

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. Jos. Daratony. Mich. Abda. Marie Barron.
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. Sus, Vieselmeyer. Dean & Sherry Yockey.
MEMORY ETERNAL: ✱Rev. Char. Aboody. ✱Rev. Mich. Jol-
ly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte &
James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J.
Bolos. ✱Jos. Bolos. ✱Nich. Ciani. ✱Patricia Cimakosky. ✱Ann
Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Marg.t Dillen-
burg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Ma-
nuele. ✱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.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

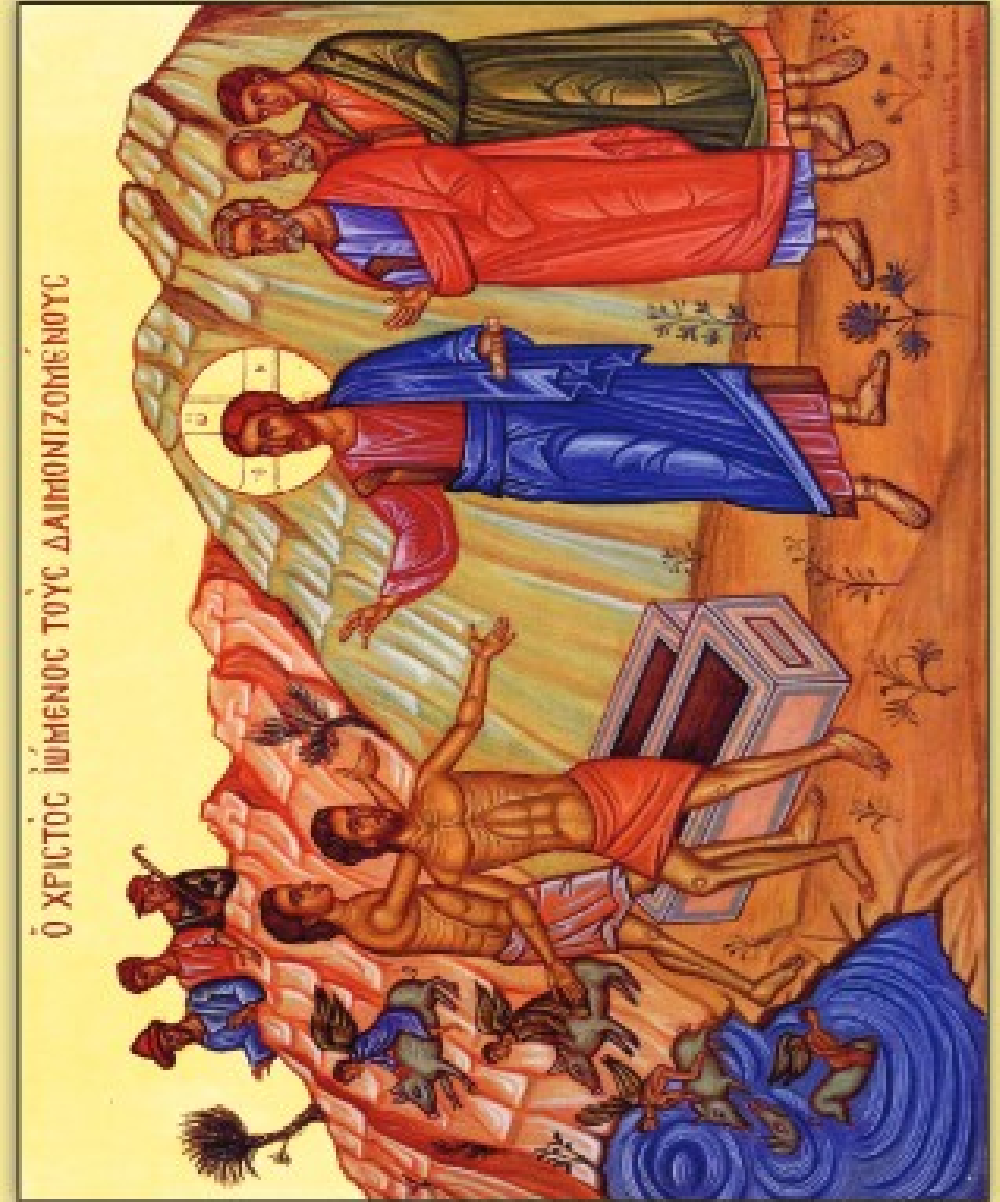
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

