

# 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 Loss, jr. Niko Mayashairo. Mary  
McNeilly. Sue Solsman. Susan 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. ✱  
Charlotte Abda. ✱James Abda. ✱Marie Abda. ✱Nancy Abda.  
✱Paul Bauman. ✱A.J. Bolus. ✱Nicholas Cianci. ✱Patricia  
Cimakosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Marg.t Dillen-  
burg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Ma-  
nuele. ✱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:

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.

SEVENTH SUNDAY OF MATTHEW



Fullscreen

Icon of Healing Two Blind Men

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

11 JULY 2021 ♦ TONE 06 EOTHINON 07 † SEVENTH SUNDAY PENTECOST/HEALING OF THE TWO BLIND MEN

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD:	<i>Liturgy Book p. 18</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 15</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 6)</i>	<i>Liturgy Book p. 18</i>
<i>Great Martyr Euphemia</i>	<i>(Tone 4)</i>
Your ewe-lamb, O Jesus, cries out to You in a loud voice: “O my Bridegroom, I long for You and I struggle in quest for You. I am crucified with You and buried with You in Your baptism. I suffer for Your sake in order to reign with You. I die for You in order to live with You.” Accept her as an immaculate victim, since she is immaculated for Your love. Through her intercession, O Merciful one, save our souls!	
<i>St. Joseph</i>	<i>Liturgy Book p. 20</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 21</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON:</u> <i>Psalm 27:9, 1</i>	<i>(Tone 6)</i>
O Lord, save your people and bless your inheritance!	
<i>Stichon:</i> To You, O Lord, I have called: O my Rock, be not deaf to me!	
<u>EPISTLE:</u>	<i>Romans 15:1-17</i>
Now, we the strong should bear the infirmities of the weak, instead of catering to ourselves. Let every one of you please his neighbor by doing good for his edification: for Christ did not seek his own pleasure, but as it is written, The reproaches of those who, reproach you have fallen on me. (Ps.6: 10) For whatever has been written has been written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope. May then the God of patience and comfort grant you to be of one mind towards one another according to Jesus Christ, so that being one in spirit you may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another as Christ has received you, in a manner that gives honor to God.	
<u>ALLELUIA:</u> <i>Psalm 90:1, 2</i>	<i>(Tone 6)</i>
He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.	
He will say to the Lord, “My wall, my refuge, my God in whom I will trust!”	
<u>GOSPEL:</u>	<i>St. Matthew 9:27-35</i>
<i>At that time</i> as Jesus was passing on, two blind men followed Him, crying out and saying “Have pity on us, Son of David” And when He had reached the house, the blind men came to Him. And Jesus said to them, “Do you believe that I can do this to you?” They answered Him, “Yes, Lord.” Then He touched their eyes, saying, “Let it be done to you according to your faith.” And their eyes were opened. And Jesus strictly charged them, saying, “See that no one knows of this!” But they went out and spread His fame abroad throughout all that district. Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never has the like of this been seen in Israel.” But the Pharisees said, “By the prince of devils He casts out devils.” And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.	
<u>HIRMOS:</u>	<i>Liturgy Book p. 40</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 47</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 52</i>

practices such as abortion, infanticide or homosexuality. Jews – and consequently Christians – viewed these things as contrary to God’s plan for His people. There could be no compromise with the dominant culture on such matters. Those who are in Christ are called to be holy, set apart for God.

Christians in a pagan world were to observe all the commandments and to conduct themselves honorably among the unbelievers, “as free, yet not using liberty as a cloak for vice” (1 Pt 2:16). They were not to assume that Christianity was simply a matter of not worshipping the Roman gods. Those who claimed to be “in Christ” should expect to follow a higher standard of behavior than those who did not know the true God. As the Lord Himself indicated, they were to be in the world but not of the world.

