

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. 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 Loss, jr. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan 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. ✧Charlotte Abda. ✧James Abda. ✧Marie Abda. ✧Nancy Abda. ✧Paul Bauman. ✧A.J. Bolus. ✧Nicholas Cianci. ✧Patricia Cimacosky. ✧Ann Coury. ✧Mary Sue Betress. ✧Marg.t 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. ✧Ruth Sirgany. ✧Mary A. Walsh. ✧Gen. 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: 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.

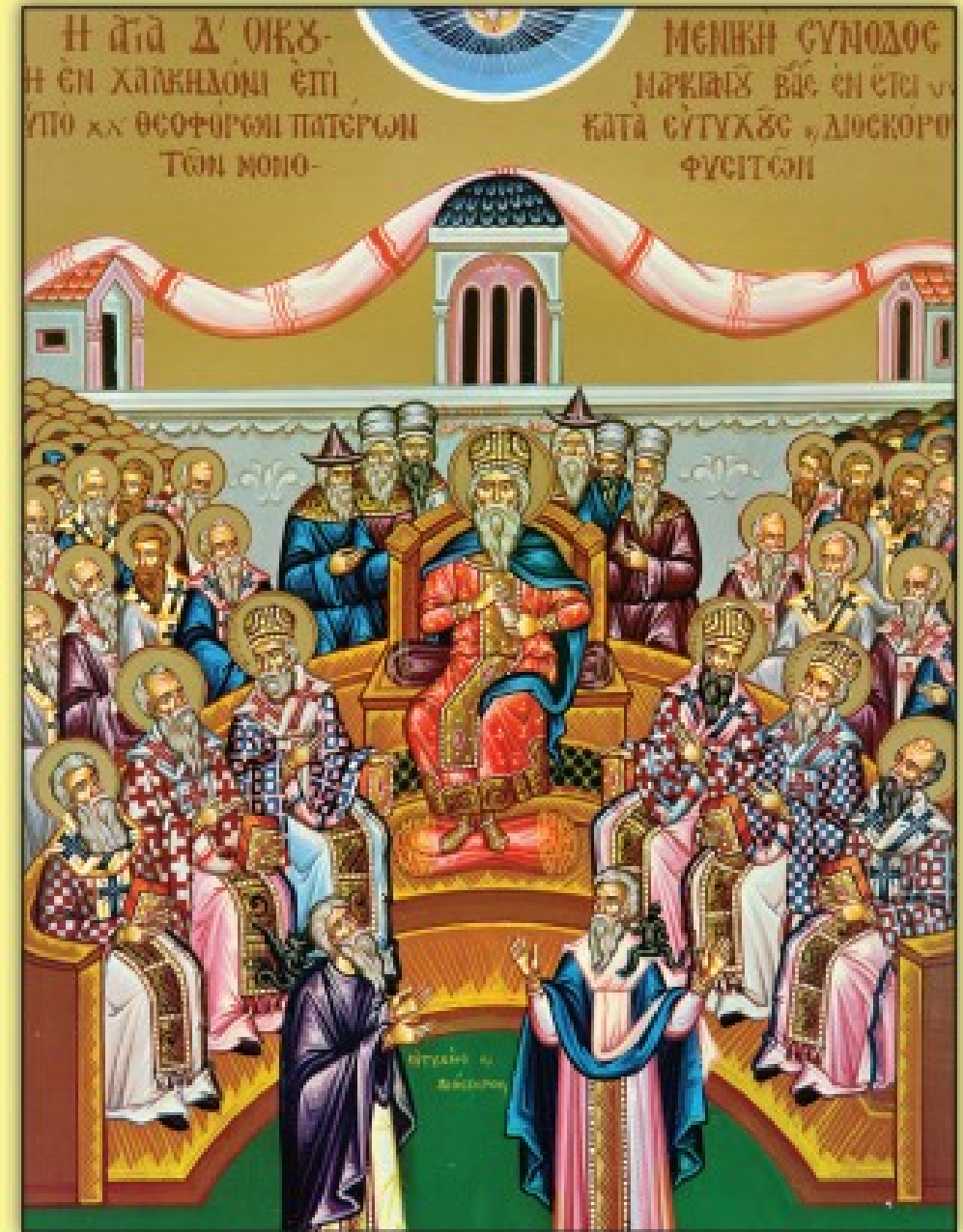
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS



Icon of the Holy Fathers

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

18 JULY 2021 ♦ TONE 07 EOTHINON 08 † EIGHTH SUNDAY PENTECOST/ FATHERS OF ECUMENICAL COUNCILS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 7)

Holy Fathers of the First Six Ecumenical Councils

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth. Through them You led us to the true Faith. O Most Merciful One, glory to You!

