

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. Jos. Ed. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prez- zia. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey.
MEMORY ETERNAL: ✕Rev. Char. Aboody. ✕Rev. Mich. Jolly. ✕ Rev. Jos. Francavilla. ✕Rev. Theo. Leonarczyk. ✕Rev. Frank Mi- lienewicz ✕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 Bo- lus. ✕Jos. Bolus. ✕Gary Bolus. ✕Nich. Cianci. ✕Patricia Cima- kosky. ✕Ann & John Coury. ✕Mary Sue Betress. ✕Cecilia Da- vidson. ✕Margt. Dillenburg. ✕Eric Jolly. ✕Jos. King. ✕Blakely Lan- dell. ✕Elaine Manuele. ✕Frank Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary L. Mooty. ✕Karen Murray. ✕Marie Patchoski. ✕Anth. Si- mon. ✕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

FIFTEENTH SUNDAY AFTER PENTECOST



Icon of Creation

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

01 SEPTEMBER 2024 ♦ TONE 06 EOTHINON 04 † FIFTEENTH SUNDAY AFTER PENTECOST/GREAT COMMANDMENT

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD/BEATITUDES

Liturgy Book p. 125

Liturgy Book p. 41

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Liturgy Book p. 44

New Year

(Tone2)

Maker of the Universe, O Lord who alone have power over seasons and times: bless this year with Your bounty, preserve our country in safety and keep Your people in peace, through the prayers of the Mother of God, and save us.

Theotokos

(Tone 7)

Maker of the Universe, O Lord who alone have power over seasons and times: bless this year with Your bounty, preserve our country in safety and keep Your people in peace, through the prayers of the Mother of God, and save us.

St. Simeon Stylite

(Tone 1)

You became a column of endurance and rivaled the forefathers, O Holy One, becoming like Job in your sufferings, like Joseph in your trials, like the bodiless angels though you lived in the flesh. O Simeon our Holy Father, intercede with Christ God that He may save our souls!

Patron: Saint Joseph

Liturgy Book p. 47

KONDAKION: *Nativity of Theotokos*

Liturgy Book p. 140

TRISAGION:

Liturgy Book p. 50

PROKIMENON: *(Tone 6)*

Liturgy Book p. 59

EPISTLE:

1 Timothy 2:1-7

My dear son Timothy, I urge first of all those supplications, prayers, intercessions and thanksgivings be made for all men; for kings and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior. This is good and agreeable in the sight of God our Savior, Who wishes all men to be saved and to come to the knowledge of the truth (Cf. Ez. 18: 23). For there is one God, and one Mediator between God and men, Himself a man, Christ Jesus, Who gave Himself up as a ransom for all, bearing witness in His own time. To this I have been appointed a preacher and an apostle (I tell the truth, I do not lie), a teacher of the Gentiles in faith and truth.

Amen.

ALLELUIA: *(Tone 6)*

Liturgy Book p. 62

To You we owe our hymn of praise,
O God, in Sion; to You must vows be fulfilled, You who hear prayers.
Vows to You must be fulfilled in Jerusalem.

St. Luke 4:16-22

GOSPEL:

At that time Jesus returned to Nazareth, where He had been brought up; and according to His custom, He entered the synagogue on the Sabbath and stood up to read. And the volume of Isaiah the prophet was handed to Him. And after He opened the volume, He found the place where it was written, "The Spirit of the Lord is upon Me; because He has anointed Me; to bring good news to the poor He has sent Me, to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord." And closing the volume, He gave it back to the attendant and sat down. And the eyes of all in the synagogue were upon Him. But He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all bore Him witness, and marveled at the words of grace that came from His mouth.

HIRMOS:

Liturgy Book p. 77

memory of Christ's saying, *Let the little children come to me (Matthew 19: 14)*. We treat the Gospel Book with the greatest respect because Christ is present in it through his Word, keeping it on the Holy Table.

