

ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABRINI 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 Buckley. Chris Carey. Maryann Nappi Donahue. Carol 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. Jolly. ✕Rev. Jos. Francavilla. ✕Rev. Theo. Leonarczyk. ✕Rev. Frank Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charl. & James Abda. ✕Marie Abda. ✕Nancy Abda. ✕Janice Assaf. ✕Thalia Assaf. ✕Joe Barron. ✕Paul & Mary Ann Bauman. ✕A.J. Bolus. ✕Veronica Bolus. ✕Jos. Bolus. ✕Gary Bolus. ✕Nich. Cianci. ✕Patricia Cimakosky. ✕Ann & John 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. ✕Char. Simon. ✕Ruth Sirgany. ✕Mary A. Walsh. ✕Gen. Zaydon.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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 MYRRH-BEARING WOMEN



Icon of the Myrrh-bearing Women

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

14 APRIL 2024 ♦ TONE 02 EOTHINON 04 † SECOND SUNDAY AFTER HOLY PASCHA/OINTMENT BEARING WOMEN

EVLOGITARIA OF RESURRECTION:

ANTIPHNS:

FIRST:
SECOND:
THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel's wellsprings.

APOLYTIKIA:

*Resurrection (Tone2)
Noble Joseph Arimathea
Myrrh Bearing Women
Saint Joseph*

KONDAKION: Pascha

TRISAGION:

PROKIMENON: (Tone 2) Ps. 117:14, 18

EPISTLE:

In those days, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, "It is not good that we give up the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word." And the plan was pleasing to the whole crowd, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a recent convert from Antioch. These they presented to the apostles, who then prayed and laid their hands upon them. And God's word was growing, and the number of the disciples increased considerably in Jerusalem; and many of the priests also accepted the faith.

ALLELUIA: Ps. 19:1, 10

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

O Lord, save your king and listen to us on whatever day we call upon you.

GOSPEL:

At that time there came Joseph, the one from Arimathea, a councilor 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.

HIRMOS:

KINONKON:

POST-COMMUNION HYMN:

INSTEAD OF 'BLESSED BE THE NAME ...':

Handout

*Liturgy Book p. 29
Liturgy Book p. 32
Liturgy Book p. 180
Liturgy Book p. 38*

*Liturgy Book p. 40
Handout
Handout
Liturgy Book p. 47
Liturgy Book p. 181
Liturgy Book p. 50
Liturgy Book p. 55
Acts of the Apostles 6:1-7*

(Tone 2)

St. Mark 15:43-16:8

*Liturgy Book p. 182
Liturgy Book p. 83/186
Liturgy Book p. 180
Liturgy Book p. 180*

ments of bread and wine are filled with the Invisible. Our faith, love and prayer meet the Lord, who is present and ready for His mission of salvation by which He seals His covenant with God and with His people:

“That our God who loves mankind, having received them on His holy altar in heaven as a fragrance, may send down upon us in return His divine grace and the Holy Spirit as His gift...” (Divine Liturgy).

The “Sacrifice” is already present. We already call the elements of the Divine Liturgy of Christ “sacrifice of Christ,” “our sacrifice,” “sacrifice of the people.” Christ was alone in His suffering and offering on the cross. Now the people of God are present on Calvary and they have the occasion to ratify and accept the sacrifice as their own. The point is that we become co-offerers with Christ by our obedient self-giving; we offer to God the totality of our lives, of ourselves, and of the world in which we live. The sacrifice of Christ has been offered and accepted. Now we make it our own and we call it a “sacrifice of praise,” because in it we recognize already the goodness and generosity of God.

