

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI 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. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Lass, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕
Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank
Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte
Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕A.J. Bo-
lus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕
Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕
Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank
Milewski, Sr. ✕Frank Milewski, 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.

SUNDAY BEFORE THEOPHANY OF OUR LORD

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

03 JANUARY 2021 ♦ TONE 07 EOTHINON 10 † SUNDAY BEFORE THE THEOPHANY / HOLY PROPHET MALACHY

GREAT DOXOLOGY:

Liturgy Book p. 1

ANTIPHONS:

FIRST:

Liturgy Book p. 11

SECOND:

Liturgy Book p. 11

THIRD: (Tone 7)

Liturgy Book p. 19

ENTRANCE HYMN: *Resurrection*

Liturgy Book p. 14

APOLYTIKIA:

Resurrection (Tone 7)

Liturgy Book p. 19

Forefeast of the Theophany

(Tone 4)

Make ready Zebulon and prepare Naphtali and you Jordan River, stop your flow and receive with a thrill of joy the Master coming to be baptized. Adam, rejoice with the first Mother, Eve, and hide not as you did of old in paradise: for Christ at the sight of your nakedness has come forth to clothe you with the robe of innocence. Indeed, Christ has come forth to renew the whole creation.

Holy Prophet Malachy

(Tone 2)

We celebrate the memory of Your prophet, Malachy; and through him, we implore You, O Lord: Save our souls.

Saint Joseph

Liturgy Book p. 20

KONDAKION: *Preparation of Theophany*

(Tone 4)

Today the Lord Christ has appeared in the Jordan's waters, and He has cried out to John: Fear not of baptizing me, for by my own will I have indeed come to save Adam, the first created man.

TRISAGION:

Liturgy Book p. 23

PROKIMENON:

(Tone 7)

The Lord will give strength to His people; the Lord will bless His people in peace.

Give to the Lord, you sons of God, give to the Lord glory and praise.

EPISTLE:

2 Timothy 4:5-8

My son Timothy be watchful in all things, bear with tribulation patiently, work as a preacher of the Good News, fulfill your ministry. As for me, I am already being poured out in sacrifice, and the time of my deliverance is at hand. I have fought the good fight, I have completed the course, I have kept the faith. For the rest, there is laid up for me a crown of righteousness, which the Lord, the just Judge, will give to me on that day: yet not to me only, but also to those who love his coming.

ALLELUIA:

(Tone 4)

May God have mercy on us and bless us. † May he let his face shine upon us and have mercy on us.

GOSPEL:

Mark 1:1-8

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, "Behold, I send my messenger before thee, who shall prepare thy way, the voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths', there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. And John was clothed in camel's hair, with a leather girdle about his loins, and he ate locusts and wild honey. And he preached, saying, "One mightier than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose. I have baptized you with water, but he will baptize you with the Holy Spirit."

HIRMOS:

Liturgy Book p. 40

COMUNION HYMN:

Liturgy Book p. 47

brose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

Feast of the Theophany

of our Lord and Savior Jesus Christ

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Am-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday, January 02nd

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, January 03rd

Missa Maska: 8:30 a.m.

Divine Liturgy 10:00 a.m.

Play practice

Tuesday, January 5th

Royal Hours: 9:00 a.m.

Confessions 11:30 a.m. - 12:30 p.m.

Wednesday, January 6th

Festal Orthros 10:00 a.m.

Divine Liturgy 5:30 p.m.

Great Blessing of the Waters

Thursday, January 7th

Synaxis of St/ John the Baptist

Divine Liturgy 9:00 a.m.

Saturday, January 09th

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, January 10th

Missa Maska: 8:30 a.m.

Divine Liturgy 10:00 a.m.

DIVINE LITURGY INTENTIONS

02 January ✕Mary Anne

03 January ✕Mary Anne

03 January ✕Ann Clark

10 January ✕Christmas flower Intentions

24 January ✕Genevieve Zaydon
from her family

2020 WEEKLY COLLECTION

December 27

Weekly Offering	\$ 1560.00
Monthly	\$ 85.00
Flowers	\$ 45.00
Holydays	\$ 45.00
Divine Liturgy	\$ 20.00
Candles	\$ 20.00
Total:	\$ 1,775.00

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 Holy Spirit be glorified, now and ever and unto the ages of ages. † Amen.

Theophany House Blessings

If you would like your house blessed during this holy season please sign up in the back of the church, call the rectory 570.343.6092 or speak to Fr. Christopher

Behold the Redeemer of the World

CHRISTMAS EVE AND NEW YEAR'S EVE are holiday milestones in American society. In our tradition January 5, Theophany Eve, is also a special day of preparation and anticipation leading into one of the most important festivals of the Church year.

