

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE ✕ SCRANTON, PA 18504

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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. Robert Fairclough, Sr. Sara Gomez. Niko Ma-
yashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer.
Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev.
Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Fran-
cavilla. ✕Rev. Frank Milienewicz ✕Dn. John Karam. ✕Marie
Abda. ✕Charlotte Abda. ✕James Abda. ✕Marie Abda. ✕Nancy
Abda. ✕A.J. Bolus. ✕Nicholas Cianci. ✕Patricia Cimakosky.
✕Ann Coury. ✕Mary Sue Betress. ✕Margaret Dillenburg ✕
Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine Manuele.
✕Frank Milweski. ✕Frank Milweski, Jr. ✕Mary Lou Mooty. ✕
Karen Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill
Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve
Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 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: 7:00 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Wicked Tenent Farmers (Matthew 21:33-42)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 AUGUST 2020 ♦ TONE 04 ♦ EOTHINON 02 † THIRTEENTH SUNDAY PENTECOST/THE WICKED TENANTS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD: (Tone 4)	<i>Liturgy Book p. 15</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 14</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 4)</i>	<i>Liturgy Book p. 16</i>
<i>Beheading of St. John the Baptizer</i>	
<i>St. Joseph</i>	<i>Liturgy Book p. 20</i>
<u>KONDAKION: Nativity of Theotokos</u>	<i>Liturgy Book p. 153</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON: Psalm 103:24, 1</u>	<i>(Tone 4)</i>

O Lord, how magnificent are your works! You have made all things in wisdom.

Stichon: Bless the Lord, O my soul!

<u>EPISTLE:</u>	<i>1 Corinthians 16:13-24</i>
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Brethren, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas’ family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too become subject, and to every helper and worker. I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition. The churches of Asia greet you. Aquila and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss. I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen.

<u>ALLELUIA: Psalm 44:5, 8</u>	<i>(Tone 4)</i>
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Draw our bow and prosper and reign, because of truth and meekness and righteousness.

You loved righteousness and hated wickedness.

<u>GOSPEL:</u>	<i>St. Matthew 21:33-42</i>
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The Lord told this parable: “There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. Again he sent another party of servants more numerous than the first; and they did the same to these. Finally he sent his son to them, saying, ‘They will respect my son.’ But the vine-dressers, on seeing the son, said among themselves, ‘This is the heir; come, let us kill him, and we shall have his inheritance.’ So they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?” They said to him, “He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons.” Jesus said to them, “Did you never read in the Scriptures, ‘*The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes.*’”

<u>HIRMOS:</u>	<i>Liturgy Book p. 150</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 151</i>

demption are remembered throughout the year, making of the entire year a kind of Eucharistic prayer glorifying God in Christ. The oldest part of the Church year — almost as old as the Liturgy and our written Gospels — is the weekly commemoration of the paschal mystery. Every Wednesday in the Eastern Churches is kept as a remembrance of Christ’s betrayal by Judas. Every Friday recalls the Lord’s crucifixion, death and burial. These days are observed by fasting in recognition of man’s part in the death of God. These remembrances make every week a little Holy Week, with every Sunday as a little Pascha on which we celebrate the resurrection of Christ by joining with the Church in offering the Divine Liturgy. Since fasting is our principal Wednesday and Friday observance, all Christians can easily observe these commemorations in whatever station of life they may find themselves. In families, for example, meals can become times for teaching how God’s love for the world played out during the week of Christ’s passion. Coming together with other believers for the Sunday Liturgy we partake of the fruit of His passion, the banquet of the Kingdom.

OUR YEARLY OBSERVANCES

In the first years of the Church the principal festivals of the wider society were agricultural — praying for and then celebrating the harvest — or honoring the local divinities and their shrines. As the Church grew it began its own annual observances, geared to the celebration of the mystery of Christ. Most of our Church’s principal feasts can be traced to the first 500 years of Christianity. In all the Churches there are two dimensions to the liturgical year. The paschal cycle, focused on Pascha and Pentecost, is based on the date of Pascha, varying each year. Other commemorations such as Christmas occur on the same fixed dates every year. Together they form the annual observance of all that has been done for us. In the Byzantine Churches the cycle of fixed feasts begins on September 1. At one time this was a civil observance; even today the fall marks the academic, judicial, musical and social new years. While every day there are commemorations of saints, icons, or historical events in the life of the Church, our principal celebrations are the Twelve Great Feasts celebrating the mystery of the incarnation in the lives of Christ and the Theotokos.

