

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.

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS



Icon of Saint Euphemia — September 16th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

19 SEPTEMBER 2021 ♦ TONE 08 EOTHINON 06 † SEVENTEENTH SUNDAY PENTECOST /SUNDAY AFTER CROSS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u> <i>Exaltation of the Holy Cross</i>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD:	<i>Liturgy Book p. 19</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 14</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 8)</i>	<i>Liturgy Book p. 19</i>
<i>Holy Cross</i>	<i>Liturgy Book p. 111</i>
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 20</i>
<u>KONDAKION:</u> <i>Exaltation of the Holy Cross</i>	<i>Liturgy Book p. 111</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON:</u> <i>Psalms 11:8, 2</i>	<i>(Tone 8)</i>
Makes vows to the Lord you God and fulfill them; let all around about Him bring gifts to the awesome lord. <i>Stichon:</i> God is renowned in Judah; in Israel great is His Name.	
<u>EPISTLE:</u>	<i>Galatians 2:16-21</i>
<i>Brethren</i> , we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.	
<u>PROKIMENON:</u>	<i>(Tone 8)</i>
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.	
<u>GOSPEL:</u>	<i>St. Mark 8: 34-9:1</i>
<i>The Lord said</i> , “If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of the Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”	
<u>HIRMOS:</u>	<i>Liturgy Book p. 113</i>
<u>KINONIKON:</u>	<i>Liturgy Book p.113</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 52</i>

Nazarite: one set apart and consecrated to the Lord by a special vow. The first requirement for a Nazarite is that “he shall separate himself from wine and strong drink” (Num 6:3). Nazarites were forbidden to cut their hair or do anything that would make them ritually impure. These practices come down to us in monasticism, for which John is a model.

Zachariah’s Penalty

“And Zachariah said to the angel, ‘How shall I know this? For I am an old man, and my wife is well advanced in years.’ And the angel answered and said to him, ‘I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time.’ And the people waited for Zachariah, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless” (vv. 18-22).

It is often wondered why Zachariah was penalized for questioning Gabriel when the Holy Virgin was not (see Lk 1:34). Perhaps it is because conception by a virgin was unknown while there were well-known cases of God enabling conception in old age in the Old Testament. As a priest Zachariah was surely familiar with Sarah’s conception of Isaac (see Gen 17:15-19) and the conception of the Nazarite Samson by the elderly wife of Manoah (see Judges 13). Each of them would play a critical part in the development of God’s plan for His people, as would John.

Another well-known woman who conceived in answer to prayer is Hannah the mother of the prophet Samuel (see 1 Sm 1, 2). Long childless, she prayed, “O LORD of hosts, if You will... give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head.” Samuel, dedicated as a Nazarite before he was conceived, would be the spiritual guide of David and Solomon.

The Conception of John

“So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, ‘Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people’” (vv. 23-25).

Zachariah and Elizabeth lived in the “hill country” of Judea (see Lk 1:39). The town of Ein Kerem, southwest of Jerusalem has long been revered as the place of Zachariah’s home, the Visitation and John’s birth. Texts from the sixth and seventh centuries attest to celebrations there connected with the Forerunner and his parents. The tenth-century Book of the Demonstration, attributed to Eutychius of Alexandria noted: “The church of Bayt Zakariya in the district of Aelia bears witness to the visit of Mary to her kinswoman Elizabeth.” The two modern churches of St John in Ein Kerem (Orthodox and Roman Catholic) were each built on the remnants of ancient churches.

Joy to you, O barren one unable to give birth! Behold, you conceive today the one who is really a Torch of the Sun, who will enlighten the whole world that suffered from blindness. Rejoice, O Zachariah, and cry out in all confidence: “The one who will be born is a Prophet of the Most High!” (Troparion)

SEPTEMBER 23: CONCEPTION OF JOHN THE BAPTIST

IN THE CALENDAR USED TODAY by the Byzantine Churches the Liturgical Year begins on September 1. In earlier calendars used in some local Churches, however, the year began with the Feast of the Conception of St John the Forerunner. This feast originated in the East in the fifth century and was observed in some Western dioceses as well although it is not on the general Western calendar. The basis for this feast is the sequence of events recorded in Luke 1:5-25 – the annunciation to Zachariah, the penalty of Zechariah and the conception of John.

The Annunciation to Zachariah

“There was in the days of Herod, the king of Judea, a certain priest named Zachariah, of the division of Abijah [Abihu]. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren, and they were both well advanced in years” (vv. 5-7).

In 1 Chronicles 24:7-19 we read that King David and Zadok the High Priest set a schedule for each of the priestly families (named after the sons of Aaron) to serve in the temple. Each family served for eight days, from Sabbath to Sabbath, twice each year. During their times of service the priests lived in the temple quarters, away from their wives and children. In addition all the divisions served during the “pilgrimage feasts” – Pesach, Shavuoth (Pentecost) and Sukkoth (Tabernacles) – when all Jewish men were expected to come to Jerusalem and offer sacrifices.

“So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zachariah saw him, he was troubled, and fear fell upon him” (vv. 8-12).

Some commentators think that the mention of “the multitude of the people” suggests that this event took place during one of the pilgrimage feasts. It could also have been on a Sabbath when more people would have come to worship. St John Chrysostom thought that Zachariah was in Jerusalem for the Day of Atonement when the angel visited him.

“But the angel said to him, ‘Do not be afraid, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord’” (vv. 13-17).