The Enarxis or Rite of Assembly

“Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit “

Every prayer, as every act of the Christian, is ordained ultimately, not only to his own fulfillment in the “vision of God” in heaven, but also to the transformation and consummation of all things in Christ. In Christ all that is, is full of possibilities for beauty, truth, community and justice. And the Christian is vowed to draw out all these possibilities into the realities of this world. All of reality invites him to respond to goodness with goodness of his own. The swayings and sounds and whispers of nature and of man are a continual prayer that brings God to man. The Christian hears within his soul these cries and sighs and longing, and he brings them in an upward movement of praise and glory to God.

This vision of the praying Christian is most explicitly clarified in the Litany of Peace, which opens all Byzantine public prayers and some Western liturgies also. In this litany the Christian gathers within himself the public servants: authorities both religious and civil; cities, country places and all those who live in them, the travelers by sea, land and air; the sick and those who suffer and those forgotten brothers who are in prisons. The Christian lives deeply in touch with all the troubles of the world and feels the pain of human life intensely. He brings all the earth and whatever it contains to God for His mercy, and dedicates himself for its healing and welfare.

When Christ ascended the cross, He succeeded in spreading over the whole world more of Himself, more of love and salvation than there will ever be of death, hatred, self-centeredness and sin. The mercy of God is the life-giving perpetuation of the divine energy of the Redeemer's love, an outpouring of love and goodness that sanctifies and divinizes. The mercy of God is not a condescension, a paternalism on the part of God, a “crumb that falls from the Master's table.” The mercy of God is God Himself in His transforming presence. It is He, the Bread broken for all, generously given and completely surrendered. The cry of “Lord, have mercy,” therefore, invokes the divine presence on the whole of creation, upon mankind and matter, upon the whole world thought of as gathered in the one embrace of Christ.

Many are the needs. Many, therefore, are the cries for mercy. The rhythm of the intentions and the repetition of the “Lord, have mercy” is the manifestation of the all-embracing concern of Christ and of the Christian's heart. It teaches the individual and the community their true relation with the world and with all mankind as it makes them go beyond themselves to embrace the whole world, all mankind and every circumstance, and carry them in their prayer and in their daily life.

PASSAGE TO HEAVEN: AN APPRECIATION OF DIVINE LITURGY– II

[excerpted from Eyes of the Gospel by Archbishop Joseph M. Raya]

The Preparation of the Gifts

In the ancient Church only the baptized, the initiated and those instructed in the faith were allowed to bring their offerings to the altar. Bread and wine symbolize and represent those who are united to Christ and made one with Him in baptism. As the many grains of wheat and the many grapes have to be crushed to become a new form of life-giving element which is bread and wine, so also the baptized are grafted onto Christ and voluntarily surrendered and given to Him to be one with Him. With Christ who is our Bread we become new life, life divine.

From the material offerings of bread and wine of the faithful, the deacons and, later in history, the priests selected what was necessary for the sacrifice and used the rest for their subsistence or the subsistence of the poor. The simple ceremony of offering, receiving, selecting and distributing the bread and wine, which is the human part of the covenant, was made at a special place called prothesis or proskomedia (table of oblation). This ceremony became more elaborate later and developed into a short story and a condensed drama of the whole eucharistic sacrifice.

Among all the loaves offered there is one called prosphora, representing Christ and stamped with a seal bearing His name: “Jesus Christ the Victor,” **IC XC NIKA**. When this seal is cut it is called “the Lamb”, the Lamb of God who represents here all humanity.

The priest lifts up the prosphora and signs it three times with the lance that pierced the side of the Lord on Calvary. He cuts the seal marked with Christ’s name, saying: “As a sheep He was led to the slaughter. And as a spotless lamb before the shearers, He did not open his mouth. In His lowliness His judgement was taken away. And who shall describe His generation?”

The priest, thrusting the lance into the right side of the bread, lifts out the lamb, saying: “For His life was taken away from the earth.” He turns it face down and pierces it on the side stamped “Jesus,” saying: “One of the soldiers pierced His side with a lance.”

Wine is then poured into the chalice with some drops of water. The memory of Calvary becomes alive again, and the priest declares, “...and at once there came forth blood and water and he who saw it bore witness, and his witness is true.”

