

ST. JOSEPH THE BETROTHED

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

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♣ 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. 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.

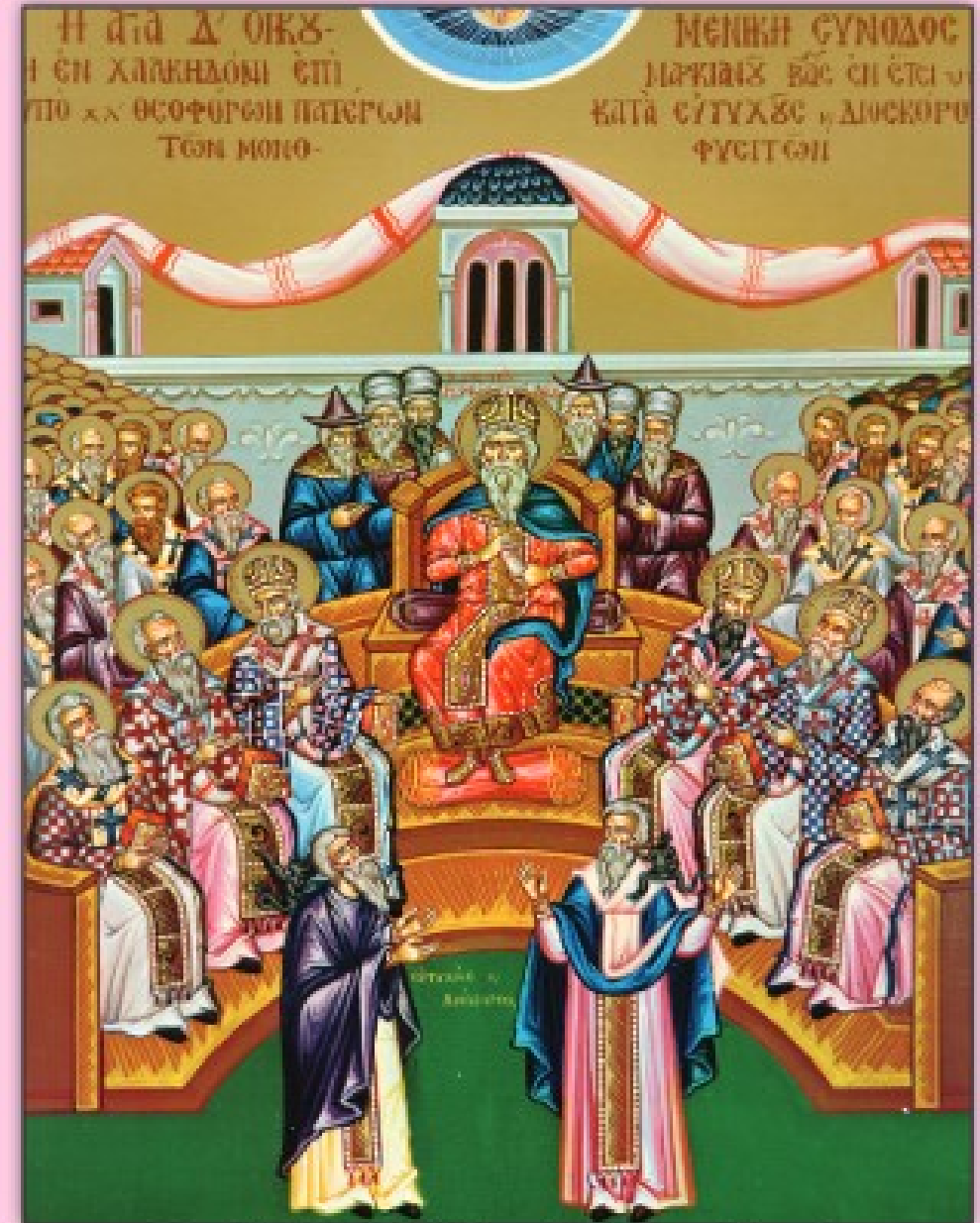
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

SIXTH SUNDAY AFTER PENTECOST SUNDAY OF THE HOLY FATHERS



Icon of the Fathers of the First Six Ecumenical Councils

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 JULY 2022 ♦ TONE 05 EOTHINON 06 † SIXTH SUNDAY AFTER PENTECOST/ ECUMENICAL FATHERS

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 5)

Holy Fathers of the First Sixt Ecumenical Councils

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth.

Through them You led us to the true Faith. O Most Merciful One, glory to You!

