

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. Maryann Nappi Donahue. Carol Downer.
Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko
Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Charlie Si-
mon. 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 & John
Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Margt. 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 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

EIGHTH SUNDAY AFTER PENTECOST



Icon of Jesus Feeding the Five Thousand

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 JULY 2023 ♦ TONE 07 EOTHINON 08 † EIGHTH SUNDAY AFTER PENTECOST/FEEDING OF THE 5 THOUSAND

GREAT DOXOLOGY:

ANTIPHNS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 7)

Hieromartyr Phocas, Bishop of Sinope

Holy Prophet Ezechiel

St. Joseph the Betrothed

KONDAKION: Transfiguration

TRISAGION:

PROKIMENON: Psalm 28: 11, 1

(Tone 7)

EPISTLE:

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul’s name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For. Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

ALLELUIA: Psalm 91: 1, 2

(Tone 7)

It is good to give thanks to the Lord; to sing praises to your name, O Most High!

To proclaim your kindness at dawn and your faithfulness throughout the night.

GOSPEL:

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, “This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food.” But Jesus said to them. “They do not need to go away; you yourselves give them some food.” They answered him, “We have here only five loaves and two fishes.” He said to them, “Bring them here to me.” And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat and cross ahead of him, while he dismissed the crowd.

HIRMOS:

KINONKON:

COMMUNION HYMN:

POST- COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/44

Liturgy Book p. 41

Liturgy Book p. 44

Liturgy Book p. 101

Liturgy Book p. 108

Liturgy Book p. 47

Liturgy Book p. 172

Liturgy Book p. 50

Liturgy Book p. 60

1 Corinthians 1:10-17

Liturgy Book p. 62

St. Matthew 14:14-22

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” And they remembered His words. Then they returned from the tomb and told all these things to the eleven and to all the rest... And their words seemed to them like idle tales, and they did not believe them” (Lk 24:4-11).

Reflecting on the Resurrection Gospels, Gregory the Great thought it fitting that “because in Paradise a woman offered death to a man, at the tomb a woman announced life to men” (49th Homily on the Gospels). Doing the same, the ninth-century archbishop of Mainz, Rabanus Maurus, called Mary Magdalene the “apostle to the apostles.” This title became common in the West during the centuries that followed.

Mary and the Red Eggs

As was common in the second and third centuries, there were Christian attempts to tell the stories of what happened to the New Testament figures after the events described in the Scriptures. In several of these stories Mary Magdalene is said to have traveled to Rome and shared her witness to Christ with the first believers there.

While in Rome she is said to have attended a dinner at which Emperor Tiberius (AD 14-37) was present. When she spoke about Christ’s resurrection, according to one version of this story, Tiberius laughed, saying that a man rising from the dead was no more possible than these eggs turning red before our eyes. The eggs did, in fact, turn red and Eastern Christians have been blessing red eggs on Pascha ever since.

Modestos, patriarch of Jerusalem (630-634) wrote, in his On the Myrrhbearers, that Mary Magdalene returned to Jerusalem, where she lived with Theotokos until her dormition. After the death of the Theotokos, Mary Magdalene went to Ephesus where she spent the rest of her life.

Her tomb outside the city was described by Gregory of Tours (538-594) in his De Miraculis. Gregory had not seen the tomb himself, but was recounting the testimony of an unnamed “Syrian traveler.” Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of Saint Lazarus. In the era of the Crusader campaigns they were taken to Italy and placed at Rome under the altar of the Lateran Cathedral. Her incorrupt hand is preserved in the Simonopetra Monastery on Mt Athos. According to a later Western tradition Mary Magdalene had gone to the south of France where she was said to have spent her last years alone in the wilderness, fasting and engaging in acts of penitential self-discipline to atone for the “sins” of her early life. Her relics are supposedly kept in Provage, near Marseilles. This tradition is clearly based on the erroneous identification of Mary Magdalene with the sinful woman of Lk 7, described above.

Mis-directions in the Story of Mary

Besides Mary Magdalene and the Theotokos the Gospels also mention other Marys: Mary of Bethany (the sister of Lazarus and Martha), and Mary the mother of James. This led to a confusion in the West between Mary Magdalen (identified as the sinner of Lk 7) and these other Marys. This identification, which had never been accepted in the East, was finally rejected in the 1969 revision of the General Roman Calendar.

In the first centuries after Christ several groups developed their own “gospels” weaving the story of Jesus with their own teachings. Several of these, from gnostic sources, were discovered in the nineteenth and early twentieth centuries. In several of them Mary Magdalen is depicted as Jesus’ favorite companion, making the apostles jealous. These works gave rise to modern pseudo-historical attempts to say that Mary was Jesus’ wife or mistress.

JULY 22: EQUAL TO THE APOSTLES, MARY MAGDALENE

WHEN WE THINK OF THE PEOPLE who appear in the Gospels we think first of all of Christ and His Mother, then perhaps of John the Forerunner and the apostles. But there is another figure who is more prominent both in the Gospels and in the life of the Church than even some of the apostles – St Mary Magdalene whom the Eastern Churches call the “equal-to-the- apostles.”