Another special piece is cut “in honor and memory of our most highly blessed and glorious Lady the Mother of God” and is placed at the right of the Lamb, for indeed, “at Your right stood the queen in an embroidered mantle of gold.” Angels, prophets and saints, people living and people dead are also represented and arranged in rows around the Lamb on His throne.

The priest puts a star on the oblation and declares that a “Star came and stood where the Child was.” He declares the faith of the assembly in the Incarnation of the Son of God and in His appearance in human flesh. Here is Bethlehem!

Even the covering of the oblation becomes an occasion for the glorification of God and for our identification with Him: “The Lord is king, He has clothed Himself with splendor; the Lord has put on might and has girded Himself! Your glory, O Christ, has covered the heavens, and the earth is full of Your praise.”

“We offer You incense, Christ our God, for an odor of spiritual fragrance: receive if on Your altar in heaven, and send down on us in return the grace of Your all-holy Spirit.” (Service of the Prothesis)

Through this ceremony we see the eternal sacrifice of the Son of God on the altar of heaven reproduced in the here and now. It is already a vision, a Theophany of God. The physical ele-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday Evening, April 13

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 14

**SECOND SUNDAY AFTER PASCHA:
MYRRHBEARING WOMEN SUNDAY**

Divine Liturgy: 10:00 a.m.

Saturday Evening, April 20

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 21

**THIRD SUNDAY AFTER PASCHA:
PARALYTIC SUNDAY**

Divine Liturgy: 10:00 a.m.

Saturday Evening, April 27

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 28

**FOURTH SUNDAY AFTER PASCHA:
SAMARITAN WOMAN SUNDAY**

Divine Liturgy: 10:00 a.m.

2024 WEEKLY COLLECTION

April 07

Weekly Offering:	\$ 950.00
Holy Land:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 985.00

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

- 13 April: Joseph Barron
from Marie Barron
- 14 April: Mary Ann Bauman
from Thomas & Kelly Bolus
- 20 April: Paul & Mary Ann Bauman
from Steve Bartnicki
- 21 April: Joseph, Margaret
& Virginia Dillenburg
from Steve Bartnicki
- 27 April: Mary Ann Bauman
from James & Betsy Zaydon
- 28 April: Michael Barron
from Marie Barron
- 04 May: Mary Ann Bauman
from Anthony & Kathie Barrett

Pleased to announce the birth of
EDEN SOFIA FAUSTINA
Daughter of Daniel & Clare Schiller
Born on 11 April 2024

THE APOSTLES INSTITUTE THE ORDER OF DEACONS

WHY DO WE HAVE DEACONS in the Church? The emergence of this order came about in response to a specific issue which the apostles faced in Jerusalem. In Acts 6:1 we read that the “Hellenists” were complaining against the “Hebrews” *“because their widows were neglected in the daily distribution.”*

Almost from its beginning it seems the followers of Christ concerned themselves with feeding their poor. In first century society women who had outlived their breadwinner husbands were especially vulnerable, particularly if they had no sons to care for them. If a widow had no children or relatives she was reduced to the status of a beggar. Needless to say, they had nothing like today’s workplace where they could be employed.

In Jerusalem the synagogues tried to ease the hardships faced by these women. Early on Friday men from the synagogues would canvass the city for goods and money for the widows. These would be distributed that afternoon, before the onset of the Sabbath. The Jewish believers in Jesus would naturally do something similar.

These first followers of the Lord lived with the memory of His preaching, His miracles, His death and resurrection and the descent of His Spirit fresh in their minds. Yet, human weakness made itself felt as well. The local believers – the Aramaic-speaking Jews of the Holy Land, whom Acts calls the Hebrews – seemed to be more attentive to their poor while neglecting the “Greeks,” those Hellenized Jews more inclined to embrace Greek culture, perhaps from places like Antioch or Caesarea, who had come to Jerusalem seeking help.

