

# 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. 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.

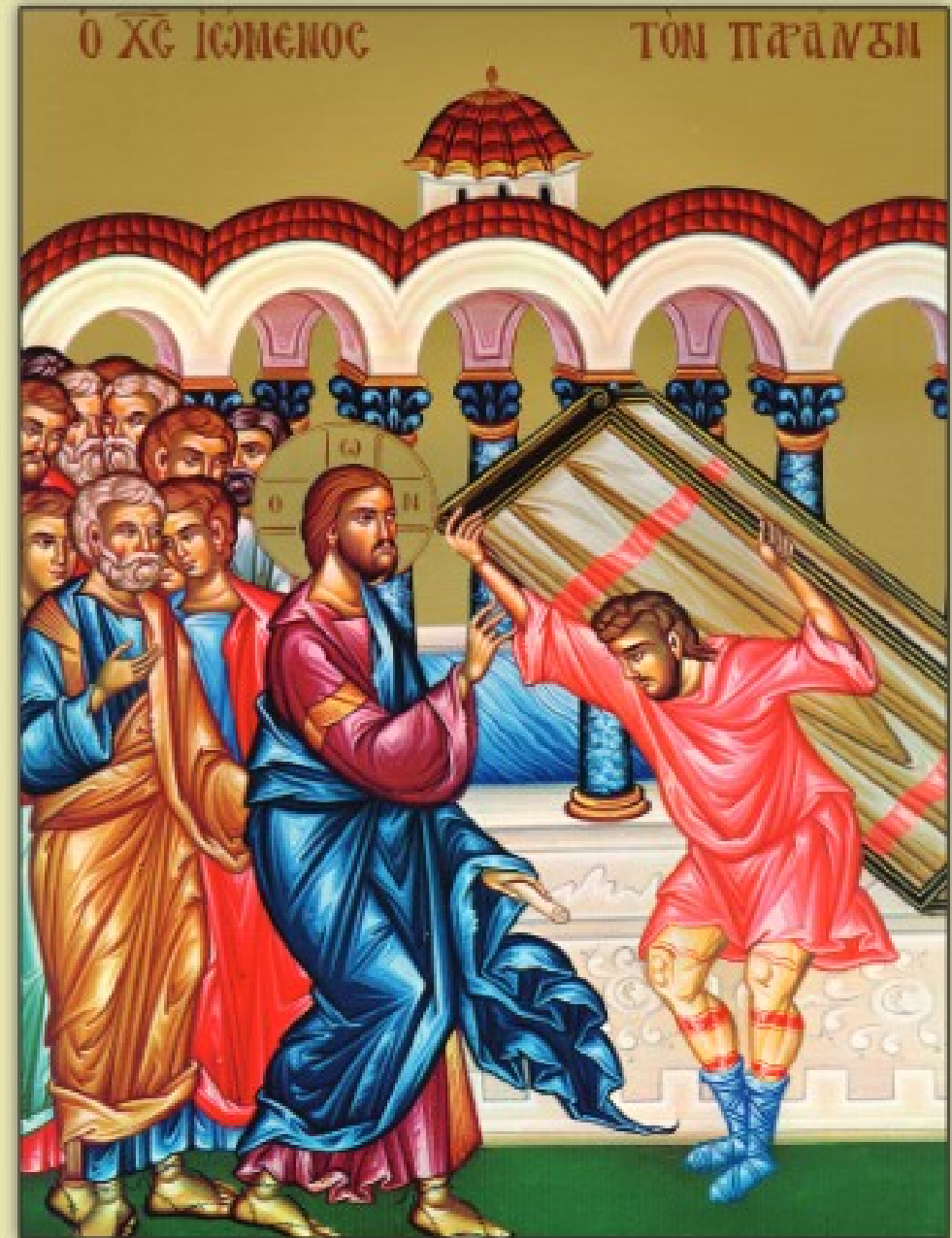
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SIXTH SUNDAY AFTER PENTECOST



*Icon of Christ Healing the Paralytic*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

09 JULY 2023 ♦ TONE 05 EOTHINON 06 † SIXTH SUNDAY AFTER PENTECOST / SAINT PANCRACTIOS

## GREAT DOXOLOGY:

*Liturgy Book p. 17*

## ANTIPHNS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD:

*Liturgy Book p. 36/42*

## ENTRANCE HYMN:

*Liturgy Book p. 41*

## APOLYTIKIA:

*Resurrection (Tone 5)*

*Liturgy Book p. 42*

*Hieromartyr Pancratios, Bishop of Tauromina in Sicily*

*Liturgy Book p. 101*

*St. Joseph the Betrothed*

*Liturgy Book p. 47*

## KONDAKION:

*Liturgy Book p. 48*

## TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: (Ps. 11: 8, 2)

(Tone 5)

