

# 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. 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:

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

## TENTH SUNDAY AFTER PENTECOST



*Icon of the Dormition of the Theotokos -- August 15th*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

14 AUGUST 2022 ♦ TONE 01 EOTHINON 10 † TENTH SUNDAY PENTECOST/PRE-EAST DORMIITION

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON: *Liturgy Book p. 29*

FIRST: *Liturgy Book p. 32*

SECOND: *Liturgy Book p. 36/39*

THIRD: *(Tone 1)* *Liturgy Book p. 38*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA: *Liturgy Book p. 39*

*Resurrection (Tone 1)* *(Tone 4)*

*Pre-Dormition*

O peoples, dance with joy and clap your hands with fervor; gather today in eagerness and jubilation and sing with glee, for the Mother of God is about to rise in glory, going up from the earth into Heaven. It is to her we always sing hymns of praise, for she is the Mother of God.

*Holy prophet Micah* *Liturgy Book p. 108*

*St. Joseph* *Liturgy Book p. 47*

KONDAKION: *Dormition* *Liturgy Book p. 176*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: *Psalms 32:22,11* *(Tone 1)* *Liturgy Book p. 54*

EPISTLE: *1 Corinthians 4:9-6*

*Brethren*, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

ALLELUIA: *Psalms 17:48, 50* *(Tone 1)*

O God, you granted me retribution and made peoples subject to me  
and saved me from my raging enemies.

Therefore, I will proclaim you, o Lord, among the nations, and I will sing praise to your name.

GOSPEL: *St. Matthew 17:14-23*

*At that time*, a man approached Jesus, and threw himself on his knees before him, saying, “Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him.” Jesus answered and said, “O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me.” And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured. Then the disciples came to Jesus privately and asked, “Why could we not cast it out?” He said to them, “Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here,’ and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting.” Now while they were gathering together in Galilee, Jesus said to them, “The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again.”

HIRMOS: *Liturgy Book p. 77*

POST-COMMUNION HYMN: *Liturgy Book p. 89*

and his fear had disappeared. Father Arseny's voice filled the cell, but was it a cell? Alexei turned to Father Arseny and was stunned. Everything around had been transformed. An awful thought came: ‘I am losing my mind, this is the end, I am dying.’

“The cell had grown wider, the ray of moonlight had disappeared. There was a bright light and Father Arseny, dressed in brilliant white vestments, his hands lifted up, was praying aloud. The clothing on Father Arseny was the same as on the priest Alexei had once seen in church. Alexei saw with surprise that there were two men assisting Father Arseny. Both were dressed in the same bright vestments and both shone with an indefinable white light. Alexei did not see their faces, but sensed that they were beautiful.

“How much time had passed he did not know, but Father Arseny turned to him and said, ‘Go, Alyosha! Lie down, you are tired. I will keep praying; you will hear me.’ Alexei lay down on the metal-covered floor, closed his eyes, and kept on praying. The words of prayer filled his whole being. All was peaceful and warm. It was important not to forget these words, to remember them all his life.

“Father Arseny prayed, and the two others in bright garments prayed with him and served him. The only things that remained in Alexei's memory were the words of the prayer, a warming and joyful light, Father Arseny praying, the two others in clothes of light, and an enormous, incomparable feeling of inner renewing warmth.

“Somebody struck the door, the frozen lock squealed, and voices could be heard from the outside of the cell. Alexei opened his eyes. Father Arseny was still praying. The two in garments of light blessed him and Alexei and slowly left. The blinding light was fading and the cell at last became dark and, as before, cold and gloomy.

““Get up, Alexei! They have come for us,’ said Father Arseny. *[Two days had passed. One of the party, a prison doctor was astounded.]* ‘Amazing! How could they have survived? It’s true, though; they’re warm.’ The doctor walked into the cell, looked around it, and asked, ‘What kept you warm?’

““Our faith in God, and prayer,’ Father Arseny answered...”

