

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. Maryann Nappi Donahue. Carol Downer.
Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko
Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Charlie Si-
mon. 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 & John
Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Margt. 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 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.

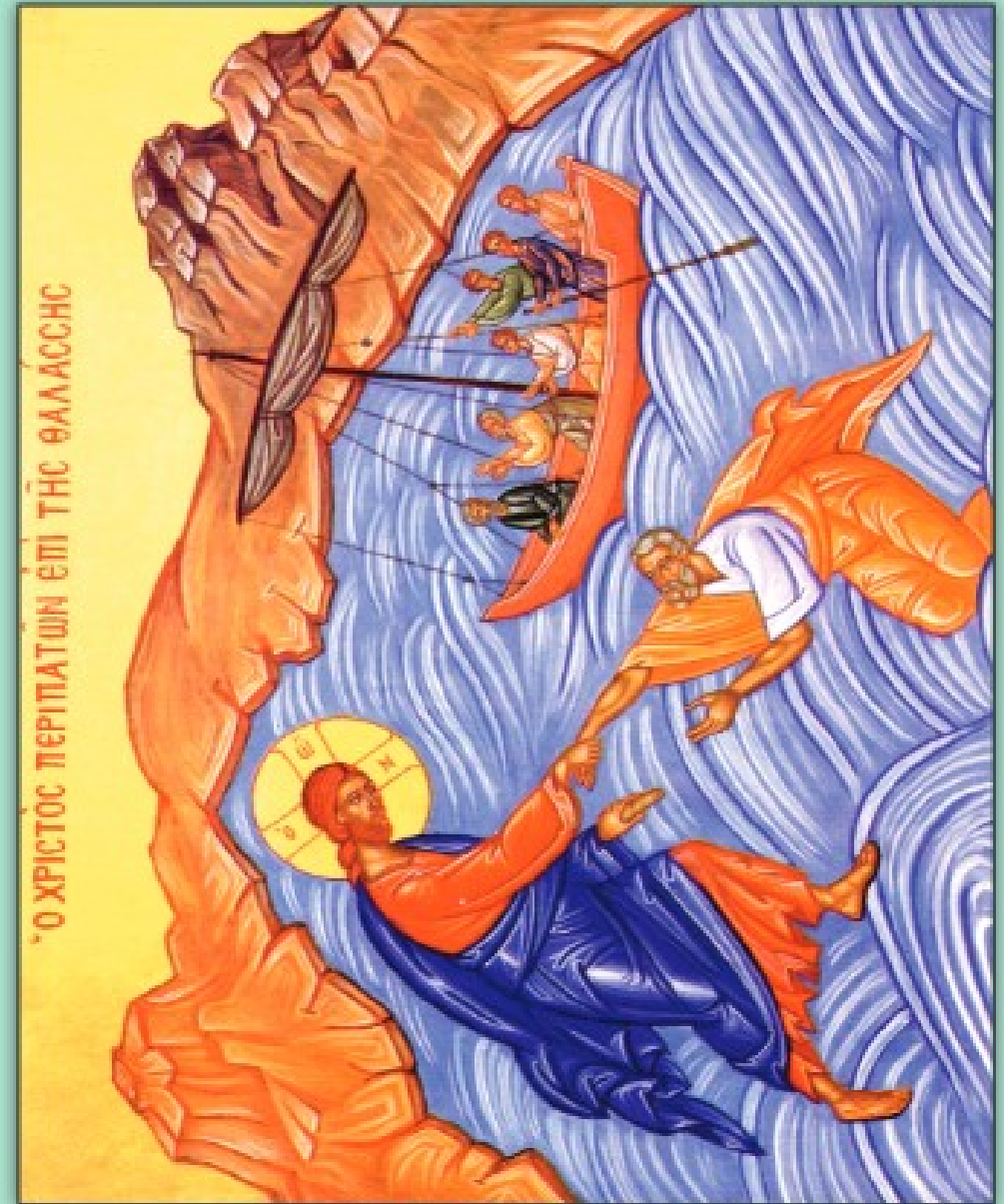
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

NINTH SUNDAY AFTER PENTECOST



Icon of Christ Walking on Water

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 JULY 2023 ♦ TONE 08 EOTHINON 09 † NINTH SUNDAY AFTER PENTECOST / WALKING ON THE WATER

GREAT DOXOLOGY:

ANTIPHNS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 8)

Holy Apostles Silas & Sylvan, among the Seventy

St. Joseph the Betrothed

KONDAKION: Transfiguration

TRISAGION:

PROKIMENON: Psalm 28: 11, 1

(Tone 8)

EPISTLE:

Brethren, Abraham had two sons, the one by a slave-girl and the other by a free woman. And the son of the slave-girl was born according to the flesh, but the son of the free woman, in virtue of the promise. This is said by way of allegory. For these are the two covenants, one indeed from Mount Sinai, bringing forth children that were to be in bondage: this is Agar. For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem, and is in slavery with her children. But that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, you barren woman who do not bear; break forth and cry, you who do not travail; for many are the children of the desolate, more than of the one who has a husband.

