

ST. JOSEPH THE BETROTHED

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

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ www.melkitescranton.org

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. Bolus. *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:

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.; 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 AFTER PENTECOST



Icon of Healing Two Blind Men

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

24 JULY 2022 ♦ TONE 06 EOTHINON 07 † SEVENTH SUNDAY AFTER PENTECOST/ MARTYR CHRISTINA

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Holy Great-Martyr Christina

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: *Psalm 27:9, 1*

(Tone 6)

EPISTLE:

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.

ALLELUIA: *Psalm 90:1, 2*

(Tone 6)

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!”

GOSPEL:

St. Matthew 9:27-35

At that time 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.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 44

Liturgy Book p. 100

Liturgy Book p. 20

Liturgy Book p. 21

Liturgy Book p. 23

Liturgy Book p. 59

Romans 15:1-17

And blessed is he who is not offended because of Me” (Mt 11:2-6). Jesus leaves John and his followers to draw their own conclusions.

Some people perceived that Jesus was more than just a teacher. When two of John’s disciples went after Jesus, He turned and asked “*What do you seek?*” The tongue-tied Andrew could only say, “*Where are you staying?*” But after spending the day with Jesus, Andrew would tell his brother Simon, “*We have found the Messiah*” (Jn 1:41).

The Gospels record the disciples’ slow process of learning what the Lord Jesus’ mission actually was. At times they seemed no more attuned to Jesus’ teaching than were the crowds. When Jesus taught the importance of inner purity rather than the ritual purity of “clean” and “unclean” foods, the disciples found it hard to accept. “*Are you thus without understanding also?*” Jesus replied (Mk 7:18).

While the Gospels show how gradually the disciples grew to appreciate Jesus as the Messiah, they also note that others had no hesitation in proclaiming His true identity. The demons, as bodiless powers, understood from the start just who Jesus was. The spirit which Jesus expelled in Capernaum affirmed, “*I know who You are – the Holy One of God*” (Mk 1:24). The Gergasene demoniacs protested, “*What have we to do with You, Jesus, Son of God?*” (Mt 8:29). Jesus silenced them all and “*...did not allow them to speak, for they knew that He was the Christ*” (Lk 4:41).

Neither Power Nor Glory

The disciples found it hard to think of God’s kingdom except in terms of power. When the Lord began preparing His disciples to see that the Messiah must suffer, “*Peter took Him aside and began to rebuke Him, saying, ‘Far be it from You, Lord; this shall not happen to You!’ But He turned and said to Peter, ‘Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men’*” (Mt 16:22-23). Later in Jesus’ ministry – despite several previous warnings that the Messiah must suffer – the Lord reiterated His teaching (Lk 9:44-48): “*‘Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.’ But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.*

“Then a dispute arose among them as to which of them would be greatest. And Jesus, perceiving the thought of their heart, took a little child and set him by Him, and said to them, ‘Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.’”

Despite all this, when Samaritans refuse to allow Jesus entry into their village, the disciples’ reaction still shows their lack of understanding. They had yet to comprehend the ways of God’s kingdom. “*And when His disciples James and John saw this, they said, ‘Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?’ But He turned and rebuked them, and said, ‘You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them’*” (Lk 9:54-56).

Even the experience of the resurrection was not sufficient to turn the disciples from their pursuit of power. When they were all gathered in Jerusalem with the risen Christ, the Book of Acts relates, “*... they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth’*” (Acts 1:6-8). It would only be by the indwelling of the Holy Spirit that the first Church came to understand the real mission of the Messiah.

Summer Liturgical Services

Daily Vespers: 5:00 p.m. [Monday thru Friday] † Tuesday Compline: 7:30 p.m.

THE HIDDEN MESSIAH

THE NINTH CHAPTER of St Matthew's Gospel records several miracles in succession: the healing of a paralytic, of the ruler's daughter, of a woman with a flow of blood, two blind men and a mute man. Only in the case of the two blind men do we find that the Lord Jesus "...*sternly warned them, saying, 'See that no one knows it'*" (Mt 9:30). Why did the Lord want these two to keep quiet while not demanding that the paralytic and the others do the same?

