

**ST. JOSEPH THE BETROTHED**  
**MELKITE GREEK- CATHOLIC CHURCH**  
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**PRAYER INTENTIONS**  
P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-  
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne  
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.  
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.  
Sara Gomez. William Lass, jr. Niko Mayashairo. Mary  
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry  
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕  
Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank  
Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte  
Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕Paul  
Bauman. ✕A.J. Bolus. ✕Nicholas Cianci. ✕Patricia Cima-  
kosky. ✕Ann Coury. ✕Mary Sue Betress. ✕Margaret Dillen-  
burg ✕Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine  
Manuele. ✕Frank Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary  
Lou Mooty. ✕Karen Murray. ✕Marie Patchoski. ✕Anthony  
Simon. ✕Bill Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕  
Genevieve Zaydon

**CLERGY:**  
Rev. Christopher Manuele, Presbyter  
**DIVINE SERVICES:**  
Wednesday :  
Compline ..... 7:30 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.; follow-  
ing any service; or by appointment.  
**HOLY ANOINTING OF THE SICK:**  
Following services /call the Rectory.  
**HOLY MYSTERY OF CROWNING:**  
Call rectory at earliest convenience.  
**PARISH ADVISORY COUNCIL:**  
Meetings as scheduled.

**SECOND SUNDAY**  
**AFTER PASCHA**  
**SUNDAY OF MYRRHBEARING**  
**WOMEN**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

18 APRIL 2021 ♦ TONE 02 EOTHINON 04 † SECOND SUNDAY AFTER PASCHA/OINTMENT BEARING WOMEN SUNDAY

GREAT DOXOLOGY: Pascha

FIRST:  
SECOND:  
THIRD:

*Liturgy Book p. 11*  
*Liturgy Book p. 11*  
*Liturgy Book p. 84*  
*Liturgy Book p. 15*

ENTRANCE HYMN:

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

APOLYTIKIA:

*Resurrection (Tone 2)*  
*Myrrhbearing Women*  
*St. Joseph the betrothed*

*Liturgy Book p. 16*  
*handout*  
*Liturgy Book p. 20*  
*Liturgy Book p. 86*  
*Liturgy Book p. 23*  
*(Tone 2)*

KONDAKION: Pascha

TRISAGION:

PROKIMENON: Psalm 117:14, 18

My strength and my courage is the Lord, and he has been my Savior.

*Stichon:* The Lord has chastised me through his teaching, yet he has not delivered me to death.

EPISTLE: *Acts of the Apostles 6:1-7*

In those days, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, “It is not good that we give up the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word.” And the plan was pleasing to the whole crowd, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a recent convert from Antioch. These they presented to the apostles, who then prayed and laid their hands upon them. And God’s word was growing, and the number of the disciples increased considerably in Jerusalem; and many of the priests also accepted the faith.

ALLELUIA: Psalm 19:1, 10 *(Tone 2)*

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.  
O Lord, save your king and listen to us on whatever day we call upon you.

GOSPEL: *St. Mark 15:43-16:8*

At that time there came Joseph, the one from Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, “Who will roll the stone back from the entrance of the tomb for us?” And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. He said to them, “Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you.” And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

HIRMOS: Pascha *Liturgy Book p. 87*

KINONKON: *Liturgy Book p. 88*

Receive the Body of Christ and taste the Source of immortality. Alleluia.

COMMUNION HYMN: *Liturgy Book p. 84*

52). Nicodemus offers a timid resistance to their resentment. “Does our law judge a man before it hears him and knows what he is doing?” (Jn 7:51). In response the Pharisees ridiculed him: “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee” (Jn 7:52).

Their rebuke may have served to increase Nicodemus’ attachment to Jesus. He next appears as a public follower of Jesus at His death, assisting Joseph of Arimathea in burying His body. “Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury” (Jn 19:39-40).

