

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

NINTH SUNDAY AFTER PENTECOST



Icon of the Transfiguration of Our Lord — August 6th

07 AUGUST 2022 ♦ TONE 08 EOTHINON 09 † NINTH SUNDAY PENTECOST/POST-TRANSFIGURATION

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 46

Liturgy Book p. 171

Liturgy Book p. 47

Liturgy Book p. 172

Liturgy Book p. 23

Liturgy Book p. 61

Corinthians 3:9-17

(Tone 8)

1 Corinthians 3:9-17

(Tone 8)

Come, let us rejoice in the Lord; let us sing joyfully to God our Savior!

St. Matthew 14:22-34

Liturgy Book p. 173/77

Liturgy Book p.174/ 83

Liturgy Book p. 89

Summary

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

“Once [Jesus] got into the vessel, the wind and the sea calmed down. After His return in eternal splendor, peace and tranquility are in store for the Church. With His arrival made manifest, all people will exclaim with great wonder, ‘Truly You are the Son of God.’ Everyone will then declare absolutely and publicly that the Son of God has restored peace to the Church, not in physical lowliness but in heavenly glory.”

WHO IS ABLE TO WALK ON THE SEA?

THE STORY OF CHRIST coming to His disciples in the midst of the sea is found in all the Gospels except for Luke. The version in Matthew, however, is the only one containing the disciples' confession: *"Truly You are the Son of God!"* (Mt 14:33).

John describes the scene in a much simpler way: "...they saw Jesus walking on the sea and drawing near the boat and they were afraid. But He said to them, *'It is I; do not be afraid.'* Then they willingly received Him into the boat..." (Jn 6:19-21).

Mark's version ends with these words: *"They were greatly amazed in themselves beyond measure and marveled for they had not understood about the loaves, because their heart was hardened"* (Mk 6:51-52).

Feeding the Multitude

In each of the Gospels the story of Christ in the sea follows the report of how He fed the five thousand from a few loaves of bread and two fish. Both of these incidents came to be understood as pointing to the divinity of Christ.

In John's Gospel Jesus confronts the crowd which had followed Him around the Sea of Galilee to Capernaum: *"You seek me, not because you saw the signs but because you ate the loaves and were filled. Do not labor for the food which perishes but for the food which endures to everlasting life which the Son of Man will give you because God the Father has set His seal on Him"* (Jn 6:26-27).

The people, John suggests, followed Jesus to Capernaum looking for another meal. Jesus' closest followers, Mark affirms, were not much better. The first disciples *"did not understand about the loaves"* either. They needed another push to help them see just Who was in their midst.

By the time the Gospels were written, however, Christ had risen from the dead. *"Beginning with Moses and the Prophets He had expounded to them in all the Scriptures the things concerning Himself"* (Lk 24:27). The disciples had received the Holy Spirit and began to speak of Jesus in terms reminiscent of God's dealings with the Jews in the Old Testament. The Gospel pictures of Christ feeding the multitude and walking on the water were drawn with specific Old Testament allusions in mind.

Christ feeding the multitude with bread and fish is described in terms reminiscent of God feeding the Israelites with manna during the exodus from Egypt. Jesus' words to Philip, *"Where shall we buy bread that these may eat?"* seemed to echo Moses' words, *"Where can I get meat to give to all this people?"* (Num 11:13) Jesus' action answered for the believers the response of God to Moses, *"Is this beyond the Lord's reach?"* (Num 11:23).

The Gospel writers had come to see the One who nourished the Israelites in the wilderness of Sinai as the same One who nourished their descendants on the hillside. But they described the Old Testament feeding with manna as surpassed by the act of the incarnate Christ. While the Old Testament says that each Israelite was allowed only one omer (c. 3½ liters) of manna, for example, those receiving the bread and fish could eat *"as much as they wanted"* (Jn 6:11). While the manna would spoil if not immediately consumed, the bread which Christ gives produces twelve baskets of leftovers. The message would be clear to Jewish believers: Christ is the One who fed Israel in the wilderness and now outdoes what He did in the past!

Walking on Water

The image of Christ walking on the sea is also rooted in the Old Testament which contains

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

August 1st -14th

Fast of the Lady Theotokos

Friday, August 5th

Paraclesis 4:30 p.m.

Great Vespers 5:30 p.m.

Saturday Morning, 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.

Paraclesis: 5:00 p.m.

Sunday, August 7th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, August 13th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Paraclesis: 5:00 p.m.

Sunday, August 14th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Paraclesis: 11:30 a.m.

Great Vespers 5:00 p.m.

Monday, August 15th

DORMITION OF THEOTOKOS

Festal Orthros 9:00 a.m.

Divine Liturgy: 5:30 p.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

06 August: David & Stephanie Michaels*
First Year Wedding Anniversary
from Stephen Pendrak
06 August: *Katharine O'Donnell
from Steve Bartnicki
07 August: Tim Healy *

2022 WEEKLY COLLECTION

July 31

Weekly Offering:	\$ 930.00
Monthly:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 960.00

Thank you for your support!

