

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 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 Cimakosky. ✱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.

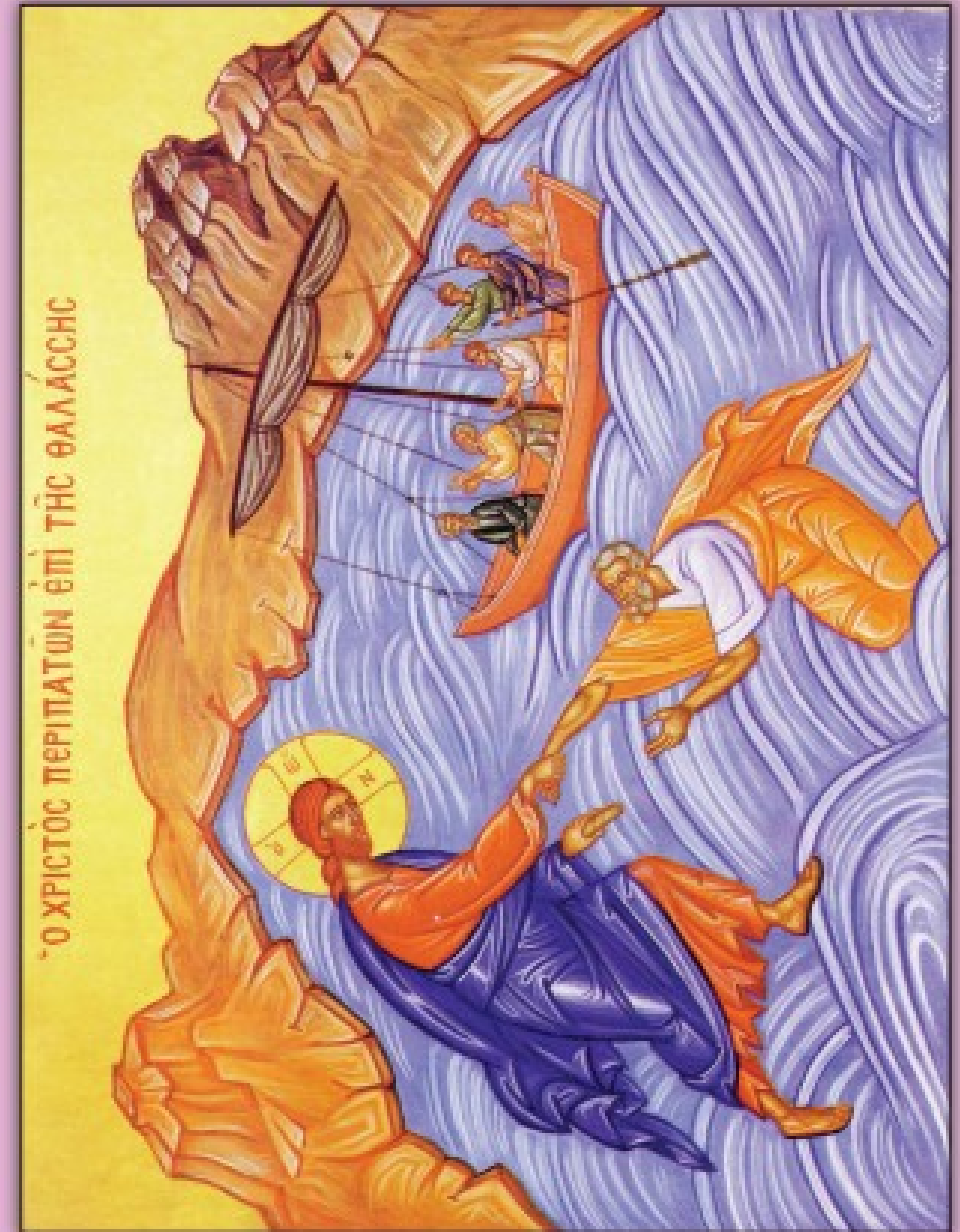
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