While the Jews regularly buried their dead enshrouded in spices, there is something more indicated here. Pope Benedict XVI, in his three-volume study Jesus of Nazareth, writes: “The quantity of balm is extraordinary and exceeds all normal proportions: this is a royal burial. If Jesus was manifested to us as high priest by the casting of lots for his robe [Christ’s chiton, like the high priest’s, was seamless], so now he is revealed to us as king by the manner of his burial.”

### After Christ’s Burial

There is no further mention of either Joseph or Nicodemus in the Gospels or other contemporary sources. Many later writings, such as the Gospel of Nicodemus, became popular in the first millennium AD but are not regarded as historical today.

One of the most popular is a homily on the Burial of the Divine Body of Our Lord and Savior Jesus Christ attributed to St Epiphanius, Bishop of Salamis (c.310–403). It is often read in monasteries on Great Saturday and an excerpt is frequently sung as people venerate the holy shroud.

“When evening had come – for the sun of Righteousness had then set into Hades – a rich man, Joseph of Arimathea, who was a secret disciple for fear of the Jews, came with Nicodemus, who had first come to Jesus by night. Two secret disciples came to conceal Jesus in a tomb, thus teaching by this concealment the mystery of God concealed in Hades in the flesh. Each of them surpassed the other in their affection for Christ. Nicodemus proved his magnanimity by the myrrh and aloes while Joseph proved worthy of praise by his daring and boldness before Pilate.

“Now when Joseph went in he acted very shrewdly in order to achieve his desired goal. He did not employ high sounding and pompous words but a humble plea: ‘O Judge, I have come with a trifling request. Give me a dead man for burial: Jesus of Nazareth – Jesus the poor, Jesus the homeless, Jesus the crucified, the naked ... Give me this Stranger, for what profit does this body bring you? Give me this Stranger whose country we know not, whose Father we know not, whose place of birth and ways we know not ...’

“Tell me, O Joseph, do you really bury toward the East a dead man who is the Day-spring of the East? Do you close the eyes of Him who opened the eyes of the blind? ... Do you empty out myrrh upon the celestial Myrrh who emptied Himself and sanctified the world? ... Do you wash with water God’s body which cleanses all and bestows purification? ...

“Fearlessly Joseph and Nicodemus bury Him before whom the cherubim stand with reverent fear. Looking upon You dead, stripped and exposed, in his grief and tender compassion he lamented, saying: ‘How shall I bury You, my God? How shall I wrap You in a winding sheet? How shall I touch Your most pure body with my hands? ... I magnify Your sufferings. I sing the praises of Your burial and resurrection, crying: O Lord, glory to You!’”

# Fearing But Faithful: Joseph and Myrrhbearers

“THE NOBLE JOSEPH took down from the tree Your spotless body, wrapped it in pure linen with aromatic spices and laid it for burial in a new tomb.” (Mark 15:43-16:8) This troparion, which summarizes the Gospel account of the Lord’s burial, is sung as the holy shroud (epitaphios) is placed in the tomb on Great Friday evening. It is sung again on the Third Sunday of Pascha, but with this addition: “But on the third day, You arose, O Lord, and bestowed great mercy upon the world!

”The noble or righteous Joseph of Arimathea, along with Nicodemus, is commemorated on this Sunday together with the myrrhbearing women who ministered to Christ at the tomb. As we read in the Gospels, Joseph was “a rich man” (Mt 25:57) and “a prominent member of the council” (Mk15:43). This “council” may refer to one of the regional courts in Israel or to the Great Sanhedrin, the chief religious court of the Jews which met in Jerusalem. In any case, Joseph and Nicodemus, whom John describes as “a ruler of the Jews” (Jn 3:1) and one of those in the high priest’s circle (see Jn 7:50-52), had sufficient influence to approach Pontius Pilate and ask to bury Jesus’ body.

Jesus is often described as being poor – He Himself alluded to this when He said, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head” (Mt 8:19-21; Lk 9:58). He had put aside His carpenter’s craft to preach the kingdom of God and depended on others to provide His needs. He attracted other tradesmen, like Andrew and Peter, James and John who did the same. His followers included the poor but also some prominent individuals as well. The Evangelist Matthew was a tax collector, a civil servant in the Roman administration, as was Zacchaeus who had grown rich in that pursuit (see Lk 19:1-10). Others, like the rich young man whom He invited to follow Him (Mt 19:16-22), were attracted to Jesus but could not break with their wealth or position to follow Him.