The Gospel

Jesus Christ is the same yesterday, today and forever (Hebrews 13: 8). Because Our Lord does not change, neither do his words. He means them as much today as He did 2,000 years ago. For this reason, we always listen to the Gospel with respect and attention and humble submission to the will of God. The bishop, priest or deacon chants the Gospel with a simple intonation to lend it solemnity, and to aid in our understanding and memorization of it. We stand at attention because it is Jesus, not the priest or deacon, who is speaking. After the Gospel those standing nearby venerate Christ by kissing the Book.

The Gospel of St. John is read from Pascha (Easter) to Pentecost Sunday. St. Matthew is read from Pentecost Monday to the Feast of the Holy Cross on September 14. After the Feast of the Holy Cross St. Luke is read until the beginning of the Great Fast. During Great Lent we read St. Mark, and the Gospels of the Feasts always refer to the event being celebrated. Thus, each year the four Gospels are read in their totality.

The Sermon

Preaching the sermon following the reading of the Bible goes back to Jesus Himself, and the Apostles. St. Luke tells us that Jesus spoke in the Synagogue of Nazareth after the reading of the Prophet Isaiah (*Luke 4: 16-30*). St. Paul spoke in the Synagogue of Antioch in Pisidia (*Acts 13: 15ff*) after the reading of the Law and the Prophets. Having the Sermon in this location insures that its content will be related to the readings of the day, and it will not be used as the private agenda of the preacher. Normally, the sermon is a reflection on the Gospel, and application of it to our life today. It is based on the fact that the Word of God is living, and applies just as much today as it did when it was written. It is a great responsibility of the priest to preach to his congregation, he can only do so because of his ordination, and the special grace of the Holy Spirit that he received at that time as well as his training. The parishioners perform a great kindness for their priest when they pray for him, and ask God to guide him in his labors, especially preaching.

The Ecumenic Litany

After the sermon there follows the Ecumenic Litany with its response: *Lord, have mercy. Lord, have mercy, Lord, have mercy*. This is the most ancient location for the intercessions of the people in the Divine Liturgy. Like the Litany of Peace the Ecumenic Litany is worldwide in its scope. There is a place for special petitions in the Ecumenic Litany, but these are in addition to the regular ones. It is our duty as Christians to pray for all people, not just for those whom we like or love. As with the Litany of Peace, the petitions of the priest or deacon are not the prayer; they are only the intentions that the congregation prays for while they are singing, *Lord, have mercy, Lord, have mercy, Lord, have mercy*. The Ecumenic Litany concludes the Liturgy of the Word of God.

EXPLANATION OF THE DIVINE LITURGY - III

By Rt. Rev. Philip Raczka, PhD

The Prokimenon and Psalms in the Liturgy

The Prokimenon, immediately before the Epistle, is a few verses of a Psalm, that was originally the entire Psalm sung, with the people chanting the refrain. Psalms are sung in the Liturgy because they are the original hymns of the early Church coming from Jewish worship. The early Saints called them the “Hymns of the Holy Spirit” because they are inspired by the Holy Spirit as is the entire *Bible*. Currently, Psalm verses are used in the Divine Liturgy for the Antiphon verses, the Prokimenon, the Alleluia Psalm before the Gospel, and the Kinonikon before Holy Communion. These various Psalm verses refer to the “theme” or feast of the day. On Sundays everything relates to the Resurrection of Christ. On great Feasts all of the Psalm verses express the meaning of the Feast being celebrated. On weekdays they refer to the Saint of the day, i.e. Monday in honor of the Angels, Tuesday in honor of St. John the Baptist, Wednesday in honor of the Mother of God, Thursdays in honor of the Apostles, Friday in honor of the Cross, and Saturday in honor of All Saints and the departed in Christ. We use the Psalms in the Liturgy to glorify God and state our faith. They are also God’s word to us because they are from the Bible, as well as our words to God, forming a dialogue between us and God. Let us be attentive to the message of the “Hymns of the Holy Spirit.”