NINTH SUNDAY AFTER PENTECOST



Icon of Christ Walking on the Water

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

25 JULY 2021 ♦ TONE 08 EOTHINON 09 † NINTH SUNDAY PENTECOST/ DORMITION OF HOLY ANN

GREAT DOXOLOGY:

Liturgy Book p. 1

ANTIPHONS:

FIRST:

Liturgy Book p. 11

SECOND:

Liturgy Book p. 11

THIRD:

Liturgy Book p. 18

ENTRANCE HYMN:

Liturgy Book p. 15

APOLYTIKIA:

Resurrection (Tone 8)

Liturgy Book p. 19

Dormition of Holy Ann, mother of the Theotokos

(Tone 4)

O divinely-wise Ann, you carried in your womb the pure Mother of God, who gave birth to the life. Wherefore, you now have been carried up joyfully to the inheritance of heaven, to the abode of those who rejoice in glory. O blessed one, obtain the forgiveness of sins for those who honor you with fervor.

St Joseph the Betrothed

Liturgy Book p. 20

KONDAKION:

Liturgy Book p. 149

TRISAGION:

Liturgy Book p. 23

PROKIMENON: *Psalm 75:12, 2*

(Tone 8)

Make vows to the Lord your God and fulfill them: let all round about Him bring gifts to the awesome Lord.

Stichon: God is renowned In Judah; in Israel great is His Name.

EPISTLE:

1 Corinthians 3:9-17

Brethren, Abraham had two sons, the one by a slave-girl and the other by a free woman. And the son of the slave-girl was born according to the flesh, but the son of the free woman, in virtue of the promise. This is said by way of allegory. For these are the two covenants, one indeed from Mount Sinai, bringing forth children that were to be in bondage: this is Agar. For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem, and is in slavery with her children. But that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, you barren woman who do not bear; break forth and cry, you who do not travail; for many are the children of the desolate, more than of the one who has a husband.

ALLELUIA: *Psalm 94:1, 2*

(Tone 8)

The just cried out, and the Lord heard them, and he delivered them from all their trials.

Many are the trails of the just, but out of them all, the Lord will save them.

GOSPEL:

St. Matthew 14:22-34

At that time, Jesus made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. And when he had dismissed the crowd, he went up the mountain alone to pray. And when it was late, he was there alone, but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. But in the fourth watch of the night Jesus came to them, walking upon the sea. And the disciples, seeing him walk upon the sea, were greatly alarmed, and exclaimed, “It is a ghost!” And they cried out for fear. Then Jesus immediately spoke to them, saying, “Take courage; it is I, do not be afraid.” But Peter answered him and said, “Lord, if it is you, order me to come to you over the water.” And he said, “Come.” Then Peter got out of the boat and walked on the water to come to Jesus. But when he saw the strong wind, he was afraid; and as he began to sink he cried out, saying, “Lord, save me!” And Jesus at once stretched out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind fell. But those who were in the boat came and worshipped him, saying, “Truly you are the Son of God.” And crossing over, they came to the land of Gennesaret.

HIRMOS:

Liturgy Book p. 40

POST-COMMUNION HYMN:

Liturgy Book p. 52

The Crowning

The priest offers prayers for the couple and then blesses the crowns, which are placed on their heads. The crowns symbolize the glory and honor with which God crowns the bride and groom. The crowns have two meanings: First, the couple have come into the Kingdom of God and taken their place as a king and queen in their marital kingdom. Secondly, the crowns represent martyrdom. The word “martyr” means “witness.” The couple bears witness to Christ’s presence in their lives, which requires both to die to themselves and to give of their lives for the other. The ribbon joining the crowns represents the unity of the couple. The crowns are exchanged three times to signify the complete sealing of their union.

Many Greek Catholic couples keep the crowns to remind them of the crowns of glory that will be awarded to them in eternal life if they guard their virtue in their marriage. Later, at the death of one spouse, the ribbon between the crowns is snipped so that the deceased spouse may be buried with their crown. The surviving spouse will wear their crown later at the time of their repose.

Scripture Readings

The Epistle reading, Ephesians 5:20–33, explains the mystery and holiness of marriage, as well as the duties and responsibilities of a husband and wife. The love of the couple parallels the love of Christ and His Church. The couple becomes one in their submission to each other and to Christ.

