

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. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prezzia. 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 Cimacosky. ✱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

EIGHTEENTH SUNDAY AFTER PENTECOST



Icon of the Call of the Apostles (Luke 5:1-11)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

22 SEPTEMBER 2024 ♦ TONE 01 EOTHINON 07 † FIRST SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD

Liturgy Book p. 39

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 1)

Liturgy Book p. 39

Holy Father Phocas

Liturgy Book p. 101

Patron: St. Joseph

Liturgy Book p. 47

Glory to the Father....

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 1)

Liturgy Book p. 54

EPISTLE:

2 Corinthians 9:6-12

Brethren, he who sows sparingly, will also reap sparingly, and he who sows bountifully will also reap bountifully. Let everyone give as much as he has decided in his heart, not grudgingly or out of compulsion, for God loves a cheerful *giver*. (Prv.22: 8) And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work, as it is written, *He has scattered abroad and has given to the poor: His righteousness remains forever*. (Ps. 111: 9) Now, He who provides the Sower with seed will both give you bread to eat and multiply your seed, and will increase the growth of the fruits of your justification — that being enriched in all things, you may contribute with simplicity of purpose, and thus through us evoke thanksgiving to God.

ALLELUIA:

(Tone 1)

Liturgy Book p. 62

O God, You granted me retribution and made peoples subject to me
and saved me from my raging enemies.

Therefore, I will proclaim You, O Lord, among the nations, and I will sing praise to Your name.

GOSPEL:

St. Luke 5:1-11

At that time Jesus was standing by the Lake of Gennesaret. And he saw two boats moored by the lake, but the fishermen had left them and were washing their nets. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. But when he had stopped speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch." And Simon answered and said to him, "Master, the whole night through we have toiled and have taken nothing; but at your word I will lower the net." And when they had done so, they caught a great number of fishes, but their net was breaking. And they called to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord," For he and all who were with him were amazed at the catch of fish they had made; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you shall catch men." And when they had brought their boats to land, they left all and followed him.

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

The priest begins the Liturgy by proclaiming the Kingdom of God – Father, Son and Holy Spirit. The Father made the universe through the Son and Holy Spirit. The Son is eternally begotten of the Father, and was incarnate of the Virgin by the will of the Father, and the power of the Holy Spirit. The Holy Spirit proceeds from the Father (John 14:26), and sanctifies and enlightens all the believers, and draws the non-believers to come to Christ. We encounter the Trinity when we meditate on creation and experience salvation. Thus prayers conclude with a doxology glorifying the Father, Son and Holy Spirit.

The Church is God's Kingdom in an incomplete form. The Kingdom began with the resurrection of Christ, and will be completed when He comes again in glory. In the meantime, we have a foretaste of the Messianic Banquet in the Divine Liturgy, and we are called to bring in new members to share in salvation and the life of God.

The Litany of Peace

The most ancient location for the petitions of the people in the Divine Liturgy is after the sermon. Acts tells us that St. Paul preached to the presbyters of Ephesus at Miletus, and then knelt and prayed with them (Acts 20:17ff). In ancient Constantinople, the Litany of Peace followed by a priestly prayer before the Three Antiphons which began the outdoor procession that used to inaugurate the Liturgy. The clergy and laity of processed each Sunday and Feast Day from the center of the city to the Cathedral while singing the Antiphons. When these processions were no longer held, the second Litany of Peace which was after the Sermon was dropped, and the one at the beginning of the Liturgy was kept.

In I Timothy we are admonished to pray for everyone including those in the government (I Timothy 2: 1ff). Thus, the Litany of Peace (which was originally after the sermon) is worldwide in scope. It is our duty as Christians to pray for all, not just for those whom we like or agree with. The petitions of the deacon (or the priest in his absence) are not the prayer; they are only directions to the congregation of what they should pray for. The actual prayer is when everyone sings, Lord, have mercy, asking God to be compassionate regarding the people that are prayed for. Since this response is the actual prayer, it should be in a language understood by all, and it behooves all present to sing this response with all of their heart, and to focus their mind on the petitions that they may offer their intercessions to the Lord for the stated intentions.

