

# 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. SusVieselmeyer. 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.✱Janice Assaf.✱  
Thalia Assaf✱Paul Bauman.✱A.J. Bolus. ✱Jos. Bolus. ✱Gary  
Bolos.✱Nich. Cianci.✱Patricia Cimakosky.✱Ann Coury.✱  
Mary Sue Betress.✱Cecilia Davidson✱Margt. 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:

Tuesday :

Compline ..... 0:00 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.

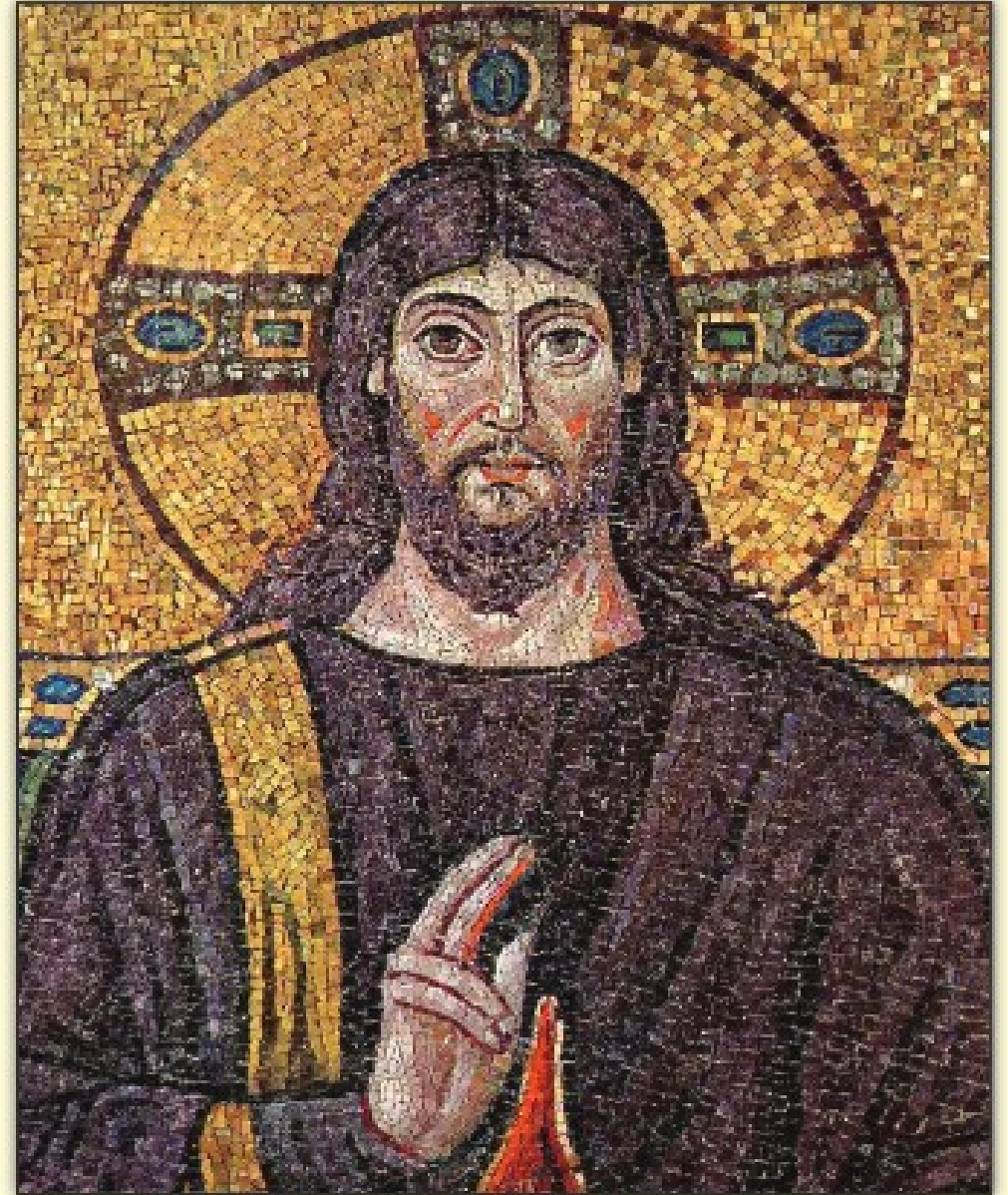
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY AFTER THEOPHANY



