

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE * SCRANTON, PA 18504

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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. Sus, Vieselmeyer. 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.*Paul Bauman.*A.J.
Bolos. *Jos. Bolos. *Nich. Ciani.*Patricia Cimakosky.*Ann
Coury.*Mary Sue Betress.*Cecilia Davidson*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.

SUNDAY OF THE MYRRH-BEARING WOMEN



Icon of the Myrrh-bearing Women

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

01 MAY 2022 ♦ TONE 02 EOTHINON 02 † SECOND SUNDAY AFTER PASCHA / OINTMENT BEARING WOMAN SUNDAY

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>GREAT DOXOLOGY: Pascha</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 180</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
In the assemblies bless God, the Lord, from Israel’s wellsprings.	
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 2)</i>	<i>Liturgy Book p. 40</i>
<i>Noble Joseph</i>	<i>handout</i>
<i>Myrrhbearing Women</i>	<i>handout</i>
<i>St. Joseph the betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION: Pascha</u>	<i>Liturgy Book p. 50</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON: (Tone 2)</u>	<i>Liturgy Book p. 55</i>
<u>EPISTLE:</u>	<i>Acts of the Apostles 6:1-7</i>
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.	
<u>ALLELUIA: Psalm 19:1, 10</u>	<i>(Tone 2)</i>
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.	
<u>GOSPEL:</u>	<i>St. Mark 15:43-16:8</i>
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.	
<u>HIRMOS: Pascha</u>	<i>Liturgy Book p. 182</i>
<u>KINONKON:</u>	<i>Liturgy Book p. 83</i>
<u>COMMUNION HYMN:</u>	<i>Liturgy Book p. 186</i>
<u>POST- COMMUNION HYMN:</u>	<i>Liturgy Book p. 180</i>

Tim 3:2).

From the first the role of deacons has been connected with a developing range of administrative responsibilities, beginning with the distribution of goods to the poor. During the Roman persecutions they ministered to prisoners. The third-century *Martyrdom of Saints Perpetua and Felicitas*, tells how deacons served as intermediaries with the authorities to improve the condition of the prisoners and between the prisoners and their families. They arranged for the baptism of those who were catechumens and brought Holy Communion to the baptized, encouraging each one to remain strong in their witness to Christ.

As the Church developed, deacons were easily targeted during the persecutions. Their activities in tending to the needs of widows, orphans, the sick, and the imprisoned made them highly visible to the authorities. Since deacons were responsible for an increasing amount of church property and sacred items such as liturgical books and vessels as well as funds for the needy, it was lucrative to seek them out and seize these treasures.

In AD 258 the Archdeacon of Rome, Lawrence was arrested and ordered to hand over the Church’s treasures. He gathered all the poor and the needy in his care and presented them to the Prefect, saying “Behold the treasures of the Church.” Lawrence was martyred and today is commemorated in the Church on the anniversary of his death, August 10. Other early deacon-martyrs remembered in our Church are Saints Benjamin the Persian (October 13), Vincent of Saragossa (November 11), and Habib of Edessa (November 15).

Over the ages the deacons’ ministry of service to the “Church’s treasures” evolved to include service to the priest at the holy table. As the deacon handled the material side of the Church’s affairs – particularly its charitable ministry – he also came to care for the material side of the Liturgy. He received and apportioned the holy gifts, carried the Holy Gospel, incensed the church and directed the work of the servers. In icons saintly deacons are often shown holding a censer – symbol of their liturgical ministry – and a church or cashbox, representing their material responsibilities.

Were There Women Deacons?

In Romans 16:1-2 we read, “*I commend to you Phoebe our sister, who is a servant of the Church in Cenchrea that you may receive her in the Lord...*” It is thought that Phoebe may have brought St Paul’s epistle to the Church at Rome. The Greek word translated here as “servant” is diakonos, giving rise to the idea that Phoebe was an ordained deacon. Both Clement of Alexandria and John Chrysostom recognized Phoebe as a deacon and she is commemorated as such on September 3 with this troparion:

Enlightened by grace and taught the Faith by the chosen vessel of Christ, you were found worthy of the diaconate; and you carried Paul’s words to Rome. O Deaconess Phoebe, pray to Christ God that His Spirit may enlighten our souls!

There are a number of references over the next few centuries to women deacons, but their place in the Church is debated. Many say that they ministered to women, particularly catechumens, preparing them for and assisting in their baptism where the presence of men would have been unseemly. They were ordained in a rite similar to but not identical with that of deacons.

Perhaps the best known deaconess in the Byzantine Church was St Olympia (July 25) who headed a community of some 250 women. She is known for her care of St John Chrysostom, attending to his garments and preparing his meals, which she sent daily to the episcopate. Other leading deaconesses of her community known to us by name were the Pentadia, Procla, Sylvia, and Nicarete.

As Christianity became the norm in the Byzantine Empire the adult catechumenate – and the deaconesses’ principal function – came to an end. Deaconesses survived for a time only in women’s monasteries. They all but died out in the Armenian, Georgian and Greek Churches after World War I but have since been revived. Deaconesses in the Coptic Church are comparable to Catholic sisters. They are not ordained, but blessed.