Blessing of Church Renovations

August 21, 2022

Protosyncellus Rev. Philip Raczka
after Divine Liturgy

TILLING GOD’S FIELD

THE LARGEST GREEK CITY OF ITS DAY, Corinth was a kind of crossroads connecting mainland Greece and the Peloponnese peninsula to the West. It had two harbors and therefore a good deal of maritime and commercial activity. It contained a thriving Jewish colony; a number of the Jews expelled from Rome in AD 49 had made their way to Corinth (see Acts 18:2). There were believers in Jesus among them and Paul stayed with them, bringing the Gospel of Jesus to them, to the Jews at large and, when they rejected him, to the Gentiles.

When Paul left Corinth after 18 months there, he took his first collaborators there, Priscilla and Aquila, with him to Syria. It has been suggested that the departure of these pioneers paved the way for the dissensions that would attack the Corinthian Christians. Part of the community looked to the leadership of Apollos, its current elder. Others preferred the way things were when Paul was in charge and longed for the return of those days. Paul tries to end their conflict by stressing that both he and Apollos were only servants of the God who called them to believe. He challenged them with images meant to take their focus off the personalities of their pastors and put it back where it belonged: on the Lord.

Paul’s first image is of the Church as a field, with the pastors as its farmers. *“I planted, Apollos watered, but God gave the increase”* (1 Cor 3:6). The second image is that of a building under construction: *“I have laid the foundation, and another builds on it.”*

Individual workers at a construction site know that the result of their labors is greater than any individual one of them has achieved. The final product – the structure – is their work plus the underlying vision of the architect. The builders work together to realize, not their own ideas, but the planner’s concept of what the building should be.

When Visions Complete

To this day local communities suffer when a change of pastors results in a change of vision. The vision may change because the circumstances have changed. Thus a parish made up of third-generation members who all know one another finds itself with an influx of new immigrants. The old neighborhood may change and the parish find itself amidst people who might be brought to the church were the church more open to them and their culture.

The vision may also change because the new pastor simply prefers things a certain way, a way that contrasts with the parish’s existing practice. These may be small things, such as the new pastor wanting flowers behind the holy table rather than on it (or vice versa). They may be things that impact a larger number of people, such as when and where baptisms may be celebrated. Whatever the issue, the basic principle remains the same: what does the Architect want? Does what we want agree with what the Lord wants for His Church or are there other visions at work here? Do clergy and the parish council have conflicting visions of what the church should be? While we may think we are building the church with *“gold, silver and precious stones”* we may in fact be using *“wood, hay and straw”* (1 Cor 3:12).

Vision for a Local Church

A healthy local church as described in the New Testament is basically one in which everyone is exercising the Royal Priesthood to which we have all been admitted through our chrismation. In it there should be two distinct types of service, which since the first Church in Jerusalem have been sacramentalized in the orders of presbyter and deacon (see Acts 6:1-6).

The first dimension is described in Acts 6:4 as *“prayer and the ministry of the word,”* essentially the ministry of the presbyter, but not limited to him. The traditional “spiritual works of mercy” are, in fact, all aspects of the priestly ministry of prayer and the word:

- Admonishing the sinner.
- Instructing the ignorant.
- Counseling the unsettled.
- Comforting the sorrowful.

- Bearing wrongs patiently.
- Forgiving all injuries, and
- Praying for the living and the dead.

In the church, the pastor’s role is to insure that the members of the community have the opportunity to worship God and to prepare some of them to assist more actively in it as singers, altar servers, greeters, ushers, etc.

“The ministry of the word” includes all forms of proclamation: preaching, evangelizing, catechizing, and publicizing the life of the Church. Here, too, members of the community may be prepared to take part in these activities. As with the liturgical ministries, the priest’s role is that of an enabler, *“equipping the saints for the work of ministry, for the edifying of the body of Christ”* (Eph 4:12).

In addition to prayer and the ministry of the word, serving one’s neighbor has been an important task in the local Church since the beginning. The order of deacon was instituted to assume this ministry. The traditional “corporal works of mercy” are aspects of that ministry open to all, extending Christ’s compassion to the needs of this world:

- Feeding the hungry.
- Giving drink to the thirsty.
- Sheltering the homeless.
- Clothing the naked.
- Visiting the sick.
- Visiting the imprisoned, and
- Burying the dead.

As the Church grew and acquired buildings and land, the deacons assumed care of these assets as well. There is an ever greater range of activities which can be developed under these umbrellas of serving one’s neighbor and care for the material resources of the Church.

The Royal Priesthood can be exercised in a local community when:

- Opportunities to serve are afforded to all;
- Those who wish to explore these ministries are welcomed and encouraged;
- Those who seek to serve are trained to do so according to the norms of the eparchy.

What is the Vision of Your Church?

When the vision of a local community and the pastor support the scriptural vision outlined above, it is likely that they will build with “gold, silver and precious stones.” But what if:

- There is an ethnic, social or economic clique dominating the parish?
- People don’t want to serve but to be served?
- Those who do want to serve are excluded or made to feel unwanted?
- No one is willing to invest time to train or be trained for a particular ministry?

Then we can expect the results St Paul described: *“...each one’s work will become clear”* (1 Cor 3:13), but we don’t have to wait for “the Day” to reveal it. It will be obvious when people are not spiritually growing, when some people look for another church where there is a more vibrant spiritual life, when the young people in the community only show up for Pascha and family occasions.

+ Paul concludes his appeal to maintain unity with a warning: *“If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are”* (1 Cor 3:17). Factionalism in the church, pitting the followers of one leader against another, causing division where there should be an ever-deepening unity is a kind of sacrilege which cannot be ignored.