The Antiphons

An Antiphon is a Psalm chanted by the cantor with a response sung by the congregation. The Psalm verses refer either to worshipping God, or to the Feast being celebrated that day. The First Antiphon response always refers to the Mother of God; the Second Sunday Antiphon response refers to Christ, and the Third Antiphon response is the Troparion of the Sunday or the Feast. There are three antiphons to represent the three days that Christ was in the tomb thus pointing to the resurrection. Originally the Antiphons were sung while the clergy and people processed from the Forum to the Cathedral. These Antiphons were so popular that they were sung even when there was no procession, as is the case today. The Melkite Church today permits the singing of only one Antiphon in order to slightly abbreviate the Liturgy. The choice of Antiphon may be varied for the sake of variety.

The Incarnation Hymn

The Incarnation Hymn: Only Begotten Son and Word of God... is sung at every Divine Liturgy except a Vespers-St Basil Liturgy (4 times per year – Holy Thursday, Holy Saturday, Christmas Eve & Theophany Eve). This hymn from the 6th century summarizes our principal beliefs in Christ, his incarnation, death and resurrection, and ascension. By these mysteries Christ saved us. He left Heaven and became a man through the power of the Holy Spirit, and was born of the Virgin. Then He laid down his life for us, and died on the cross. On Pascha (Easter) He

EXPLANATION OF THE DIVINE LITURGY - I

By Rt. Rev. Philip Raczka, PhD

Introduction

The Divine Liturgy is our prayer par excellence, understanding and celebrating it is at the foundation of our life in Christ. In it we experience our Lord, in his Word and in his Eucharistic Body. It is also the place where visitors typically have their first encounter with the Melkite Church. Do they encounter a Christian community that is in communion with Christ and each other celebrating a beautiful liturgy in unison? We hope this explanation of the Divine Liturgy, focused on the Sunday service, will assist our faithful.

The Divine Liturgy has three principal parts, it begins with the Enarxis (entrance), followed by the Liturgy of the Word with its hymns and scripture readings, and it is completed with the Liturgy of the Eucharist (thanksgiving) with its prayers and actions including the distribution of Holy Communion. The biblical and patristic basis as well as the development and meaning of the Divine Liturgy is explained for each of these parts.

On Sunday, as we are celebrating the greatest feast, that of the Resurrection, we stand for the major part of the celebration. Kneeling and prostrations are for the times of repentance, not for Sundays and Feast Days. The exceptions being the prostrations for the Feasts of the Cross, and the Kneeling Prayers of Pentecost.

The clergy opening ceremonies of the Kairon (door prayers), Clergy Vesting, and the preparation of the bread and wine (Prothesis) for the Divine Liturgy are not commented on here, since normally they are performed in private by the priest and deacon.

PART 1: THE ENARXIS

The Great Incensation

Before the Divine Liturgy starts, the deacon (or priest in his absence) incenses the entire church beginning at the Holy Table. Since the Holy Table represents Christ, he says a prayer to Christ while incensing it:

Being God You were present in the tomb with your body, in Hades with your soul, in Paradise with the Thief, on the throne with the Father and the Spirit filling all things, but encompassed by none.

Thus, incensing the Holy Table honors both the Holy Table and Jesus Christ. The deacon then continues incensing the Prothesis Table, where the bread and wine are prepared, the Iconostasis, and the congregation while saying the penitential Psalm 50. This incensation is a purification of the congregation in order to begin the service. We desire to be purified that we may praise and worship God with clean hearts.

Scripture provides an understanding of the use of incense. In Psalm 140:2 it represents our prayers rising up to God. The Magi offered incense to the Christ Child because the burning of incense was a way to honor gods and kings, and Jesus is indeed our King and God (Matthew 2:11). Incense is a purification and a sacrifice to God, and was commanded to be offered in the Old Testament Temple every morning and evening. In Exodus God appeared to Moses in the Burning Bush and led the people out of Egypt by a pillar of cloud (Exodus 3:2 & 13:21-22). When the Tabernacle in the wilderness was dedicated, God came to it, and filled it with smoke, and the same happened when Solomon dedicated the First Temple (Exodus 40:34 & 1 Kings 8: 10-11). So, a cloud reminds us that God is present with us, and the incense creates a kind of cloud in the church. The smell of incense is an ethereal presence; similarly God cannot be seen, but is present.