*Liturgy Book p. 57*

## EPISTLE:

*Romans 12:6-14*

**Brethren**, we have gifts differing according to the grace that has been given us, such as prophecy to be used according to the degree of faith, or ministry in ministering, or instruction in teaching, or exhortation in encouraging, or almsgiving in being generous with simplicity, or leadership in leading with discretion, or works of mercy in performing them joyfully. Let love be without pretense. Hate what is evil. Hold to what is good. Love one another with fraternal charity, being the first to honor the other. Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope. Be patient in tribulations, persevering in prayer. Relieve the saints' needs, practicing hospitality. Bless those who persecute you: bless, and do not curse!

ALLELUIA: Psalm 88: 2, 3

(Tone 5)

*Liturgy Book p. 62*

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

For you have said, "My kindness is established forever." In heaven you have confirmed your faithfulness.

## GOSPEL:

*St. Matthew 9:1-8*

**.At thattime**, getting into a boat, Jesus crossed over and came to his own town. And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; your sins are forgiven you." And behold, some of the Scribes said within themselves, "This man blasphemes." And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise, and walk'? But that you may know that the Son of Man has power on earth to forgive sins" then he said to the paralytic "Arise, take up your pallet and go to your house." And he arose, and went away to his house. But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

## HIRMOS:

*Liturgy Book p. 77*

## KINONKON:

*Liturgy Book p. 83*

## COMMUNION HYMN:

*Liturgy Book p. 87*

## POST~ COMMUNION HYMN:

*Liturgy Book p. 89 / Liturgy Book p. 90*

gods at Kiev.

According to Nestor, "Vladimir summoned together his vassals and the city elders, and said to them: 'Behold, the Bulgars came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them.'"

The nobles urged Vladimir to send his own people to investigate the claims of these rival religions. On their return, they reported, "When we journeyed among the Bulgars, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgarian bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good.

"Then we went among the Germans, and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here.

"Then the vassals spoke and said, 'If the Greek faith were evil, it would not have been adopted by your grandmother Olga, who was wiser than all other men.'"

What had so impressed the Kievans? Nestor explained it this way: "On the morrow, the emperor sent a message to the patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his sacerdotal robes, so that the Russians might behold the glory of the God of the Greeks. When the patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The emperor accompanied the Russians to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the offices of the hierarch and the ministry of the deacons, while he explained to them the worship of his God. The Russians were astonished, and in their wonder praised the Greek ceremonial."

In 988 Vladimir captured the Greek city of Kherson in the Crimea. Nestor reports that Vladimir threatened to march on Constantinople itself unless the emperor sent his sister to marry Vladimir. The emperor replied: "It is not meet for Christians to give in marriage to pagans. If you are baptized, you shall have her to wife, inherit the kingdom of God, and be our companion in the faith." Nestor reports that the princess urged Vladimir to be baptized if he wanted to be healed of a painful eye ailment. Vladimir accepted and was baptized by the Bishop of Kherson, taking the name Basil. Healed, Vladimir praised God saying, "I have now perceived the one true God." Many of his companions then accepted baptism as well.

On his return to Kiev Vladimir brought his nobles and retainers to baptism, beginning the Christianization of Kievan Rus' which continued throughout his reign. Vladimir died in 1015 and his relics were distributed among the churches and monasteries he had founded.

In the thirteenth century July 15 was set as St Vladimir's feast day to commemorate his intercession for the forces under Grand Prince Alexander Nevsky who defeated Swedish invaders on July 15, 1240.

# JULY 11& 15: PEQUAL TO THE APOSTLES OLGA & VLADIMIR

WHEN TWENTY-FIRST CENTURY AMERICANS think of the Vikings, they may picture seafarers from Scandinavia sailing to Iceland and Greenland or raiding the coasts of England and Ireland. We rarely think of their inland cousins, whose rule extended into what is Russia today in the ninth to fourteenth centuries. Two of the saints commemorated this week were leaders of these “inland Vikings” who changed the face of Europe.