The angel’s message describes John as a prophet, calling the people to repentance. The mention that he “shall drink neither wine nor strong drink” suggests that John would also be a

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday, September 18

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, September 19

Divine Liturgy: 10:00 a.m.

Saturday, September 25

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, September 26

Divine Liturgy: 10:00 a.m.

EVENTS IN OCTOBER

Wednesday, October 20

PASTA DINNER FUNDRAISER

Take out Only

4:00 p.m. to 6:00 p.m.

St. Mary’s Chicken Bar-b-Que

Sunday, September 26, 2021

Noon to 5 p.m.

Take out or Dine In \$ 12.00

Best to Pre-order 570.343.5151

or 362.2007

HERITAGE DAY

ST. ANN MARONITE CHURCH

1320 Price Street Scranton, PA

Sunday September 26th

Noon through 7 p.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

September 12

Weekly Offering:	\$ 1,040.00
Monthly	\$ 10.00
Holydays:	\$ 45.00
Candles:	\$ 25.00
Total:	\$ 1,080.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

- 18 September: ✠Cecilia Davidson
- 19 September: Nathan Cheffers ✠
from Mark & Deborah Grenier Family
- 18 September: Nathan Cheffers ✠
- 19 September: Nathan Cheffers ✠

Sunday within the Exaltation of the Holy Cross

Politicians are often accused of committing doublespeak: contradicting themselves as occasion demands. St Paul seems to do the same thing in his teaching on justification. He seems to contradict himself in teaching how we are justified. On one occasion he teaches that we are justified by faith; on another occasion he encourages people to work out their salvation. Is this doublespeak or do these teachings complement each other?

Faith over Works

In Gal 2:16 St Paul writes, “... *knowing that a man is not justified by the works of the Law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the Law; for by the works of the Law no flesh shall be justified.*” The term “works of the Law” refers to regulations prescribed in the Torah which were the subject of debate by first-century Jews of different schools. Opinions of the Qumran school came to light in the twentieth century with the discovery of the Dead Sea Scrolls. One of these documents, *Some Pertinent Works of Torah*, illustrates the enormous preoccupation on the part of many first-century Jews with these regulations.

When St Paul says that no one is justified by works of the Law, he seems to be referring to the ceremonial regulations which were so important to contemporary Jews: the dietary laws, the Sabbath and holyday observances, and especially circumcision, which was deemed essential for numbering a man into the People of God.

In St Paul’s day most Christians were, in fact, Jews who had come to accept the Lord Jesus as the Messiah. Some of them were insisting on the necessity of circumcision if a Gentile were to be admitted into the Church. St Paul opposed them and pointed out earlier in Galatians that his practice was not rejected even in Jerusalem.

In Gal 2 he tells of visiting the Holy City with Barnabas and Titus: “*After fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me... Yet not even Titus who was with me, being a Greek, was compelled to be circumcised*” (Gal 2:1, 3). St Paul says that the chief apostles, Peter, James and John supported his outreach to the Gentiles and “*desired only that we should remember the poor, the very thing which I also was eager to do*” (v. 10).

The issue was far from settled, however. Peter reversed his view at a later time. “*Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy*” (vv. 11-13).

Paul’s position would eventually be upheld when the issue was discussed in Jerusalem (see Acts 15). The apostles then sent this letter with their decision: “*The apostles, the elders, and the brethren to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the law’—to whom we gave no such commandment— ... it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain*

from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell” (Acts 15:23-29).

The apostles thus freed Gentiles from observing circumcision and most of the Jewish dietary regulations. The other prohibitions continued to be observed in the East for centuries, enshrined in the Apostolic Canons. This collection, chiefly of Syrian origin, was accepted as binding throughout the East by the seventh-century Trullan Council. Its sixty-third canon reads in part, “If any Bishop, or Presbyter, or Deacon, or anyone else on the sacerdotal list at all, eat meat in the blood of its soul, or that has been killed by a wild beast, or that has died a natural death, let him be deposed. For the Law has forbidden this.”

This prohibition is based on the idea, common in the ancient world, that blood carries the essence of the soul. By consuming the blood of an animal we make a part of ourselves the passionate nature of the animal just as we partake of Christ’s nature by receiving the Eucharist. Properly slaughtered meat would not have substantial quantities of blood, unlike the other cases mentioned in the canon.

Paul himself continued to observe many ceremonial works of the Law but did not see any of them as a cause of our justification. Christ, he insisted, is the only way to God and it is only through faith in Him that we can attain union with the Father.

The Call to Work

It seems contradictory that the same Paul who was so adamant against being justified by the works of the Law would later tell the Philippians, “*Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure*” (Phil 2:12-13).

For St Paul justification is not a one-time event in life. We do not simply say a prayer or make our baptismal vows once and that does it! Salvation, or justification (to use St Paul’s term) comes through faith, but faith is a lifelong process!

Life-long Christians know that there are periods of life in which spiritual zeal is strong, when we are as fervent in our faith as anyone could wish. They also know that there are periods of dryness – times when we may wonder whether we believe anything at all.

There are also degrees of awareness which are meant to deepen as our Christian life progresses. St Paul uses the image of milk vs. solid food to illustrate the progress of Christian understanding in our lives: “*For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil*” (Heb 5:12-14).

The process of growing discernment enables us to appropriate the righteousness of Christ in an ever-deepening way as our Christ life develops. As we make the teachings in Scripture more our own through reflection and assimilation we become more able to put them into practice in our lives. We thus “work out our salvation” by cooperating with the grace of God working within us – a synergy between God who calls and we who respond to His saving love.