*Icon of Christ Pantocrator*

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

08 JANUARY 2023 ♦ TONE 06 EOTHINON 09 † SUNDAY AFTER THE THEOPHAY/THIRD DAY OF FEAST

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</u> <i>Theophany of the Lord</i>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32/156</i>
THIRD:	<i>Liturgy Book p. 36/ 44</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38/ 156</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 6)</i>	<i>Liturgy Book p. 44</i>
<i>Theophany</i>	<i>Liturgy Book p. 157</i>
<i>Handout</i>	
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONTAKION:</u> <i>Theophany of the Lord</i>	<i>Liturgy Book p. 158</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u>	<i>Liturgy Book p. 59</i>
<i>Tone 6</i>	<i>Ephesians 4:7-13</i>
<u>EPISTLE:</u>	
<i>Brethren</i> , to each one of us the grace was given according to the measure of Christ’s bestowal. Thus, it says, <i>Ascending on high, he let away captives; he gave gifts to men (Ps.61:19)</i> . Now this <i>ascending</i> , what does it mean but that he also descended first into the lower parts of the earth? He who descended, he it is who ascended also above all the heavens, that he might fill all things. And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work o ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.	
<u>ALLELUIA:</u>	<i>Tone 6</i>
Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.	
For you have said, “My kindness is established forever.”	
In heaven you have confirmed your faithfulness.	
<u>GOSPEL:</u>	<i>St. Matthew 4:12-17</i>
<i>At that time</i> , When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."	
<u>HIRMOS:</u> <i>Theophany of the Lord</i>	<i>Liturgy Book p. 158</i>
<u>KINONIKON:</u> <i>Theophany of the Lord</i>	<i>Liturgy Book p. 160</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 89</i>

THEOPHANY HOME BLESSINGS

*from January 7 to the beginning of Great Lent.*

*Please speak to Father Christopher to arrange a day and time  
which is convenient for your family*

12:44-46). In Christ we see God as compassionate, long-suffering of our weaknesses and willing to take on our sufferings Himself to restore our likeness to Him.

Christ also enlightens us by showing us – again in His own person – what a human being is. What He taught in words, He also taught by His way of life: “*Love one another as I have loved you... the Son of Man did not come to be served, but to serve, and to give His life a ransom for many... I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life... If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you.*” He shows us that the way to glory is to empty oneself and take up the cross of the sufferings of others just as He did.

Theophany

The event commemorated on this day, Christ’s baptism in the Jordan, is considered a theophany or manifestation of God for two reasons. First of all, it marked the beginning of the Lord’s public life. He would go from the Jordan to the wilderness and be tempted, then return to begin His public ministry.

Hardly noticed by those present, Christ’s baptism has been the occasion for reflection by Christians throughout the ages. Thus St Hippolytus’ Discourse on the Holy Theophany (third century) exults: “Oh things strange beyond compare! How should the boundless River that makes glad the city of God have been dipped in a little water! The illimitable Spring that bears life to all, and has no end, was covered by poor and temporary waters! He who is present everywhere, and absent nowhere, who is incomprehensible to angels and invisible to men, comes to baptism according to His own good pleasure.”

In the thought of the Greek Fathers this event was the occasion of an even more momentous theophany: the New Testament’s first revelation of the Holy Trinity. All three Persons were made manifest together: the Father testified from on high to the divine Sonship of Jesus; the Son received His Father’s testimony; and the Spirit was seen in the form of a dove, descending from the Father and resting upon the Son. This is the theophany recalled in the troparion of the feast: “At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed; ...”