Mary Magdalene in the Gospels

The Scriptures have little to say about Mary; this has not prevented speculations and often erroneous conclusions to be made from the early centuries up to our own day. The Gospels tell us that:

a) According to her name *she was from Magdala*, a village on the western shore of the Sea of Galilee, near Tiberias. Because she was known by her hometown rather than by the name of her husband, father or son, it is assumed she was unmarried.

b)She was *one of the Lord’s traveling companions*. “He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance” (Lk 8:1-3).

From this passage, some have deduced that Mary was well-to-do. The Gospel text does not necessarily imply that Mary was one of those who provided for Jesus from their own resources. That phrase may only refer to the unnamed “others.”

The Gospels do not describe Mary’s healing and many have speculated about it. Pope Gregory I (c. 540-604), for example, equated these demons with the spiritual assaults within us: “And what did these seven devils signify, if not all the passions?” He thus contributed to the opinion that Mary was a great sinner, even a prostitute.

This idea came from a mistaken reading of the passage from Luke quoted above. The passage before it tells of an unnamed “woman in the city who was a sinner” (Lk 7:37) who washed Jesus feet with her tears. Commentators connected these two passages, believing they were about the same woman, which the Gospel itself does not imply.

c)*Mary was one of the women who stayed near Jesus at the cross* when His chosen disciples all ran away: “Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene” (Jn 19:25).

d)Most importantly, as all four Gospels relate, *she was present at the tomb*, the first person to whom Jesus appeared after His resurrection and the first to alert the apostles to the news of the resurrection: “Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, ‘They have taken away the Lord out of the tomb, and we do not know where they have laid Him’” (Jn 20:1, 2).

As Luke tells it, Mary Magdalene was there with Joanna and Mary (the mother of James) when “...behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, ‘Why do you seek the living among the

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday Evening, July 22

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 23

Divine Liturgy: 10:00 a.m.

Saturday Evening, July 29

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 30

Divine Liturgy: 10:00 a.m.

2023 Food Festival Dates

Friday, August 11: 4:00 - 9:00 p.m.

Saturday, August 12: 4:00 - 9:00 p.m.

Sunday, August 13: 1:00 - 7:00 p.m.

St. Mary's Slavic Festival: August 6, 2023:

Noon to 4:00 p.m.

2023 WEEKLY COLLECTION

July 16

Weekly Offering: \$ 130.00

Candles: \$ 25.00

Total: \$ 155.00

Thank you for your support!

SUMMER SERVICES:

Vespers 5:00 PM (St. Joseph Church)

Divine Liturgy 8:00 AM

(Gregory the Great Academy) .

Sunday July 23 – Friday July 28

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

- 22 July: Sean Michaels ✕
from M/M David Michaels Family
- 23 July: Mary Lou Williams ✕
from M/M Sean Fitzpatrick Family
- Khourieh Judy Handal ✕
from Nancy Betress
- 29 July: ✕ Deceased Members of the Barron & Shehadi Family
from Marie Barron
- 30 July: ✕Mary Susan Betress -10th Anniversary; ✕Mary Betress; ✕Peter Betress; ✕Sadie Betress. ✕Murad Betress from Nancy Betress
- 05 August: ✕Deceased members of the Barron & Shehadi Family
from Marie Barron
- 06 August: David & Stephanie Michaels ✕

A COMMUNITY FRAGMENTED

“In the same mind”

St Paul saw the unity of the Church as encompassing a two-fold dynamic: unity of mind and heart. *“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment”* (1 Cor 1:10). The Church has understood oneness of mind to mean agreement in belief. Within a few years this led to the formation of creeds and the canon of Scripture as indicators of the unity of mind expected of believers.

The Greek word *gnomi*, translated above as *judgment*, has the connotation of considered purpose or will. Later Fathers would speak of the mind and the heart in describing the interaction of thought and will. Paul’s paring of mind and judgment is similar. While mind suggests the truth of a concept, judgment indicates a considered action connected to the concept.

We find a similar paring in our Divine Liturgy. The deacon introduces the creed, saying, “Let us love one another so that with one mind we may confess...” Here the creedal concepts in the mind must be joined to the considered action of love for our expression of belief to represent a true unity of purpose.

Parallels in Our Church Life Today

Sad to say, it is not unusual for similar divisions to arise today in our Church life. People may be attached to one parish priest over another – “I am of Father X” vs. “I am of Father Y.” Some people might leave the parish when Father X does, despite his urgings to the contrary. Even sadder, Father X may encourage this kind of behavior by criticizing Father Y.

The same thing happens when people attach themselves to a certain elder or theologian in contrast to another. The proliferation of blogs by devotees of Elder X or Professor Y encourages some people to surf for what one writer has called “scandal porn” – the latest dirt on a certain elder or theological school of thought. As one writer has noted, “It is so much more in our carnal nature to curse rather than to bless; to tear down rather than to build up; to discourage rather than exhibit the spiritual gift of encouragement and exhortation.”

When tempted to go along with this kind of “Corinthianism,” we would do well to listen to St Paul’s advice to the Philippians: *“Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy— meditate on these things”* (Phil 4:8).

“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. Anyone 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.