At the same time Christians were not to dismiss non-Christians and their world as unworthy of their respect. Christ had come “to enlighten and sanctify everyone in the world” (see Jn 1:9); consequently believers were bound to honorable relationships with all men and to the legitimate structures of civil authority. “Submit yourself to every ordinance of man for the Lord’s sake... for this is the will of God” (1 Pt 2:13, 15). After all, the Lord Himself told Peter to pay the temple tax “lest we offend them” (Mt 17:27). At the same time, as Peter knows too well, Christians may still suffer at the hands of their unbelieving neighbors. People often see their way of life threatened when others live in ways contrary to it. In Peter’s day, some saw the Christian’s refusal to honor the Roman gods as disloyalty to the state. Many Romans saw devotion to the gods as an expression of patriotism; those who refused to do so would be suspected of treason.

In that case Peter proposes a twofold course of action. First, believers are to “Sanctify the Lord God in your hearts”, praising and blessing God no matter what hardships we might have to endure. Second, Christians should “always be ready to give a defense to everyone who asks you a reason for the hope that is in you” (1 Pt 3:15). Believers should be able to articulate their faith with both clarity and charity. They should know how to express the teachings of the Gospel and how to do it in a positive way, with respect for those who question them.

Peter’s vision of a suffering Church would be realized quickly enough. But although Christians were hated, persecuted and killed by pagan rulers, they still sought to live as good citizens. St. Justin the Philosopher emphasized this in his defense of his fellow Christians: “And everywhere we, more readily than all men, endeavor to pay to those appointed by you the taxes both ordinary and extraordinary as we have been taught by Him . . . Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment” (Apologia 17).

**Witnesses with Peter**

St. Peter concludes his letter with an exhortation to the presbyters of the Churches to whom he is writing. He identifies himself as a “witness of the sufferings of Christ and also a partaker of the glory that will be revealed” (1 Pt 5:1). While Peter was an eye-witness to Christ’s death and resurrection, we too are witnesses of these mysteries. Every Sunday at matins (orthros) we become icons of Peter’s experience at Christ’s tomb. We hear the Gospel of the Resurrection and respond with the words “Now that we have seen the holy Resurrection of Christ...” We then partake of Christ in the Eucharist, anticipating the glory of the eternal heavenly banquet. We see with the eyes of faith what Peter saw with the eyes of the body: that Christ by His death and resurrection has made us sharers in the glory of His kingdom which will never end



# PETER, THE ROCK OF FAITH

MOST OF THE EPISTLES found in the New Testament are attributed to St. Paul. In addition there are three Epistles of St John, one each of Ss. James and Jude, and two of St Peter. Since these are not read at a Sunday Divine Liturgy, we may be less familiar with them. They are all read at weekday Liturgies in the time between the Theophany and the beginning of the Great Fast. In addition portions of 1 Peter are read at Great Vespers on June 29, the feast of Ss. Peter and Paul.

1 Peter is addressed to Christians in “Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Pt 1:2) which were all Roman provinces in Asia Minor (Turkey today). Many of the Churches there were most likely the result of missionary activity from Antioch, which had been St. Peter’s home in the 40s and 50s. St. Peter, we know, was martyred in Rome during the reign of Emperor Nero (c. 67-68 AD) and 1 Peter was likely written there. The letter concludes with greetings from the Church “who is in Babylon” (1 Pt 5:13), as believers of the day called Rome. They saw themselves as exiles in that pagan society, much as the Jews who were exiled to Babylon in the sixth century BC.

## The “Diaspora”

The Christians in Asia Minor, to whom the letter is addressed, are described as “pilgrims of the diaspora” (1 Pt 1:2), or “dispersion.” Exiles – from the Jews in Babylon to Greeks or Russians in America – have used this term referring to their status as political refugees, strangers in an alien country. St. Peter is using the term in another sense. All believers in the world are exiles, dispersed in either a pagan society (like the first century Roman Empire), a Hindu or Muslim society (like so many Christians in Asia or Africa today), or a pluralistic secular society such as ours. Like the Israelites of old, who “confessed that they were strangers and pilgrims on the earth” (Heb 11:13), we too are pilgrims passing through or sojourners (temporary residents) here, but “our citizenship is in heaven, from which we eagerly await the Savior, the Lord Jesus Christ” (Phil 3: 20).