Baptism

In the earliest days of the Church baptism was offered to anyone anytime, once they believed. With the development of the Church year by the third century, it became customary to connect baptism with the feast of the resurrection (which baptism reenacts) and, later, with Pentecost, the “outpouring of the Spirit upon all flesh.” When the feast of the Theophany was definitively connected with the remembrance of Christ’s baptism it too became a baptismal feast.

Stichera at Vespers

*When the Forerunner saw Him who is our Enlightenment, who enlightens every man, coming to be baptized, his heart rejoiced and his hand trembled. He pointed Him out to the people and said: “This is the Savior of Israel, who delivered us from corruption!” O Christ God, O sinless One, glory to You!*

*When You bowed Your head to the Forerunner, You crushed the heads of the dragons; and when You stood in the midst of the stream, You let Your light shine upon all creatures, that they might glorify You, our Savior, who enlighten our souls!*

# THE LORD MANIFEST IN THE JORDAN

“THE HOLY DAY OF THE LIGHTS to which we have come, and which we are celebrating today, has for its origin the Baptism of my Christ, the True Light that lightens everyone who comes into the world, and effects my purification...” These words, which begin St Gregory the Theologian’s homily “On the Lights,” reflect what was already a well-known custom when he spoke them (AD 381). They also point to the reason why this is an especially appropriate term for this feast of the Theophany.

It has been suggested that the feast was introduced in third century Alexandria, where January 6 was observed by the pagans as the birthday of Aeon, the patron god of the city. By the fourth century it was observed in Jerusalem and it was not long before this feast was kept throughout the East.

At first the feast observed the theophanies of God at Christ’s birth, at His baptism and at His first miracle at Cana. Eventually the Western date of December 25 was adopted in the East for the remembrance of the Nativity and January 6 for the theophany at His baptism. To this day, however, the Armenian Church celebrates both manifestations on January 6.

## Why Lights?

One explanation, mentioned in some synaxaria, is offered by Severian, Bishop of Gavalon. He remarks that in the Church there was great abundance of light on this feast day because the Christians carried lighted candles. The same is mentioned by Ephraim the Syrian in his hymn on the Epiphany (9th verse). The ceremony in Jerusalem, as described by the fourth-century pilgrim Egeria, began with a procession during the night from Bethlehem to the Church of the Resurrection in Jerusalem. They enter the church before daybreak “where an exceedingly great number of lights are already burning.”

The theme of light resounds on this feast because light frequently represents the divine in the Scriptures. The most evocative use of this image for Christians is found in the Gospel of John where the Lord says “*I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life*” (Jn 8:12).

St Gregory in his homily links a number of the Scriptural verses on light. “Therefore listen to the Voice of God, which sounds so exceeding clearly to me, who am both disciple and master of these mysteries, as would to God it may sound to you: ‘I am the Light of the world’ [Jn 8:12]. Therefore ‘approach Him and be enlightened, and let not your faces be ashamed,’ [Ps 33:5, LXX] being signed with the true Light.

“This is a season of new birth, let us be born again. It is a time of reformation, let us receive again the first Adam. Let us not remain what we are, but let us become what we once were. ‘The Light shined in darkness,’ [Jn 1:5] in this life and in the flesh, and is chased by the darkness, but is not overtaken by it (I mean the adverse power leaping up in its shamelessness against the visible Adam, but encountering God and being defeated) in order that we, putting away the darkness, may draw near to the Light, and may then become perfect Light, the children of perfect Light.”

