

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. SusVieselmeyer. 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. ✱Janice Assaf. ✱
Thalia Assaf ✱Paul Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary
Bolos. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱
Mary Sue Betress. ✱Cecilia Davidson ✱Margt. Dillenburg ✱Eric
Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Manuele. ✱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 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 OINTMENT-BEARING WOMEN



Icon of the Ointment-Bearing Women

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 APRIL 2023 ♦ TONE 02 EOTHINON 02 † SECOND SUNDAY AFTER PASCHA / OINTMENT BEARING WOMEN

| | |
|--|---------------------------------|
| <u>GREAT DOXOLOGY:</u> | <i>Liturgy Book p. 17</i> |
| <u>ANTIPHONS: Pascha</u> | <i>Liturgy Book p. 180</i> |
| FIRST: | <i>Liturgy Book p. 29</i> |
| SECOND: | <i>Liturgy Book p. 32</i> |
| THIRD: | <i>Liturgy Book p. 180</i> |
| <u>ENTRANCE HYMN:</u> | <i>Liturgy Book p. 38</i> |
| In the assemblies bless God, the Lord, from Israel’s wellsprings. | |
| <u>APOLYTIKIA:</u> | |
| <i>Resurrection (Tone 2)</i> | <i>Liturgy Book p. 40</i> |
| <i>Noble Joseph</i> | <i>handout</i> |
| <i>Myrrhbearing Women</i> | <i>handout</i> |
| <i>St. Joseph the Betrothed</i> | <i>Liturgy Book p. 47</i> |
| <u>KONDAKION: Pascha</u> | <i>Liturgy Book p. 181</i> |
| <u>TRISAGION:</u> | <i>Liturgy Book p. 23</i> |
| <u>PROKIMENON: (Tone 2)</u> | <i>Liturgy Book p. 55</i> |
| <u>EPISTLE:</u> | <i>Galatians 3:23-29; 4:1-5</i> |
| <i>Brethren</i> , before the faith came, we were kept imprisoned under the Law, shut up from the faith tutor unto Christ, that we might be made holy by faith. But now that faith has come, we are no longer under a tutor. For you are all God’s children through faith in Christ Jesus. For all you who have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise. Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; but he is under guardians and tutors until the time set by his father. So, we too, when we are children, were enslaved under the elements of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons | |
| <u>ALLELUIA: Tone 2</u> | <i>Liturgy Book p. 62</i> |
| I have waited, waited for the Lord, and he stooped toward me and heard my cry. He set my feet upon a rock; he made firm my steps. | |
| <u>GOSPEL:</u> | <i>St. Mark 15:43-16:8</i> |
| At that time there came Joseph, the one from Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, “Who will roll the stone back from the entrance of the tomb for us?” And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. He said to them, “Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you.” And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid. | |
| <u>IRMOS: Pascha</u> | <i>Liturgy Book p. 182</i> |
| <u>KINONKON:</u> | <i>Liturgy Book p. 83</i> |
| <u>COMMUNION HYMN:</u> | <i>Liturgy Book p. 186</i> |
| <u>POST- COMMUNION HYMN:</u> | <i>Liturgy Book p. 180</i> |

they parted from one another. And so Barnabas took Mark and sailed to Cyprus but Paul chose Silas and departed... ” (Acts 15: 37-40).

We don’t know why Mark left the others in Pamphylia – perhaps he was still a little young for the kind of commitment that Paul and Barnabas were ready to make. In any event Mark was once more in Paul’s good graces when his Second Epistle to Timothy was written. There he says, “*Get Mark and bring him with you, for he is useful to me for ministry*” (2 Tm 4:11).

Rome and Alexandria

It is thought that St Paul wrote this epistle while a prisoner in Rome. If Mark joined him there, he may have heard Peter’s preaching at that time. He became so attached to that apostle that Peter ends his First Epistle with this farewell, “*She who is in Babylon* [i.e. Rome], *elect together with you, greets you; and so does Mark my son*” (1 Pt 5:13).

At some point people asked Mark to record Peter’s reminiscences and he began to do so while St Peter was still alive. According to Eusebius, Mark “distributed the Gospel among those that asked him,” suggesting that he had completed the Gospel while in Rome.

A recently rediscovered letter from St Clement of Alexandria (c. 150-215) to a certain Theodore gives a slightly different picture, attesting that the Gospel was completed in Alexandria. “As for Mark, then, during Peter’s stay in Rome he wrote an account of the Lord’s doings, not, however, declaring all of them, nor yet hinting at the private ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected.”

This letter gives new weight to the tradition held by the Copts and the Greeks of Alexandria that St Mark founded the Church in that city. He is said to have died there on Pascha in AD 68 when devotees of the Egyptian god Serapis rioted against the Christians.