The Epistle

The first biblical reading in the Divine Liturgy is the Epistle. “Epistle” means letter, so the “Epistle of St. Paul to *N*,” is the Letter of St. Paul to *N*., either a community such as the Corinthians or a person such as Titus. Normally, the Epistle is an exhortation to lead a Christian moral life, or an explanation of the meaning of Salvation in Christ. Starting with the day after Pentecost we begin to read the Epistle to the *Romans*. We then continue reading the New Testament Epistles in order, with daily reading completing them in the course of one year. On great Feasts the Epistle refers to the Feast. During the Great Fast (Lent) we read *Hebrews* which speaks so eloquently of the Sacrifice of Christ on the Cross. From Easter to Pentecost Sunday, it is the custom in the Apostolic Churches, since the 4th century, to read the *Acts of the Apostles*. The Epistle is read by a layperson, going back to the usage of the Synagogue where any adult male was allowed to read the Scriptures. According to our rubrics the Reader chants the Epistle in a liturgical melody, with a calm and articulate voice, without dragging the chant so that it is easily understood. Because of the reading of his extensive Epistles, St. Paul the Apostle and his theology are widely known and beloved.

The Gospel Ceremonies

After the Epistle is finished, we start to sing *Alleluia*. *Alleluia* is literally: *praise Yahweh (God)*. It is sung with several psalm verses to express our joy at the presence of Christ in our midst through the reading of the Bible, especially the Gospel or Good News of salvation. During the Alleluia the priest prays that we may understand the Good News, and live according. He, or the deacon, incenses the Gospel Book to honor it, and the congregation to purify them in preparation to hear the Gospel with sincerity. The servers hold lit candles to signify that Jesus Christ is the Light of the World (*John 8: 12*). The children come forward for the reading of the Gospel in

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, August 31

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 01

FIFTEENTH SUNDAY PENTECOST

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, September 07

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 08

SIXTEENTH SUNDAY PENTECOST

NATIVITY OF THE THEOTOKOS

Divine Liturgy: 10:00 a.m.

Friday Evening, September 13

Divine Liturgy: 5:30 p.m.

St. Joseph Church, Scranton PA

EXALTATION OF THE HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS:

HOLY DAY OF OBLIGATION

Saturday Morning, September 14

Divine Liturgy: 10:00 a.m.

Gregory the Great Academy,

Elmhurst Township, PA

First Friday in Scranton

St Mary's Parish Center
Mifflin Ave. and Linden St. Scranton, Pa

September 6, 2024: 5:00 ~ 9:00 p.m.

Art & Refreshments

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

31 August: ✠Marge Erickson
from Steve Bartnicki

01 September: Joseph Viola Family✠

07 September: Joseph Viola Family✠

08 September: Joseph Viola Family✠

15 September: Joseph Viola Family✠

21 September: Joseph Viola Family✠

22 September: Joseph Viola Family✠

NO GREATER COMMANDMENT

IN OUR SCHOOL DAYS we all were subjected to “trick questions,” designed to fool us into giving an incorrect answer. Is this the kind of question which the “expert in the Law” described in Matthew’s Gospel asked Jesus to “test Him”? Was he trying to trick Jesus with this question or does “test” here mean something else?

The way in which this encounter is described in the Gospel of Mark can help us understand how the lawyer was “testing” Jesus. Matthew, when reporting this incident simply says, “*One of them, an expert in the law, tested him with this question...*” (Mt 22:35). Mark, however, gives us the man’s motivation: “Noticing that Jesus had given them a good answer, he asked Him, ‘*Of all the commandments, which is the most important?*’” (Mk 12:28)

Mark’s explanation suggests that the lawyer was not trying to trap Jesus, but to probe His view of the Law because He showed a good understanding of it. The man was testing Jesus, not in the sense of trying to trap Him but to learn His understanding of the Law’s deepest meaning. He sensed that Jesus had a more profound view of the Law than the Sadducees who were debating with Him (see Mk 12:18-27). And so his question was motivated by a sincere desire to deepen his own appreciation of the Scripture.

