

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 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. Cianci. ✱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:

Tuesday :

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.; 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

EIGHTH SUNDAY AFTER PENTECOST



Icon of Feeding the Five Thousand

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

24 JULY 2022 ♦ TONE 07 EOTHINON 08 † EIGHTH SUNDAY AFTER PENTECOST/FEEDING 5 THOUSAND
GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON:

FIRST:
SECOND:
THIRD: *Beatitudes*

Liturgy Book p. 29
Liturgy Book p. 32
Liturgy Book p. 125
Liturgy Book p. 38

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 7)
Holy and Just Eudocimus

Liturgy Book p. 45
(Tone 4)

Holy Eudocimus, God who called you out of this world and led you to the eternal mansions will keep your body incorrupt. You lived a life of wisdom and honor, keeping your body clean. Intercede trusting-ly with Christ that He may save us all.

Forefast of Holy Cross
St. Joseph

Liturgy Book p. 143
Liturgy Book p. 47
Liturgy Book p. 172
Liturgy Book p. 23
Liturgy Book p. 60
1 Corinthians 28:10-17

KONDAKION: Transfiguration

TRISAGION:

PROKIMENON: Ps.28: 11, 1

(Tone 7)

EPISTLE:

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul’s name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For. Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

ALLELUIA: *Psalms 91:1, 2*

(Tone 7)

It is good to give thanks to the Lord; to sing praises to your name, O Most High!

To proclaim your kindness at dawn and your faithfulness throughout the night.

GOSPEL:

St. Matthew 14:14-22

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, “This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food.” But Jesus said to them. “They do not need to go away; you yourselves give them some food.” They answered him, “We have here only five loaves and two fishes.” He said to them, “Bring them here to me.” And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat and cross ahead of him, while he dismissed the crowd.

HIRMOS:

Liturgy Book p. 77

The Future: the Messianic Banquet

Earlier in Matthew’s Gospel we see Jesus pointing to the future: “*I say to you that many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven*” (Mt 8:11). He was alluding to the idea of the Messianic Banquet, the great feast that represented for Jews that communion with God, which the coming of the Messiah would bring about.

This feast is described in Isaiah 25:6-9 in terms which make us think of the feeding of the 5000: “*And in this mountain the LORD of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. And He will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of His people He will take away from all the earth; for the LORD has spoken. And it will be said in that day: ‘Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and re-joice in His salvation.’”* The Messiah would come and restore Israel. The scattered Jews of the world would be drawn back to their homeland and they would all sit down to a great meal of celebration. How could the first Jewish believers in Christ not have thought of this banquet when reflecting on the feeding of the 5000?

When Jesus spoke of many “*coming from east and west,*” He was adding a new note to the concept of this banquet: it would be open to Gentiles and many “sons of the kingdom” would be excluded. The kingdom of God – and this, the great feast of the kingdom – would feature Jews and Gentiles eating together (an act forbidden in Jewish tradition). And so in Mt 15:30-38 we find Jesus’ miracle repeated, after He heals the Canaanite woman in the area of Tyre and Sidon. But this time it is 4000 Gentiles who were fed. The feeding of these multitudes – Jews and Gentiles – would proclaim to believing Jews that the time of the Messiah had arrived.

In Our Worship

Byzantine worship includes several allusions to the feeding of the multitudes. In the Divine Liturgy it is prescribed that five loaves be used to prepare the oblation. The Lamb is cut from one of them; the others are used to provide the particles representing the Theotokos and the saints, and the living and the dead for whom we pray. Once again the Church is fed from five loaves.

Five loaves are also used in the rite of **artoklasia** (breaking of the bread) celebrated on major feasts. The priest prays, “O Lord Jesus Christ our God, who blessed the five loaves in the wilderness and thus sustained five thousand men, bless these loaves, along with this wheat, wine and oil, and multiply them in this holy city and for Your whole world, and sanctify the faithful who partake of them...” Traditionally in some Churches many other loaves would be provided to feed the needy while the people sing, “*Rich men have turned poor and gone hungry, but they that seek the Lord shall not be deprived of any good thing.*” Thus the Messianic banquet and the soup kitchen have something in common: both point to the Lord as the ultimate and unfailing nourisher of all mankind.

Summer Liturgical Services [August 1-14]

Paraclesis: 5:00 p.m. † Tuesday Compline: 7:30 p.m.

A TABLE IN THE WILDERNESS

THE MIRACULOUS FEEDING OF 5000 with five loaves and two fish is reported in each of the four Gospels. In both the earliest and latest Gospels there is an unusual unanimity in the details they relate: more than most other Gospel narratives, including the resurrection. This reflects the great importance which the first Christians attached to this narrative. In it they saw the Lord Jesus connected to the great movements of God in the past, the present and the future.