FIFTH SUNDAY AFTER PENTECOST



Icon of Christ Casting Out the Gadarene Demons

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

10 JULY 2022 ♦ TONE 04 EOTHINON 05 † FIFTH SUNDAY AFTER PENTECOST/ARMENIAN MARTYRS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD: <i>Beatitudes</i>	<i>Liturgy Book p. 125</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 4)</i>	<i>Liturgy Book p. 42</i>
<i>Holy Martyrs of Nicopolis in Armenia</i>	<i>Liturgy Book p. 99</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Psalm 103: 24, 1</i>	<i>Liturgy Book p. 57</i>
<u>EPISTLE:</u>	<i>Romans 10:1-10</i>
<i>Brethren</i> , my heart’s desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God’s holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes. For Moses has written that the man who brings about that justification which is of the Law shall live by it. But the justification which is of faith says, do not ask in your heart, who shall go up to heaven that is, -- to bring down Christ. Or, who will descend into the abyss, that is, to bring up Christ from the dead? But what does it say? The word is near you, in your mouth and in your heart, that is, the word of faith which we preach. For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.	
<u>ALLELUIA:</u> <i>Psalm 44: 5,8</i>	<i>Liturgy Book p. 62</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. Matthew 8:28-9:1</i>
<i>The At that time</i> , as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, “What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?” Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, “If you cast us out, send us into the herd of swine.” And he said to them, “Go!” And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.	
<u>HIRMOS:</u>	<i>Liturgy Book p. 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 89/90</i>

By the first and second centuries BC, belief that there were demons active in Israel had become common in popular Judaism. Deliverance from demons was an important part of the ministry of Christ in the Gospels and of the apostles in Acts. It is assumed today that many of the people in the Gospel accounts believed to have a demon were actually afflicted with some form of psychosis. This does not explain the absence of demonic possession in Jewish writings before Christ. Could it be that the coming of the Messiah prompted a last-ditch effort of Satan and his angels to assert power?

Jesus became quickly known as a healer and exorcist, confronting physical maladies and the assault of demons: “*Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them*” (Mt 4:24).

Jesus sent His disciples out to preach the kingdom of God and gave them authority over demons: “*He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease*” (Mt 10:1). They continued to exercise this power even after Pentecost (see Acts 8:7; 16:16ff.).

The Church has continued to exercise this power over unclean spirits. The second-century apologist St Justin the Philosopher told a Jewish acquaintance named Trypho that “now we, who believe in our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us” (*Dialogue with Trypho*, 76.6).

By the third century it was common that people entering the Church through baptism first be freed from the power of any unclean spirits. In our Byzantine ritual today, four prayers of exorcism are part of the reception of a catechumen, calling on Satan to “Depart, and admit the vanity of your power which could not even control the swine.” When blessing water, oil or sacred vessels or when consecrating churches, the bishop or priest first prays that the influence of unclean spirits be averted from this place or object.

Our sacramental books also include prayers to deliver people from unclean spirits. In many places use of these prayers is on the increase as a result of people becoming involved with occult practices, thus opening themselves to influence by unclean spirits. A Coptic priest, Fr Sama’an Ibrahim, conducts prayers of deliverance weekly in his church carved into the rock of Moqattam Mountain, home of Cairo’s garbage collectors. Most of those who fill the 2000-seat church seeking deliverance are Muslims, says Father Ibrahim. “Christians rarely get possessed, because they are baptized young.”

First Exorcism of St. Basil the Great

O God of gods and Lord of lords, Creator of the fiery spirits and Artificer of the invisible powers, of all things heavenly and earthly: You whom no man has seen nor is able to see; You whom all creation fears and before whom it trembles; You who cast into the darkness of the abyss of Tartaros the angels who fell away with him who once was commander of the angelic host, who disobeyed You and haughtily refused to serve You: now expel by Your awesome name the evil one and his legions loose upon the earth, Lucifer and those with him who fell from above. Set him to flight and command him and his demons to depart completely. Let no harm come to them who are sealed in Your image and let those who are sealed receive power “to tread on serpents and scorpions and all the power of the enemy.” For You do we praise and magnify, and with every breath do we glorify Your all-holy name of the Father and of the Son and of the Holy Spirit now and ever and unto ages of ages. Amen.

DO DEMONS HAVE POWER?

IN EASTERN ICONS, such as the traditional representation of the Gergasene demoniacs, demons are often portrayed as little winged black men. In the medieval art of the West the horned, bat-winged and fork-tailed red giant was the most popular representation of the devil. What is the origin of these images and what do they actually represent?

Any representation of a demon in iconography, whether Western or Eastern, is an attempt to interpret Scriptural teaching. The imagery itself is not found in Scripture but strives to graphically depict a Biblical doctrine. Physical depictions of non-physical realities, however, are always doomed to fail. This is why in our Tradition depicting the Father or the Holy Spirit in human form is considered inappropriate since they were not incarnate. Icons of Christ, on the other hand, are considered so important because they point to the truth of His incarnation: that He actually became human to join His nature to ours.