Like Christmas Eve, Theophany Eve is a *paramony*, a day of continual prayer and fasting, leading up to the celebration of the feast. Part of what makes this a day of continual prayer is the celebration of the *Royal Hours* which replaces the ordinary First, Third, Sixth and Ninth Hours served every day in Byzantine practice. The Divine Liturgy is not served until the end of the fasting day, when it is joined to vespers to begin the feast.

The Royal Hours are served on the Paramony of Christmas, the Paramony of the Theophany and on Great and Holy Friday which we might call the "Paramony of Pascha." In addition, some Greek Churches serve the Royal Hours on the Eve of Pentecost, but without fasting. Our cycle of daily services has its origin in the experience of the Jews during the Babylonian exile. Since the prescribed round of morning and evening sacrifices could only be conducted in the Jerusalem temple, the exiled Jews developed a cycle of prayers, hymns and Scripture readings to be said throughout the day instead. When the Jews returned to Jerusalem after the exile, these prayers were incorporated into the usage of the temple. Jews today observe three daily services (morning, afternoon and evening) corresponding to the times of the three daily temple sacrifices.

The first Christians continued the custom of praying at these specific times. The Acts of the Apostles records St Peter going apart to pray at the sixth hour (Acts 10:9) and at the ninth hour (Acts 3:1). With the development of monasticism these daily prayers took on the character of formal services. Other services were added in imitation of the Psalmist's witness, "*Seven times a day I praise You, because of Your righteous judgments*" (Ps 119:164).

The hours came to commemorate important events which the Scriptures say took place at those times. Thus our Third Hour recalls the descent of the Holy Spirit on Pentecost (see Acts 2). The Byzantine Sixth and Ninth Hours evoke the memory of Christ's crucifixion and death: "*Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice ... and yielded up His spirit*" (Mt 27:45, 50).

What Makes These Hours "Royal"?

While for most of the year the Hours are "cell services" – without choral responses or accompanying ritual, meant to be served by monastics in their cells (or by anyone at work or at home), the Royal Hours are served solemnly in church with hymns, Scripture readings and ceremony. They are generally served without interruption and conclude with the Typika. The name "Royal Hours" comes from the practice of the Great Church in Constantinople. The emperor and his court would attend the Hours on these days, emphasizing their importance in the life of the Church.

Scripture in the Royal Hours

As a rule, the Scriptures read at the Hours are all taken from the Psalms. In the Royal Hours,

however, selections from both the Old and New Testaments are read, in addition to the Psalter. The New Testament selections recount the ministry of John and the baptism of Christ as well as the meaning of baptism in the Church. The Old Testament readings, all taken from the Book of Isaiah the Prophet, provide us with an illustration of how Old Testament prophecies are ultimately fulfilled in Christ.

The Prophet Isaiah lived in the eighth century BC and, like other prophets, called on his hearers to repent and to conform their lives to God's way. The following passage, read at the Third Royal Hour, illustrates Isaiah's message: "*Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow*" (Is 1:16-17).

Isaiah warned that, if people did not repent, the nation would suffer at the hands of its enemies (at that time, the Assyrians). If they did repent, however, they would be restored and given new life. We see this in the selection read at the Sixth Royal Hour, "*With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call upon His Name; make known His deeds among the nations, proclaim that His Name is exalted. Sing praises to the Lord, for He has done gloriously; let this be known in all the earth. Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel*" (Is 12:3-6). The second half of the book, added some 200 years later, reflects the same themes. At this point in Israel's history their great enemy was Babylon rather than Assyria. The Babylonians would conquer Jerusalem and destroy the temple, dragging the most prominent Jews into exile.

Streams in the Desert

The promise for their restoration dominates the second half of Isaiah. Jerusalem, no longer desolate, will be rebuilt and will water its thirsty people. At the First Royal Hour we read, "*The wilderness and the dry land shall be glad, the desert shall rejoice and blossom like the lily. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon... Behold, your God will come.... He will come and save you. ... For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water*" (Is 35:1-7).

The power of Babylon ended just as that of Assyria had centuries before, but the ultimate fulfillment of these prophecies would only come with Christ. We see in Him the Source of eternal life, the One who truly turns the arid wilderness of thirsty hearts into springs of water. This theme would be taken up in the Gospel of John, where we read the words of the Lord Jesus "*If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those who believe in Him would receive*" (Jn 7:37-38).

The frequent mention of water in these passages, then, does not just allude to the Lord's baptism in the Jordan but to the Lord Himself. He is the One who can refresh with the living water of the Holy Spirit all who come to Him. He is the One who is revealed at the Jordan by the Father's voice and the Spirit's hidden presence and who begins to announce the good news of our salvation to the world.