St. Joseph the betrothed

KONDAKION:

TRISAGION:

PROKIMENON: Ps.28: 11, 1

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

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

EPISTLE:

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works; these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him one or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apolos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA: Psalm 91:1,2

O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in the days of old.

For you saved us from those who afflicted us and have put to shame those who hated us

GOSPEL:

The Lord said to his disciples, “You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven. Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.”

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 18

Liturgy Book p. 15

Liturgy Book p. 19

(Tone 8)

Liturgy Book p. 20

Liturgy Book p. 21

Liturgy Book p. 23

(Tone 7)

Titus 3:8-15

St. Matthew 5:14-19

Liturgy Book p. 40

Liturgy Book p. 47

Liturgy Book p. 52

Arabs. Perhaps Bedouin tribesmen brought food to Elijah in his wilderness retreat as their descendants would assist hermits in later centuries.

Monastics also identified with Elijah’s forty-day fast on his journey to Mount Horeb (see 1 Kgs 19:8). At the conclusion of this fast the LORD revealed His presence to Elijah in “a still, small voice” (1 Kgs 19:12). This they saw as an icon of the monastic life. The monk distances himself from the world through fasting and other ascetic practices to pursue communion with God (theosis).

Elijah and Mount Carmel

Several events in the life of the prophet Elijah are connected with Mount Carmel, a promontory on the Mediterranean near the city of Haifa. Christians, Druze, Jews and Muslims all revere this place for its connection with Elijah. Early in the spread of monasticism ascetics settled in the area, often living in caves on the outcropping.

When Western monks came to the Holy Land during the Crusades, they found Eastern hermits settled on Carmel and stayed among them. The Western monks adopted the Easterners’ way of life in the spirit of Elijah. When they returned to Europe, however, these “Carmelites” were obliged to adopt a communal way of life. While living as a hermit was considered the summit of monastic life in the East, it was seen as eccentric in the West.

Elijah’s Return

The last Old Testament prophetic book, Malachi, ends with these words of the LORD: “Lo, I will send the prophet Elijah before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents so that, when I come, I do not strike the whole land with utter destruction” (Mal 3:23-24). Believing Jews saw Elijah’s return as a herald of the Messiah’s coming. To this day Jews pray every Sabbath: “Elijah the prophet, Elijah the Thisbite – let him come quickly in our day with the Messiah, the son of David.”

Christians, of course, believe that the Messiah has come – it is Jesus. Jesus Himself identified John the Baptist as Elijah come again: “If you are willing to receive it, he is Elijah who is to come” (Mt 11:14). But Christians also believe that Elijah is “the herald of the Second Coming of Christ” (aposticha): the coming in power at the end of the age.

In 2 Kgs 2:11 we read “And it came to pass while they [Elijah and Elisha] were walking, speaking together as they walked, behold, a chariot of fire came between the two of them and Elijah was swept up in a whirlwind...” The current Hebrew text, on which most modern translations are based, says that Elijah was swept up “into heaven.” The oldest existing text, however, the Greek Septuagint, says that he was swept up “as if into heaven.” This accords with the statement in the Gospel of John, “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven” (Jn 3:13).

Jewish commentaries describe heaven as the dwelling place of the angels. Christians, however, see heaven as the state of intimate communion with God: something made possible only after Christ. Thus St Athanasius would write, “Elijah did not ascend into heaven... Heaven was reserved for the Creator, the Author of mankind. Thus, with Enoch and Elijah, God gladdened the people with a promising hope by spreading before them an ‘airborne highway’ as though for horse-drawn vehicles” (Homily 2 on the Ascension). As St. Gregory mused concerning Enoch and Elijah, “... even he [Elijah] did not go beyond the boundaries of the earth, but who knows what kind of transportation each of these ascensions was, which lifted them off the face of the earth, yet did not remove them from earth altogether” (Homily 1 on the Ascension).

July 20 –The Holy Prophet Elias the Thisbite: The Pillar of the Prophets

THE SCRIPTURES ARE FILLED with writings of the prophets, particularly the fifteen books named after the most celebrated Hebrew prophets. Nevertheless, the one most revered as “the pillar of the prophets and their leader” (aposticha) seems to have written nothing, except a letter to King Jehoram of Israel, which was delivered sometime after the prophet had left this world (see 2 Chron 21:10-12).

Elijah (Elias) the Thisbite lived in the ninth century BC, in the northern kingdom of Israel during the reign of King Ahab. Five hundred years had passed since Moses led the Israelites out of Egypt. Several generations had come and gone since David and Solomon ruled in God’s name. Their kingdom had been divided in two and thereby weakened by rivalries among its leaders. The Israelites had grown lax in their conviction that there was but one God. Proximity to and intermarriage with neighboring Canaanites had made them more accepting of these other gods, such as Baal, favorite of the king’s wife, Jezebel. The dramatic story of Elijah’s encounter with the prophets of Baal is recorded in 1 Kings 17-19.