## Our Life in the Church

Much of this epistle is devoted to proposing ways in which we ought to live in this “diaspora.” As Christians we are committed to living by the Gospel, according to the values of God’s Kingdom, the highest of which is love. Christians are to love one another fervently, without hypocrisy (see 1 Pt 1:22). This is certainly something more than “coffee-hour love” – being nice in a social setting. People in any society may face economic hardship from time to time. How should a church respond when a member loses his job, can’t pay the rent, or is threatened with foreclosure? As the Apostle James insists, our response points to the quality of our faith. “If a brother or sister is naked or destitute of daily food and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead” (Jas 2:15-17). Faith and love must be made concrete by action.

## What About the Unbelievers?

Most of the people in Asia Minor – like many of the people with whom we interact every day – would have been unbelievers. St. Peter sets out these principles for dealing with them. First of all, these Christians – presumably all converts – were no longer to live as unbelievers do, according to the “aimless conduct received by tradition from your fathers” (1 Pt 1:18). Roman life was organized around festivals in honor of pagan gods and goddesses. Roman culture found no fault with

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN JULY

Saturday, July 10th

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, July 11th

*Resurrectional Orthos 9:00 a.m.*

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

Tuesday, July 13th

*Anthony Joseph Shehwen*

*A.J. Bolus*

*Falling asleep in the Lord*

*First Year Anniversary*

## 2021 WEEKLY COLLECTION

July 4

Weekly Offering	\$ 1,295.00
Monthly	\$ 100.00
Divine Liturgy	\$ 25.00
Candles	\$ 25.00
Total:	\$ 1,420.00

*Thank you for your support!*

## 2021 Food Festival

### Ways to support our Annual Fundraising

† Volunteer for the food preparations, see notice to the right OR staff one of the booths during the festival days.

† Donate a basket for our basket raffle: any themed basket or single raffle-prizes: cash or gift cards.

See Betsy Zaydon for details.

† Donate a sponsorship (comes with a dedication sign as the sponsor or the person or family or business you would like to honor).

contact Liz Dessoie [edessoie@gmail.com](mailto:edessoie@gmail.com)

Heritage Sponsor	\$500.00	36" x 48"
Diamond Sponsor	\$200.00	24" x 36"
Platinum Sponsor	\$100.00	24" x 24"
Gold Sponsor	\$ 50.00	12" x 24"
Silver Sponsor	\$ 25.00	12" x 12"

## 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.

## 2021 FOOD FESTIVAL INFORMATION

### DATE & TIME:

Friday, August 13, 2021:

4:00 – 10:00 p.m.

Saturday, August 14, 2021:

4:00 – 10:00 p.m.

Sunday, August 15, 2021:

1:00 – 7:00 p.m.

### FOOD PREPARATION DAYS:

July 24th: Kibbie 9:00 a.m.

July 31th: grape leaves 9:00 a.m.

### DIVINE LITURGY INTENTIONS

10 July Joseph Viola Family ✱

11 July ✱ Joseph Zaydon

✱ John Paul Zaydon

✱ Thomas John Zaydon, Sr.

from Jemille Zaydon

17 July ✱ Joseph Viola

18 July ✱ A.J. Bolus

from Thomas & Kelly Bolus

# “I have now perceived the one true God.”

When twenty-first century Americans think of the Vikings, they may picture seafarers from Scandinavia sailing to Iceland and Greenland or raiding the coasts of England and Ireland. We rarely think of their inland cousins, whose rule extended into what is Russia today in the ninth to fourteenth centuries. Two of the saints commemorated this week were leaders of these “inland Vikings” who changed the face of Europe.

Beginning in ad 862 the Viking prince Rurik and his brothers established a network of states in the territory of today’s Romania, Ukraine and western Russia which came to be called Kievan Rus’. Around 945 the Grand Prince of Kiev, Igor, Rurik’s youngest son, was killed by rebellious Dravidian tribesmen. Igor’s wife, Olga (c. 890-969), avenged her husband by destroying the Dravidian towns and enslaving their leaders. Olga then ruled, first as regent on behalf of their young son. Sviatoslav. The young prince came of age in 962 but Olga was frequently in charge of Kiev thereafter during Sviatoslav’s military expeditions.