### Jesus’ Secret Disciples

While Joseph is not mentioned in the Gospels before Christ’s death, Nicodemus is featured twice in John’s Gospel, giving us an insight into the struggle which a member of the Jewish establishment would have experienced when drawn to Jesus. Nicodemus first approached Jesus at night when he would not be noticed. This encounter is described in John’s Gospel: “There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’

“Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’

“Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’

“Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘Are you the teacher of Israel, and do not know these things?’” (Jn 3:1-10).

Nicodemus appears in the Gospel a second time when the chief priests and Pharisees, alarmed at the people’s reaction to Jesus, were considering how to deal with Him (see Jn 7:45-

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN APRIL

Saturday, April 17th

*Divine Liturgy: 9:00 a.m.*

*Confessions: 3:00 p.m.*

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

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

Sunday, April 18th

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

## 2021 WEEKLY COLLECTION

April 11

Weekly Offering	\$ 370.00
Pascha Flowers	\$ 30.00
Monthly	\$ 10.00
Divine Liturgy	\$ 70.00
Candles	\$ 25.00
Total:	\$ 505.00

*Thank you for your support!*

## DIVINE LITURGY INTENTIONS

17 April ✕ Paul Bauman  
from James & Betsy Zaydon

18 April ✕ Arlene Scavo  
from James & Betsy Zaydon

24 April ✕ Paul Bauman  
from Tony & Kathie Barrett

25 April ✕ George Yuhas  
from James & Betsy Zaydon

01 May ✕ Paul Bauman  
from Steve Bartnicki

02 May ✕ Paul Bauman  
from St. Joseph Ladies Society

09 May ✕ Anna Abdalla Richards  
From Joseph & Catherine Hazzouri

Zayden Family

09 May ✕ Catherine Zaydon  
from children John, Jemille, John Paul  
Zaydon

Heartfelt Thank You  
to St. Joseph Youth Group  
for cleaning the Church after Pascha  
and cleaning up of  
Sacred Hearts Cemetery  
Last Saturday!

## 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 Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.



# Ministries of Service

SERVICE IN THE CHURCH TODAY can mean many things. The clergy are said to serve the Divine Liturgy and other services. They are not improvising or directing or even celebrating; their role as servers suggests that their personality take a back seat to what they serve, much as good waiters are unobtrusive when they serve at table.

Church members serve in a variety of ways in the worship, teaching and fellowship activities of the community. In many places they are honored today as the Church remembers those who volunteered to serve at the Lord's burial: Joseph, Nicodemus and the Myrrhbearers. We also remember the Church's first ordained servants, the deacons.

Both Myrrhbearers and deacons had one thing in common: they served Christ the Unwanted. The Myrrhbearers served the despised and rejected Jesus, condemned by the Jewish leaders and abandoned in death by even His closest followers. These volunteers stepped forward to provide a burial for Him when the alternative was to leave His body for animals to scavenge. The deacons were set apart by the Apostles to serve Christ unwanted in the weakest segment of society: those who had no family to care for them in their old age.

## Joseph and the Myrrhbearers

In Mark 15:44-16:8 read at this Sunday's Liturgy we see Joseph of Arimathea arrange for Jesus' burial. In John 19:39 we are told that the seeker Nicodemus, a leading Pharisee, helped Joseph in this task. This service is memorialized in the troparion sung on this day, itself drawn from the Gospel of St Mark: The noble Joseph took down from the tree Your spotless body. He wrapped it in fine linen with aromatic spices and laid it for burial in a new tomb...