Beginning in AD 862 the Viking prince Rurik and his brothers established a network of states in the territory of today’s Romania, Ukraine and western Russia which came to be called Kievan Rus’. Around 945 the Grand Prince of Kiev, Igor, Rurik’s youngest son, was killed by rebellious Dravidian tribesmen. Igor’s wife, Olga (c. 890-969), avenged her husband by destroying the Dravidian towns and enslaving their leaders. Olga then ruled, first as regent on behalf of their young son, Sviatoslav. The young prince came of age in 962 but Olga was frequently in charge of Kiev thereafter during Sviatoslav’s military expeditions.

### “Equal to the Apostles”

There had been some Christians in Kiev since the ninth century when St Photios the Great sent them a missionary bishop. The local governor Askold reputedly accepted the faith at that time. Olga became the first ruler of Kievan Rus’ to embrace Christianity. She was baptized in Constantinople in 957, taking the name Helena, and attempted to extend the Christian presence in Rus’. She is said to have built the churches of St. Nicholas over Askold’s grave and of the Holy Wisdom at Kiev (sites revered to this day), of the Annunciation at Vytebsk, and of the Holy Life-Creating Trinity at Pskov. She tried unsuccessfully to secure the appointment of a resident metropolitan for Kiev. Nor did she convince her son Sviatoslav to become a Christian. At first he tolerated the growing Christian presence in his realm for her sake, but later would destroy some of their churches, including ones she had built. It would be his son, Vladimir, himself raised by his grandmother, who would make of his realm a Christian nation.

Olga died on July 11, 969. In 1007, during the reign of her grandson Prince Vladimir, the relics of St Olga were transferred to the Desyatin Church of the Dormition in Kiev and placed in a special sarcophagus. She was the first woman canonized by the Russian Church. One of only five women saints proclaimed as Equal to the Apostles, she was so honored for her pioneering role in Slavic Christianity.

### St. Vladimir the Great

Olga’s grandson, Vladimir, was the third son of Sviatoslav, reportedly by his mother’s servant, Malusha. In 969 Sviatoslav had given Kiev to his oldest son, Yaropolk, made his second son, Oleg, prince of the Drevlians, and placed Vladimir as prince of Novgorod while he was engaged in fighting the Bulgars. The brothers were soon engaged in fighting one another and Vladimir was driven from Novgorod by Yaropolk’s forces. With help from his cousin Haakon, the ruler of Norway, Vladimir retook Novgorod, then marched on Kiev. In 978 he defeated his brother Yaropolk and became Grand Prince of all Kievan Rus’ extending his rule throughout surrounding territories over the next few years.

### The Tale of Bygone Years

In 1113 the Monk Nestor compiled a history of Kievan Rus’ from AD 850 to 1110. Also known as the Russian Primary Chronicle, this work tells of the founding and early history of Kiev. Nestor relates how Vladimir adopted Christianity and suppressed the worship of the local

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN JULY

#### Saturday Evening, July 08

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

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

#### Sunday, July 09

*Resurrectional Orthros: 9:00 a.m.*

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

#### Saturday Evening, July 15

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

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

#### Sunday, July 16

*Resurrectional Orthros: 9:00 a.m.*

*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.**

### 2023 FOOD FESTIVAL INFORMATION

#### **Food Preparation Dates**

**Saturday, July 15: Kibbeh**

**Saturday, July 22: Spinach/Meat Pies  
& Saturday August 12 2023:**

### 2023 WEEKLY COLLECTION

**July 02**

**Weekly Offering: \$ 4,505.00**

**Candles: \$ 25.00**

**Total: \$ 4,530.00**

*Thank you for your support!*

### 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

- 08 July: ✽Francis Shivone  
from M/M Sean Fitzpatrick Family
- 09 July: ✽John Coury  
newly fallen Asleep in the Lord
- Khourieh Judy Handal ✽  
from Nancy Betress
- 15 July: Matthew Pendrak✽  
from M/M David Michaels Family
- 16 July: Stephen B. Pendrak✽  
from M/M David Michaels Family
- Khourieh Judy Handal ✽  
from Nancy Betress
- 22 July: ✽Sean Michaels  
from M/M David Michaels Family

**SUMMER VESPERS: 5:00 PM**



# FOR HIS NAME’S SAKE

THERE ARE A NUMBER OF CONTROVERSIAL passages in the New Testament. One of them is read at the Divine Liturgy on the sixth Saturday after Pentecost. We hear the Lord tell His followers, “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it” (Mt 10:37-39).

