

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 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.

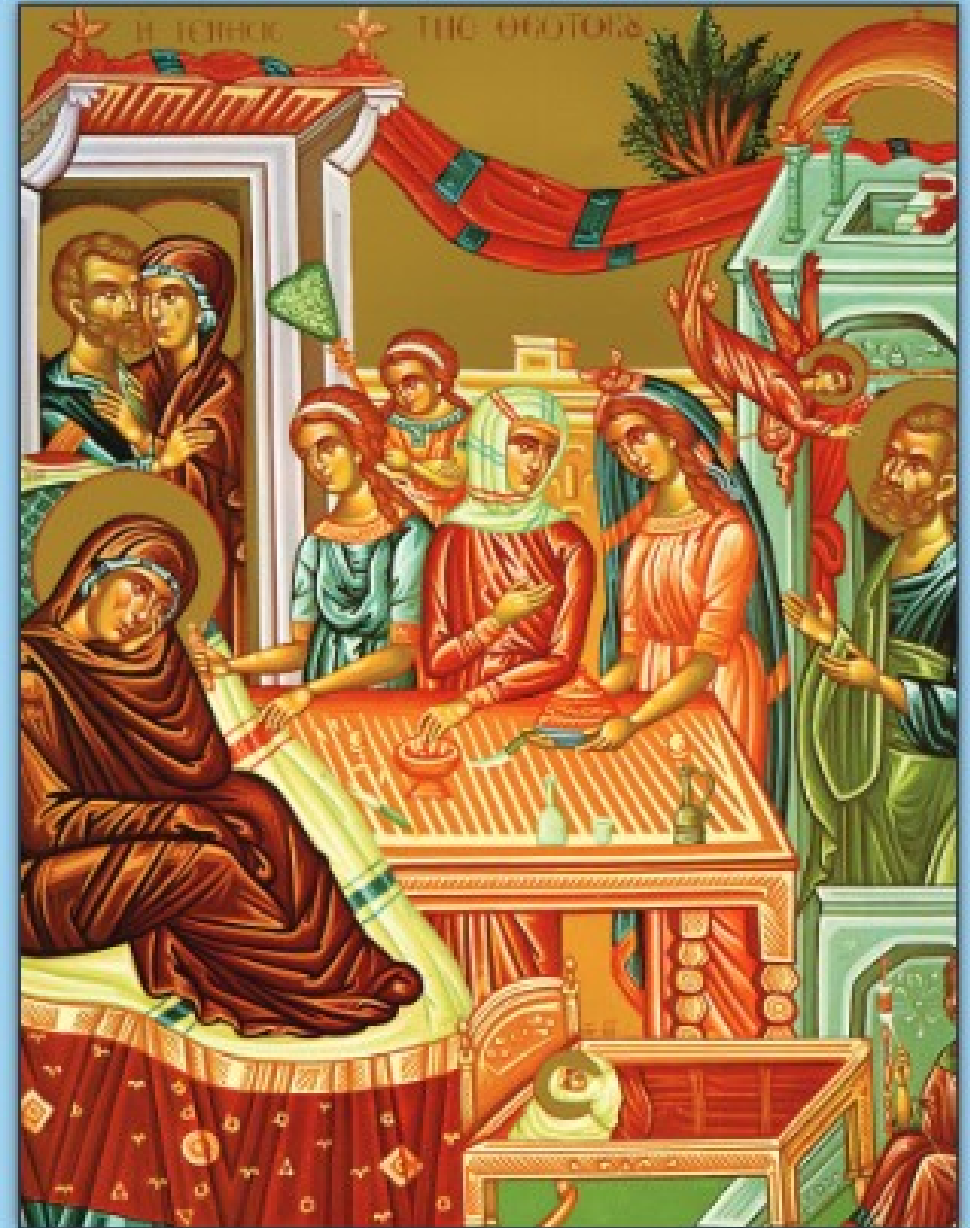
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

FIFTEENTH SUNDAY AFTER PENTECOST



Icon of the Nativity of the Theotokos — September 8th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

05 SEPTEMBER 2021 ♦ TONE 06 EOTHINON 04 † FIFTEENTH SUNDAY PENTECOST/THE GREAT COMMANDMENT

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Holy Prophet Zechariah, Father of the Forerunner

Arrayed as a priest, O wise Zechariah, you offered a worthy holocaust in proper priestly manner according to God's law. You became a shining light and a seer of the mysteries, by the sword in God's Temple. O prophet of God, together with the Forerunner, beseech Him that He may save our souls!