The Past: the Exodus from Egypt

As is well known, the Gospel of Matthew was written for Jewish believers who were convinced that Jesus fulfilled the Old Testament prophecies concerning the Messiah. They also saw many Old Testament events as “types,” pointing to New Testament events which fulfill and surpass the Old in God’s plan for our salvation. The early Church Fathers in the Greek and Latin worlds had the same vision. Thus St. Cyril of Alexandria would write, “All that is written about the blessed Moses we affirm to be an icon and a type of that salvation which comes in Christ” (Glaphyra [*Illumination*] on Exodus, 1.3).

The feeding of the 5000 was one such event, in which Christ’s actions reflect that He is the New Moses and more: the One who worked through Moses on behalf of the children of Israel. Just as the exodus from Egypt begins with Pharaoh oppressing the Israelites, the Gospel story begins with Herod’s murder of John the Baptist. While Pharaoh oppresses the Israelites because they were so numerous, Herod kills John because of his moral stance.

Hearing about John’s death, Jesus goes apart, to “a deserted place” (Mt 14:13). Jesus, His disciples and the people who came to Him from the cities were in a “desert” just as Moses, his soldiers, and the crowd were in Sinai.

When the Israelites were in the desert with Moses God fed them with manna and quail, which Psalm 78:24 calls “*the bread of heaven.*” While the Galileans were in the wilderness with Jesus, He himself fed them with bread and fish.

The feeding of the Israelites in Sinai was connected to their passage through the Red Sea “*on dry ground*” (Ex 14:23 et al.). The feeding of the 5000 is connected to the miracle of Jesus “*walking on the sea*” (Mt 14:25) which follows immediately. While the Israelites walked on the ground exposed by the parting of the sea, Jesus walks on the sea itself.

The Present: Jesus Nourishes the Church

This event marks the first time in the Gospel that the whole crowd will be invited to eat together with Christ, showing His desire to gather all His followers around a common table with Him. St Hilary of Poitiers noted that the first Church – those who responded to the preaching of Peter – numbered about 5000 men (Acts 4:4). The 5000 fed in the wilderness point to those 5000 who were the first to be nourished by the presence of Christ in His Church.

On that “table” in the wilderness was bread and fish. We recall that, for Christians during the Roman persecutions, the fish was a code-sign for Christ. The letters of the Greek word for fish – ichthys – were an anagram for the profession of faith, “*Jesus Christ Son of God, Savior.*” The bread – which Jesus “*took...blessed...and broke*” (Mt 14: 19) – was an “icon” for the early Christians of the Eucharist in which we receive the Son of God our Savior, the Bread of life.

Thus the feeding of the 5000 points to the Church and its communal meal, the Eucharist.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

August 1st -14th

Fast of the Lady Theotokos

Friday, August 5th

Great Vespers: 5:30 p.m.

Saturday, August 6th

TRANSFIGURATION OF THE LORD

Morning Divine Liturgy: 9:00 a.m.

Saturday Evening, August 6th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, August 7th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

2022 WEEKLY COLLECTION

July 24

Weekly Offering:	\$ 550.00
Monthly:	\$ 25.00
Divine Liturgy	\$ 10.00
<u>Candles:</u>	<u>\$ 25.00</u>
Total:	\$ 610.00

2022 FOOD FESTIVAL INFORMATION

DONATIONS SIGN-UP SHEET

*Please drop your items
the weekend of August 5/6th*

VOLUNTEER SIGN-UP SHEET

*Please sign up for the days and times
you or a friend can work.
might be able to manage the various
tasks during the Event.*

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 July: ✠Deceased Members Bolus Fam.
from Barbara Albert
31 July: ✠Deceased Members Bolus Fam.
from Barbara Albert
06 August: David & Stephanie Michaels✠
First Year Wedding Anniversary
from Stephen Pendrak
06 August: ✠Katharine O'Donnell
from Steve Bartricki
07 August: ✠Dec. Members Bolus Fam.
from Barbara Albert
13 August: ✠Dec. Members
Barron & Shehadi Fam.

*2022 3rd Quarter Financial Report
copies in the back of Church*

A COMMUNITY FRAGMENTED

PORT CITIES HAVE LONG BEEN vital to commerce, both in the ancient world and up to our own day. Founded in c. 700 BC, Corinth was the principal port connecting the Greek mainland, the Peloponnesian peninsula and Italy. It was especially important in St Paul's day as the capital of the Roman province of Achaia. There was a sizeable community of Jews in the city and St Paul spent eighteen months there organizing a Church (AD 49-51).