Holy Great Martyr Marina

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: (Tone 5)

EPISTLE:

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works; these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him one or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA: *Psalms 43: 2, 8*

O God, our ears have heard,

our fathers have declared to us the deeds you did in their days, in the days of old.

For you saved us from those who afflicted us and have put to shame those who hated us

GOSPEL:

The Lord said to his disciples, “You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven. Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.”

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 43

(Tome 8)

Liturgy Book p. 100

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 58

Titus 3:8-15

St. Matthew 5:14-19

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89/90

in the Creed which it drafted, proclaimed Him as being “one in essence” with the Father. The council also recognized as first sees Rome, Alexandria and Antioch. It unified the celebration of Pascha and issued other canons regulating Church life.

2. First Council of Constantinople (381) – Macedonius was one of the rival bishops in Constantinople during the Arian controversy. His followers denied the divinity of the Holy Spirit. In response this Council proclaimed the second part of the Creed (“and in the Holy Spirit...”).

3. Council of Ephesus (431) – The question “How could Jesus be both God and Man?” was much debated in these centuries. Nestorius taught that Jesus was a man in whom the Logos dwelt and therefore Mary could not be called “Theotokos.” His chief opponent, Cyril of Alexandria, saw that, if Christ were not truly divine, He could not have united that Divinity to our humanity. This council endorsed Cyril’s teaching and forbade the development of any further Creed.

4. Council of Chalcedon (451) – As Nestorius had lessened the reality of the Incarnation by emphasizing Christ’s humanity, Eutyches, a disciple of Cyril, seemed to be minimizing His humanity. After several rival councils endorsed first one then the other approach, a new emperor, Marcian, summoned this council which endorsed the teaching of Leo, Pope of Rome, finding it compatible with the teaching of Cyril and Ephesus. The Fathers of this Council confessed that Christ was “unconfusedly, unchangeably, indivisibly, and inseparably one in two natures.” The Council also added the sees of Constantinople and Jerusalem to the principal sees recognized at Nicaea, constituting the “pentarchy” (Rome, Constantinople, Alexandria, Antioch, and Jerusalem).

The (Assyrian) Church of the East did not explicitly accept the Council of Ephesus and the Oriental Orthodox Churches have not recognized the Council of Chalcedon, resulting in schisms between these Churches and the Eastern Orthodox (Byzantine) and Roman Catholic Churches. Twentieth-century Agreed Statements between these Churches succeeded in expressing their teachings in a harmonious way, thereby eliminating the theological bases for their divisions.

5. Second Council of Constantinople (553) – Many felt that in his “Three Chapters,” Theodore of Mopsuestia had paved the way for Nestorius’ teachings. To assure the opponents of Chalcedon that the Greek and Latin Churches were firmly behind the Council of Ephesus, this Council condemned his and others’ writings as having inspired Nestorius.

6. Third Council of Constantinople (680-681) – Attempts at reconciling the teachings of Cyril and Leo sought to stress the unity of God and man in Christ had given rise to two new theological trends. Monoenergism taught that Christ had but one energy. Monothelitism taught that He had only one will. This Council condemned both propositions as minimizing the fullness of Christ’s humanity and divinity.

7. Second Council of Nicaea (787) – This Council justified the veneration of icons, based on the true humanity of Christ. If the Word truly became flesh, the Council Fathers reasoned, He could be painted.

Two different gatherings have been called the Fourth Council of Constantinople. The first (869-870) confirmed the Seventh Council, requiring that the icon of Christ be venerated like the Gospel Book. Since it also deposed St Photios the Great as patriarch of Constantinople, the Greek Churches did not accept it. They give the title to a second council (879-880) which reinstated Photios (with the pope’s blessing). They affirmed the Creed without the filioque and condemned those who “impose on it their own invented phrases.” Since the decrees of this Council were promulgated as Roman Law by the Emperor after its minutes had been signed by the Five Patriarchs, some Orthodox consider this an Ecumenical Council.

The West continued to call its general synods Ecumenical Councils long after the fall of the Empire. The Orthodox Churches, although they recognize several important “Great and Holy Councils” as normative for the entire Church, do not call them Ecumenical Councils.

