

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. *Gary Bolus.*Nich. Cianci.*Patricia Ci-
makosky.*Ann Coury.*Mary Sue Betress.*Cecilia Davidson
*Marg.t Dillenburg*Eric Jolly.*Jos. King *Blakely Landell.
*Elaine Manuele.*Frank Milewski, Sr.*Frank Milewski, Jr.*
Mary L.Mooty.*Karen Murray.*Marie Patchoski.*Anth. Si-
mon.*Bill Simon.*Ruth Sirgany. *Mary A. Walsh.*Gen.
Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline 0:00 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.

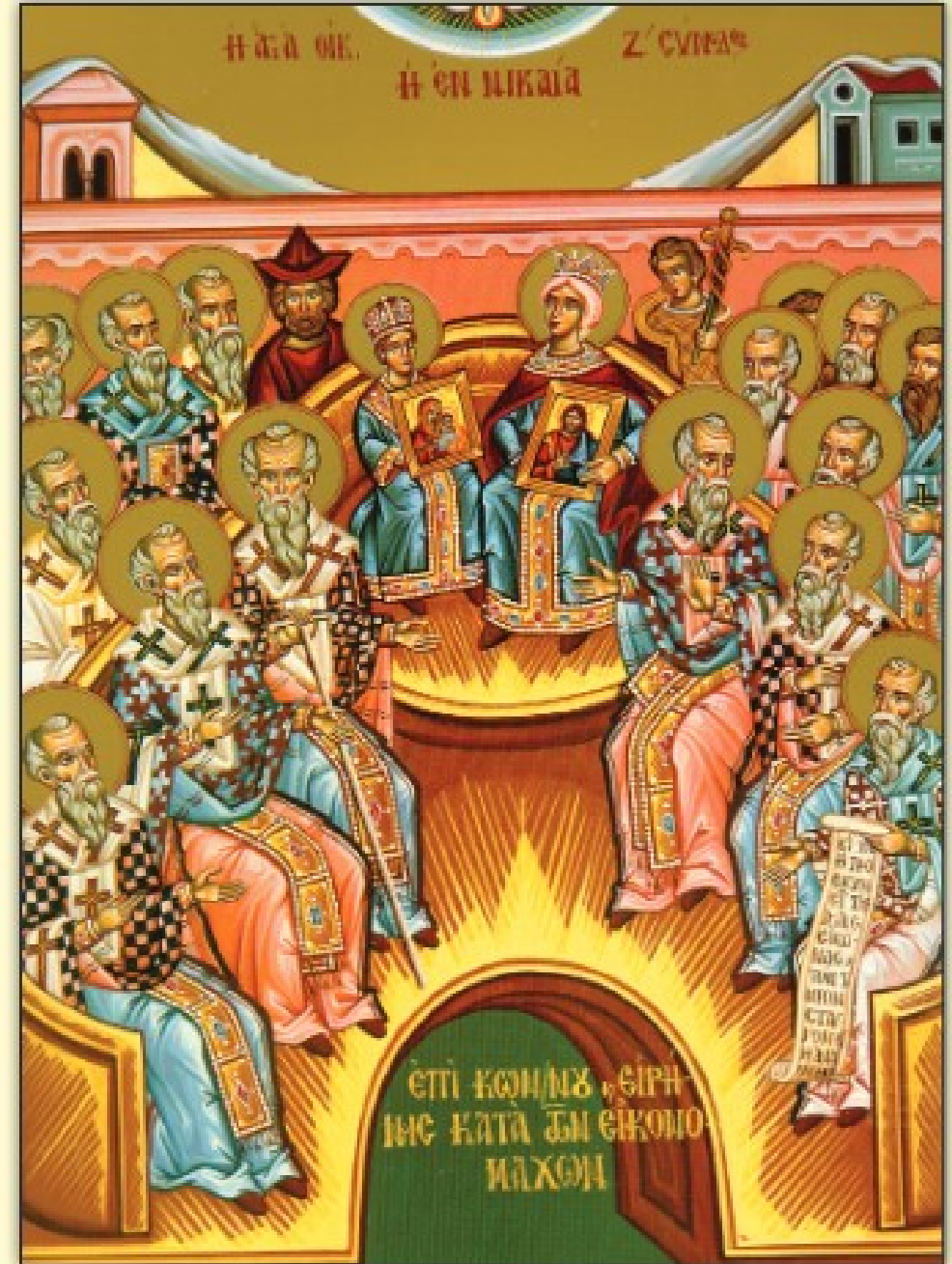
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF THE SEVENTH ECUMENICAL COUNCIL



Icon of the Fathers of the Seventh Ecumenical Council

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

16 OCTOBER 2022 ♦ TONE 02 EOTHINON 08 † **FOURTH SUNDAY AFTER CROSS/7TH COUNCIL FATHERS**

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 2)

Holy Fathers of the Seventh Ecumenical Council

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!