The Liturgical Year: Our Salvation Proclaimed in Time

FOR MANY CHRISTIANS THE GOSPEL can be summarized in the familiar passage: “*God so loved the world that He gave His only-begotten Son that whoever believes in Him should not perish but have everlasting life*” (John 3:16). In it we see God’s character (love) and His motivation (to provide eternal life for those who believe in Him), but especially His action: the giving of His only-begotten Son. With this gift God steps into our age, transcending it by His loving action. He interrupts the cycle of our days and years with an event of “God-time” that in fact transforms our human time into a celebration of His loving presence.

GOD-TIME IN OUR TIME: THE EUCHARIST

In the ancient Churches of East and West this blessed “intrusion” of God into our days is made present again in three ways which have become important moments for us to experience the everlasting life which God means for us to have. The gift of Christ and His saving work for us is at the heart of the Divine Liturgy, of the Church’s annual cycle of feasts and fasts, and of every week of our Christian life. The most ancient and the most grace-giving way in which we encounter God-in-our-age is the Divine Liturgy. In the anaphora of the Liturgy of St. John Chrysostom, when the story of the Lord’s Supper is introduced, John’s profession of faith in the depths of God’s love for us is quoted. Introduced with the words of John’s Gospel, the anaphora is climaxed as the priest offers the holy gifts to the Father, saying:

“Remembering ... everything that was done for our sake: His cross, His tomb, His resurrection on the third day, His ascension into heaven, His sitting at Your right and His second and glorious coming, we offer to You Your own of what is Your own in all and for the sake of all.”

The cross, the tomb and the resurrection are not the end of the story – we remember that the risen Christ ascended in glory and that He will come again to us at the time determined by the Father. In the Liturgy we unite ourselves with Christ in all of this, joining our own sacrifice of praise to His life-giving gift of Himself.

GOD-TIME IN OUR TIME: THE CHURCH YEAR

In the ancient Churches of East and West this gift of Christ is also celebrated in the liturgical year. Specific aspects of the mystery of the incarnation and the re-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Saturday, August 29, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, August 30, 2020

Sunday Divine Liturgy 8:30 a.m.

Sunday Divine Liturgy 10:00 a.m.

EVENTS IN SEPTEMBER

Monday, September 7th

Great Vespers 7:00 p.m.

Tuesday, September 8th

NATIVITY OF THE THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy 5:30 p.m.

Monday, September 13th

Divine Liturgy 5:30 p.m.

Tuesday, September 14th

EXALTATION OF THE HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy and Procession

10:00 a.m.

Gregory the Great Academy

119 Griffin Road

Elmhurst Township PA 18544

ST JOSEPH CHURCH DONATION

Last Supper Tapestry

made in Lebanon

donated by Beverly Thomas

in honor of her mother Dolores

*Ruthoski to be hung in the Church
Hall.*

2020 WEEKLY COLLECTION

August 23

Weekly Offering	\$ 260.00
Monthly	\$ 20.00
Holydays	\$ 40.00
Candles	\$ 10.00
Total:	\$ 330.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

29 August†Anthony Joseph Bolus
from Barbara Albert

30 August†Anthony Joseph Bolus
from Barbara Albert

30 August†Light House Ministries,
Kevin Towers
from Lindi Morelli

05 September†Anthony Joseph Bolus
from Barbara Albert

06 September†Anthony Joseph Bolus
from Barbara Albert

12 September†Anthony Joseph Bolus
from Barbara Albert

13 September†Anthony Joseph Bolus
from Barbara Albert

19 September†Anthony Joseph Bolus
from Barbara Albert

20 September†Anthony Joseph Bolus
From James & Alexis Davis

26 September†Anthony Joseph Bolus
From James & Alexis Davis

27 September†Anthony Joseph Bolus
From Frank Toolan

03 October†Dolores Ruthowski & Beverly
Thomas from St Joseph Church

The Forerunner in Hades

August 29: The Beheading of St John the Forerunner

THE GOSPELS DEPICT St John the Baptist as the “forerunner” or herald, announcing the immanent coming of God’s saving work in Jesus Christ. In the Gospel of Mark, for example, we hear John say: “*There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit*” (Mk1: 7, 8).