Elijah – whose name means “Yahweh is my God” – personifies the most important characteristic of the Hebrew prophets. He is described repeatedly as consumed by zeal for the LORD, devoted to observing and restoring the worship of the one true God in a spiritually feeble age. The commitment of the Israelites to their God would wax and wane over succeeding generations and other prophets would rise up to do as Elijah had done in his day to exalt the name of the one true God.

Elijah the Wonderworker

The Scriptures recount several marvels in the life of Elijah for which he is especially revered. The most dramatic involves the drought brought about by the prophet who warned the king, “There will be no dew or rain except at my bidding” (1 Kgs 17:1). The three-year long drought was ended at Elijah’s prayer, after the prophets of Baal had failed to do so, bringing about the conversion of the people to the LORD. “When they saw this, all the people flung themselves on their faces and cried out: ‘THE LORD alone is God! THE LORD alone is God!’” (1 Kgs 18:39).

A series of wonders took place in Zarephath, a village near Sidon. There Elijah multiplied flour and oil for a poor widow so that “she and her household had food for a long time” (1 Kgs 17:15).

Elijah also restored the widow’s son to life after a fatal illness had claimed him by prostrating himself three times over the child and praying, “O LORD, let this child’s life return to his body” (1 Kgs 17:21). St Ephrem the Syrian would see this triple prostration as an image of Christ’s triple descent (to becoming man, to death, and to Hades) in order to bring life to the human race.

Elijah the Ascetic

Monastics in the Christian East have long revered Elijah as a kind of proto-monk, a desert-dweller for the Lord. During the drought God sent Elijah east of the Jordan to Wadi Cherith, a secluded ravine out of Ahab’s reach where “ravens brought him bread and meat morning and evening, and he drank from the river” (1 Kgs 17:6). Modern commentators have noted that the original Hebrew text has no vowels and that the same consonants in the word ravens can also be read as

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday, July 17th
Confessions 3:00 p.m.
Great Vespers 3:15 p.m.
Divine Liturgy 4:00 p.m.
Sunday, July 18 th
Resurrectional Orthos 9:00 a.m.
Divine Liturgy: 10:00 a.m.
Tuesday, July 27th
Divine Liturgy 9:00 a.m.
Altar Server’s Workshop
Young ladies’ Workshop

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.

2021 WEEKLY COLLECTION

July 11

Weekly Offering	\$ 315.00
Monthly	\$ 20.00
Divine Liturgy	\$ 10.00
Candles	\$ 25.00
Total:	\$ 370.00

Thank you for your support!

2021 FOOD FESTIVAL INFORMATION

DATE & TIME:

Friday, August 13, 2021:
4:00 – 10:00 p.m.
Saturday, August 14, 2021:
4:00 – 10:00 p.m.
Sunday, August 15, 2021:
1:00 – 7:00 p.m.

FOOD PREPARATION DAYS:

July 24th: Kibbie 9:00 a.m.
July 31th: Grape leaves 9:00 a.m.

2021 Food Festival

Ways to support our Annual Fundraising

- † Volunteer for the food preparations, see notice to the right OR staff one of the booths during the festival days.
- † Donate a basket for our basket raffle: any themed basket or single raffle-prizes: cash or gift cards. See Betsy Zaydon for details.
- † Donate a sponsorship (comes with a dedication sign as the sponsor or the person or family or business you would like to honor).

contact Liz Dessoie edessoie@gmail.com

Heritage Sponsor	\$500.00	36” x 48”
Diamond Sponsor	\$200.00	24” x 36”
Platinum Sponsor	\$100.00	24” x 24”
Gold Sponsor	\$ 50.00	12” x 24”
Silver Sponsor	\$ 25.00	12” x 12”

DIVINE LITURGY INTENTIONS

17 July Maura Martin
from Timothy Sica
18 July ✽ A.J. Bolus
from Thomas & Kelly Bolus
24 July Theresa Manuele
25 July Theresa Manuele
31 July A.J. Bolus
01 August A.J. Bolus

Remembering Our Leaders

One of the Epistle readings often heard at the Divine Liturgy on the Sunday of the Council Fathers, Hebrews 13:7-16, begins with these words: “*Remember those who preside over you, who have spoken the word of God to you. Follow their faith, considering the outcome of their conduct*” (v.7). Clearly this passage was chosen for this day to honor the Fathers of the first six Ecumenical Councils for expressing with clarity the orthodox faith.

When this passage was written – in the first century AD – there were no ecumenical councils. The first one (Nicaea I) was called in the fourth century, some 150 years later, so who are the leaders mentioned in the epistle?