Coming from Athens to Corinth, we are told, Paul "...found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks" (Acts 18:2-4).

In Acts 18 we read how Paul had come from Athens and began presenting his views in the synagogue on every Sabbath. Although many opposed him, he persuaded others, including Crispus, the ruler of the synagogue, to confess the Lord Jesus as the Messiah.

A few years after Paul left the city he received word from "*people in Chloe's household*" (1 Cor 1:11) that the Christian community was becoming increasingly fragmented. Paul writes this epistle to address this problem.

The Issue of Leadership

There were several reasons for these divisions; at the beginning of St Paul's First Epistle to the Corinthians he discusses the question of rival allegiances: "...each of you says, '*I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ*'" (1 Cor 1:12). This does not mean that the leaders named were responsible for the divisions, but that members of these factions were using the names of Paul or the others named to justify their divisive actions.

Commentators have suggested that the "Cephas party" may have consisted of converted Jews who continued to observe Jewish practices such as the Sabbath, circumcision and the dietary laws.

Apollos was an apparently powerful preacher who had come to Ephesus (probably in AD 52 or 53), where he was described as "*a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, [who] ... had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Messiah*" (Acts 18:24-28).

Apollos had apparently come to Corinth after St Paul had left and built on Paul's work. As the Apostle himself described it, "I planted, Apollos watered, but God gave the increase" (1 Cor 3:6). There is no evidence that Apollos himself led the faction which claimed his name.

St Paul was particularly upset that people were claiming Christ as inspiring one of these factions, in fact reducing His place to that of a sectarian leader: "*Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?*" (1 Cor 1:12). There is no Church without Christ so, as St John Chrysostom observed, "The quarreling at Corinth was not over trivial matters, but over something fundamental. Even those who said they were 'of Christ' were at fault, because they were implicitly denying this to others and making Christ the head of a faction rather than the head of the whole Church" (Hom. on the Corinthians, 3.5).

Because of his experience with Christ on the road to Damascus, St Paul saw the unity of believer with the Lord as more than that of teacher and pupil. He viewed it as an organic relation-

ship. When Christ told Paul, "*I am Jesus, whom you are persecuting*" (Acts 9:5), the Lord made it clear that Christ's people are one with their Lord. St Paul would express this in imagery of the whole body – Christ the Head and we the members (see 1 Cor 12:12 ff.).

But Only One Is Your Father

St Paul describes his role as founder of the Corinthian Church as the one who "begat" it: "... though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel" (1 Cor 4:15). While many dioceses attribute their founding to an apostle, Corinth is one of the few dioceses with a Scriptural witness to its claim. Today the metropolitan see of Corinth is the oldest and most prestigious diocese in southern Greece, tracing itself back to the apostle Paul, its father.

When St Paul says that he "begat" the Corinthian Church, he is clearly speaking in a way Jews of his day would recognize. The Jews commonly called Abraham the father of the God-fearing who would become the people of Israel. This claim was a source of pride for the Jews – one which their own actions did not support. Thus St John the Forerunner and Baptist reproached Jews of his day for claiming that being sons of Abraham made them by definition acceptable to God as Abraham was: "...do not think to say to yourselves, '*We have Abraham as our father.*' For I say to you that God is able to raise up children to Abraham from these stones" (Mt 3:9). As some say today, "God has no grandchildren" – we must all live as His children.

In Jesus' day, many of the Jewish religious leaders had distorted the teaching of the Law and the Prophets by their "authoritative" interpretations. Jesus rebuked them to their face in these words: "*The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men.*"

"*They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'*" "*But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant*" (Mt 23: 2-11).

The Lord reproached the Jewish religious leaders for claiming the authority to interpret the Law and using that as a means to attain worldly prestige and power. Jesus' own disciples were to distance themselves from such practices.

This passage is often quoted by many fundamentalist Protestants against the practice in the historic Churches of East and West of calling the clergy "father." If they are correct, then St Paul clearly was violating Jesus' precept when he claimed to have fathered the Church at Corinth.

When the Gospel passage is read in context, it is clear that the Lord is not speaking against titles or imagery but the abuse they may represent. Even the foremost authority in European Protestantism, John Calvin, did not believe that St Paul was wrong to speak of himself as begetting the Corinthian Church. Commenting on this passage Calvin wrote, "While Paul claims for himself the appellation of father, he does it in such a manner as not to take away or diminish the smallest portion of the honor which is due to God. ... God alone is the Father of all in faith ... But they whom he is graciously pleased to employ as his ministers for that purpose, are likewise allowed to share with Him in His honor while, at the same time, He parts with nothing that belongs to Himself."