The key seems to be in the way the blind men approached Jesus. Unlike the others healed in this chapter, the blind men called out to Him, "*Son of David, have mercy on us!*" (v. 27) They accorded Him the messianic title "Son of David." But was Jesus ready to be acclaimed as Messiah at this stage of His life?

What Kind of Messiah?

Many Jewish people at the time of Christ were looking for the Messiah, God's "Anointed One". Most looked for a royal warrior – another David – who would drive out the Romans from the Holy Land and restore the power of Israel in the region. This political Messiah would usher in a period of prosperity and power for the people of Israel.

Others in that period thought that the Messiah would restore the old priestly line and the temple rites used before the exile of the Israelites in Babylon. He would be a priestly Messiah, renewing the temple and restoring the original spirit of its liturgy.

The Lord Jesus had a very different view of His role. He was not to be an earthly king; He never urged political dissention or encouraged revolt against Roman rule. As He was to tell Pilate, "*My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here*" (Jn 18:36).

Neither did the Lord Jesus attempt to restore the usages of Solomon's temple. He would fulfill the entire Old Covenant in Himself, becoming the new temple, the house of God on earth. It was with this in mind that the Lord told the Jews on driving away the money-changers, "*Destroy this temple, and in three days I will raise it up.*" Then the Jews said, "*It has taken forty-six years to build this temple, and will You raise it up in three days?*" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said" (Jn 2:19-22).

The "Messianic Secret"

Beginning in the late nineteenth century, biblical commentators began using the term "Messianic secret" to describe Jesus' reluctance to be described as Messiah. Had Jesus allowed Himself to be proclaimed "Messiah" while not fulfilling His hearers' this-worldly expectations, He would have made it impossible for anyone to come to believe in Him. He would have given them the right word, but the wrong idea. He might also have come to the attention of the religious and political authorities before He had developed followers nurtured to any degree with His vision of the Kingdom of God.

Rather we see Jesus beginning a long process of choosing disciples and allowing them to discover for themselves that He was God's Anointed. Jesus never claimed the title of Messiah for Himself and only hinted at it among those most committed to the Kingdom of God. Thus we are told: "...when John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, '*Are You the Coming One, or do we look for another?*' Jesus answered and said to them, '*Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.*'"

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday Evening, July 26th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 27th

Divine Liturgy: 10:00 a.m.

2022 FOOD FESTIVAL INFORMATION

DATES & TIMES:

Friday, August 12, 2022:

4:00 – 9:00 p.m.

Saturday, August 13, 2022:

4:00 – 9:00 p.m.

Sunday, August 14, 2022:

1:00 – 7:00 p.m.

FOOD PREPARATION DAYS:

July 30th: Kibbeh 9:00 a.m.

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.*

2022 WEEKLY COLLECTION

July 17

Weekly Offering: \$ 480.00

Monthly: \$ 25.00

Candles: \$ 25.00

Total: \$ 530.00

Thank you for your support!

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

23 July: ✠Theresa Vitali Conaboy
From William & Theresa Patchoski
24 July: ✠Deceased Members Bolus Fam.
from Barbara Albert
30 July: ✠Deceased Members Bolus Fam.
from Barbara Albert
31 July: ✠Deceased Members Bolus Fam.
from Barbara Albert
06 August: ✠Dec. Members Bolus Fam.
from Barbara Albert
07 August: ✠Dec. Members Bolus Fam.
from Barbara Albert
13 August: ✠Dec. Members
Barron & Shehadi Fam.
from Marie Barron
14 August: ✠Michael Barron
& Joseph Barron, Jr. & Sr.
from Marie Barron

A SUPPORT GROUP FOR OUR WEAKNESS

THERE ARE SUPPORT GROUPS FOR EVERYTHING today. People gather in schools, hospitals and churches for a variety of purposes. Some groups exist to enable discussion of sensitive personal matters: physical illnesses, behavioral issues or family issues (e.g. domestic violence, sexual abuse, abortion, miscarriages, divorce, bereavement, single parenting, etc). Other groups focus on the needs of returning veterans, ideas for home-schoolers, job seekers – in short, for anything for which people and their families feel the need of help. Such groups may be facilitated by professionals who do not share the problem of the members (such as social workers, psychologists, or members of the clergy) or by volunteers who have personal experience in the subject of the group's focus.