“The barracks met them as if they had risen from the dead. Everyone asked, ‘What saved you?’ They both answered, ‘God saved us.’” *(Father Arseny, 1893-1973: Priest, Prisoner, Spiritual Father by his spiritual son, Alexander)*

## “Moving Mountains” in the Ivory Coast

The faith of ordinary people is often helped by that of extraordinary believers, the saints. After buying her sons, Christian and Elie el-Chartouny, a new car, their mother took them to the Maronite church in Abidjan for the Divine Liturgy on May 8, the birthday of St. Charbel. However, the boys decided to skip the Liturgy and go for a drive instead. Their mother knelt in front of Saint Charbel’s icon, asking him to protect them and bring them back safe. At about 11:30 p.m. the woman heard her sons when they came back home; relieved, she went to sleep. When she woke up in the morning, she found the boys on the balcony, still awake, and the new car wrecked. The boys told her that they were driving too fast and their car went off the road, hitting an electrical post 10 km away from home.

At that moment, an old monk showed up, but they didn’t see his face. He came up to the car and pulled it away from the post! He tied a rope to it and pulled it extremely fast, crossing those 10 km in two minutes. Stopping the car in front of their house, he removed the rope and disappeared. The mother’s prayer and Saint Charbel’s intervention had saved the boys.

Unwavering faith can move mountains, cars or freezing cold. Just so you know.

# MUSTARD SEED FAITH

THE HEALING OF AN EPILEPTIC described in Matthew 17:14-21 took place late in Christ's public ministry. One indication is that the very next verses speak of Christ warning His disciples about His coming Passion (vv. 22-23). It was only as the time of His earthly ministry was drawing to a close that He began insisting on what was about to happen to Him.

Another sign that this healing took place late in Christ's earthly ministry is the reaction of His disciples. Their question, "*Why could we not cast it out?*" (v. 19), shows that they had already been healing the sick and exorcizing evil powers in Christ's name. As we read earlier in Matthew's Gospel, Christ had already given them this power: "*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease...Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give*" (Mt 10:1, 8).

## Mustard Seed Faith

Despite all this, we find the apostles powerless here. Furthermore Christ says that they could not heal this epileptic "*because of your unbelief*" (v. 20). Granted that the Gospels show how uncertain the disciples' faith actually was, even after the resurrection. It was only when they received the outpouring of the Holy Spirit at Pentecost that they became bold in their proclamation of Christ. Then the sureness of their faith was matched by the hardships they endured and by the signs and wonders they freely performed. At this point, however, the apostles had faith, but it was not extraordinary.

Every believer is by definition a person of faith but not every believer has the kind of unwavering faith the Lord describes in Mt 17:20 – "*...assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.*" This kind of faith – some commentators call it "deep faith" – is clearly not common, but it does exist in the Church to witness the truth of the Lord's words.

This is why, in 1 Corinthians 12:4-11, St Paul identifies a number of particular gifts bestowed by the Holy Spirit, among them healings, miracles, prophecy... and faith. This may strike us as odd. Working miracles is clearly a gift given to some, not to all, but also, it seems, is "mustard seed" faith.

Countless examples of extraordinary faith have been recorded both in the Scriptures and in the annals of the saints. Although we may not see them ourselves, there are numerous examples of "mustard seed" faith in our own day. Two such instances are described here as a reminder that Christ's idea of "mustard seed" faith is not an exaggeration.

## "Moving Mountains" in Siberia

Imprisoned in a Soviet work camp during the 1940s and 50s, Father Arseny, a Russian Orthodox priest, intervened in a fight to help a young prisoner named Alexei. For "troublemaking," he and Alexei were both sentenced to 48 hours in an unheated cell where the floor and walls were covered with sheets of metal. Outside it was -22°F. They would probably freeze to death within a few hours.

Alexei was sure they were going to die, but Father Arseny had a different view. "We are here all alone, Alexei; for two days no one will come. We will pray. For the first time God has allowed us to pray aloud in this camp, with our full voice. We will pray and the rest is God's will!"

As Fr Arseny's biographer would later tell it, "The cold had taken Alexei completely; his entire body was numb. But suddenly the cell, the cold, the numbness of his whole body, his pain,

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN AUGUST

August 1st -14th

*Fast of the Lady Theotokos*

Saturday Evening, August 13th

*Confessions 3:00 p.m.*

*Great Vespers 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

*Paraklesis: 5:00 p.m.*

Sunday, August 14th

*Resurrection al Orthros 9:00 a.m.*

*Divine Liturgy: 10:00 a.m.*

*Paraklesis: 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.*

Saturday Evening, August 20th

**NO LITURGICAL SERVICES**

Sunday, August 21th

*Resurrection al Orthros 9:00 a.m.*

*Divine Liturgy: 10:00 a.m.*

Monday, August 22nd

*Leave-taking of Dormition*

*Divine Liturgy: 5:30 p.m.*

## Summer Liturgical Services

*Vespers: 5:00 p.m. †*

*Tuesday Compline: 7:30 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.