One artistic convention frequently employed in images of demons is the use of wings. This device “interprets” the Scriptural image of Satan as a fallen angel. As the Lord Himself said, *“I saw Satan fall like lightning from heaven”* (Lk 10:18). Since “everyone knows” that angels have wings, artists assumed that fallen angels have wings too.

Does Size Matter?

The size of demons in icons or other images is a commentary on the power of Satan as understood by the artist and, ultimately by his Church. Medieval artists in the West often depicted Satan as larger than other figures in their paintings. They were interpreting Christ’s description of Satan as *“the ruler of this world”* (Jn 12:31) and St Paul’s characterization of him as *“the god of this age”* (2 Cor 4:4). A being of such power was in their eyes larger than life.

But Christ had said that, as a result of His passion, *“the ruler of this world will be cast out”* (Jn 12:31). Thus, in the Eastern icon of Pascha, Satan is not depicted as a superman but as a colorless corpse bound in chains, defeated by the sacrifice of Christ. This image illustrates the teaching on Christ’s victory on the cross, *“that through death He might destroy him who has the power of death, that is, the devil.”* (Heb 2:14). This is also why our Great Saturday liturgy puts these words in Satan’s mouth: “My power has been swallowed up! ... Death’s power has lost its strength.”

In Eastern icons Satan and demons are regularly depicted as insignificant pests: tiny black creatures futilely attacking man. This illustrates the term for Satan used in all the Gospels, Beelzebub (see Mt 12:24, Mk 3:22 and Lk 11:18). This is a satiric parody of the Canaanite title for their god meaning “Lord of the princes.” The Jewish parody used in the Gospels, “Lord of the flies,” points to the trivial nature of Satan before Christ’s power – little more than a gnat.

Demons in the Scriptures

The Old Testament presents Satan or the devil as “the Accuser” (in Hebrew, *ha satan*; in Greek, *ho diabolos*) who misleads or slanders people and thus incites them to sin. He is depicted as a tempter, a persuader who convinces people to choose other than godly ways to live. When his influence spreads among the influential figures in society, an entire culture can be perverted. But Satan cannot force anyone to comply with his ways; we can always reject his temptations.

Old Testament-era Jews also came to speak of other diabolical figures in addition to Satan. The devil had his minions, angels who fell with him and who sought to drag people down with them. As the New Testament Book of Revelation describes it: *“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him”* (Rev 12:9).

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday, July 9nd

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 10th

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Morning, July 16th

Our Lady of Mount Carmel

Divine Liturgy: 9:00 a.m.

Saturday Evening, July 16th

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 17th

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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

DIVINE LITURGY INTENTIONS

09 July ✱Katerine O'Donnell
from Steve Bartnicki
10 July ✱Joseph Bolus
from Barbara Albert
16 July ✱Joseph Bolus
from Barbara Albert
17 July: Stephen Pendrak✱
from David & Stephanie Michaels

2022 FOOD FESTIVAL INFORMATION

DATES & TIMES:

Friday, August 12, 2022:

4:00 – 9:00 p.m.

Saturday, August 13, 2022:

4:00 – 9:00 p.m.

Sunday, August 14, 2022:

1:00 – 7:00 p.m.

FOOD PREPARATION DAYS:

July 16th: Grape Leaves 9:00 a.m.

July 30th: Kibbeh 9:00 a.m.

Summer Liturgical Services

Daily Vespers: 5:00 p.m.

[Monday thru Friday]

† Tuesday Compline: 7:30 p.m.

2022 WEEKLY COLLECTION

July 03

Weekly Offering:	\$ 1,140.00
Monthly:	\$ 150.00
Peter Pence	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 1,320.00

RIGHTEOUSNESS THROUGH FAITH IN CHRIST

LOS ANGELES DODGERS PITCHER Sandy Koufax raised many an eyebrow at the 1965 World Series when he refused to pitch at the opening game because it was Yom Kippur. He remains a model for countless observant Jewish athletes, debaters, spellers and other competitors who decline to practice or compete on the Sabbath, even if it means forfeiting a championship. As one Jewish teenager put it, “Shabbat is not at all voluntary and not something you can compromise on.”

Observant Jews do not see the Law as arbitrary but as the rational will of God for them. When the Hellenistic king Antiochus commanded the priest Eliazar to eat pork, the priest replied *“We believe that the law was established by God... He has permitted us to eat what will be most suitable for our lives, but he has forbidden us to eat meats that would be contrary to this”* (4 Macc 5:25, 26).

This fidelity to a religious Law is something many – perhaps most – in our society find hard to understand. Many observant Christians would not hesitate to participate in similar activities on a Sunday, even if it meant missing church. For many even shopping is a higher priority than worshipping, and they regularly skip the Liturgy to go to the mall.