Mark notes that Mary Magdalene and Mary the mother of Joses (whom John identifies as the wife of Clopas – Cleopas in the King James Bible – and a relative of the Theotokos) saw where Jesus had been buried and returned with others on Sunday morning with more spices. Mark 15:40 tells of a Salome, one of those who had witnessed the death of the Lord, who accompanied them. These women were among those whom Luke says provided for Jesus' needs from their possessions during His ministry. Others among them, according to Luke were "Joanna, the wife of Chuza, Herod's steward, and Suzanna and many others" (8:3). Matthew 27:56 mentions "the mother of the sons of Zebedee" (i.e. James and John). Mary and Martha, the sisters of Lazarus, are included among them as well.

The Jews did not embalm the dead like the Egyptians. Rather they anointed a corpse and surrounded it with large quantities of spices to counteract the odor of decay. John 19:39 says that Nicodemus brought one hundred pounds of myrrh and aloes for that purpose. When the women returned to the tomb at first light on Sunday morning, according to Mark and Luke, they brought more spices. The odor should have increased to such a degree that further masking would be needed if people were to visit the tomb. But the Lord did not need their spices; not subject to corruption, He had conquered death and destroyed its hold over us.

The Myrrhbearers knew that the service they offered was fruitless in a sense – Jesus was dead and they not change that. They could simply perform the last act of love and remain by the tomb in witness to their love for Him. Their faithfulness to serve Christ even in death was rewarded; they were blessed to see the empty tomb and bear witness to the apostles that Christ was risen.

## A Modern Myrrhbearer

WHEN WE THINK about Christian ministry, it is the liturgical ministry of priests or deacons, readers or chanters that most readily comes to mind. But in the Church's tradition, ministry has a much broader meaning. The ministry of Christians includes many forms of service, all in imitation of "the Son of Man [who] did not come to be served, but to serve" (Mt 20:28).

In one sense, every baptized Christian is called to ministry because we all share in the priesthood of Christ through the mystery of chrismation. "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ... you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Pt 2:5, 9).

The purpose of our ministry as sharers in Christ's priesthood is to "proclaim the praises of Him" who brought us to eternal life through baptism: to glorify God in word and deed. The means by which we exercise this ministry is by offering up "spiritual sacrifices acceptable to God through Jesus Christ." In fact, everything can be done in a godly manner, offered as a spiritual sacrifice to proclaim the glory of God.

## Scriptural Patrons of the Lay Apostolate

The Biblical figures commemorated on this Sunday point to a principal way of exercising: using one's resources to build up the Kingdom of God. Two of them made sizeable contributions in accordance with their stations in life. Joseph of Arimathea, described in the Gospel as "a rich man" (Mt 27:57) and "a prominent member of the Sanhedrin" (Mk 15:43) used his influence with Pilate to obtain the crucified body of the Lord Jesus and donated his own tomb that the Lord might be buried, as St John Chrysostom said, "not as a criminal, but magnificently, after the Jewish fashion, as some great and admirable one" (Hom. on Matthew).

Along with "the noble Joseph," as our troparion calls him, Nicodemus, "a ruler of the Jews" brought a one-hundred-pound mixture of myrrh and aloes – worth thousands, by some estimations. Both these men made significant donations to cover the cost of Jesus' burial.

In the history of the Eastern Churches there have been many people who gave significant donations to the Church, building churches, schools, hospitals or clinics for the poor. The countryside in places like Greece or Lebanon is dotted with small chapels built by donors to honor their patron saints or in thanksgiving for favors received.

In our society, the equivalent is often an endowment given to the Church. The investments generated by such endowments contribute over the years to the cause specified by the donor. An endowment by the late Father Allen Maloof has helped make possible the publication of *Sophia*, the journal of the Eparchy of Newton, for over forty years.

Others remembered today contributed lesser amounts, but over an ongoing period of time. The myrrh-bearing women are those who provided for Jesus' everyday needs out of their own resources: Mary Magdalene, Joanna and other women whose ordinary contributions helped sustain Him during His ministry. While Joanna's husband was the steward of King Herod's household, there is no evidence that any of these women were wealthy. They were the equivalent of today's middle-class parishioners, many of whom continually underwrite the expenses of