The Greek word for leaders used here is *hegoumenoi*, which the monastic tradition would later use to mean the head of a monastery. In the first century this term, like *proistamenos*, was used to refer to the head of the local community: the person who presided over its gatherings and, indeed, all its activities. At first the *hegumenos* in some communities was one of the Twelve; in other places he might be one of the other apostles, the Seventy chosen by the Lord and dispatched by the Twelve to communities in various parts of the region. Thus, Barnabas was sent home to Cyprus, Timothy to Ephesus, and Titus to Crete.

Scholars suggest that the term *hegumenos* was most used in Palestine while the terms bishop or presbyter were more common in other places. In any case, the Epistle is calling on believers to revere their faithful leaders for bringing them the Gospel and for the outcome of their faith for, as St John Chrysostom observed, “One’s faith is declared in the purity of one’s life.”

Remembering Our Leaders Today

The framers of our liturgical tradition set a precedent for us. They applied the Apostle’s call to remember their leaders to their own era, the age of the councils. We continue to remember them on this Sunday, but we should also consider applying this text by remembering the leaders of our more immediate past. Take the following little quiz to discover whom we might recall in this spirit. Can you identify any of them by name:

In our Liturgy we regularly pray for “the ever to be remembered founders of this holy church.” Who are these founders? What do you know about:

The first pastor who gathered your community;

The first members who thought it important to provide a church for their families and descendants;

The first bishop of your eparchy.

Those who built or adorned your parish church.

In addition, we may recall other notable figures in the life of our Church: the bishops, priests and deacons as well as the lay leaders who made important contributions to its life. Reminiscences of your parish and eparchial history are often found in souvenir journals, diocesan periodicals or, increasingly, on Church web sites. Explore these resources to become more familiar with the Fathers and Mothers of your local Church.

The Spiritual Leaders of Our Day

In addition to the founders of our parish or eparchy we remember with profit those who made our Churches bear spiritual fruit in the recent past. First among them will be the so-called “new martyrs” – those who suffered for their faith under Communism or Islam.

There are others who set directions for renewal which are still affecting us. Ukrainian Greek Catholics remember in this vein Metropolitan Andriy Sheptytsky who began the process to rediscover lost elements of Tradition in the life of the Ukrainian church. Melkites recall the Fathers of the “School of Cairo,” including Archbishop Joseph Tawil and Archimandrite Oreste Kerame, who did the same.

All Catholics are indebted to the Eastern Fathers at the Second Vatican Council, particularly Patriarch Maximos IV, whose thoughts on ecclesiology and liturgy affected the life of all the Churches since that day. When Pope John XXIII announced his call for a council, Patriarch Maximos and his synod of bishops began preparing their responses to the ideas circulated by Council.

The witness of their synodal activity would have great effect on the outcome of the council. Archimandrite Robert Taft has called it “collegiality *ante factum*, long before the work of the Council had made this ecclesiology common coin.” Fr Taft has credited the contributions of the patriarch and his sixteen bishops to the council as including: “the vernacular, Eucharistic concelebration and communion under both species in the Latin liturgy; the permanent diaconate; the establishment of what ultimately became the Synod of Bishops held periodically in Rome, as well as the Secretariat (now Pontifical Council) for Christian Unity; new attitudes and a new ecumenical vocabulary for dealing with other Christians, especially with the Orthodox Churches; the recognition of Eastern Catholic communities as, ‘Churches,’ not ‘rites’” (Introduction to *The Melkite Church at the Council*).

Your Personal Forebears in Christ

Besides these builders of the Church, each of us has his or her own spiritual leaders who have been significant in their own personal spiritual development. Let us remember:

Our godparents, who brought us to baptism;

The priest who baptized us;

The clergy, teachers and catechists who helped our faith mature over the years;

The monastics and religious to whom we turned for guidance or inspiration in our Christian life. Each of them has made crucial contributions to our growth, helping us become people of faith.

Eastern Christians have traditional ways of honoring those who have gone before us in the community of faith. We honor those who have been glorified in the Church as saints by displaying and venerating their icons. If your parish does not have icons of, say, the new martyrs, consider commissioning one. Consult your parish priest on the appropriate procedure. You may also request that he conduct an intercession service in their honor on their feast day. Offer to provide bread or kolyva for the occasion.

It is always appropriate to request a memorial service or a commemoration at the Divine Liturgy for the departed. Remembering parish founders in this way is the best way to recognize our debt to them. Most jurisdictions publish necrologies listing the departed clergy of the eparchy and many parishes remember these clergy on the anniversary of their death. And everyone can request a similar service at any time for their personal ancestors in the faith.

We can always render thanks in these ways to those “*who have spoken the word of God to you.*”