Yet the Lord Jesus was just as adamant as any other observant Jew about keeping the Law. *“Do not think that I came to destroy the Law or the Prophets,”* He insisted. *“I did not come to destroy but to fulfill”* (Mt 5:17). Unlike today much of the Law in Jesus’ day was made up of precepts concerning the temple and its worship. Christians taught that the Lord had indeed fulfilled the Law. He had come *“when the fullness of time had come”* (Gal 4:4). He was the great High Priest offering the new and perfect sacrifice, His own blood instead of the blood of animals. This is why St. Paul would say that Christ is the “end,” meaning the fulfillment of the Law.

Once the temple had been destroyed by the Romans in AD 70, Jews began to focus on the more personal precepts of the Law. Of the 613 precepts traditionally revered by Jews, 477 concern things like personal purification for worship, study of the Law, daily prayer and the like.

The Law and Righteousness

Obviously as Christians we have our own religious practices: such as holydays, fast days, and rules about the mysteries. We keep them as best we can and encourage their observance by our young. In times of trial maintaining our prayer rule helps maintain our balance. As Christian activist and concentration camp survivor Corrie Ten Boom remarked, “We did not keep the Sabbath, the Sabbath kept us.” What, then, is different in the attitude of observant Jews to the Law and the Church’s attitude to its precepts?

The key is found in the concept of righteousness: the state of being holy, being one with God. For the observant Jew keeping the Law was the way to attain righteousness. As St Paul observed, *“For Moses writes about the righteousness which is of the law, ‘The man who does those things shall live by them’”* (Rom 10:5). Spiritual life, for the keeper of the Law, comes from his observance of its commandments.

For the Christian, as St Paul insisted, righteousness does not come from the observance of precepts. It comes through Christ restoring our nature and making of it a new creation. We participate in His work through faith that He had truly renewed creation through His death and resurrection. As St Paul insists, *“...if you confess with your mouth the Lord*

Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation” (Rom 10:9-10).

Keeping our Christian precepts – for example, worshipping together on the Lord’s Day – is praiseworthy, but we do not observe them to produce righteousness in us; we do so to respond to the holiness that is granted us in Christ. We can spend all day lighting candles, venerating icons, praying and attending divine services – but if we do so to generate holiness in us, we have completely missed the message of the Scripture. We do such things in gratitude to God for what we could not do for ourselves but for what has been done for us in Christ.

In the Divine Liturgy as the priest prepares the Holy Gifts for distribution to the people he exclaims, “The Holy Gifts for the holy!” to which the people respond “One is holy, one is Lord – Jesus Christ...” We do not produce our own holiness. If we can be considered as “saints” or “holy ones” as St Paul described believers, it is because we have received a share in the righteousness of the one truly Holy One, the Lord Jesus

Our Own Profession of Faith

The first Christians made their climactic profession of faith in Christ at their entry into the Church. By virtue of this faith publicly professed – confessed with the mouth, in St. Paul’s words – they were baptized into Christ. The profession of faith is still recited just before baptisms. However, when the infant children of Christians became the greater number of people being baptized, the Nicene Creed, was also added to the Divine Liturgy so that we, baptized as infants, could profess our faith as adults and thereby join in the sacrifice of praise

Increasingly local Churches are insisting that infants may only be baptized because of the faith of their parents, with the expectation that they be raised as Christians, allowing the seed of faith to mature in their hearts. People who bring their child to be baptized out of some social convention (such as to please grandma) are often displeased to be questioned about the state of their own faith. To clean the house of an infant’s soul and then leave it empty is an invitation to even greater evil, as Christ said (see Mt 12:43-45)

Faith and Baptism

In c. 350 AD St Cyril of Jerusalem preached a series of catechetical lectures to the newly-baptized which included the following:

“After these things, you were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulcher which is before our eyes And each of you was asked, whether he believed in the name of the Father, and of the Son, and of the Holy Ghost, and you made that saving confession, and descended three times into the water, and ascended again; here also hinting by a symbol at the three days burial of Christ. ... And at the self-same moment you were both dying and being born; and that Water of salvation was at once your grave and your mother. ...

“O strange and inconceivable thing! We did not really die, we were not really buried, we were not really crucified and raised again; but our imitation was in a figure, but our salvation in reality....

“For in Christ’s case there was death in reality, for His soul was really separated from His body. There was a real burial, for His holy body was wrapped in pure linen; and everything happened really to Him; but in your case there was only a likeness of death and sufferings, whereas of salvation there was not a likeness but a reality.”

First Mystagogic Catechesis, 4, 5, 7