## DIVINE LITURGY INTENTIONS

13 August: ✠Dec. Members

Barron & Shehadi Fam.

from Marie Barron

14 August: ✠Michael Barron

& Joseph Barron, Jr. & Sr.

from Marie Barron

15 August: ✠Dec. Members Bolus Fam.

from Barbara Albert

21 August: ✠Dec. Members Bolus Fam.

from Barbara Albert

## 2022 WEEKLY COLLECTION

August 07

Weekly Offering: \$ 930.00

Monthly: \$ 5.00

Candles: \$ 25.00

Total: \$ 960.00

*Thank you for your support!*



# FATHERING A CHURCH

WHEN THE CORINTHIAN CHURCH was divided over whose leadership to follow, St Paul asserted his unique role of authority in that Church. It was Paul who had first brought the message of the Gospel to Corinth. 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.

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.

## But Only One Is Your 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.”

## “Fathering” a Church

Every Church – whether eparchy or local parish – has its fathers, in the sense that St Paul used the term. Some were established by missionaries who were sent for that purpose, either to non-Christian areas or to scattered groups of Christians. Other communities were organized by groups of the faithful who had come from elsewhere and wanted to worship in the ways of their own Church. They often formed a society or organization and contacted Church authorities to request a priest to serve them. In some cases they even built a church, then asked for a priest. This was often the case when Eastern Christians first migrated from their homelands in the nineteenth century.

These missionaries, grassroots organizers and the bishops who blessed their endeavors are all remembered as “founders of this holy Church” during every Liturgy served in that church. During the prothesis a particle is offered on the diskos “in memory of and for the remission of sins of the blessed founders of this holy church.” Secondly, “the blessed and ever to be remembered founders of this holy church” are remembered during the insistent litany after the Gospel or during the Great Entrance. A similar remembrance is made when this litany is chanted at vespers or orthros.

Newer parishes, whose founders are still living, often celebrate a “Founders’ Day” to recognize those who made the Church in their community possible. Such events often include civic recognition, festive meals, and special commemoration at the Liturgy. Our Churches never forget those who have begotten them.

## Become a “Blessed Founder”

As new areas develop throughout the country and people move from their home towns to develop them, new Church missions need to be established. In some places recent immigrants from Eastern Christian homelands abroad have arrived as well. Most Eastern Christian dioceses have opened new missions to serve these communities and are eager to learn of other places where their communicants may now be found.

Some parishes have begun to serve the Liturgy in areas near their churches, forming “satellite” missions for their members who live beyond regular weekly driving distance. Members from the main church often accompany the priest to serve as chanters, servers or simply to support these efforts by their presence.

Elsewhere there are groups of Eastern Christians beyond the reach of any existing parish. Any one who knows where their Eastern Christian friends or relatives have recently settled should notify their respective dioceses. As bishops learn the whereabouts of their people they can explore the possibility of establishing new outreaches in these areas. By contributing to these efforts we might all help beget a new local Church.

“We do not preach ourselves, but Christ Jesus the Lord (2 Cor 4:5), Paul wrote, insisting that his , the Corinthians, and that, he felt, should give him a special authority in that community. He described his unique relationship to them in this way: “Though you might have ten thousand tutors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me” (1 Cor 4:15).

St Paul described himself as a father who had begotten the Church in Corinth, using the same word used to describe the relationship of God to His Son. The image of father calls to mind the act of bring into being, the quality of loving care, and a picture of the one who provides for the needs of his children.

St Paul depicts himself as a father-figure to this Church rather than a ruler, urging them in love rather than issuing decrees. Paul contrasts the image of father with that of tutor (in Greek, pedagogue). We are accustomed to nannies who assist mothers in caring for their children. Among the well-to-do in the classical world it was the father who entrusted his sons to pedagogues for their early education. In his Commentary on this epistle, Origen of Alexandria described St Paul’s use of these images in this way: “The father is the one who sowed the seed of the Gospel in their souls; whereas the tutors are those who took over the raising of the newborn children to help them grow.”