Christ is said to enlighten mankind by what He has revealed to us. First of all, He has shown us God in His own person (“*Then Jesus cried out and said, ‘He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come as a light into the world, that whoever believes in Me should not abide in darkness*” – Jn

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN JANUARY

Saturday, January 07th

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday, January 08th

*Resurrection Orthros: 9:00 a.m.*

*Divine Liturgy: 10:00 a.m.*

*Memorial Service for Pope Emeritus  
Benedict XVI*

*Theophany Potluck*

*Nativity Concert*

Saturday, January 14th

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday, January 15th

*Resurrection Orthros: 9:00 a.m.*

*Divine Liturgy: 10:00 a.m.*

Saturday, January 21st

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

## DIVINE LITURGY INTENTIONS

07 January: ✠Thalia Assaf  
from M./M. James Moran

08 January:  
Michael & Carolyn DeTar✠  
from Zachary & Catherine Bateman

14 January: ✠Thalia Assaf  
from Judith Manley

15 January:  
Russell & Kathleen Bateman✠  
from Zachary & Catherine Bateman

22 January:  
Clark Family✠

## BENEFIT FOR UKRAINE DINNER

430 N. Seventh Ave. Scranton PA

TAKE OUT ONLY

Sunday January 15th \$25.00

Limited Reservations 570.503.1514

Order by January 9th

Menu: Borshch, Holubtsi, Pyrohy, Kovbasa,  
Carrots, Horseradish, Rye bread & Dessert

## 2023 WEEKLY COLLECTION

January 01

Weekly Offering: \$ 785.00

Candles: \$ 25.00

Total: \$ 810.00



## “EQUIPPING THE SAINTS”

MANY PEOPLE ONLY SEE THEIR PASTOR during liturgical services. They may have no contact with any of the clergy outside of this context. The only other “church functions” they attend may be social or athletic events where the clergy are on the sidelines. The pastor’s most prominent role in our Church today is as liturgist.

As a result, particularly in rural or village churches of the Christian East, a man’s voice was his chief qualification for entrance into the clergy. And if he had a nice full beard like Jesus, so much the better! Priests would often preempt deacons and deacons the other clergy if their rendition of the Gospel or a favorite hymn was more lyrical. The best clergyman was a good liturgist and the best liturgist, after all, was the best virtuoso.

When parishes were established in this country they were often organized after the model employed by the Roman Catholic churches around them. There the laity had no role in the parish beyond taking up the collection and possibly arranging flowers for the altar. Any ministry in the parish was exercised by the clergy and religious such as teaching sisters.

If we look to see how things were done in the New Testament era, a very different picture emerges. In the Epistle to the Ephesians, for example, we find a very clear cut job description. St Paul writes, *“To each one of us grace was given according to the measure of Christ’s gift...He himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers for the equipping of the saints for the work of ministry, for building up the body of Christ till we all come to the unity of the faith and of the knowledge of the Son of God, to a mature manhood, to the measure of the stature of the fullness of Christ”* (Eph 4: 7, 11-13).

### Those with Gifts of Leadership

St Paul lists several types of Church leaders. The *Apostles* were first of all those who had been eyewitnesses to Christ life and ministry. When a replacement for Judas was to be chosen Peter identified the eligible candidates as being one *“of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us”* (Acts 1:21-22). He then went on to indicate his own understanding of an Apostle’s role in the Church: *“one of these must become a witness with us of His resurrection.”*

Many people think that *Prophets* are fortune tellers, telling how the future is to play itself out. Sometimes that is close to the truth. At other times the prophet’s gift is to speak God’s will for the present moment or, rather, to interpret the present moment in the light of God’s will for us. This function in the Church is generally found in the monastic calling. By their vows they become “dead to the world” in a foretaste of the common destiny of all of us. In the Kingdom of God neither possessions nor physical relationships will continue. There will be no ego, no pride, for all the glory will be God’s. In addition some monastics have the gift of discernment, reading the hearts of those who come to them for guidance.

