

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.

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Unforgiving Servant

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

08 AGUST 2021 ♦ TONE 02 EOTHINON 11 † ELEVENTH SUNDAY AFTER PENTECOST / UNFORGIVING SERVANT

GREAT DOXOLOGY:

ANTIPHONS: *Transfiguration*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 2)

Transfiguration

St Joseph the Betrothed

KONDAKION: *Transfiguration*

TRISAGION:

PROKIMENON: *Ps.117: 14, 18*

My strength and my courage is the Lord, and He has been my Savior.

Stichon: The Lord has chastised me through his teaching, yet He has not delivered me to death.

EPISTLE:

Brethren, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. Thou shalt not muzzle the ox that treads out the grain. Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ's Good News.

ALLELUIA: *Psalm 19:1; 27:9*

(Tone 2)

The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you.

O Lord, save your people and bless your inheritance.

GOSPEL:

The Lord told this parable: “The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, ‘Have patience with me and I will pay you all.’ And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, ‘Pay what you owe.’ His fellow-servant therefore fell down and began to entreat him, saying, Have patience with me and I will pay you all.’ But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, ‘Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?’ And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts.”

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 148

Liturgy Book p. 15

Liturgy Book p. 16

Liturgy Book p. 148

Liturgy Book p. 149

Liturgy Book p. 21

Liturgy Book p. 23

(Tone 2)

1 Corinthians 9:2-12

St. Matthew 18:23-35

Liturgy Book p. 150

Liturgy Book p. 151

Liturgy Book p. 52

For What Do We Pray?

Our liturgical books indicate that this service is prayed “in times of distress and sorrow of soul.” The opening troparion expresses these emotions: “We will never cease, O Mother of God, although unworthy, to proclaim your power. If you no longer intercede for us, who will deliver us from so many misfortunes? Who would ever have preserved us free until now? We shall never leave you, O Lady, for you always save your servants from all tribulations.”

The Canon of the Small Paraclesis is sung to a lively melody and expresses confidence in the Theotokos’ care for us in troparia such as these:

-“You, who carried within you the Benefactor of all and the Cause of every good favor, let His abundant grace spring forth to all of us. You have the fullness of power, since you’ve given birth to the Christ, the almighty One.”

-“Give me your pure joy, Virgin all-pure and immaculate, you who gave birth to the Cause of happiness, and fill my heart with the gladness of your Son, our God.”

The Great Paraclesis adds other notes to our picture of the Virgin as our Intercessor:

-“I profess you, O Lady, to be truly Theotokos: you, who have both banished and triumphed over the might of death; for as the source of Life, you freed me from Hades' bonds, raising me to life, though I was fallen down to earth.”

-“The turmoils of this life encircle me like bees around a honeycomb, O Virgin. They have seized my heart and now hold it captive, and I am pierced with the stings of afflictions, O Maiden; yet, O All-holy one, be my defender, my helper and my rescuer.”

One unusual feature of these canons is the following pair of hymns sung after each ode with a metany after each verse:

-“Deliver your servants from all dangers, O Mother of God, for to you, after God, we flee for refuge. You are our impregnable fortress, our intercessor.

-“O Mother of God, worthy of all praise, look down with compassion upon the ills of my afflicted body and heal the infirmities of my soul.”

Finally, the celebrants solemnly venerate the icon of the Theotokos as the following glorification (or megalynarion) is sung: “May the lips of all heretics be sealed because they refuse to bow before your all-holy icon, which is fashioned after the blessed Hodigitria depicted by the holy Luke the Apostle.” This hymn reflects the iconoclastic controversy during which this service was composed. The iconoclasts refused to venerate icons of Christ, His Mother or the saints and for over a century persecuted those who did venerate them.

The Hodigitria mentioned here is the image of Christ enthroned on the arm of His Mother who points to Him, showing us the way to the One who is the Way, the Truth and the Life. The original of this icon was reputedly painted by St. Luke. The most famous icon in Constantinople, it was lost during the fall of the city to the Turks in 1453.

Procession of the Cross

Another observance associated with this Fast in the Byzantine tradition is the outdoor procession with the Holy Cross on August 1. Due to its climate Constantinople was subject to insect-borne diseases at this time of summer. A procession was held each day of the Fast praying for relief. Water was blessed and sprinkled over the city as well. Today this observance is remembered on the first of this month with a procession and the Lesser Blessing of Water.