The Relics of St Mark

In the year 828 the body of St Mark, long kept in Alexandria, was smuggled out of the city by Venetian merchants and taken to their city, ostensibly to save it from destruction by Muslims. As Venetians tell it, the body of Saint Mark was taken out of its sarcophagus and unwrapped from its silk shroud and replaced by another. It was then placed in a chest and taken on board the Venetian ship, the merchants first ensuring that the saint’s remains were covered by a layer of pork and cabbage. When the Muslim officials opened the chest to inspect it, they cried out ‘Kanzir, kanzir’ (Pigs! Pigs!) at the sight and smell of the pork and left it untouched. St Mark’s body remains in Venice’s Basilica of St Mark, to this day.

On June 22, 1968 Pope Paul VI returned a portion of these relics to a delegation of Coptic Orthodox bishops. Two days later they flew to Egypt where the relics were met by Pope Kyrillos VI and thousands of faithful. They were enshrined beneath the holy table in the new Cathedral of St Mark in Cairo, the largest church in Africa.

APRIL 25: HOLY APOSTLE AND EVANGELIST MARK

SINCE THE SECOND CENTURY Christians have been accustomed to identify the second of our four Gospels by the name of its author, Mark the Evangelist. The Gospel itself, however, never identifies its author by name or gives us any clue to the author’s identity. What, then, is the source of this identification with Mark and what do we know about him?

It is the early second-century bishop of Hieropolis in Asia Minor, Papias, who identified the Gospel writers in his work, *Exposition of the Sayings of the Lord*. St Irenaeus of Lyons (+ c.202) tell us that Papias had ties to earlier Christian leaders going back to the first century. Papias was a companion of Irenaeus’ own mentor, St Polycarp of Smyrna, and in his youth had been a disciple of St John the Presbyter of Ephesus, who was himself a disciple of Christ. No copy of Papias’ own work has survived but he is quoted by the fourth-century Church historian, Eusebius. According to Papias, Mark “neither heard the Lord nor accompanied him,” but relied on the testimony of St. Peter which he recorded. Papias tells us that John the Presbyter used to say that Mark would write down accurately as many of Peter’s anecdotes as he recalled from memory and set them out in an orderly form.

According to tradition this happened at the request of Christians in Rome who had heard Peter’s preaching. Later authors point to the place which St. Peter has in Mark as evidence that this Gospel records the ministry of Christ as seen by Peter.

Who Was St Mark?

It is difficult to determine the story of St Mark. One thread connects him with St Paul in Asia Minor; a second thread finds him accompanying St Peter in Rome; a third thread places him in Alexandria, bringing the Gospel there.

In his Epistle to the Colossians, written from prison probably in Rome, St Paul mentions one of his Jewish fellow-workers, “*Mark, the cousin of Barnabas.*” (Col 4:10). Barnabas was a Cypriot Jew, one of the first converts to Christ in Jerusalem, mentioned in the Acts of the Apostles: “*And Joses who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles’ feet*” (Acts 4:36-37). Barnabas became a trusted leader in the Jerusalem Church and it was he whom the apostles sent to Antioch to investigate the rumor that Gentiles there had accepted Christ. Barnabas spent an entire year there in Antioch in the company of St. Paul (see Acts 11:19-26).

When the Christians at Antioch learned of an impending famine in Judea, they “*...determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul*” (Acts 11: 29-30). And this is when Mark becomes a companion of his cousin Barnabas. When their mission in Jerusalem ended, Barnabas and Saul returned to Antioch; “*... they also took with them John, whose surname was Mark*” (Acts 12:25). Barnabas and Paul travelled together, preaching Christ in Cyprus and Asia Minor. For a time Mark went with them, but left them during their journey. This became such a sore point for St Paul that it caused a rupture between him and Barnabas as they were preparing for another missionary journey. “*Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday Evening, April 22

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Myrrhbearing Women, April 23

Divine Liturgy: 10:00 a.m.

Saturday Evening, April 29

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Paralytic Sunday, April 30

Divine Liturgy: 10:00 a.m.

EVENTS IN MAY

Saturday Evening, May 06

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Samaritan Woman Sunday, May 07

Divine Liturgy: 10:00 a.m.

Saturday Evening, May 13

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Samaritan Woman Sunday, May 14

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.

DIVINE LITURGY INTENTIONS

- 29 April: Robert A. Barletta from Steve Bartnicki
- 30 April: ✽Eileen Ranieri from M/M James Hanisch
- 6 May: ✽Michael Williams from M/M James Hanisch
- 7 May: Andrew Williams✽ from M/M James Hanisch
- 13 May: Joshua Williams✽ from M/M James Hanisch
- 14 May: Mr. & Mrs. Anthony Bezouska from M/M James Hanisch
- 20 May: ✽Joseph Barron from Marie Barron
- 21 May: ✽Peter Hollaman from M/M Sean Fitapatrik Family
- 27 May: ✽Deceased members of Barron & Shehadi Family from Marie Barron
- 28 May: ✽Cecil Schwalbe from M/M Sean Fitapatrik Family

2023 WEEKLY COLLECTION

April 16

| | |
|------------------|-------------|
| Weekly Offering: | \$ 1,375.00 |
| Holy Land: | \$ 5.00 |
| Candles: | \$ 25.00 |
| Total: | \$ 1,405.00 |

Thank you for your support!

