

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.

THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Parable of the Evil Vineyard Workers (Matthew 21:33-43)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 AGUST 2021 ♦ TONE 03 EOTHINON 02 † THIRTEENT SUNDAY PENTECOST / THE WICKED TENANTS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u> <i>Dormition</i>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD:	<i>Liturgy Book p. 17</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 15</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 4)</i>	<i>Liturgy Book p. 17</i>
<i>Dormition</i>	<i>Liturgy Book p. 153</i>
<u>KONDAKION:</u> <i>Dormition</i>	<i>Liturgy Book p. 153</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON:</u> <i>Psalm 103:24, 1</i>	<i>(Tone 4)</i>

How great are your works, O Lord! in wisdom you have wrought them all.
Stichon: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

EPISTLE: *1 Corinthians 16:13-24*
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 be come 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.

ALLELUIA: *Psalm 44:5, 8* *(Tone 4)*
String your bow, go forth, reign for the sake of truth, meekness and righteousness
and your right hand shall lead you wonderfully.
You loved righteousness and hated iniquity: therefore God, your God,
anointed you with the oil of joy above your companions.

GOSPEL: *St. Matthew 21:33-42*
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.’*”

HIRMOS: *Liturgy Book p. 40*
KINONIKON: *Liturgy Book p.47*
POST-COMMUNION HYMN: *Liturgy Book p. 52*

“I did not call; lie down again.” And he went and lay down. Then the LORD called yet again, “Samuel!” So Samuel arose and went to Eli, and said, “Here I am, for you called me.” He answered, “I did not call, my son; lie down again.” (Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.)

“And the LORD called Samuel again the third time, so he arose and went to Eli, and said, “Here I am, for you did call me.” Then Eli perceived that the LORD had called the boy. Therefore Eli said to Samuel, “Go, lie down; and it shall be, if He calls you, that you must say, ‘Speak, LORD, for Your servant hears.’” So Samuel went and lay down in his place. Now the LORD came and stood and called as at other times, “Samuel! Samuel!” And Samuel answered, “Speak, for Your servant hears”... And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD” (1 Sm 3:4-10, 20). In Jewish tradition Samuel is described as being equal to Moses, since God spoke directly to him.

Samuel Becomes Judge

Eli the priest had become the most righteous judge among the Hebrews, but his sons did not take after their father and were known as corrupt. With Eli’s death, the unity of the Hebrew tribes began fragmenting until Samuel took Eli’s place as principal judge of the nation, traveling on a circuit from Ramah to the shrines of Bethel, Gilgal, and Mizpah to administer justice.

During Samuel’s time as judge the Philistines became the most significant power in the region and, therefore the greatest threat to the independence of the Hebrews. At one point the Philistines even captured the Ark, with its relics of the Exodus, the very symbol of the Israelites’ identity as the people of God, and held it for ransom. Finally, the Hebrew chieftains’ united under Samuel and defeated the Philistines.

In old age Samuel made his sons judges, but they *“turned aside after dishonest gain, took bribes, and perverted justice”* (1 Sm 8:3). As a result, the elders pressured Samuel, “make us a king to judge us like all the nations” (1 Sam 8:5). With God’s guidance Samuel reluctantly agreed to their request but warned them that God was their king – if they wanted an earthly king they would be rejecting Him and inviting tyranny. The chieftains prevailed and Saul was chosen to be their king. Samuel secretly anointed Saul as king, as he would anoint the next king, David indicating their choice by God as ruler of His people. Icons of Samuel often depict him holding a vessel of oil with which he anointed both Saul and his successor, David.

Samuel lived to see God reject Saul as an unrighteous king and select David to replace him. He saw Saul try to have David killed, then finally accept David as God’s choice to inherit the kingdom. In 1 Sm 25:1 we are told that Samuel died and was buried at Rama, his home town. Rabbinic tradition says that Samuel lived to be 52 years old.

