

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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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. Cianci. ✱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:

Tuesday :

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.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Tenant Farmers (Matthew 21:33-42)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

04 SEPTEMBER 2022 ♦ TONE 04 EOTHINON 02 † THIRTEENTH SUNDAY AFTER PENTECOST/ST. BABYLAS

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON: *Liturgy Book p. 29*

FIRST: *Liturgy Book p. 32*

SECOND: *Liturgy Book p. 36/42*

THIRD: *Liturgy Book p. 38*

ENTRANCE HYMN:

APOLYTIKIA: *Liturgy Book p. 42*

Resurrection (Tone 4) *Liturgy Book p. 101*

Holy Hieromartyr Babylas, bishop of Antioch *Liturgy Book p. 108*

Holy Prophet Moses *Liturgy Book p. 47*

St. Joseph *Liturgy Book p. 140*

KONDAKION: *Nativity* *Liturgy Book p. 50*

TRISAGION: *Liturgy Book p. 57*

PROKIMENON: *Psalm 46:7, 2* *(Tone 4)*

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 become 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. 77*

KINONIKON: *Liturgy Book p. 83*

POST-COMMUNION HYMN: *Liturgy Book p. 89*

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.

With the divine and righteous Moses, the choir of prophets rejoices today with gladness, seeing their prophecy now fulfilled in our midst. For Your Cross, O Christ our God, by which You redeemed us, shines before all as the end and fulfillment of what they foretold in ancient times. By their intercession, have mercy on us all.

Kondakion, September 4

SEPTEMBER 4: HOLY PROPJET 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 Vinedressers, 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*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 3rd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 4th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Wednesday, September 7th

Great Vespers 7:00 p.m.

Thursday, September 8th

NATIVITY OF THE THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 5:30 p.m.

Saturday Evening, September 10th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 11th

Divine Liturgy: 10:00 a.m.

Tuesday, September 13th

Vespersal Divine Liturgy: 5:30 p.m.

Wednesday, September 14th

EXALTATION OF HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 10:00 a.m.

at Gregory the Great Academy

Elmhurst Township, PA

2022 Food Festival Financial Report

available in the back of the church

LEBANESE Heritage Festival

18 SEPTEMBER 2022 - PRICE STREET
St. Ann Maronite Church, Westside Scranton

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

- 03 Sept.: Kenneth & Lilian Lilik ✱
from St. Joseph Church
04 September: Helen Pignotti ✱
from St. Joseph Church
24 Sept.: ✱Dec. Members Bolus Fam.
from Barbara Albert
25 September: ✱Sean Michaels
from David & Stephanie Michaels

2022 WEEKLY COLLECTION

August 28

Weekly Offering:	\$ 735.00
Monthly:	\$ 150.00
Holydays	\$ 30.00
Candles:	\$ 25.00
Total:	\$ 940.00

Thank you for your support!

THE CHURCH IN YOUR HOUSE

ST PAUL WROTE MOST OF HIS EPISTLES to communities rather than individuals. Often, however, he would end an epistle by extending greetings to people whom he knew in that community and from people known to them. Among the latter mentioned in 1 Corinthians are Priscilla and Aquila “*and the church that meets at their house*” (1 Cor 16:19).

We first meet this couple in Acts 18 where we are told, “*Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them*” (vv 1-3). They became close friends of St Paul and left Corinth with him when he continued his travels. “*Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila*” (v. 18).

Their journey to Syria would take them down the coast of Asia Minor where there were several Christian communities. It seems that Priscilla and Aquila remained in Ephesus, half-way to Syria. St Paul greets them at the end of his Second Epistle to Timothy, who was in Ephesus at the time.

The Jews, expelled from Rome in AD 49, were allowed to return in the year 54. Priscilla and Aquila seem to have returned to Rome at that time. In his Epistle to the Romans St Paul greets them as “*my fellow workers in Christ Jesus, who risked their necks for my life*” (Rom 16:3-4).