Summer Liturgical Services

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

PETER HAS SPOKEN THROUGH LEO

ON THREE SUNDAYS EACH YEAR Byzantine Churches commemorate the fathers of the seven great councils of the first millennium. The first ecumenical council (Nicaea I) is remembered on the Sunday after the Feast of the Ascension and the seventh (Nicaea II) on the Sunday nearest to October 11. The first six councils are recalled together on the Sunday following July 13, the feast of the fourth council (Chalcedon).

Many Christian churches in America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. Americans see nothing unusual in this – after all freedom of speech and individual initiative are hallmarks of the American way of doing things. Why not in the Church?

The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the Apostles or their co-workers. They emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and an important part of their mission “endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Eph 4:3-6).

Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

The Importance of Councils

The council – whether a local or regional synod or an ecumenical assembly – reflects a basic understanding of Church in the Christian East. The Church is the “communion in the Holy Spirit,” a community infused with the life-giving presence of the Spirit of God. Councils reflect this image of the Church as a community. The council is a true image of the Church when it is imbued with and dependent on the grace of the Holy Spirit.

Councils function on every level of Church life in the East. In the local Church, the eparchy, the primary council is the presbyterate which shares in the sacramental ministry of the bishop. Community councils involving deacons and the laity administer the temporal concerns of the eparchy and its parishes. Wider synods govern the life of patriarchates or metropolias. With the establishment of Christianity as the dominant faith in the Roman Empire, the ecumenical council was created.

Constantine’s Solution

When Emperor Constantine accepted Christ and recognized the Church as an important structure in his empire, he faced the rivalry between these groups. In his quest for a strong and united Church, he called the first Ecumenical Council as a vehicle for unifying the teaching and practices of the empire. There had been councils before, of course, but always on regional levels. This council involved bishops from the entire empire (the ecumene) under Constantine’s rule. All the bishops of the empire were called to participate in this and subsequent councils as successors of the Apostles, entrusted with the teaching ministry by Christ. Together the bishops speak to and for all the local Churches. The agreement of the bishops, ratified by the “Amen” of the faithful, expresses the voice of the Holy Spirit in the Church. Constantine set a precedent which would be repeated several times during the first millennium. These councils are:

1. First Council of Nicaea (325) – Arians held that Christ was like the Father, but was not of the same essence. They believed Him to be the first of God’s creatures. This council rejected Arianism and,

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday Morning, July 16th

Our Lady of Mount Carmel

Divine Liturgy: 9:00 a.m.

Saturday Evening, July 16th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 17th

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday, July 30th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 31st

Resurrectional Orthros 9:00 a.m.

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.

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 16th: Grape Leaves 9:00 a.m.

DIVINE LITURGY INTENTIONS

- 16 July: Joseph Bolus from Barbara Albert
- 17 July: Stephen Pendrak from David & Stephanie Michaels
- 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

2022 WEEKLY COLLECTION

July 10	
Weekly Offering:	\$ 305.00
Candles:	\$ 25.00
Total:	\$ 330.00

THE HOLY PROPHET ELIAS THE THISBITE

THE SCRIPTURES ARE FILLED with writings of the prophets, particularly the fifteen books named after the most celebrated Hebrew prophets. Nevertheless, the one most revered as “the pillar of the prophets and their leader” (aposticha) seems to have written nothing, except a letter to King Jehoram of Israel, which was delivered sometime after the prophet had left this world (see 2 Chron 21:10-12).

Elijah (Elias) the Thisbite lived in the ninth century BC, in the northern kingdom of Israel during the reign of King Ahab. Five hundred years had passed since Moses led the Israelites out of Egypt. Several generations had come and gone since David and Solomon ruled in God’s name. Their kingdom had been divided in two and thereby weakened by rivalries among its leaders. The Israelites had grown lax in their conviction that there was but one God. Proximity to and intermarriage with neighboring Canaanites had made them more accepting of these other gods, such as Baal, favorite of the king’s wife, Jezebel. The dramatic story of Elijah’s encounter with the prophets of Baal is recorded in 1 Kings 17-19.

Elijah – whose name means “Yahweh is my God” – personifies the most important characteristic of the Hebrew prophets. He is described repeatedly as consumed by zeal for the LORD, devoted to observing and restoring the worship of the one true God in a spiritually feeble age. The commitment of the Israelites to their God would wax and wane over succeeding generations and other prophets would rise up to do as Elijah had done in his day to exalt the name of the one true God.