The Lord’s Answer

The Lord did not answer this inquirer with a new teaching. He simply repeated the commandments found in the Torah. Mark quoted the preceding verse as well, “*Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength*” (Deut. 6:4, 5). Both Matthew and Mark give us variant readings of the commandment. The Hebrew text of Deuteronomy mentions only “heart, soul and strength.” Matthew replaces “strength” with “mind”, while Mark adds “mind.” Since there were various texts of the Old Testament Scriptures in use at the time that the Gospels were written, the Evangelists may have been simply using the version known in their community.

The Lord’s second commandment is also found in the Torah. In Leviticus 19:18 we read, “*Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.*” The Torah here identifies one’s “neighbor” as another Jew (“anyone among your people”). The Lord Jesus would expand that definition in the parable of the Good Samaritan. There it is the Samaritan, reviled by Jews, who is portrayed as the model of the good neighbor. Clearly for the Lord, ethnicity is not the standard for judging who is my neighbor.

In the Torah these two commandments are found in different books, so why are they connected here? The answer found in the Greek Fathers is both simple and profound: man is God’s image. The person who loves another as being in God’s image is, in fact, loving God who created him. A true believer cannot look at another without seeing God in him or her.

The Lawyer’s Response

The last thing the Lord says in Matthew is different from the text in Mark, but both mean the same thing. Matthew says, “*All the Law and the Prophets hang on these two commandments*” (v. 40). Mark, however, simply notes: “*There is no commandment greater than these*” (v. 31). Commentators from the earliest centuries have thought that Matthew was writing

for believers with a background in Judaism while Mark was writing in a Gentile community. It would make sense for Matthew and not Mark to cite the Hebrew Scriptures in making the same point.

In Mark the scene is concluded by citing the lawyer’s reaction and Jesus’ response. “*Well said, teacher,*” the man replied. “*You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.*” When Jesus saw that he had answered wisely, he said to him, “*You are not far from the kingdom of God.*” And from then on no one dared ask Him any more questions” (vv.32-34).

The lawyer expresses what Jesus had been saying so often in other circumstances during His ministry: it is love, rather than religiosity, that expresses the will of God for us: “*Go and learn the meaning of the words, I desire mercy, not sacrifice.*” I did not come to call the righteous but sinners” (Mt 9:13, also 12:7). The Lord’s response is one we would all like to hear from His mouth.

The Lord’s Turn to Ask a Question

As Matthew tells it, the Lord then turned to the Pharisees with a question of His own. “*What do you think about the Messiah?*” He asked. “*Whose son is he?*” “*The son of David,*” they replied” (vv.41, 42)

In Jewish belief of the day the Messiah was called “the son of David.” In part, this referred to the prophecy which Nathan pronounced to King David: “*When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom... And your house and your kingdom shall be established forever before you. Your throne shall be established forever*” (2 Sm 7:12-13, 16). On one hand this prophecy referred to the physical line of David’s descendants, his own son Solomon and his sons after him. But David’s descendants did not rule forever.

When the Greeks conquered the Holy Land in the third century BC, the royal house of David came to an end. When the Greeks were defeated by the Maccabees, another line, the Hasmoneans, who had no connection to the house of David, began to rule. This prompted some Jewish thinkers to see “the throne of David” in a spiritual way, referring to the presence of the Messiah. In this sense many people in Jesus’ lifetime referred to the Messiah as “the Son of David.”

Jesus’ question helped nudge His followers towards a deeper understanding of His Messianic role. He quoted Psalm 110 which begins, “*The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool’*” (v. 1). The first “Lord” clearly referred to God, but who was the person David, the Psalmist, called “my Lord”? Jesus then posed His question, “*If David then calls Him ‘Lord,’ how is He his Son?*” (v. 45)

Jesus’ suggestion that the Messiah was greater than King David helped His followers to understand Him as more than just a prophet. If the Messiah was not just an ordinary man, could He be the Son of God in a unique way?

The reading concludes, “*And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore*” (v.46). To question Him might take them into unfamiliar territory – territory which even His closest disciples could not imagine until after His resurrection.