In a sense there have always been support groups without the name. In traditional societies the extended family generally served as the ultimate support group. People depended on their extended families as patterns and role models for the children and for young families. This worked well in ordinary circumstances; however people who did not or could not live by its norms because of their physical, emotional or moral conditions were often ostracized. Lepers come first to mind, of course, but there were others recorded in the Gospels: the demoniacs who lived among the tombs and the Samaritan woman who could only draw water at noonday, when everyone else had gone home. Our era has provided for situations such as theirs – and this is a great blessing for us – but the groups in our secular society do not meet all our needs.

The Church, an Extended Family

The model Church community is also an extended family, meant to be a support group in which people assist those in greater need. As St Paul emphasized, *“We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me’”* (Rom 15: 1-3). The “strong” and the “weak” here refers to the maturity of a person's faith. Paul saw “the weak” as those who had scruples about failing to observe the Law of Moses or about eating food offered to idols. He urges “the strong” to be sensitive to the feelings of their weaker brethren and not to dismiss their concerns haughtily or inconsiderately.

Under our present conditions, there are several groups who might be considered “the weak” and who should not be ignored by the Church. The parish as the extended family of faith is extremely important for helping these persons make and deepen their commitment to the Lord. The first such group is the young: children, adolescents and young adults. Canadian Orthodox Archbishop Lev Puhalo sums up their needs: “It is very important, therefore, that our parishes strive to be loving, joyous, Christ-centered extended families. Our children should always feel an atmosphere of warmth, love and joy in our churches. They should sense that they are loved, wanted, understood and highly valued. They should feel comfortable and at home in church. We should take great care to develop such an atmosphere and develop as many family activities around the church and the extended family of the parish as possible. Our church schools should be vital and take a central place in our planning.”

At a very early age young people absorb the consumerist way of life espoused by the media and endorsed by the “valueless” education of secular schools. Christian parents are hard pressed to communicate a Biblical lifestyle without appearing moralistic or at least “uncool.” They need the support of an extended family.

The values, concepts and ethos evident in our extended family units penetrate and help shape our young. They absorb ideas, ways of thinking and their world-view from the environment to which they are most exposed. The young need a deeper immersion into the extended family of the parish than has been the custom in recent years.

Furthermore, since peer pressures are great for pre-teens and teens, the peer influence of an extended parish family can be vital in helping to offset the peer pressures in public schools and neighborhoods.

This demands sacrifice on the part of the church – to make room in its structures and planning for the young. It also demands sacrifices on the part of parents – to make time for involving their children in their church's ministry to the young. But as St. Paul noted in the text quoted above, such sacrifices are made in imitation of Christ who “did not please Himself” but identifies with the weak and lowly (us).

Those Seeking to Live Our Church's Life

Another group needing the support of the parish extended family consists of those who want more from the Church for their spiritual lives. Many of those who leave the Church say that they did so because they “were not being fed.” Some parishes gear their activities to the social set. They reduce their liturgical life to suit those who may be there under a sense of obligation rather than out of love. They all but abandon the Church's calendar, transferring even the greatest feasts to Sunday instead of working to build attendance at their proper observances. Parish leaders need to identify those in their midst who are seeking more spiritual activity from their church and take steps to provide it.

Personal Spiritual Growth

Most people in support groups which deal with addictive personality disorders (alcoholism, drug, gambling or pornography addiction) are encouraged to employ the Twelve Steps to extricate themselves from their addiction. These programs promote reintegration into society through regularly attending meetings, committed participation in a particular group, relating to a sponsor, and employing the Twelve Steps in daily life.

All these steps are in fact based on the life of the Church – regular assembly, spiritual fellowship, and relating to an elder. The Twelve Steps themselves are based on spiritual principles drawn from the ascetic Fathers of the Church – humility, obedience, repentance and love. In origin they were applied to dealing with our sinful condition. While people can apply these principles to deal with any kind of transgression or spiritual infirmity, by and large we do not do so. Confessors might do well to employ these “support group” techniques to help people deal with their inclinations to *“bitterness, wrath, anger, clamor, and evil speaking”* (Eph 4:31) and any other passion stemming from our fallen nature.