Elijah the Wonderworker

The Scriptures recount several marvels in the life of Elijah for which he is especially revered. The most dramatic involves the drought brought about by the prophet who warned the king, “*There will be no dew or rain except at my bidding*” (1 Kgs 17:1). The three-year long drought was ended at Elijah’s prayer, after the prophets of Baal had failed to do so, bringing about the conversion of the people to the LORD. “*When they saw this, all the people flung themselves on their faces and cried out: ‘THE LORD alone is God! THE LORD alone is God!’*” (1 Kgs 18:39).

A series of wonders took place in Zarephath, a village near Sidon. There Elijah multiplied flour and oil for a poor widow so that “she and her household had food for a long time” (1 Kgs 17:15).

Elijah also restored the widow’s son to life after a fatal illness had claimed him by prostrating himself three times over the child and praying, “*O LORD, let this child’s life return to his body*” (1 Kgs 17:21). St Ephrem the Syrian would see this triple prostration as an image of Christ’s triple descent (to becoming man, to death, and to Hades) in order to bring life to the human race.

Elijah the Ascetic

Monastics in the Christian East have long revered Elijah as a kind of proto-monk, a desert-dweller for the Lord. During the drought God sent Elijah east of the Jordan to Wadi Cherith, a secluded ravine out of Ahab’s reach where “*ravens brought him bread and meat morning and evening, and he drank from the river*” (1 Kgs 17:6). Modern commentators have noted that the original Hebrew text has no vowels and that the same consonants in the word ravens can also be read as Arabs. Perhaps Bedouin tribesmen brought food to Elijah in his wilderness retreat as their descendants would assist hermits in later centuries.

Monastics also identified with Elijah’s forty-day fast on his journey to Mount Horeb (see 1 Kgs 19:8). At the conclusion of this fast the LORD revealed His presence to Elijah in “*a still, small voice*” (1 Kgs 19:12). This they saw as an icon of the monastic life. The monk distances himself from the world through fasting and other ascetic practices to pursue communion with God (theosis).

Elijah and Mount Carmel

Several events in the life of the prophet Elijah are connected with Mount Carmel, a promontory on the Mediterranean near the city of Haifa. Christians, Druze, Jews and Muslims all revere this place for its connection with Elijah. Early in the spread of monasticism ascetics settled in the area, often living in caves on the outcropping.

When Western monks came to the Holy Land during the Crusades, they found Eastern hermits settled on Carmel and stayed among them. The Western monks adopted the Easterners’ way of life in the spirit of Elijah. When they returned to Europe, however, these “Carmelites” were obliged to adopt a communal way of life. While living as a hermit was considered the summit of monastic life in the East, it was seen as eccentric in the West.

Elijah’s Return

The last Old Testament prophetic book, Malachi, ends with these words of the LORD: “*Lo, I will send the prophet Elijah before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents so that, when I come, I do not strike the whole land with utter destruction*” (Mal 3:23-24). Believing Jews saw Elijah’s return as a herald of the Messiah’s coming. To this day Jews pray every Sabbath: “Elijah the prophet, Elijah the Thisbite – let him come quickly in our day with the Messiah, the son of David.”

Christians, of course, believe that the Messiah has come – it is Jesus. Jesus Himself identified John the Baptist as Elijah come again: “*If you are willing to receive it, he is Elijah who is to come*” (Mt 11:14). But Christians also believe that Elijah is “the herald of the Second Coming of Christ” (aposticha): the coming in power at the end of the age.

In 2 Kgs 2:11 we read “*And it came to pass while they [Elijah and Elisha] were walking, speaking together as they walked, behold, a chariot of fire came between the two of them and Elijah was swept up in a whirlwind...*” The current Hebrew text, on which most modern translations are based, says that Elijah was swept up “into heaven.” The oldest existing text, however, the Greek Septuagint, says that he was swept up “*as if into heaven.*” This accords with the statement in the Gospel of John, “*No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven*” (Jn 3:13).

Jewish commentaries describe heaven as the dwelling place of the angels. Christians, however, see heaven as the state of intimate communion with God: something made possible only after Christ. Thus St Athanasius would write, “Elijah did not ascend into heaven... Heaven was reserved for the Creator, the Author of mankind. Thus, with Enoch and Elijah, God gladdened the people with a promising hope by spreading before them an ‘airborne highway’ as though for horse-drawn vehicles” (Homily 2 on the Ascension). As St. Gregory mused concerning Enoch and Elijah, “...even he [Elijah] did not go beyond the boundaries of the earth, but who knows what kind of transportation each of these ascensions was, which lifted them off the face of the earth, yet did not remove them from