IN THE FULLNESS OF TIME

In this passage St Paul uses a term that begs an explanation. *“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law...”* (Gal 4:4). What is *“the fullness of the time”*? How are we to understand it?

This idea – the fullness of time – was not devised by St. Paul. The Lord Jesus had used it to describe His presence in the world. *“Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’”* (Mk 1:15).

Time vs. Time

The first step in understanding these terms is to realize that, while our English translations use the same word in both passages, these Scriptures actually employ two different words meaning time. The Gospel phrase is “the *kairos* is fulfilled” while St Paul writes of the “*pleroma* of the *chronos*.” In Greek, the word *chronos* refers to chronological time: the days, hours and minutes by which we measure our earthly reality.

Kairos, on the other hand, has a different meaning in Greek. It refers to the right or opportune moment, a significant time for an action or a decision. Some translations of Scripture render the word *kairos* as “the appointed time in the purpose of God.” The same word is used at the beginning of the Divine Liturgy when the deacon says to the priest, “It is the time [*kairos*] for us to work for the Lord.” He does not mean, “It’s 10 AM, we’d better start” but “the moment has come for us” to fulfill our role as God’s priestly people.

While St Paul uses the term *chronos*, he uses it in a way that means a time fraught with meaning, in other words, like *kairos*. He speaks of the *pleroma* (fullness) of *chronos*. The word *pleroma* does not mean “full” as a quantity, but as a quality (completeness or perfection). We also use this word in our Liturgy when, after the Great Entrance, the deacon says, “Let us complete our prayer to the Lord. This does not mean, “Let’s finish up” but “Let us make our prayer complete or perfect” through the offering of the gifts we have brought forth.

Both terms “*kairos*” and “fullness of *chronos*” thus mean the same thing – it is the right time, the perfected time for God’s plan in the world to be accomplished.

What Makes This the Opportune Time?

Students of the Scriptures have long reflected on why the First Century of our era was the “right time” for the Incarnation of Christ to bring about our salvation. Many of them note that on a secular level:

- + Politically, the Roman Empire controlled the Mediterranean world and the civilized areas bordering it. The possibility of safe travel and improved communications brought peoples of the area closer together than ever before. Men from outlying areas were often conscripted, spreading the Roman worldview even beyond the Mediterranean. This also accounts for the number of soldiers, like St George, among the early martyrs.
- + Culturally, the influence of Greek philosophy and literature provided a more unified

world view. The Greek language became the dominant language for trade over a large area, enabling communication with a wide range of peoples.

- + Religiously, belief in the numerous Greek and Roman gods and goddesses offered only local, familial and personal protection. Mystery religions emphasized sacrifices, often bloody, to attain blessings. The philosophically-minded disdained all these religions. The result was a religious void, such as St Paul encountered in Athens (see Acts 17: 16-33). To many the appeal of a universal monotheism was strong, even leading some to become proselytes, converts to Judaism, or at least sympathizers with their belief in only one God.

In the Jewish world, the time was ripe as well. Many, resenting all foreign rule, were waiting for the Messiah’s immanent appearance to restore their independence. Others, like the Pharisees, were longing for a Messiah who would restore a purer observance of the Torah.

Jews of all types looked to the Old Testament for prophecies or indications of the coming Messiah, *“searching what, or what manner of time [kairos], the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you... things which angels desire to look into”* (1 Pt 1:10-12). The first Christians, the apostolic community, saw these signs as pointing to the Lord Jesus. The time of Christ was the *kairos* for the fulfillment of God’s plan.

The Ultimate Fullness of Time

In Eph 1 St Paul expands his understanding of the fullness of time to include the ultimate union of all creation in Christ. *“In Him [Christ] we have redemption through His blood, the forgiveness of sins the mystery of His will, according to His good pleasure which He purposed in Himself... that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him”* (Eph 1: 7, 9, 10). Here St Paul describes the divine economy in superlatives - *the pleromatos of the kairon* – in order to point to its ultimate completion, the “absolute fulfillment of super-time,” when Christ will be all in all.

On the Fullness of Time

For St John Chrysostom the first century was not a time of increasing peace and unity, but of decline.

“The fullness of time was the Son’s appearing. Then, when God had done all things through angels, prophets and the Law yet nothing had improved, there was a danger that humanity had come into being for nothing. It was not going merely nowhere, but to the bad. All were perishing together, just like in the days of the flood but more so. Just then He offered this gracious dispensation in order to insure that creation had not come into being for nothing or in vain. The fullness of time is that divine wisdom by which, at the moment when all were most likely to perish, they were saved”

(St John Chrysostom, Homily on Ephesians 1.1.10).