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: *Ps. 32:22, 11*

(Tone 2)

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 once 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: *(Tone 2)*

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

The just cried out, and the Lord heard them, and he delivered them from all their trials.

GOSPEL:

The Lord told this parable: “The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold.” As he said these things he cried out, “He who has ears to hear, let him hear!” But his disciples then began to ask him what this parable meant. He said to them, “To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that ‘Seeing, they may not see, and hearing they may not understand.’ Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience.” When he had said this, he cried out “He who has ears to hear, let him hear!”

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. 40

Tone 8

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 55

Titus 3:8, 15

Liturgy Book p. 62

St. Luke 8:5-15

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89

Sometime the secular politics of the parish’s countries of origin intrude themselves into parish life here. Even opinions on American politics – which often have moral overtones – can divert the attention of parishioners from the life of the Gospel and divide a congregation. “I won’t go back there – they’re Fascists, Communists, Democrats, Republicans, etc.”

Parish activities themselves can foster their own brand of political rivalries. Those who side with having a parish festival line up against those who do not. Whether stuffed cabbage for the feast day dinner is prepared “our way” or “their way” has prompted resentments and splits in many a community.

What to Do?

In these issues – most of which have little to do with the apostolic faith – the Liturgy offers a model. Before we presume to confess the Church’s faith and to offer the holy gifts we are admonished, “Let us love one another so that with one mind we may confess...” Mutual love is the prerequisite for the Liturgy and for all our activity as Church.

How are we to act out our mutual love in practice? There are certainly no precise rubrics for this in the Scriptures but there are principles which are appropriately applied in the circumstances we have described. We would do well to reflect on them and consider how they may be relevant to our relationships in the Church.

Let everyone be swift to hear, slow to speak, slow to wrath, for the wrath of man does not produce the righteousness of God (Jas 1:19-20). Let us pursue the things which make for peace and the things by which one may edify another (Rom 14: 19). We 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 (Rom 15:1-2). Let no one seek his own, but each one the other’s well-being (1 Cor 10:24). Let all that you do be done in love (1 Cor 16:14). Bear one another’s burdens, and so fulfill the law of Christ (Gal 6:2).

“The Seed Is the Word of God”

From its beginning the Church saw itself called to continue the mission of Christ the Sower to evangelize: to sow the seed of the Gospel throughout the world. “*The seed*,” the Lord says, “is the word of God” but just what is the core message that we are to proclaim? The New Testament suggests an answer: according to the apostolic writer it is “*That which was from the beginning, which we have seen with our eyes, which we have looked upon and our hands have handled concerning the Word of life... that which we have seen and heard we declare to you that you also may have fellowship with us for truly our fellowship is with the Father and with His Son Jesus Christ*” (1 Jn 1:1, 3).

“That which was from the beginning” – Human experience has never imagined the world without

the presence of God, everywhere present and filling all things. He is the only truly existing One, from whom all creation has its being.

“That which we have seen with our eyes” – Jesus is that Word, the Messiah awaited by Israel and incarnate of the Virgin Mary, to whose death and resurrection the apostles testified.

“That which we have looked upon and our hands have handled” – Christians bear witness to continually experiencing Christ in their midst in concrete ways, as He said:

“For where two or three gather in my name, there am I with them” (Mt 18:20) – In the Church at worship – principally at the Eucharist but also in the fullness of the Church year with its feasts, fasts and observances – Christ is physically present to us.

“Inasmuch as you did it to the least of my brethren you did it to me” (Mt 25:40) – By extending hospitality, especially to the poor, we look upon and handle Christ, truly present to us in flesh and blood.

“Fellowship with the Father and the Son” – Our life in the Church is meant to open us to have communion with God the Holy Trinity in this life and in the age to come.