The Gospel reading, St. John 2:1–11, retells the story of the wedding at Cana, where Christ blessed marriage by turning the water into wine, symbolizing the turning of our passions into virtues.

The Common Cup

Although this is not the Holy Eucharist, the bride and groom drink from a common cup to signify the sharing of their lives together—mingling their joys and their sorrows.

The Dance of Isaiah

The Dance of Isaiah is a procession led by the priest as he places his hands on the joined hands of the bride and groom. They process three times around a table on which the cross and the Gospel book are placed, as a reminder that they must keep Christ at the center of the marriage. The hymns sung during the Dance of Isaiah recall the themes of blessing, martyrdom, and the setting apart of the couple from this world to a union with Christ. The best man and maid of honor follow the bride and groom as witnesses, and pledge lifelong moral and spiritual support.

The Removal of the Crowns and the Blessing of the Couple

The priest removes the crowns and places them on the Gospel book as an offering of the marriage to the Lord. The priest prays that God will receive these crowns into His Kingdom. The couple now begin their journey together in Christ at the foot of His altar. They are an icon of Christ and His Church to the witnesses attending this sacrament of their threefold union.

You will notice that nowhere in the wedding service is the phrase “until death do us part.” Marriage is an eternal relationship that begins in this world and is perfected in God’s Kingdom. In Christ, marriage is restored to its original perfection through the sacrament and becomes an eternal life of joy in union with Him. Christ destroyed death by His Cross and Resurrection; therefore, death has no power to separate the marriage.

The Wedding Favors

The sugar-coated almonds offered to guests symbolize the honey-dipped almonds given by priests in the ancient Church. The white coating symbolizes purity; the egg shape represents fertility and new life that begins in marriage. The hardness of the almond represents the endurance of marriage, and the sweetness of the sugar encourages the hope of the sweetness of future life together. Giving of three almonds signifies the union is indivisible; just as the Holy Trinity is undivided, the bride and groom will remain undivided in their union with each other and with Christ.

The Holy Mystery of Crowning: Christian Marriage

Holy Matrimony is a sacrament of the Greek Catholic Church in which a man and a woman agree before Christ, the priest, and the Church to be faithfully united together for life. Christ blesses the marriage through their sacramental union in the Church. God’s grace is imparted through this ceremony to help the couple live together in His love, mutually fulfilling and perfecting each other. A sacrament is a mystery in which the heavenly and earthly realms are brought together by the Holy Spirit. The couple is joined in Holy Matrimony with Christ, as He is the Bridegroom and the Church is His Bride.

A Description of an Greek Catholic Christian Wedding

In preparing for an Greek Catholic wedding, it will be helpful to understand the unique aspects of this most ancient Christian rite. The ceremony is rich in tradition and symbolism. Greek Catholic Christians believe that it is God who unites the couple; in the sacrament of marriage, the church recognizes and blesses the union God has begun in their lives. Without this sacrament, the marriage will suffer pain, sin, and death. Through their union with Christ, the couple has the hope of a new life together as one flesh in God’s Kingdom.

The Sacrament of Marriage is actually two services in one: first, the Betrothal service and then the Wedding or Crowning service.

The Betrothal Service

The couple’s entrance into the church from the narthex, the area closest to the outside world, represents that the relationship which began “in this world” will now move into the church for a blessing to enter “the world to come.” At this time the bride and groom each declare their willingness to be married to the other. This part of the service recognizes the civil union through which a man and a woman come with free will to join each other. And yet, it is much more than a legal contract. In fact, in the Greek Catholic service the couple do not exchange vows. They have come to the Church to recognize God’s union in their relationship, not merely to make promises to each other.

The priest then gives the bride and groom candles that they will carry throughout the rest of the service as a sign of their willingness to follow Christ and His light. They are acknowledging their desire to have their lives lighted by the teachings of Christ and His Church.