*Evangelists* are those who proclaim the Gospel far and wide. Missionaries and retreat masters have often shared in this gift. Today web masters and bloggers might join in this gift. The *pastor/ teacher*, on the other hand, is the person at the head of the local Church, the bishop or his representative, the presbyter (priest). While the others mentioned traveled around the Mediterranean world bringing the good news of Christ, the pastors were the people left behind to shepherd the local community. Their main role was described as *“equipping of the saints for the work of ministry,”* the “saints” being those who were made holy by being united to Christ in holy baptism. At every baptism we are reminded that “All of you who have been baptized into Christ have put on Christ.” You can’t get much holier than that!

The pastor in this view is primarily an enabler, giving people the tools needed to take up their place in one of the Church’s ministries. He must see to the training of greeters, singers and servers, of catechists and ministers to the sick, of church council members and workers in any other kind of ministry that might be needed in the parish. And it is because he is this enabler of the saints under his care,

because he is the teacher and shepherd of the flock that the pastor presides at liturgical services.

### The Work of Ministry

In St Paul’s vision of the Church, there are no passive spectators. All are meant to be active, to be engaged in the work of ministry in one way or another. Most parishes have their regular schedule of projects that mark its life during the year – coffee hours, fundraisers, socials, outings – and people work to make them happen. This is certainly one level of ministry, but there is more. Two such ministries which touch the heart of every parish are those concerned with worship and catechesis.

Liturgical singing is a ministry in which all worshippers should be involved. Everyone should take part in the chants appointed for the people. Others have a more particular or specialized ministry as cantors or choir members. A cantor can make or break the liturgical services in the parish because the cantor is the liturgical minister most concerned with the involvement of the people.

People have long associated ministering in the holy place with “altar boys.” In fact, the role the servers play is basically the role of subdeacons. In many places the servers are actually vested as subdeacons. At least a few older teens or young adults should be involved in this ministry to supervise and train any younger servers the parish might employ. In some Eastern Churches those senior servers who have a firm commitment to this ministry are actually blessed by the bishop as subdeacons.

Another essential ministry in every parish is that of catechist. Many people identify the term catechist with Sunday School teacher, but those who coordinate youth ministry, work with young adults or conduct adult education programs are also catechists. In some churches people have been trained to introduce visitors to the church or help them follow the Liturgy. In other places people have been instructed to conduct church open houses, perhaps in conjunction with a food festival. All of these are catechetical ministries essential for the spiritual growth of the parish.

Taking part in any of these activities demands a level of commitment. Cantors must plan their leisure activities around the parish’s schedule of liturgical services. Catechists must commit themselves to a full cycle of sessions in any given year. These demands would be a real burden to anyone who was not convinced that ministering in this way was their return to God of the gift He had given them.

### Training Is a Must!

One aspect of any serious ministry is the need for training. The twentieth-century academic Margaret Mead once said in another context, *“Zeal without knowledge is a sin.”* This certainly applies to ministry in the Church. The desire to serve must be complemented by a willingness to be trained for service. Being smarter than a child, for example, does not automatically make someone a good catechist! Neither does having “learned one’s catechism” (in another age or even in another Church tradition) dispense a volunteer catechist from going through a training program.

While our “volunteer army,” however, has a rigorous boot camp, people often have assumed tasks in the Church or been given them by their pastors without any adequate preparation. Because adults know more than children, for example, it is sometimes assumed that any adult can be a catechist. Because a person is “nice” to their friends or relatives, it may be taken for granted that he or she would make a good doorkeeper or greeter. In some communities the resulting distorted practices have become “traditional.”

While some clergy have encouraged people to assume responsibilities without preparation, others still refuse to let laypeople assume any significant duties in the church. It is easier, they say, to do things themselves since they will have to do everything over anyway. Neither of these approaches will lead a parish to the Scriptural model of a mature congregation. In spiritually strong Churches, preparation for ministry is essential. It is not enough to say “come and do.”

To “equip” for the work of ministry, to use St Paul’s phrase, means more than giving praise and encouragement, or even providing the basic materials required for the service in question. To equip the saints for the work of ministry means to form them in the spirituality of the Church and the place of their ministry in its life.