Prayer Breakfast for Life: Guest Speaker: Rev. Gerald Murray

November 5, 2022: 9:00 a.m.- Noon at Fiorelli’s Catering/ 1501 Main Street, Peckville, PA 18504

Tickets Adult \$55.00 / Seniors & Under 21 \$45.00 † Call: 570.343.5099

LUKE 8:5-15: WHEN THE SEED IS CHOKED

ONE OF THE SAD MOMENTS in a pastor's life is when beloved parishioners leave the parish. Some move away for work or family reasons and they go with a blessing for their new life. It is so much harder for a pastor to see those he shepherded lessen their parish involvement or fall away completely from the observance of a Christian life. Like a parent, the parish priest may ask himself: "what should I have done?"

As a rule, Jesus did not explain His parables in detail. He left His hearers to interpret their meaning for themselves. The parable of the sower (Lk 8:5-15) is an exception. The Lord assigns a meaning to each item in it: the seed is the word of God, it germinates or not according to the hearers or the circumstances of their lives.

The sower scatters the seed, but how the seed is received and what happens to it is out of his hands. The nature of the ground and the circumstances of the surrounding world join to either foster or hinder the seed's taking root. Those who would have the seed (which is the word of God) mature within them should reflect on what causes the faith to wither in people today. Some, we know, fall away from influences in the secular society around us. We are accustomed to see making money, shopping and entertainment as the life-enhancing experiences our world has to offer. People who have accepted this world view often don't see themselves as "getting anything out of" the Church. In our society standing in the presence of God has no meaning and its spiritual fruits are of no interest to it.

Others, however, are like the seed which takes root but is choked by controversies within the Church itself. In many communities there are a host of parish-dividing issues which drive people away. Some of them are critical issues which must be dealt with. The Ecumenical Councils were a response to divisive issues over the Church's understanding of God and Christ which could not be ignored. Today conflicting attitudes toward moral issues such as abortion or same-sex "marriages" have split many Protestant congregations and have no doubt affected many Catholic and Orthodox communities as well.

The need to confront challenges to faith and morals in the Church is underscored in our celebration of the Ecumenical Councils. Three Sundays of the year are devoted to these commemorations bringing us to recognize this need. At the same time, we acknowledge that the controversies which led to these gatherings were often affected by issues of language and culture which the participants could not overcome. Over time many of these difficulties have been swept away so that Roman Catholic, Eastern Orthodox, Oriental Orthodox and the Church of the East have been able to issue Agreed Statements affirming the one faith of the Apostolic Church.

Divisions in Our Parishes

More common causes for division in our local communities are centered on far less crucial concerns: issues which suggest that we have yet to become a Church at all! Many parishes are split over who "controls" the parish. Is it the sons and daughters of the original founders who saved to build and adorn the temple? Is it the wave of recent immigrants who have breathed new life into an older parish? Is it the different families competing for social prominence in the local community? In each of these circumstances the parish has become more of a club than a church, subject to worldly politics rather than the dynamics of faith.

Another parish-dividing issue is frequently the location of the parish facilities. An older congregation is divided over whether or where to relocate when the bulk of the parishioners live elsewhere or when the neighborhood of the church had deteriorated. A new parish is divided over where and when to buy or build their own temple. Those who live further from a chosen site resent the families who live nearer and accuse them of trying to take over the church. Another frequently divisive question is the liturgical language to be used. Some prefer the older liturgical language, such as Greek or Slavonic. Others want the spoken language of the old country to be used primarily, if not exclusively. Another element in the congregation sees no need for any other language than English.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday Evening, October 15th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 16th

Divine Liturgy: 10:00 a.m.

Church Hall: Parish Meeting

Saturday Evening, October 22nd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 23th

Divine Liturgy: 10:00 a.m.

Wednesday, October 26th

Pasta Dinner: 4:00 - 6:00 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

15 October: Susan Vieselmeyer*

16 October: Stephen B. Pendrak, III*

22 October Susan & Paul Vieselmeyer
and Billy Patchoski

from William/Terry Patchoski

23 October: *Stephen B. Pendrak
from David & Stephanie Michaels

30 October: *Elizabeth Pendrak

Donations for Pasta Dinner

See sign-up sheet in Back of Church

St. Joseph Ladies Society Pasta Dinner (Take-out Only)

October 26, 2022: 4:00- 6:00

Adult:\$ 9.00/Child [5-11]:\$4.00

*2022 Year End Financial Report
Back of the Church*

2022 WEEKLY COLLECTION

October 09

Weekly Offering: \$ 1,115.00

Monthly: \$ 10.00

Holydays: \$ 20.00

Candles: \$ 25.00

Total: \$ 1,170.00

Thank you for your support!

