

# 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 :

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.

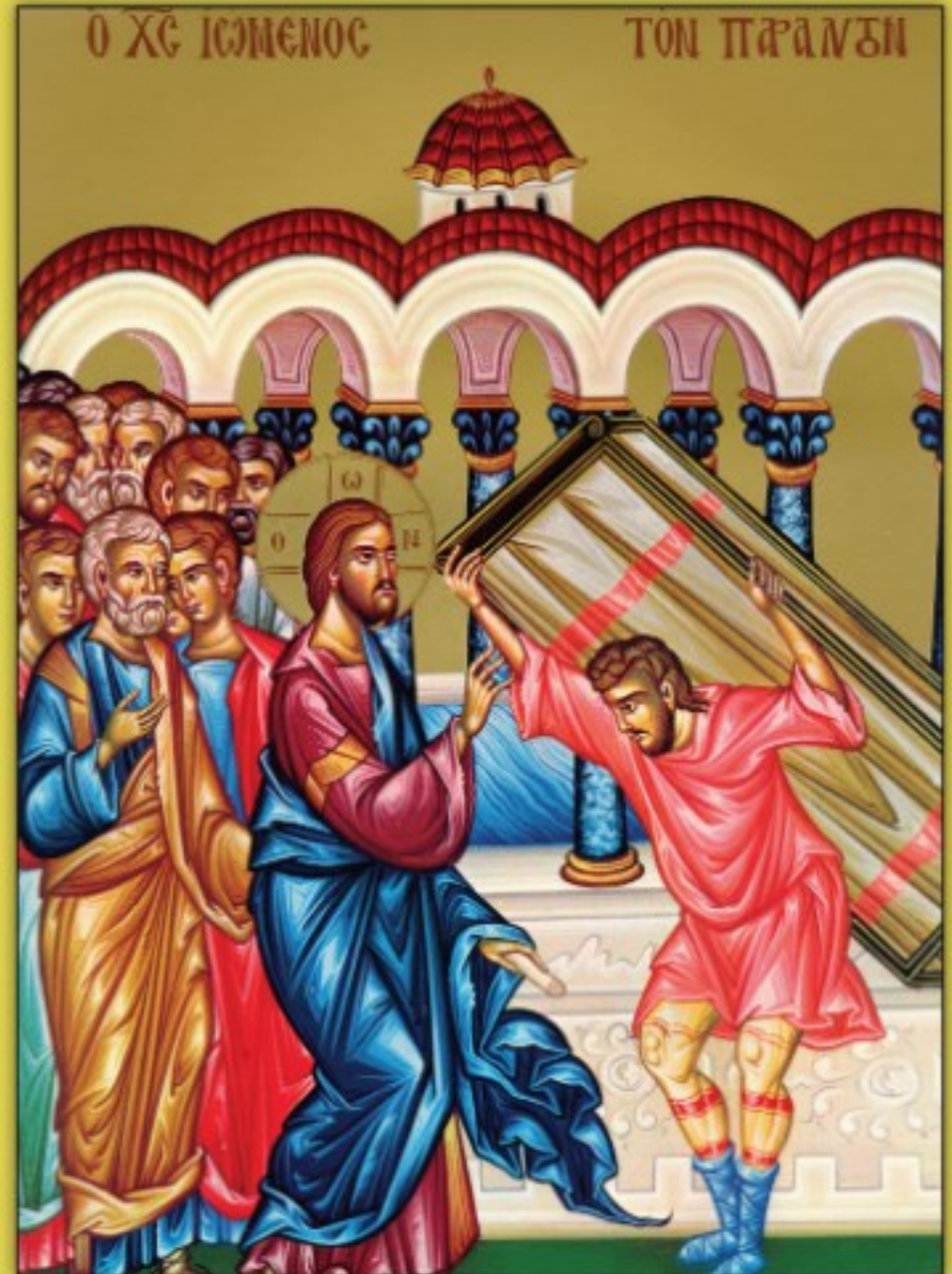
### HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

### VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE PARALYTIC MAN



Icon of Jesus Healing the Paralytic Man

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

21 APRIL 2024 ♦ TONE 03 EOTHINON 05 † FOURTH SUNDAY AFTER HOLY PASCHA / PARALYTIC SUNDAY

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EVLOGITARIA OF RESURRECTION:
*Handout*

ANTIPHONS:

**FIRST:** *Liturgy Book p. 29*

SECOND: *Liturgy Book p. 32*

**THIRD: Paschal Verses** *Liturgy Book p. 180*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:

*Resurrection (Tone 3)* *Liturgy Book p. 41*

*Saint Joseph* *Liturgy Book p. 47*

**KONDAKION:** *Pascha* *Liturgy Book p. 181*

TRISAGION: *Liturgy Book p. 50*

**PROKIMENON:** *(Tone 3) Ps. 47:6* *Liturgy Book p. 56*

**EPISTLE:** *Acts of the Apostles 9:32-42*

***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: Ps. 31:1, 10 (Tone 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: *St. John 5:1-15*

**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: *Liturgy Book p. 182*

KINONKON : *Liturgy Book p. 83/186*

POST-COMMUNION HYMN: *Liturgy Book p. 180*

INSTEAD OF 'BLESSED BE THE NAME ...': *Liturgy Book p. 180*

CONCLUSION: *Liturgy Book p. 184*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 180*

*Liturgy Book p. 38*

*Liturgy Book p. 41*

*Liturgy Book p. 47*

*Liturgy Book p. 181*

*Liturgy Book p. 50*

*Liturgy Book p. 56*

## *Acts of the Apostles 9:32-42*

The whole assembly rises to honor the coming of the Lord, using singing, imagination and all the human emotions. Everyone bows profoundly at the passage of Christ, adoring Him really present in His book of life. By bowing and by many signs of the cross, everyone proclaims his or her readiness to hear his voice and heed the lessons of His love. The Gospel Book is thus brought with solemnity and majesty into the midst of the congregation and finally to the sanctuary.

“the priest, standing in front of the altar, raises the Gospel Book and shows it to the people, thus symbolizing the manifestation of the Lord, when He began to appear to the multitudes. For the Gospel represents Christ in the same way that the books of the Old Testament are called the Prophets (They have Moses and the Prophets,’ Lk 16:29) ” Nicholas Cabasilas, Commentary on the Divine Liturgy, 20 (c.1350 AD)

## The Service of the Word

After the entrance of the Gospel Book and its enthronement on the altar, the throne of God as it were, the people go on with their merry celebration of the saints or of an event in the life of Christ, remembering again a phase of the deeds and goodness of God. Christians assemble to celebrate the saints also. Heroes and benefactors of humanity, the saints have surrendered themselves to God and to their brothers and sisters. They become pure transparencies for God's action, and thus they are to us extended radiances of the incarnation.

“After He who was foretold had appeared and made Himself manifest, no one could pay attention to the words of the Prophets. Therefore after the showing of the Gospels, the prophetic texts cease and we sing something from the New Testament: we praise the all-holy Theotokos or the other saints, and we glorify Christ Himself for coming to dwell among us.” Nicholas Cabasilas, *Commentary on the Divine Liturgy*, 20

Christians are the associates of angels in their service before God. We enter into this association when we proclaim with them the holiness of the divine Trinity. At this point in the Liturgy indeed, at the beginning of every prayer we affirm this association as we chant the Trisagion:

“Holy is God:” the Father, who is origin, source and point of return of all creation;

“Holy the Mighty One:” the Son. He is mighty because He conquered evil and death and wrought salvation and resurrection. “He is mighty, because through Him the Father was revealed to us and the Holy Spirit came to this world” (vespers of Pentecost).