The traditional site of Samuel’s tomb is the Palestinian village of Nabi Samwil, which overlooks Jerusalem. A succession of churches – the last of which became a mosque in the eighteenth century – was built over the tomb which itself houses a synagogue. In the fifth century AD St Jerome wrote that Samuel’s remains had been moved to Chalcedon by Emperor Arcadius and the Byzantine monastery in Nabi Samwil was simply a memorial.

Priest, Prophet, Ruler

The prophet Samuel has been seen as a type of Christ, because his ministry included a priestly and a prophetic dimension as well as being a judge and ruler in Israel. Thus he foreshadowed Christ, who offers Himself in sacrifice as priest, teaches prophetically what He hears from the Father (see Jn 15:15), and is glorified on the cross as King of the Jews.

August 20: The Holy Prophet Samuel

THE CHURCH COMMEMORATES on its calendar holy men and women throughout the ages: from the first days of the Old Testament, from the New Testament and from the era of the Church. We honor the saints of today, rejoicing that God is still bestowing His Spirit in our own time. We revere the Old Testament saints, who illustrate that there have always been people who responded to God's love, even in times and places far different from our own. One such holy figure from the Old Testament is the holy prophet Samuel, whom our Church remembers on August 20.

Samuel is revered as the last of the Judges, the tribal chiefs who ruled the Hebrew people between the time of Moses and Joshua (c. 1250 BC) and the naming of Saul as the first king of Israel in c. 1050 BC. His story is told in the Old Testament's first book of Samuel. Four books in our Bibles, called 1 and 2 Samuel and 1 and 2 Kings (called 1 - 4 Kingdoms in the LXX) tell the story of the rise of the unified Jewish kingdom in the tenth and ninth centuries BC.

The Birth of Samuel

Samuel's family was of the tribe of Ephraim and lived in a town called Ramathaim- Zophim (or Rama) some 4 or 5 miles northwest of the later city of Jerusalem. His father, Elkanah, had two wives Peninnah, who had several sons and daughters, and Hannah, who was reproached by Peninnah for being childless.

One time, on the family's annual pilgrimage to Shiloh, Hannah vowed that, were God to give her a son, she would dedicate him to God's service. Many of the Fathers, pointing to Hannah's silent prayer, saw it as a model of heartfelt, if unspoken prayer. Although her prayer could not be heard by those nearby, it was heard by God.

A while after returning home, Hannah conceived and bore a son whom she called Samuel ("asked of God") because the Lord had listened to her prayer. When the child was older, Hannah returned with him to Shiloh to give thanks and offer him to the Lord with the prayer we know as the Canticle of Hannah (1 Sm 2:1-10): *"My heart rejoices in the LORD; my horn is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation. No one is holy like the LORD, for there is none besides You, nor is there any rock like our God...The bows of the mighty are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble. ... The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. For the pillars of the earth are the LORD's, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness. ... The LORD will judge the ends of the earth. He will give strength to His king, And exalt the horn of His anointed.*

We chant Hannah's prayer of thanksgiving as the third biblical canticle at Orthros during the Great Fast.

Samuel Is Called by God

The infant Samuel remained at Shiloh and grew to assist Eli the priest of the shrine. This is why he is often depicted in icons holding a censer. There is a touching story describing Samuel's first experience of God, when, according to Josephus (Antiquities of the Jews, Bk 5), he was twelve years old. It happened "... while Samuel was lying down, that the LORD called Samuel. And he answered, "Here I am!" So he ran to Eli and said, "Here I am, for you called me." And he said,

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Saturday, August 21

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, August 22

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

*Parish Meeting
after Divine Liturgy*

Monday, August 23

**LEAVE-TAKING OF THE
DORMITION OF THE THEOTOKOS**

Divine Liturgy: 5:00 p.m.

EVENTS IN SEPTEMBER

Saturday, September 4

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, September 5

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Tuesday, September 7

Great Vespers 7:00 p.m.