The Initial Blessing

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 21

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 22

FIRST SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Saturday Evening, September 28

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 29

SECOND SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

EVENTS IN OCTOBER

Saturday Evening, September 05

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Chicken Bar-B-Que Dinner

St Mary's Parish Center

Mifflin Ave. and Linden St. Scranton, Pa
September 22, 2024: Noon ~ 5:00:00 p.m.

Call: 570. 343. 5151

DIVINE LITURGY INTENTIONS

21 September: ✽Thomas C. Lynch
from Steve Bartnicki

22 September: Joseph Viola Family✽

28 September: Joseph Viola Family✽

29 September: Joseph Viola Family✽

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.

2024 WEEKLY COLLECTION

September 15

Weekly Offering:	\$ 550.00
Monthly:	\$ 10.00
Holydays:	\$ 340.00
Candles:	\$ 25.00
Total:	\$ 925.00

Thank you for your support!

St. Joseph Pasta Dinner

Wednesday October 23, 2024:

Take Out Only

Tickets: Adults \$11.00 Children \$ 6.00

SEPTEMBER 26: DORMITION OF ST. JOHN

APART FROM THE NEW TESTAMENT texts themselves, there are few historically verifiable references to the lives of the holy apostles. We know most about those whose writings are found in the Scriptures: St Paul, St Peter and St John, whose dormition (peaceful repose) Byzantine Churches remember on September 26. The Gospels tell us that John and his brother James were the sons of Zebedee, a Galilean fisherman, and disciples of John the Baptist. Along with Peter and Andrew, they were among the first whom Jesus called to follow him and become “*fishers of men*” (Mt 4:19, Mk 1:17). Their mother, Salome, would become one of the myrrh-bearers, the women who attended to the needs of Christ and His disciples.

James and John would form, along with Peter, the innermost circle of Christ’s followers. It was they who were privileged to witness His transfiguration on Mount Tabor and to pray with Him in Gethsemane before His arrest. In addition John is referred to as “*the disciple whom Jesus loved*” (Jn 13:23, 19:26, 21:7), the one who leaned on the Lord’s chest at the Supper. He was perhaps the youngest of the twelve and the one for whom the Lord had a special affection. Since Christ’s own half-brother, James the son of Joseph would not be one of His disciples until after the resurrection, it was to John that the Lord entrusted the care of His holy Mother as He hung dying on the cross (see Jn 19:26).

Finally, we see that John was Peter’s companion in exploring the empty tomb of Christ (Jn 20:1-10). The Acts of the Apostles tell us that, after Pentecost, John accompanied Peter in his ministry in Jerusalem and the surrounding region. Along with Peter and his brother, James, John is one of the “pillars” of the Jerusalem community whom Paul visits in the holy city (See Gal 2:9). After that, John disappears as a character in the Scriptural narrative and we must turn elsewhere to learn about him.

John in Asia Minor

St Irenaeus of Lyons, who died in 202, tells us that John wrote his Gospel in Ephesus. His source for this is the hieromartyr St Polycarp, bishop of Smyrna (+156) who was himself a disciple of John in his youth. At some point – perhaps after the death of the Theotokos or that of his brother James – John left Jerusalem and ministered among the Christians in Ephesus, one of the largest cities in the Mediterranean world at the time.

John lived longer than any other of the disciples and people came to believe that he would not die before the Lord’s return in glory. Finally, of course, he did repose; according to St Polycarp, it was during the reign of the Emperor Trajan (98-117). It may be that the last chapter of John’s Gospel was added in light of his passing. There we read that “*Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, ‘Lord, who is the one who betrays You?’ Peter, seeing him, said to Jesus, ‘But Lord, what about this man?’ Jesus said to him, ‘If I will that he remain till I come, what is that to you? You follow Me.’ Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, ‘If I will that he remain till I come, what is that to you?’*” (Jn 21:18-23). Then the author of this chapter – perhaps John’s disciple Prochoros, who assisted John in his writing – adds, “*This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true*” (v. 24).