“Holy the Immortal One:” the Holy Spirit, who is life and life-giving, whom nothing no evil, no sin, no amount of gravity of sin can ever kill or wipe out from the soul of the Christian.

“The Fathers originally received from the angels the Holy, holy, holy’ and from David the remainder, where he glorified God in Trinity, saying, My soul thirsted for God, the mighty One, the living One’ (Ps 41:3), and rightly and most appropriately composed the Trisagion Hymn. As a mark of petition they added again from David the have mercy on us’.” St Simeon of Thessalonike, Treatise on Prayer 24 (c. 1425 AD)



PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY– III

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

This litany of intentions is the vibrant acclamation of the Christian that everything and everyone belongs to God’s kingdom, where saint and sinner, believer and unbeliever are at home, and where all share in the peace of God. It proclaims the universality of the embrace of Christ which the Christian makes his own. The praying Christian realizes here that he is the brother of all and responsible for all. This is the kingdom of God!

“The antiphons of the Liturgy are the prophets’ predictions which foretold the coming of the Son of God... that is, they reveal His incarnation which we proclaim again, having embraced knowledge of it through those who have become servants, eyewitnesses and attendants of the Word.” St. Germanos of Constantinople, Historia Ecclesiastica, 23 (c 725 AD)

In the antiphons Christians witness to the goodness of the Lord and shout their own hopes and joys at the sight of Christ’s action of salvation. Historically speaking, the antiphons were popular demonstrations and processions through the streets and winding roads of a given locality, from church to church, leading to the main Church where the celebration had to take place. These processions were meant to gather on their way the “good and the sinners, inviting every one, believer and unbeliever, to the wedding-feast of the King” (Matt 22:8).

The word antiphon means a refrain to a reading or to a rhetorical declamation often repeated during the course of a procession. Antiphons are devised to provoke in people enthusiasm, and joy, and to help them see the goodness of God who hears the immense desire of humanity. Humanity sighs and longs for the coming of the Savior, and God bends toward the earth, sending His Son to be incarnate. Salvation is then seen as present and already working among us. These street demonstrations, as they are worked out in the antiphons, end in a peaceful and nerve-relaxing hymn which sings the presence of the Son among men:

Only-begotten Son and Word of God, immortal as You are!  
You condescended for our salvation  
to take flesh of the holy Mother of God and ever-Virgin Mary,  
and without undergoing change, You became man.  
You were crucified, O Christ God,  
and crushed Death by Your death.  
You are One of the Holy Trinity,  
equal in glory with the Father and the Holy Spirit:  
save us.

Once we have seen that the promises of God and the expectations of His people have been fulfilled, we understand that the wedding-feast is open to all and in full progress. An excited air runs through the congregation: the Bridegroom is now coming! We prepare to receive Him.

The ministers form a great procession with lighted candles, covered with a cloud of incense. The bejeweled Holy Gospel book, which is the symbol and sign of Jesus Christ Himself, is carried high on the head of the celebrant or the deacon.

“Here the gosseller, as he holds the golden Gospel, passes along; and the surging crowd strives to touch the sacred book with their lips and hands, while moving waves of people break around.” (Paul the Silentiary, c. 550 AD)

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday Evening, April 20

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 21

THIRD SUNDAY AFTER PASCHA:

PARALYTIC SUNDAY

Divine Liturgy: 10:00 a.m.

Wednesday, April 24

MID-PENTECOST WEEK

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

FOURTH SUNDAY AFTER 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.

2024 WEEKLY COLLECTION

April 14

Weekly Offering:	\$ 645.00
Candles:	\$ 25.00
Total:	\$ 670.00

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

- 20 April: \*Paul & \*Mary Ann Bauman from Steve Bartnicki
- 21 April: \*Mary Ann Bauman from James & Betsy Zaydon
- 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, & Nancy Betress\*
- 11 May: \*John Hronec from Judith Manuele
- 11 May: \*Joseph Viola\*

## 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 Samaritan 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!*"