August First to Fourteenth

SUMMER, IN OUR WORLD AT LEAST, is a time for sun and fun: cookouts, the beach, pool parties, and the like. Yet in the midst of summer – in the week which has been compared to the highest seat of a Ferris wheel when it pauses in its turning –we are called to fast. The first two weeks of August are observed in the Byzantine Churches as the Fast of the Theotokos, in preparation for the Feast of her Dormition on August 15.

In the early Church the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast, the Forty Days [Great Lent]; for summer there is the summer fast... [the Apostles’ Fast]; for autumn there is the autumn fast, in the seventh month [Dormition Fast]; for winter there is the winter fast [Nativity Fast].”

Today the Coptic, Malankara, and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions the Fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast.

This Fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios) with the image of the Dormition is carried in procession as well.

The Paraclesis to the Theotokos

In the Byzantine Churches of the Mediterranean world the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of her Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclesis to the Theotokos is patterned in part on Orthros (Matins), There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used which give their names to the service as a whole. The Small Paraclesis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclesis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile due to the Fourth Crusade. As a rule these two services are sung alternately on successive nights during this Fast (the Great Paraclesis is always sung on Sundays). Neither service is sung on Saturday night or on the eves of the Great Feasts themselves.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Dormition fast continues

Saturday Morning, August 07

Paraclesis: 10:00 a.m.

Saturday Afternoon, August 07

Holy Crowning Michaels & Pendrak

Holy Ghost Church

Jessup, PA 1:00 p.m.

Saturday Evening, August 07

Divine Liturgy 4:00 p.m.

St. Joseph Church, Scranton, PA

Sunday, August 08

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Paraclesis: 4:00 p.m.

Mon. August 09 - Fri. August 13

Divine Liturgy 11:00 a.m.

Gregory the Great Academy

Paraclesis: 4:00 p.m.

St. Joseph Scranton

Saturday, August 14

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Paraclesis: 5:00 p.m.

Sunday, August 15

Dormition of the Theotokos

ONE OF THE TWELVE GREAT FEASTS

Holyday of Obligation

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

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

August 01

| | |
|-----------------|-----------|
| Weekly Offering | \$ 350.00 |
| Monthly | \$ 105.00 |
| Holydays | \$ 160.00 |
| Candles | \$ 25.00 |
| Total: | \$ 650.00 |

Thank you for your support!

Fast of the Dormition

(This two-week fast is as during Great Lent, except for the fasting until noon.)

Monday-Friday: Strict fast.

“Strict fast” excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages.

Saturday/Sunday: Wine and oil permitted. **On Transfiguration:** fish, wine & oil are permitted.

DIVINE LITURGY INTENTIONS

07 August ✠David & Stephanie Michaels
08 August ✠Christopher Michaels & ✠Stephen Pendrak
14 August ✠The Martin Family from Timothy Sica
15 August ✠St. Joseph Church

The Fast of the Theotokos

The first two weeks in August in the Byzantine tradition are set aside as a time of special observance called the Fast of the Theotokos. As with other fasting seasons during the year, this Fast is kept in preparation for the observance of a Great Feast. As the Great Fast prepares for the celebration of Pascha and Pentecost and the Advent Fast anticipates the feasts of Christmas and Theophany, this fast centers around the celebration of the Great Feasts of the Transfiguration of Christ (August 6) and the Dormition of the Theotokos (August 15).

Looking at these feasts we see why the Church highlights this time as a special season of celebration. Christmas and Theophany proclaim the presence of Christ in the world, His historic coming in the flesh. Easter and Pentecost celebrate the fulfilled purpose of His coming: the presence of the Holy Spirit by the power of Christ's resurrection. The feasts of the Transfiguration and Dormition show us how this resurrection life will be realized for us in human flesh: in the glorification of our bodies after the model of the transfigured Christ, a glorification already bestowed upon the Theotokos because of her unique role in the salvation of humanity.

When Christ was on the mountain, as the gospels record, His body participated in the glorification of His spirit: **“... His face changed its appearance and even His clothes became dazzling white”** (Luke 9:29). The same was true at His resurrection. His body did remain in the grave, but was transformed by the glory of His risen life.

The New Testament continually proclaims that we too will be raised at the end of history as Christ was raised that first Pascha: **“... Christ the first fruits and then, at His coming, all those who belong to Him”** (1 Corinthians 15:23). The victory which death seems to have over us will be annulled. We shall be remade as we were meant to be: sharers in the glory of God.