Rosary Rally 2022

sponsored by America Needs Fatima

Saturday, October 15, 2022: Noon

to pray one Rosary at that hour.

Prayer Intention:

for the United States of America-
to raise awareness for folks *to return* to Church and
to turn to Heaven to resolve their problems.

FATHERS OF THE ECUMENCIAL COUNCIL

THE BYZANTINE CHURCHES commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?

An answer may be found in the title of a recent book on these councils, edited by Sergey Trostyanskiy. Its title, *Seven Icons of Christ*, indicated the unique character of these gatherings. They articulated the heart of the Church's faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was "fully God and fully man" meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicaea).

While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

Was There an Eighth Council?

In the ninth century, we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time, the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help clarify it.

847 – Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).

857 – With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. The new patriarch quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.

867 – A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.

869-870 – A council met in Constantinople to decide the status of clerics ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing "continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways" and his supporters were deposed.

This council also challenged the imperial practice of deposing patriarchs, decreeing: "We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema." This canon would be invoked in later centuries as the Pope of Rome struggled for independence from various rulers.

877 – Ignatius dies and Photios is restored as patriarch with no significant opposition.

879-880 – Another council is called, again with representatives of Rome, Alexandria, Antioch and Jerusalem. The Roman legate presented Photios with a pallium sent by the pope. The council fa-

thers abrogated the council of 869-870 and sealed the union of Rome and Constantinople, disrupted by the Photian affair.

This council became important later because it had implicitly rejected the addition of the Filioque to the Creed, an addition which was not yet used in Rome at that time. The fathers condemned those who would "impose on it [the Creed] their own invented phrases ... and display the audacity to falsify completely the antiquity of this sacred and venerable rule with illegitimate words, or additions, or subtractions." It was not until the eleventh century that Rome would accept the Filioque.

After the eleventh century, when the Pope of Rome and the Patriarch of Constantinople had excommunicated one another, Western canonists began to designate the Council of 869-870 as the Eighth Ecumenical Council. Acts of this council are not found in any Byzantine canonical collections, however.

In the fourteenth century, when the controversy between hesychast and scholastic theologians was raging, some Greeks began referring to the Council of 879-880 as the Eighth Ecumenical Council. This designation is generally not followed by all Orthodox. In the words of Metropolitan Onufry of Kiev, "Since the seven ecumenical councils represent the fullness of the Church's teaching, an eighth council is not only superfluous, but also quite dangerous."

Later Councils

Several other councils have had enough of an impact upon the Churches of East and West that they have been deemed by some to be Ecumenical Councils. In the Greek Church the Hesychast Councils of Constantinople, held between 1341 and 1351 are sometimes referred to as the Ninth Ecumenical Council. This council endorsed the theology of St Gregory Palamas, upholding the distinction between the essence and the energies of God as well as man's ability to commune with these energies.

Some Orthodox have proposed that the Council of Jassy (1642), which countered some trends from Roman Catholic and Protestant theology, and the Council of Jerusalem (1672), which refuted Calvinism, should also be considered as ecumenical. The encyclical of the 2016 Holy and Great Council of the Orthodox Churches simply described them as "later councils of universal authority."

There have been thirteen other councils which Roman Catholics generally consider to have been ecumenical:

Five Lateran Councils (1123, 1139, 1179, 1215, 1512-1517) – chiefly concerned with Western Church discipline and reform;

Two Councils of Lyons (1245, 1274) – The first was concerned with the Crusade led by King Louis IX of France. The second unsuccessfully sought a reunion with the Greek Church.

Council of Vienne (1311-1313) and the Council of Constance (1414-1418) – dealing with local schisms and heretical movements.

Council of Basle-Ferrara-Florence (1431-1439) – concerned with Church reforms and another unsuccessful attempt at reunion with the Greek Church.

Council of Trent (1545-1563) – The Roman Catholic response to the Protestant Reformation.

First Vatican Council (1869-1870) – Decreed papal infallibility.

Second Vatican Council (1962-1965) – Concerned with expressing Church teaching and practice in the contemporary world.

While Catholics usually refer to all these councils as ecumenical, many prefer to call the last thirteen "General Councils of the Catholic Church," more accurately distinguishing them from those which preceded them.