## “Equal to the Apostles”

There had been some Christians in Kiev since the ninth century when St Photios the Great sent them a missionary bishop. The local governor Askold reputedly accepted the faith at that time. Olga became the first ruler of Kievan Rus’ to embrace Christianity. She was baptized in Constantinople in 957, taking the name Helena, and attempted to extend the Christian presence in Rus’. She is said to have built the churches of St. Nicholas over Askold’s grave and of the Holy Wisdom at Kiev (sites revered to this day), of the Annunciation at Vytebsk, and of the Holy Life-Creating Trinity at Pskov. She tried unsuccessfully to secure the appointment of a resident metropolitan for Kiev. Nor did she convince her son Sviatoslav to become a Christian. At first he tolerated the growing Christian presence in his realm for her sake, but later would destroy some of their churches, including ones she had built. It would be his son, Vladimir, himself raised by his grandmother, who would make of his realm a Christian nation.

Olga died on July 11, 969. In 1007, during the reign of her grandson Prince Vladimir, the relics of St Olga were transferred to the Desyatin Church of the Dormition in Kiev and placed in a special sarcophagus. She was the first woman canonized by the Russian Church. One of only five women saints proclaimed as Equal to the Apostles, she was so honored for her pioneering role in Slavic Christianity.

## St. Vladimir the Great

Olga’s grandson, Vladimir, was the third son of Sviatoslav, reportedly by his mother’s servant, Malusha. In 969 Sviatoslav had given Kiev to his oldest son, Yaropolk, made his second son, Oleg, prince of the Drevlians, and placed Vladimir as prince of Novgorod while he was engaged in fighting the Bulgars. The brothers were soon engaged in fighting one another and Vladimir was driven from Novgorod by Yaropolk’s forces. With help from his cousin Haakon, the ruler of Norway, Vladimir retook Novgorod, then marched on Kiev. In 978 he defeated his brother Yaropolk and became Grand Prince of all Kievan Rus’ extending his rule throughout surrounding territories over the next few years.

## The Tale of Bygone Years

In 1113 the Monk Nestor compiled a history of Kievan Rus’ from ad 850 to 1110. Also known as the Russian Primary Chronicle, this work tells of the founding and early history of Kiev. Nestor relates how Vladimir adopted Christianity and suppressed the worship of the local gods at Kiev.

According to Nestor, “Vladimir summoned together his vassals and the city elders, and said to them: ‘Behold, the Bulgars came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them.’”

The nobles urged Vladimir to send his own people to investigate the claims of these rival religions. On their return, they reported, “When we journeyed among the Bulgars, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgarian bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good.

“Then we went among the Germans and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here.

“Then the vassals spoke and said, ‘If the Greek faith were evil, it would not have been adopted by your grandmother Olga, who was wiser than all other men.’”

What had so impressed the Kievans? Nestor explained it this way: “On the morrow, the emperor sent a message to the patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his sacerdotal robes, so that the Russians might behold the glory of the God of the Greeks. When the patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The emperor accompanied the Russians to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the offices of the hierarchy and the ministry of the deacons, while he explained to them the worship of his God. The Russians were astonished, and in their wonder praised the Greek ceremonial.”

In 988 Vladimir captured the Greek city of Kherson in the Crimea. Nestor reports that Vladimir threatened to march on Constantinople itself unless the emperor sent his sister to marry Vladimir. The emperor replied: “It is not meet for Christians to give in marriage to pagans. If you are baptized, you shall have her to wife, inherit the kingdom of God, and be our companion in the faith.” Nestor reports that the princess urged Vladimir to be baptized if he wanted to be healed of a painful eye ailment. Vladimir accepted and was baptized by the Bishop of Kherson, taking the name Basil. Healed, Vladimir praised God saying, “I have now perceived the one true God.” Many of his companions then accepted baptism as well.

On his return to Kiev Vladimir brought his nobles and retainers to baptism, beginning the Christianization of Kievan Rus’ which continued throughout his reign. Vladimir died in 1015 and his relics were distributed among the churches and monasteries he had founded.