While Scripture is constant in affirming the resurrection, it does not explain what the risen life will be like. St. John says that we simply don't know what awaits us, but that we shall be in such a close relationship with the Lord that **“... we shall be like Him, for we shall see Him as He is”** (1 John 3:2). **Our bodies, too, will be transfigured like Christ's, remade “according to the pattern of His glorified body”** (Philippians 3:21). Thus our union with God in Christ will be so profound and complete that it will totally renew and recreate us in a way we cannot now begin to envision.

FEASTS OF GLORY

It is this physical glorification which we celebrate in the two Great Feasts of August. On the feast of the Transfiguration we look on the glorified body of Christ, the model of our future risen bodies. On the feast of the Dormition we celebrate Mary's glorification and realize that already one of our race share in that transfiguration which awaits us all in the kingdom to come.

According to the ancient Tradition of the Church, Mary died and was buried in the garden of Gethsemane, where Christ had prayed after the Last Supper. When her tomb was reopened soon after, it was found to be empty, a sign which the Church took to mean that the Lord had honored the body in which He had taken flesh by translating it incorrupt to glory before the universal resurrection of the dead. Thus Mary already shares in the glory which awaits us all after Christ's second coming.

This process of glorification we call in the Eastern tradition deification, the **“becoming partakers in the divine nature”** (2 Peter 1:4) which is the goal of our life in Christ. **“God be-**

came man,” the Fathers often said, **“so that man might become God”**. The feasts of the Transfiguration and Dormition point out to us what the fulness of that divinization actually means: the transfiguration of our physical bodies that they too might share in the divine nature, as we are **“transformed from glory to glory into His very image”** (2 Corinthians 3:18).

rites of the season

As with the Church's other festal seasons, there are several special observances associated with this time of celebration:

Water Blessing — On August 1 a special service to the Theotokos is held to begin the season. Water is blessed, a frequent sign of the transfiguration in Christ. As Christ (the cross) comes in contact with the water, it is transformed into a sign of His presence. We drink this water in anticipation of our complete transformation which we are recalling in these days. Obtain some of this water from church and keep it in your icon corner. Drink some daily during this fast and keep it for blessing the home on any occasion.

Paraklesis Service — While we are celebrating this transformation, we know that as individuals we have a long way to go for that process to be complete. And so on each weekday of this fast, the Church serves Parakesis, asking the Mother of God to intercede for us in furthering our transfiguration: **“Quiet the storms within me, dispelling the surge of depression.”** we pray. **“Pacify the rise of my passions and quiet the stormy turbulence of my sins, you who have given birth to the merciful Lord”**. Attend the Paraklesis service in church as often as it is offered during these days. At other times you may choose to add an ode from the canon of the service to your daily prayers. The text of this prayer is found in “Publican's Prayer Book”.

Feast of the Transfiguration (August 6 – one of the Twelve Great Feasts) — This feast, popularly called the ‘Feast of the Lord’ in the Middle East, celebrates the physical glorification of the body of Christ as described above. Traditionally it is the name day of all men, especially those whose names are not commemorated at other times on the Church calendar. The observance of this feast is highlighted by the **Blessing of Grapes**, another hint of the transformation awaiting us. The grape is a recognized symbol of transfiguration in Christian tradition. As the prayer of blessing reminds us, it is the grape which is transformed into wine and then, at the Divine Liturgy, into the blood of Christ. As we eat these blessed grapes, we are reminded once more of the transforming power of the Holy Spirit within us, leading us from one step of deification to another.

Feast of the Dormition (August 15 – one of the Twelve Great Feasts) — This feast, the feast of the Lady, recalls the physical glorification of Mary as she shares in the resurrection life of her Son. In some Byzantine Churches herbs and flowers are blessed on this day, recalling the tradition that sweet fragrance filled the empty tomb of Mary when it was first opened. Use the flowers you receive in church in your icon corner to adorn the icon of the Theotokos whose glorification we are celebrating.

Since the liturgical celebration of this period so clearly points to our final transfiguration, the season offers a particular reminder to us of our call to cooperate with the Holy Spirit within us in furthering our deification. By observing the traditional practices of fasting seasons — increased prayer, especially attendance at the Paraklesis service, and the observance of a personal rule of fasting and sharing of earthly goods — we remind ourselves of that invitation ever ours to draw closer to the One who calls us to share His life and glory.