The Church in Their House

We learn from St Paul’s Epistles that, both in Ephesus and in Rome, the local gathering of Christians assembled at the home of Priscilla and Aquila. During the age of persecution in the Roman Empire there were no church buildings as we know them; Christianity was illegal so believers met in private homes.

St Paul does not specify what the believers did there, but the description of the first Christians in Jerusalem probably applies everywhere in the first century: “*They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and in prayers*” (Acts 2:42). As Jews, Priscilla and Aquila probably attended prayers in the synagogue but gathered Christians in their home for the breaking of bread and to hear the apostles’ teaching.

When and where Christianity was tolerated, the Church not only met in homes, it acquired houses for community use. In the twentieth century such a house-church was excavated in the ruined Syrian city of Dura-Europus. This house-church, dating from the third century, was extensively decorated with frescoes much like later Byzantine churches. It even had a separate room dedicated as a baptistery: a pattern which would be employed once church buildings became common.

Every Home a Church

In the first centuries AD the home was the usual meeting place of the Church. In later centuries it came to be seen that the Christian family was itself a Church, a “domestic church.” St Paul taught that the family was an image of God the Father and His family: the Son and all those who in Christ have become adopted children of God: “*I bow my knees to the Father of our Lord Jesus Christ from whom the whole family in heaven and earth is named*” (Eph 3:14-

15). The Church is the heavenly family, uniting all who are in Christ to the heavenly Father. In the same way a Christian family takes its identity (its “name”) from God. It is formed by God at the Mystery of Crowning and is the place where family members are meant to encounter God and help one another draw closer to Him.

In our Eastern tradition, because the home is the icon of the Church, the home becomes a domestic church. The Mystery of Crowning is where the domestic church is consecrated. It is not just a coincidence at a wedding, as the bride and groom circle the sacramental table, that the same hymns are sung as at an ordination when the priest-to-be is led around the holy table. As we read in *A Guide for the Domestic Church*, published by the Melkite Eparchy of Newton, a wedding in the Christian East is “an ordination for service in the domestic church. Husband and wife are called to a unique sharing in Christ’s priesthood by their holy crowning. Their home is their church with a little ‘c’.”

Now a church is known not so much by its architecture or its interior design but by the function it plays, the activities it nurtures. A church must be hallowed by the blood of gracious sacrifice, perfumed by the incense of fervent prayer, echoing God’s word and re-echoing man’s response in humble adoration. Anything less and we have Shakespeare’s “bare ruined choirs”.

Our mothers and fathers must rediscover their role as priests of the home and exercise their sacramental powers: the father by blessing his children and the food that nourishes them, by preaching the most eloquent of sermons by the nobility of his conduct; the mother by enabling her family to celebrate the fasts and feasts of the year and by her tending of the light burning before the icons. The children, too, should learn to assume roles in the domestic church as soon as practicable: they can help read the daily Scripture passages and assist in the preparation of the foods proper to our tradition.” *A Guide for the Domestic Church* offers specific suggestions on implementing many of these practices over the course of the year.

Another useful resource for living as a domestic church may be found online at www.melkite.org. Download the “At Home” kits for each of our Church’s fasting seasons (“Great Fast at Home,” “Apostles’ Fast at Home,” etc.) for reflections, prayers and activities you can use to keep the spirit of these seasons alive in your house church.

Pass On Your Family Traditions

As the passing on of Holy Tradition is one of the main tasks of the priests of the wider Church, so too passing on of the family story is an important role for parents, the priests of the domestic church. Parents should tell family stories with a sense of appreciation, remembering the good things from their own growing-up years as well as the stories they heard from their parents and grandparents. If you have never done this before, sit down some evening and make a list of these stories and lessons as well as the lessons you want your children to learn from them.

working in your lives: If, with St. Paul, “*We know that in all* in both the good and bad events of our lives to bring us to where we are in our life now. And so we can tell our stories with a sense of destiny: that God has been at work in our family and is still working, calling us to grow in His love and service. As God worked in the past to bring us to this place in the same way He is preparing us for something else.