St. Joseph the Betrothed

KONDAKION: *Nativity of Theotokos*

TRISAGION:

PROKIMENON: *Psalm 11:8, 2*

O Lord, save Your people and bless Your inheritance.

Stichon: To You, O Lord. I have called O my Rock, be not deaf to me.

EPISTLE:

Brethren, God who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of God's glory, shining in Christ Jesus' face. But we carry this treasure in vessels of clay, to show that its superabundant power is God's, and not ours. In all things we suffer tribulation but we are not distressed, we are sorely pressed but we are not destitute, we endure persecution but we are not forsaken, we are cast down but we do not perish: always carrying around in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. For we, the living, are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you. But since we have the same spirit of faith, as shown in that which is written, I believed, and so I spoke, (Ps. 115:1) we also believed, wherefore we also speak. For we know that the One Who raised up the Lord Jesus will raise us up also together with Jesus, and will place us with you. For all things are for your sakes, so that the grace that abounds through the many may cause thanksgiving to abound for God's glory.

ALLELUIA: *Psalm 88: 2, 3*

The righteous shall flourish like a palm tree and shall grow like the cedar of Lebanon.

Those who are planted in the house of the Lord shall flourish in the courts of our God.

GOSPEL:

At that time one of the doctors of the Law, putting Jesus to the test, asked him, "Master, which is the great commandment in the Law?" Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets." Now while the Pharisees were gathered together, Jesus questioned them, saying, "What do you think of the Christ? Whose son is he?" They said to him, "David's." He said to them, "How then does David in the Spirit call him Lord, saying, 'The Lord said to my Lord: Sit thou at my right hand till I make thy enemies thy footstool?' If David, therefore, calls him Lord, how is he his son?" And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 18

Liturgy Book p. 15

Liturgy Book p. 18

(Tone 4)

Liturgy Book p. 20

Liturgy Book p. 107

Liturgy Book p. 23

(Tone 6)

2 Corinthians 4:6-15:2

St. Matthew 22:35-46

Abraham had been given a child in his old age, Joachim retired to the wilderness to pray for a similar blessing. In response angels appeared to Joachim and Ann promising that their prayers have been heard and that Ann would conceive. Our feast of the Maternity of St Ann (December 9) recalls her conception of the Virgin Mary.

Then, "When her time was fulfilled, in the ninth month, Ann gave birth. And she said to the midwife: 'What have I brought forth?' And she said: 'A girl'. Then Ann said: 'My soul has been magnified this day.' ... when the days were fulfilled, Ann was purified, and gave her breast to the child, and called her name Mary" (Protoevangelium 5).

The Place of Mary's Birth

The Protoevangelium does not identify the place where Mary was born. Different local traditions claim at least two possible locations: the village of Sepphoris, a few miles from Nazareth, and the neighborhood of the "shepherd's pool" in the old city of Jerusalem. Byzantine basilicas were constructed in both places in the fifth century with the Jerusalem basilica designated as "the place where Mary was born."

Mary's birth is celebrated by most of the historic Churches on September 8 (Copts and Ethiopians observe it on May 9). The first mention of this feast is at the beginning of the sixth century when a new church, dedicated to St Ann, replaced the basilica at the Shepherds' Pool. The present Church of St Ann, constructed by Crusaders in the twelfth century, occupies this site today. A shrine in the church's crypt commemorates the conception and birth of Mary.

Our Celebration of This Feast

The principal theme of our feast is that "Today grace begins to bear fruit, showing forth to the world the Mother of God, through whom earth is united to Heaven for the salvation of our souls" (vespers).