John died peacefully at Ephesus – the only one of the Twelve not martyred – and was buried outside the city. The sixth century chronicler Procopius of Caesarea wrote that “On that site the natives had set up a church in early times to the Apostle John... This church, which was small and in a ruined condition because of its great age, the Emperor Justinian tore down to the ground and replaced by a church so large and beautiful, that, to speak briefly, it resembles very closely in all re-

spects, and is a rival to, the shrine which is dedicated to all the Apostles in the imperial city...” (*The Buildings of Justinian*, 5).

John as Theologian

When Procopius described the burial place of St John he noted that “this Apostle has been named ‘the Theologian,’ because the nature of God was described by him in a manner beyond the unaided power of man.” John’s emphases on Christ as the eternal Word of God, on the Holy Spirit as the living water energizing the believer and on the Lord as the Bread of life are just a few of the aspects of John which prompted Clement of Alexandria to call it the most spiritual of the Gospels. As Origen would write, “I daresay that the first-fruits of all the Scriptures are the Gospels and the first-fruits of the Gospels is the Gospel handed on by John. No one can grasp its meaning without reclining on Jesus’ breast and receiving Mary from Jesus to become his own mother” (*On John* 1, 4). Writing in the eleventh century Blessed Theophylact of Ochrid summed up the Church’s esteem for John’s Gospel, saying that it is “the beginning of theology.”

Only two other figures would be accorded a similar title in the Byzantine Churches: St Gregory the Theologian in the fourth century and St Symeon the New Theologian in the eleventh. Gregory’s reflections on the Holy Trinity and Symeon’s on the Holy Spirit spoke to the Church as coming from a deep familiarity with the mystery of God which was manifested in their writings.

Other Johannine Writings

The author of the Book of Revelation says that he had been exiled to the largely barren island of Patmos “*for the word of God and for the testimony of Jesus*” (Rev 1:9). The early second century writer, St Justin the Philosopher, was the first to identify the author of Revelation as John the Apostle (*Dialogue with Trypho*, 81.4). John, it came to be said, was exiled from Ephesus along with his companion Prochorus in the reign of the Emperor Domitian (81-96) and was allowed to return only after Domitian was assassinated. In many editions of the New Testament the book came to be identified as “The Revelation to St John the Theologian” (or, in older English usage, St. John the Divine).

Yet this identification did not pass unchallenged in the East. St Dionysius the Great, Pope and Patriarch of Alexandria from 248-265 argued that the style of Revelation is too different from that of the fourth Gospel to have been composed by the same man. Some contemporary form by the same person(s) responsible for the fourth gospel” (Introduction, St Joseph Edition, New American Bible).

By and large, however, East and West accepted that Revelation was given to John the Apostle. A monastery dedicated to the ‘beloved disciple’ was founded on Patmos in the late tenth century and it has been a place of pilgrimage ever since.

It is generally recognized that the First Epistle of John emphasized themes from the Gospel and could have been written by the same hand. The same is not true of 2 and 3 John. Around AD 600, St Sophronius, Patriarch of Jerusalem, noted that “two epistles bearing his name ... are considered by some to be the work of a certain John the Presbyter,” perhaps another of the Theologian’s disciples in the Church at Ephesus.

The Eastern Orthodox Church and those Eastern Catholic Churches which follow the Byzantine Rite commemorate the "Repose of the Holy Apostle and Evangelist John the Theologian" on September 26. On May 8 they celebrate the "Feast of the Holy Apostle and Evangelist John the Theologian", on which date Christians used to draw forth from his grave fine ashes which were believed to be effective for healing the sick. According to one tradition, when St John was over 100 years old, he took seven of his disciples outside of Ephesus and had them dig a grave in the shape of a cross. St. John then went into the grave, and the disciples buried him there, alive. Later on, when his grave was opened, St. John's body was not there. “On May 8 of each year,” they say, “dust rises up from his grave, by which the sick are healed of various diseases.” .