## A Special Audience

The first thing we should note is that in Matthew’s Gospel these words are not addressed to all Jesus’ followers but to the Twelve whom He was sending out to the surrounding towns and villages to proclaim the Kingdom of God. In time, as we know, they would bring this Gospel throughout the Roman Empire, the first of countless men and women who would leave everything for distant lands in the service of the Gospel.

He warned them what to expect in their mission and consoled them that God will be with them, “But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you” (vv. 17-20).

What the Lord Jesus seems to be doing in v. 37 is revising the Ten Commandments for His disciples – hardly something an ordinary rabbi would dream of doing! In fact, Matthew is presenting Jesus as more than a rabbi or even as a prophet but as the One who is entitled to edit the Law because He is the one who originally gave the Law to Moses. As He restated the commandments about killing and adultery (“You have heard it said... but I say to you...”), so here He puts the commandment to honor one’s parents in a new light, for His closest followers. Blood relationships are not as important as the union they would have with God in Christ.

## The Family in Society

We all learned the first part of the command to honor parents when we were children. We may never have heard the remainder of this precept which roots it in the social order of Israel. The fullest form of the commandment found in the Torah is this: “*Honor your father and your mother, as the LORD your God has commanded you, that your days may be long, and that it may be well with you in the land which the LORD your God is giving you*” (Dt 5:16). Keeping this commandment was seen as essential to the well-being of the people of Israel.

Parenthood in our society is colored by images of the nuclear family and the sentiment of Mother’s Day and Father’s Day. In the ancient world – and in some traditional societies even today – the family existed more for social than sentimental purposes: for the preservation of the clan or race rather than for domestic bliss. People married in order to have children so that their family or nation could continue.

Survival of the race or family was dependent on the strength of the next generation and so the greatest responsibility of the present generation is to produce sons and daughters. This is why, in the psalm which we still sing at the mystery of Crowning, a family’s blessedness is described in terms of childbearing: “*Your wife shall be like a fruitful vine in the very heart of your house, your children like olive plants all around your table. Behold, thus shall the man be blessed who fears the LORD*” (Ps 128:3, 4).

In our society the decision to have children is viewed purely as a matter of personal choice with no reference to any wider interest. In Israel this was not the case. If a couple did not have children it was thought a curse, and their relatives and neighbors would revile them – they were failing their people in a most fundamental way. Thus, when the childless Elizabeth had conceived John the Baptist in her old age she cried, “*Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people*” (Lk 1:25).

## A New Community

The new community Christ was establishing did not depend on giving birth to children as the means of perpetuating it. The Church would be built on something else. Two incidents in the Gospels show us what Christ considered as the basis of His new people. In both He presents a new alternative to blood relationships as the determining characteristic of His people.

The first scene is found in Matthew. “*While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, ‘Look, Your mother and Your brothers are standing outside, seeking to speak with You.’ But He answered and said to the one who told Him, ‘Who is My mother and who are My brothers?’ And He stretched out His hand toward His disciples and said, ‘Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother’*” (Mt 12:46-50). At that time James and the Lord’s other relatives were not among His disciples. That changed when the risen Christ appeared to James (see 1 Cor 15:7). Several family members would become leaders of the fledgling Church.

Another incident is recorded in Luke. “*And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, ‘Blessed is the womb that bore You, and the breasts which nursed You!’ But He said, ‘More than that, blessed are those who hear the word of God and keep it!’*” (Lk 11: 27-28).

While physical descent from the patriarchs Abraham, Isaac and Jacob made a person a member of the people of Israel, this would not be the case in the Church. It was now hearing God’s word and doing His will, rather than any physical relationship, which would make a person part of Christ’s new family. As St Paul would write, “*For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus*” (Gal 3:26-28).

## The Witness of the Martyrs

The stories of the early martyrs show that the first Christians took the Lord’s teaching seriously. Christ’s teaching about the value of blood relationships took root in the early Church. One’s clan, tribe or race was not as important as the kingdom of God. Early martyrs such as St Barbara and St Christina refused their fathers’ demands that they renounce their new-found Christian faith. Their fathers had them beaten and, when that did not change their minds, handed them over to the authorities. In the case of St Barbara, her own father was her executioner, fulfilling Christ’s warning, “Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name’s sake. But he who endures to the end will be saved” (Mt 10: 21, 22).

In other cases Christian family members encouraged their relatives to stand firm against their persecutors. The wife and mother of St James the Persian and the mother of Meliton, one of the forty holy martyrs of Sebaste are remembered for the way they supported their suffering loved ones, confident that he who endures to the end will be saved.