Wednesday, September 8

Divine Liturgy 5:30 p.m.

Tuesday, September 13

Divine Liturgy 5:30 p.m.

Wednesday, September 14

Divine Liturgy 10:00 a.m.

*Gregory the Great Academy
Elmhurst Township, PA*

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 15

Weekly Offering	\$ 455.00
Monthly	\$ 20.00
Holydays	\$ 20.00
Candles	\$ 25.00
Total:	\$ 520.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

21 August ✠ Anna Hanisch

22 August ✠ Michael Hanisch

28 August ✠ Anthony Joseph Bolus

29 August ✠ Anthony Joseph Bolus

The Vineyard of the Lord

The Holy Land is described in the Torah as "*A land of wheat, and barley, and vines, and fig trees, and pomegranates: a land of olive oil and honey*" (Deut 8>8). All of these so called seven species have figured in Biblical imagery, decorative arts and liturgy, but none more than the vine, the vineyard and the grape.

The prophet Isaiah used the image of a vineyard to describe the condition of Israel in his day, the eighth century bc: "*My Well-beloved has a vineyard on a very fruitful hill. He dug it up and cleared out its stones, and planted it with the choicest vine. ... For the vineyard of the Lord is the house of Israel, and the men of Judah are His pleasant plant*" (Is 5:1-2. 7).

Isaiah's imagery reappears frequently in the Scriptures and resonates deeply among believers to this day. The vineyard represents God's people - Israel in the Old Testament and the Church in the New - and we continually ask God's blessing upon it in the words of Psalm 80: "*Look down from heaven and see, and visit this vine and the vineyard which Your right hand has planted*" (vv. 15, 16). At hierarchical Liturgies, the bishop still prays over the people with the words of this psalm.

Trouble in the Vineyard

But all was not right in Isaiah's vineyard: the crop was not as the landowner expected. "*He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help*" (v. 7). Found wanting, the vineyard would be judged and left desolate.

Those who heard Jesus' parable of the vineyard (Mt 21:33-46) knew well that it echoed Isaiah's imagery. But the Lord was even more specific in laying the blame for the vineyard's poor state on the vinedressers. They were the ones who mistreated the landowner's servants and even his son.

After the Lord catalogued the sins of the vinedressers - beating, stoning and killing those who were sent to them - He asked His hearers, "*Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?*" (v. 40) He does not depict the landowner as vengeful, but His hearers

are quick to see the consequences of the vinedressers' actions. "*He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons*" (v. 41).

The "punch line" to this parable is not included when the passage is read liturgically. The Lord concluded by saying, "*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it*" (v.43). The vinedressers will lose control of the vineyard they have mismanaged, and others will take their place.

Christ could not have confronted the Jewish leadership in a clearer or more challenging way. The Gospel goes on to say that they got the point: "*Now when the chief priests and the Pharisees heard His parables, they perceived that He was speaking of them. But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet*" (vv. 45-46).

The Stone Rejected

In the Gospel, Christ tells this parable in Jerusalem a few days before His arrest. It follows on His cleansing of the temple and climaxes the message that He has been proclaiming throughout His ministry: that the Kingdom of heaven is near at hand and that the Kingdom will be accomplished in Him. With that in mind, He quotes Psalm 118:22-23, "*Jesus said to them, 'Have you never read in the Scriptures, 'The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing, and it is marvelous in our eyes'*" (v. 42).

The Lord Jesus Himself is the stone rejected by the builders, the Jewish leadership, who becomes the chief cornerstone with His death and resurrection. Life in God will depend on a person's acceptance of Christ, and so He adds: "*And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder*" (v.44).

Many of those who witnessed Christ's crucifixion were alive to see the destruction of Jerusalem by the Romans. The temple was razed to the ground and the high priests and the Sadducees ceased to exist. The Kingdom has been taken from them and a new Israel, the Church, was being erected with Christ as the chief cornerstone.