During the Betrothal, the priest prays for the couple to have a life of perfect love together, for salvation, and for the blessing of children from their union. The priest blesses the rings and then lifts them above the heads of the bride and groom as he blesses their betrothal three times, in the name of the “Father, and the Son, and the Holy Spirit,” invoking the mystical presence of the Holy Trinity. The rings are then exchanged and placed on the ring finger of the right hand of the man and the woman. (Promises are made and oaths are taken with the right hand, symbolizing the right hand of God that blesses. Christ ascended to sit at the right hand of the Father. Finally, those who inherit eternal life will go to the right hand of God.) In some Greek Catholic traditions, the bride and groom exchange the rings to symbolize that they will compensate for each other’s strengths and weaknesses. Only by the union of the two are they made perfect.

The Beginning of the Wedding Service

At the beginning of the Wedding Service, the priest censes around the table before the altar as he chants Psalm 128, “Blessed are they that fear the Lord, and walk in His ways . . . ” By coming to the altar, the couple offer their lives together to God for His blessing.

The Joining of the Right Hands

While offering prayers to “join” the bride and groom to “unite them in one mind and one flesh,” the priest joins their right hands to symbolize their union. The couple holds hands for the rest of the service.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Tuesday, July 27 th

Divine Liturgy 9:00 a.m.

Altar Server's Workshop

Young ladies' Workshop

Tuesday, July 31 st

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

EVENTS IN AUGUST

Sunday, August 1 st

Resurrectional Orthros 9:00 a.m.

Betrothal of David Michaels

& Stephanie Pendrak

Divine Liturgy: 10:00 a.m.

Beginning of the Dormition fast.

24TH ANN. FLEA MARKET & ZITI DINNER
ST. MICHAEL'S BYZ. CATH. CHURCH
205 N. Main St., Pittston, Pa.

31 July 2021: 9.a.m. to 4.p.m.

01 August 2021: 9a.m. to 3 p.m.

We will have our Ziti Dinner on Saturday July 31st, from 12pm to 4pm, then Sunday, August 1st from 10am to 3pm. Take-outs only.

Ticket price: Adults \$12; Children <12 \$7

In conjunction with the Flea Market, we will have a Basket of Cheer Raffle, Lottery Tickets, Bake Sale and Pirohi, Stuffed Cabbage (Piggies), Halushki, Potato Pancakes, Sausage Sandwiches and much more.

DIVINE LITURGY INTENTIONS

24 July ✽A.J. Bolus
25 July Joseph E. and Kelly B. Bartnicki ✽
from Steve Barthnick
31 July A.J. Bolus
01 August ✽Christine Michaels
and ✽Elizabeth Pendrak

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 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 31th: Grape leaves 9:00 a.m.

2021 WEEKLY COLLECTION

July 18

Weekly Offering	\$ 255.00
Monthly	\$ 105.00
Divine Liturgy	\$ 10.00
Holydays	\$ 25.00
Candles	\$ 25.00
Total:	\$ 420.00

Thank you for your support!

She Who Had Been Named for Grace

At every Divine Liturgy as well as at Vespers and Matins (Orthros) the priest mentions in the dismissal “the holy ancestors of God Joachim and Anne.” They are Christ’s ancestors because they are the parents of the Theotokos: not just His ancestors but His only grandparents – the mother and father of the Theotokos.

The Gospels make no mention of the Virgin’s mother and father, so where do we first hear about them? Their story is told in the second-century *Protoevangelium of James*, sometimes called the *Birth of Mary*, the *Gospel of James* or his *Infancy Gospel*. According to the text itself, this work was authored in Jerusalem by James, the Brother of the Lord (cf. *Protoevangelium* 25:1). Many commentators, however, beginning with Origen, have seen it as a later composition. A number of scholars today feel that the version we have was written around ad 120-145.

Widely known in the early Church, the *Protoevangelium of James* is a kind of prequel to the infancy narratives in Matthew and Luke. It describes the birth of the holy Virgin, her perpetual virginity and her betrothal to Joseph, the father of James and his brothers, as well as offering some explanations of the annunciation, the birth of Christ and the massacre of the innocents not found in the canonical New Testament. Like the Gospel infancy narratives it contains midrashic devices designed to teach dogmatic truths through stories.