Other than the names of Mary's parents, almost none of the narrative details from the Protoevangelium find their way into the hymns of this feast. Rather the focus of our prayer is that now the mystery of our salvation in Christ is beginning to unfold. "Today the barren gates are opened and the virgin, the Gate of God, comes forth... Today ends our nature's barrenness" (Orthros). Mary will become the one through whom the ancient prophecies will be fulfilled when Christ is incarnate in her. As St Andrew of Crete (650-740) expressed it: "Today's solemnity is a line of demarcation, separating the truth from its prefigurative symbol, and ushering in the new in place of the old... This day is for us the beginning of all holy days. It is the door to kindness and truth. Today an inspired Temple is provided for the Creator of all, and creation prepares itself to become the divine dwelling place of its Creator."

Andrew's contemporary, St John of Damascus (676-749) says, "The day of the Nativity of the Theotokos is the feast of joy for the whole world, because through the Theotokos the entire human race was renewed and the grief of the first mother Eve was changed into joy."

September 8: Nativity of the Theotokos

SEPTEMBER 1 MARKS THE BEGINNING of the Byzantine Church Year. An important part of this annual cycle of feasts and fasts is the sequence of the Twelve Great Feasts which, together with the “Feast of Feasts,” Pascha, commemorates the major events in the life of Christ.

The first of the feasts in this annual cycle is observed on September 8, the Nativity of the Theotokos. Our “life of Christ,” then begins with the birth of His Mother, just as it concludes with the commemoration of her Dormition. “This day is for us the beginning of all holy days” (St Andrew of Crete) because the birth of Mary is the overture to the coming of Christ. The Church Year thereby affirms that one cannot glorify Christ apart from His Mother nor can we honor the Theotokos apart from her Son.

This connection is made clear in the troparion of the feast, which moves quickly from honoring Mary to proclaiming Christ: “Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings, and by abolishing Death, He gave us everlasting life.”

The Source of Our Celebrations

The Gospels do not record anything about the Holy Virgin prior to the Annunciation. The account of her birth on which our feast is based is found in the Protoevangelium of James, a second-century collection of “infancy narratives,” stories describing the births of Jesus and Mary. The first part, which early manuscripts call The Story of the Birth of Saint Mary, Mother of God describes her nativity and her dedication to the temple, an event which we also celebrate in our Church Year (November 21).

Written in Greek, the Protoevangelium was translated into a number of languages and was known throughout the early Christian world. In the early third century, the Alexandrian scholar Origen referred to it as a dubious and recent composition, despite its claim to have been written by James, the brother of the Lord. Today it is thought that the Protoevangelium contains a mixture of apostolic traditions coming down from the first Christians along with narrative embellishments to “fill in the blanks” in the stories of the Lord and His Mother.

This desire to shed light on the hidden lives of Christ and His Mother is especially evident in another work popular in the first millennium, known as The Book of the Nativity of Mary and the Childhood of the Savior or the Infancy Gospel of Matthew. It combines the story of Mary from the Protoevangelium and apocryphal stories of Jesus from the second-century Infancy Gospel of Thomas.

The Story of Mary’s Birth

The tradition preserved in the Protoevangelium is that Mary was the daughter of Joachim and Ann, born to them late in life. The literary embellishment in this work tells how Joachim, although a generous donor to the temple, was mocked for being childless. Recalling how

SAINT JOSEPH CHURCH ANNOUNCEMENTS

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

ONE OF TWELVE GREAT FEASTS

Divine Liturgy 5:30 p.m.

Monday, September 13

Divine Liturgy 5:30 p.m.

Tuesday, September 14

ONE OF TWELVE GREAT FEASTS

Divine Liturgy 10:00 a.m.

*Gregory the Great Academy
Elmhurst Township, PA 18444*

EVENTS IN OCTOBER

Wednesday, October 20

Pasta Dinner Fundraiser

DIVINE LITURGY INTENTIONS

04 September: Joseph Viola Family ✕
05 September: Joseph Viola Family ✕
11 September: Joseph Viola Family ✕
12 September: Joseph Viola Family ✕
18 September: Joseph Viola Family ✕

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 29

Weekly Offering:	\$ 625.00
Monthly:	\$ 135.00
Holydays:	\$ 15.00
Candles:	\$ 25.00
Total:	\$ 800.00

Thank you for your support!