John’s work as herald of our salvation was not limited to announcing the beginning of Christ’s ministry in Galilee. Our troparion for today’s commemoration mentions that John baptized the Lord Jesus. Then, it continues, “You have fought for the sake of truth and proclaimed to those in Hades that God, who appeared in the flesh, has taken away the sins of the world and bestowed His great mercy upon us.” John’s ministry continued after death, as he announced to the dead in Hades that Christ’s coming was close at hand.

The Story of John’s Struggle

We read the story of John’s final fight “for the sake of truth” in Mark’s Gospel. “*For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her. Because John had said to Herod, ‘It is not lawful for you to have your brother’s wife’*” (Mk 6:17, 18).

John languished in prison because Herod had a superstitious fear of the prophet. He revered John as a holy man, but could not bring himself to follow the Baptist’s teachings.

“*Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee. And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, ‘Ask me whatever you want, and I will give it to you.’ He also swore to her, ‘Whatever you ask me, I will give you – up to half my kingdom’*” (Mk 6:21-23).

What followed has frequently been retold in literature, music, painting and sculpture. Prompted by her mother, Salome asks for the head of John: “*I want you to give me at once the head of John the Baptist on a platter*” (v. 25).

Because of the oath he had sworn in the presence of his guests, Herod agreed and had John beheaded, making possible the prophet’s ministry in Hades.

Our Observance of John’s Death

Because John, whom the Lord Himself had called the greatest man born of woman, was killed as a result of Herod’s birthday revels, the Byzantine Churches observe today as a strict fast: no parties, no luxury foods, no drink. We see where these things can lead.

A number of popular local customs have risen to mark the day among various Eastern Christians. People may:

Avoid eating anything on round plates, since Salome asked for John’s head “*on a platter*” (Mk 6:25). Use bowls instead.

Avoid eating any round fruits or vegetables (they resemble a head);

Avoid eating anything that requires use of knives or anything that cuts;

Avoid eating or drinking anything red (they remind us of blood).

A contemporary way to observe this commemoration might be to fast and pray for those who have died senselessly at the hands of others through terrorism, armed conflicts or senseless violence. Think of them as John’s “companions in suffering.”

Did John Witness in Hades?

As the Gospels affirm, Jesus was still alive when John was executed. But the New Testament does not teach that John witnessed to Christ in Hades. How and when did this concept enter our tradition?

Origen of Alexandria, the foremost commentator on the Scriptures in the third century, explained that John the Baptist had died before Christ, “so that he might descend to the lower regions and announce His coming. For everywhere the witness and forerunner of Jesus is John, being born before and dying shortly before the Son of God, so that not only to those of his generation but likewise to those who lived before Christ should liberation from the death be preached, and that he might everywhere prepare a people trained to receive the Lord” (Origen, *Homily on Luke* 4).

Those in Hades would “receive the Lord” upon His death as we read in the New Testament: “*Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey...*” (1 Pt 3:18, 19). A number of the Apostolic Fathers such as Saints Polycarp of Smyrna, Ignatius of Antioch, Irenaeus of Lyons, and Clement of Alexandria all taught that Christ had descended into Hades. We find the same teaching in the Syriac Fathers Jacob of Sarouj, Aphrahat the Persian and Ephrem the Syrian as well as the Greek Fathers Athanasius the Great, Basil the Great, Gregory Nazianzen, John Chrysostom, Cyril of Alexandria, Maximus the Confessor and John of Damascus.

Our most common icon of the resurrection depicts Christ emerging from Hades leading out by the hand Adam and Eve (and, by implication, the human race). In many icons John the Forerunner is beside Him, at the head of those who had died before Christ and were now brought to eternal life by Him.

From the Service of This Day

Come, you people, let us praise the prophet and martyr, the baptizer of the Savior; for, as an angel in the flesh, he denounced Herod condemning him for committing most iniquitous fornication. And thanks to iniquitous dancing, his precious head is cut off, that he might announce in Hades the glad tidings of the resurrection from the dead. He prays earnestly to the Lord that our souls be saved.

Let us celebrate the memory of the severed head of the Forerunner, which poured forth blood upon the platter then, but now pours forth healings upon the ends of the earth (*Liti Stichera*).

The beheading of the Forerunner was an act of divine providence: the occasion for him to announce the coming of the Savior to the souls in Hades. Let, then, Herodias lament and weep, for she has asked for murder, preferring the present life and its pleasures to eternal life and God’s law.