THE APOSTLES INSITIUTE THE ORDER OF DEACONS

WHY DO WE HAVE DEACONS in the Church? The emergence of this order came about in response to a specific issue which the apostles faced in Jerusalem. In Acts 6:1 we read that the “Hellenists” were complaining against the “Hebrews” “*because their widows were neglected in the daily distribution.*”

Almost from its beginning it seems the followers of Christ concerned themselves with feeding their poor. In first century society women who had outlived their breadwinner husbands were especially vulnerable, particularly if they had no sons to care for them. If a widow had no children or relatives she was reduced to the status of a beggar. Needless to say, they had nothing like today’s workplace where they could be employed.

In Jerusalem the synagogues tried to ease the hardships faced by these women. Early on Friday men from the synagogues would canvass the city for goods and money for the widows. These would be distributed that afternoon, before the onset of the Sabbath. The Jewish believers in Jesus would naturally do something similar.

These first followers of the Lord lived with the memory of His preaching, His miracles, His death and resurrection and the descent of His Spirit fresh In their minds. Yet, human weakness made itself felt as well. The local believers – the Aramaic-speaking Jews of the Holy Land, whom Acts calls the Hebrews – seemed to be more attentive to their poor while neglecting the “Greeks,” those Hellenized Jews more inclined to embrace Greek culture, perhaps from places like Antioch or Caesarea, who had come to Jerusalem seeking help.

The Apostles were torn between the needs of those indigents and the mission from Christ to spread the Gospel. Wanting to address this problem without allowing it to distract them from their proper task of preaching the Gospel, the apostles instituted the order of deacon to deal with the matter. They ordained seven men as the first deacons for the purpose of caring for these widows. While the deacons served the material needs of the people, the apostles concentrated on the spiritual: “*We will give ourselves continually to prayer and to the ministry of the Word*” (Acts 6:4).

The First Deacons

Acts identifies the first seven deacons and describes how they began their ministry. They were chosen by “*the whole multitude*” (v. 5) and presented to the apostles who prayed and laid hands on them. Prayer and the laying-on of hands has been the rite prescribed for the ordination of deacons, priests and bishops ever since.

Each of the seven listed in Acts bore Greek names. They may have been Hellenized Jews, the very people who felt as a disadvantage in the Jerusalem community. One, Nicholas, is identified as “*a proselyte from Antioch*” (v. 5) and would have been of pagan origin. The only two who appear elsewhere in Acts are Stephen and Philip.

Stephen, described as “*full of grace and power*” (Acts 6:8), incurred the resentment of some Jews with whom he disputed. They denounced him to the Sanhedrin where he was condemned to death and executed (Acts 7). The Church honors him as the Protomartyr, the first to die because of his faith in Christ. Chapter 8 of Acts tells of the activities of the deacon Philip who preached the Gospel in Samaria and converted an Ethiopian on the road to Gaza.

Various local traditions connect Prochoros with Nicomedia, Nicanor with Cyprus, Timon with Bosra, and Parmenas with Macedonia. According to St Irenaeus, the name of Nicholas was connected with the Nicolaitians, a sect condemned in the Book of Revelation. It is not known whether he was actually a part of this group or, as Clement of Alexandria believed, they corrupted his teachings.

Deacons in the Early Church

The importance which deacons assumed in the first-century Church is shown in 1 Tim 3:8-13 where the qualifications for deacons closely resemble the requirements for bishops, with this exception. Potential bishops should demonstrate hospitality (as the head of a family) and an ability to teach (see 1

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday, April 30th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 1st

Divine Liturgy: 10:00 a.m.

Saturday, May 07th

Youth Group meeting: 11:00 a.m.

Saturday, May 07th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 8th

Divine Liturgy: 10:00 a.m.

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

30 April: ✠Kenneth, sr.
and Jeanette Marie Quigley
From Steve Bartnicki

01 May ✠Joseph Bolus
from David Glancey

07 May ✠Joseph Bolus
from Al & Sonia Elghazal

08 May ✠Joseph Bolus
from Al & Sonia Elghazal

14 May ✠Joseph Bolus
from Maria Fox

15 May ✠Joseph Bolus
from Lucy Bolus

21 May ✠Joseph Bolus
from Maria Fox

21 May ✠Joseph R. VanDeusen, Sr.
from Steve Bartnicki

**2022 2nd Quarter Financial Report:
back of Church**

2022 WEEKLY COLLECTION

April 24

Weekly Offering:	\$ 1, 030000
Monthly	\$ 10.00
Missions	\$ 30.00
Good Friday	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 1,065.00

Memorial Day Celebrations May 30

Divine Liturgy tbd

Memorial Service Sacred Heart Cemetery

Potluck Parish Picnic tbd

at NayAug park 1 p.m.

Details forthcoming

FEARING BUT FAITHFUL: JOSEPH & 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.” 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 7:45-52). 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 Dayspring 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!’”