. It is likely that the believers fleeing Jerusalem established themselves in the midst of this prosperous colony. We are told in Acts that these believers preached the Gospel, "only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord" (Acts 11:19-21). These first Gentile converts were called "Christians," probably not a complement at first.

The new community was instructed by Barnabas, himself a Levite, who was one of the first disciples in Jerusalem. He brought Saul – now Paul – with them and they remained there about a year. After that, Barnabas and Paul were sent by the Church of Antioch to spread the Gospel, first in Cyprus, and then in Asia Minor.

Towards the end of the third century Rome created a "super-province" called the "diocese of the East," with Antioch as its capital. Thus, when the principal local Churches were recognized at the First Council of Nicaea (AD 325), "Antioch and all the East" was placed third in rank, after Rome and Alexandria.

1st-3rd Centuries – Martyrs and Ascetics

While St Stephen the Deacon, killed in Jerusalem, is recognized as the Church's first Martyr, its first woman-martyr was St Takla. Converted by St Paul in Iconium, Asia Minor, she lived for many years in Syria's Isaurian Mountains. She was killed by pagan sorcerers, jealous of her influence over the local population.

The Church of Antioch numbers many martyrs from the official persecution of Christians in the Roman Empire. Among them its early bishops, Evodios (who died c. AD 68) and St Ignatius of Antioch, called "Theophoros" (the God-bearer), taken to Rome and martyred c. AD 107. Other much-revered martyrs of the age are Saints Lucian, a second century priest and catechist, Babylas, its third-century bishop, and the martyred soldiers Sergius and Bacchos.

Syria was one of the first areas in which asceticism began to thrive. A group of virgins settled near St Takla's dwelling after her death. It still exists as the Monastery of St Takla, near Maaloula, Syria. Another historic monastery still existence is the nearby Mar Sarkis (St. Sergios) Monastery. Built in the fourth century on the remains of a pagan temple, it is one of the oldest monasteries in the Christian world. It is thought to have been built prior to the First Council of Nicaea (AD 325) because it has a round (originally pagan) altar, a practice prohibited at the Council.

Antioch's most famous ascetics were its fifth-century Stylites, Symeon and his disciples who spent their lives on platforms built on columns in a deserted area near today's Aleppo. Devotees –even including legates of the Byzantine emperors Theodosius II and Leo I – consulted Symeon from a ladder placed against the column. Ruins of the column and the church built around it remain today.

4th-6th Centuries – Councils and Disputes

Syria was also a center of the theological controversies with the Arians over the divinity of Christ, with the Monophysites, over how He could be both God and man and with the Monothelites, over how He could be perfect man if He had no human will – all of which led to the early Ecumenical Councils. A lasting division in the Church arose between those who accepted the fifth century Council of Chalcedon and those who did not.

This council based its decisions on Greek philosophical expressions which differed from the terminology used previously, notably by St Cyril of Alexandria. This caused the non-Greek communities in the East – Armenians, Copts, and the Syriac-speaking part of the Antiochian Church – to reject this council. The patriarchates of Alexandria and Antioch were divided into Chalcedonian Greek (Melkite) and non-Greek Churches. These non-Chalcedonian Churches are today called "Oriental Orthodox".

Thus by the seventh century Christians of the Middle East were divided into "Roum" (Romans, i.e. Greeks), Jacobites (Copts and non-Chalcedonian Syrians), and Nestorians (the Church of the East).

7th-13th Centuries – Occupation & Exile

The weakened Chalcedonian or Greek patriarchate of Antioch was diminished further in succeeding centuries. The Arab conquerors saw the Greek Christians as allies of their enemies, the Byzantine Empire. They were persecuted more for being Romans than for being Christians. Many fled to places like Cyprus and Sicily.

During this time there was often no patriarch or he lived outside the area. The Empire recaptured Antioch in 969 and provided the Church with 115 years of security and peace. This was shattered in 1085 when the Seljuk Turks conquered the area, soon followed by western Crusaders.

In 1098, Crusaders took the city, and set up a Latin Kingdom with a Latin Patriarchate. The Greek patriarchate continued in exile in Constantinople. During the nearly two centuries of Crusader rule, the Greek patriarchs of Antioch in exile gradually adopted their hosts' Byzantine rite in place of their own Antiochian usage. Finally, in 1268, Egyptian Mamelukes seized Antioch from the Latins and the Greek patriarch was able to return to the region. By this point, a series of earthquakes and economic changes had reduced the importance of Antioch and the patriarchs relocated their headquarters to Damascus, the new capital of Syria.