September 4: Holy Prophet Moses

ONCE THE LORD JESUS entered Jerusalem on Palm Sunday, He was in the stronghold of the Jewish political and religious elite: the high priests and the Sanhedrin (council of elders). Chapter 21 of the Gospel of Matthew shows Him challenging them dramatically in word (parables) and action (His attack on the money-changers). One of those parables, the story of the Vine-dressers, was a clear indictment of those who abused their position as God’s representatives in the vineyard of Israel. And “when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them” (v.45).

Matthew does not depict Jesus as explaining this parable; in chapter 23, however, he describes the Lord as using the same image, but with an explanation. “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!” (v. 37) The fate of the servants was an allusion to the fate of the prophets.

The Father of All the Prophets

Contemporary Jews still reverence the “Tomb of the Prophets” Haggai, Zechariah and Malachi on the west side of the Mount of Olives. Tombs of other prophets are venerated as holy sites in Israel (Hosea and Isaiah), Palestine (Zedekiah) and Iraq (Ezekiel). However the prophet whom Jews call the “Father of all the prophets” and whom our Church remembers this week (September 4) has no tomb. As we read in the Torah: “So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day” (Dt 34:5, 6). Some authors have suggested that Moses was buried in an unmarked grave to prevent the still semi-idolatrous Israelites from making it a shrine or place of worship.

The bulk of the Torah (Exodus through Deuteronomy) is concerned with the story of Moses. It tells how he was born to an Israelite couple in Egypt. The Pharaoh, in an attempt at population control, had ordered that newborn Hebrew boys were to be killed. “But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive” (Ex 1:17).

Exodus tells how Moses fled Egypt after killing a man who was abusing a Hebrew. He settled in Midian (on the northeastern shore of the Red Sea) and married Zipporah, a daughter of the local priest. While shepherding his father-in-law’s flocks, Moses had this life-changing experience: “And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’

“So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’

Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground. Moreover, He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God” (Ex 3:2-6). Thus Moses is known in our Tradition as “the God-Seer” since he beheld

God at the burning bush and when receiving the Law. Perhaps the most touching image of Moses’ relationship with God occurred just before the Israelites leave Sinai for the Promised Land: “And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. So the LORD spoke to Moses face to face, as a man speaks to his friend” (Ex 33:9-11).

When Moses asked God to reveal His divine glory, God replied: “... ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you... But He said, ‘You cannot see My face; for no man shall see Me, and live... you shall see My back; but My face shall not be seen’” (Ex 33:19-23}.

Moses’ vision of God was true, but imperfect. He would become the perfect seer of God on another mountain, Tabor, when he would appear with the prophet Elias at the Transfiguration of Christ.

Moses led the Israelites from slavery in Egypt to freedom. He lived to see the Promised Land before he died, but never got to enter it himself. Moses died on Mount Nebo, near Jericho. Our Church commemorates the Prophet and God-Seer Moses on September 4, the date on which, according to the Menaion, he had seen the Promised Land.

“A Prophet like Moses”

When the Hebrews were preparing to enter the Promised Land, Moses uttered this prophecy, “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear” (Dt 18:15). After Moses’ death, his assistant Joshua assumed the leadership of the Israelites, but this prophecy was not thought to refer to him. While there would be many prophets among God’s People in the centuries that followed, none of them would attain the stature of Moses. The Torah concludes with this acknowledgement that the prophecy is not yet fulfilled: “But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face” (Dt 34:10).

Christians see that prophecy fulfilled and exceeded in Jesus Christ. He is the ultimate prophet, law-giver and God-Seer who leads His people – not out of Egypt, but out of Hades, delivering us from the power of Death. As we read in the Gospel of John, “The Law was given through Moses, but grace and truth came through Jesus Christ” (Jn 1:17).

The Gospel of Matthew is so crafted as to portray Jesus as the New Moses. He deepens our understanding of the Commandments and takes us beyond them (“You have heard it said... but I say to you...”). The Beatitudes set out a new way of life, based on self-emptying in imitation of Him.

The very structure of Matthew’s Gospel reinforces the idea of Jesus as the New Moses. The story of His ministry is set forth in five sections of teachings and miracles, just as the Torah is made up of five books. Each section ends with a passage such as this: “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes” (Mt 7:28, 29). While this device may mean little to us today, its significance would not have been lost on Matthew’s Jewish readers. The Prophet like Moses had come.