The Conception of Mary

The *Protoevangelium* begins by citing “the histories of the twelve tribes of Israel” (1:1) which tell about a certain Joachim who was reproached by another Jew for not having children. To this day Orthodox Jews are expected to have children in order to continue their lineage and also on the chance of giving birth to the Messiah. Joachim was troubled and fasted in the desert for forty days and nights, saying: “I will not go down either to eat or drink until the Lord my God visit me. Prayer shall be my food and drink” (1.2).

Anne (in Hebrew Hannah or “grace”), lamenting her childlessness and seeming widowhood, isolated herself from her neighbors. Then “an angel of the Lord appeared, saying unto her: ‘Anne, Anne, the Lord has heard your prayer. You shall conceive and bear a child who shall be spoken of in the whole world’” (4:1). Joachim was also visited by an angel who sent him home with the news that Anne was going to conceive a child. When Joachim arrived Anne “ran and hung upon his neck, saying: ‘Now I know that the Lord God has greatly blessed me: for behold, I am no longer a widow or childless’” (4:4).

This picture of Joachim and Anne embracing at the door of their house is the source of our icon for the feast of the Maternity of St Anne (December 9) as well as for many prayers of this feast, such as the following troparion: “Today the bonds of barrenness are loosed; God has heard the prayers of Joachim and Anne. He has promised against all hope the birth of the Maiden of God from whom the Infinite Himself is to be born as a man – He who had ordered the angel to cry out to her: ‘Hail, Full of grace, the Lord is with you!’”

Entrance of the Theotokos into the Temple

The *Protoevangelium* is also the source of the story that Mary was presented to God as a young child. After describing the scene, the *Protoevangelium* continues: “And Mary was in the temple

of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1).

This passage is the source of our Great Feast of her Entrance into the Temple (November 21). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

Joachim and Anne do not figure in the remainder of the *Protoevangelium* which is concerned with the betrothal of the Virgin to Joseph when she was twelve years old, the annunciation, the birth of Christ and the flight into Egypt. These passages focus on the holiness of the Virgin and her unique status as the Mother of God.

One such vignette describes Mary as weaving a curtain for the Jerusalem temple with several other girls. Icons of the annunciation often show the Holy Virgin weaving when the angel appeared to her.

The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple.

Our iconography designates these colors to represent divinity. Christ wears a scarlet or purple tunic with a blue cloak over it. This symbolizes that His divinity (scarlet) put on His humanity (blue) in the incarnation. In icons of the Theotokos the colors are reversed. Her humanity (a blue tunic) took on divinity (a scarlet cloak) when she conceived the Lord.

The Feasts of St Anne

Our liturgical calendar includes three feasts of St. Anne. On December 9 we celebrate the Maternity of St Anne, recalling her conception of the Theotokos. On September 9 the day after Mary’s Nativity, we observe a *synaxis* (liturgical gathering) in honor of her parents. The second day of a Great Feast often celebrates those closely associated with the event remembered on the feast itself.

On July 25 we recall the Dormition (or falling asleep) of St Anne. We sometimes associate the word *Dormition* with the Virgin Mary exclusively, but this is a misunderstanding. Most saint’s days are observed on the day of their death (dormition) because it is their “heavenly birthday,” the day on which they entered eternal life. The term dormition usually occurs in the title of the feast only when the saint has a number of commemorations during the year.

The Feast of St. Anne’s Dormition dates from the fifth century when a shrine was built in her honor in Constantinople. The feast became popular in the West beginning in the thirteenth century. There it is kept on July 26, because the feast of St James the Apostle was already observed on the 25th.

From the Canon of St Anne’s Dormition

She who had been named for “grace” has passed on to that divine Joy conceived without seed by her spotless daughter. As she stands confidently by Christ, she intercedes for our salvation.

Having lived a blameless life, you gave birth to the Virgin Theotokos who blamelessly conceived the Word of the Father; and you have gone to Him in glory, truly divinized by your communion with God.