The Apostles were torn between the needs of those indigents and the mission from Christ to spread the Gospel. Wanting to address this problem without allowing it to distract them from their proper task of preaching the Gospel, the apostles instituted the order of deacon to deal with the matter. They ordained seven men as the first deacons for the purpose of caring for these widows. While the deacons served the material needs of the people, the apostles concentrated on the spiritual: *“We will give ourselves continually to prayer and to the ministry of the Word”* (Acts 6:4).

The First Deacons

Acts identifies the first seven deacons and describes how they began their ministry. They were chosen by *“the whole multitude”* (v. 5) and presented to the apostles who prayed and laid hands on them. Prayer and the laying-on of hands has been the rite prescribed for the ordination of deacons, priests and bishops ever since.

Each of the seven listed in Acts bore Greek names. They may have been Hellenized Jews, the very people who felt as a disadvantage in the Jerusalem community. One, Nicholas, is identified as “a proselyte from Antioch” (v. 5) and would have been of pagan origin. The only two who appear elsewhere in Acts are Stephen and Philip.

Stephen, described as “full of grace and power” (Acts 6:8), incurred the resentment of some Jews with whom he disputed. They denounced him to the Sanhedrin where he

was condemned to death and executed (Acts 7). The Church honors him as the Protomartyr, the first to die because of his faith in Christ. Chapter 8 of Acts tells of the activities of the deacon Philip who preached the Gospel in Samaria and converted an Ethiopian on the road to Gaza.

Various local traditions connect Prochoros with Nicomedia, Nicanor with Cyprus, Timon with Bosra, and Parmenas with Macedonia. According to St Irenaeus, the name of Nicholas was connected with the Nicolaitians, a sect condemned in the Book of Revelation. It is not known whether he was actually a part of this group or, as Clement of Alexandria believed, they corrupted his teachings.

Deacons in the Early Church

The importance which deacons assumed in the first-century Church is shown in 1 Tim 3:8-13 where the qualifications for deacons closely resemble the requirements for bishops, with this exception. Potential bishops should demonstrate hospitality (as the head of a family) and an ability to teach (see 1 Tim 3:2).

From the first the role of deacons has been connected with a developing range of administrative responsibilities, beginning with the distribution of goods to the poor. During the Roman persecutions they ministered to prisoners. The third-century *Martyrdom of Saints Perpetua and Felicitas*, tells how deacons served as intermediaries with the authorities to improve the condition of the prisoners and between the prisoners and their families. They arranged for the baptism of those who were catechumens and brought Holy Communion to the baptized, encouraging each one to remain strong in their witness to Christ.

As the Church developed, deacons were easily targeted during the persecutions. Their activities in tending to the needs of widows, orphans, the sick, and the imprisoned made them highly visible to the authorities. Since deacons were responsible for an increasing amount of church property and sacred items such as liturgical books and vessels as well as funds for the needy, it was lucrative to seek them out and seize these treasures.

In AD 258 the Archdeacon of Rome, Lawrence was arrested and ordered to hand over the Church’s treasures. He gathered all the poor and the needy in his care and presented them to the Prefect, saying “Behold the treasures of the Church.” Lawrence was martyred and today is commemorated in the Church on the anniversary of his death, August 10. Other early deacon martyrs remembered in our Church are Saints Benjamin the Persian (October 13), Vincent of Saragossa (November 11), and Habib of Edessa (November 15).

Over the ages the deacons’ ministry of service to the “Church’s treasures” evolved to include service to the priest at the holy table. As the deacon handled the material side of the Church’s affairs – particularly its charitable ministry – he also came to care for the material side of the Liturgy. He received and apportioned the holy gifts, carried the Holy Gospel, incensed the church and directed the work of the servers. In icons saintly deacons are often shown holding a censer – symbol of their liturgical ministry – and a church or cashbox, representing their material responsibilities.