ALLELUIA: Psalm 94: 1, 2

(Tone 8)

Come, let us rejoice in the Lord; let us sing joyfully to God our Savior!
Let us greet his presence with thanksgiving; let us joyfully sing psalms to him.

GOSPEL:

At that time, Jesus made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. And when he had dismissed the crowd, he went up the mountain alone to pray. And when it was late, he was there alone, but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. But in the fourth watch of the night Jesus came to them, walking upon the sea. And the disciples, seeing him walk upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid." But Peter answered him and said, "Lord, if it is you, order me to come to you over the water." And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. But when he saw the strong wind, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" And Jesus at once stretched out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind fell. But those who were in the boat came and worshipped him, saying, "Truly you are the Son of God." And crossing over, they came to the land of Gennesaret.

HIRMOS:

KINONKON:

COMMUNION HYMN:

POST~ COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/46

Liturgy Book p. 41

Liturgy Book p. 46

Liturgy Book p. 105

Liturgy Book p. 47

Liturgy Book p. 172

Liturgy Book p. 50

Liturgy Book p. 61

1 Corinthians 3:9-17

Liturgy Book p. 62

St. Matthew 14:22-34

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

of their mother. We read that they "...encouraged one another to die nobly, saying, 'The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song which bore witness against the people to their faces, when he said, He will have compassion on His servants'" (2 Macc 7:5, 6).

Their mother encourages her sons to remain faithful, knowing that God would reward them in the life to come: "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws" (2 Macc 7:22, 23). After seeing her seven sons die rather than violate the Law, the mother was also killed.

This family is remembered on August 1 in both the Greek and Latin Churches (older form) as the Holy Maccabees although they were not, in fact, members of that family. They are not named in 2 Maccabees but are traditionally known as Solomonia and her sons Habim, Antoinin, Guriah, Eleazar, Eusebon, Hadim (or Halim), and Marcellus. Also commemorated is their teacher, Eleazar (mentioned in 2 Macc 6:18-31).

The Books of Maccabees

Although the story of the Maccabee family and of these martyrs is well known in Jewish lore and is written in the Talmud, the Books of the Maccabees are not found in the Hebrew Bible. The Hebrew original of 1 Macc has been lost and it only survives in a Greek translation found in the Septuagint. The other books with this name were all written in Greek.

All told, there are four Books of the Maccabees in existence. The first three are found in the Septuagint, the Bible of the Greek-speaking Jews of Alexandria. As such they are found in the canon of most Eastern Churches. The fourth book is generally found in the appendix.

The Latin Vulgate, official translation used by Roman Catholics, included only the first two Books of Maccabees. The other books are considered apocryphal. Protestant Bibles, based on the Hebrew, do not contain these books. Martin Luther reportedly said, "I am so great an enemy to the second book of the Maccabees, and to Esther, that I wish they had not come to us at all." His objections were doctrinal as this book illustrates the value of prayer for the dead (2 Macc 12:42-46) and of the intercession of the saints (2 Macc 15:11-17).

On the Holy Maccabee Martyrs

The souls of the righteous are in the hands of the Lord: Abraham, Isaac and Jacob, the forefathers before the Law was given. These are the ancestors of the Maccabees whom we now praise. For, as descendants of Abraham, mighty in soul and zealous for the faith of their forefather Abraham, they struggled lawfully even unto death for piety. Having been raised in piety, in suffering lawfully they denounced the ungodliness of the prideful Antiochus, and in valuing this transitory life as nothing for the sake of that which is everlasting, they offered all to God: their souls, courage, understanding, their tender bodies, and their rewards for having been raised in purity. Oh the pious root from whom you sprang forth, Oh Maccabees! Oh your holy mother, who gave birth to sons equal in number to the days of the week! Pray for us, together with your mother Solomonia and the wise priest Eleazar, O Maccabees, when you stand before Christ God, for whose sake you labored to receive from Him the fruits of your labors, and earnestly entreat for mankind; for whatsoever He desires He does, fulfilling the desires of you who fear Him. Apostichon of Vespers, August 1

St. Mary's Slavic Festival: August 6, 2023: Noon to 4:00 p.m.

AUGUST 1: THE HOLY MACCABEES

WHEN WE READ THE GOSPELS we regularly come across stories of the Lord Jesus contesting with the Pharisees about observance of the Sabbath and other precepts of the Law. What we may not know is that the Jews themselves had come close to abolishing the Law themselves in favor of adopting Greek culture.

By the second century BC the Jerusalem elite had become extremely Hellenized. They had adopted many Greek practices and looked unfavorably on many aspects of their own tradition. This is described at the beginning of the First Book of Maccabees: *“In those days lawless men came forth from Israel, and misled many, saying, ‘Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us.’ This proposal pleased them, and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles. So they built a gymnasium in Jerusalem, according to Gentile custom, and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil”* (1 Macc 1:11-15).

This development was opposed by Jewish traditionalists who upheld the Torah and its practices such as circumcision. The conflict became so pronounced that it amounted to a civil war.

At that time the Jewish kingdom was a vassal state of the Greek Seleucid Empire. Its king, Antiochus IV sided with the elite and entered the conflict. He had successfully pursued Hellenizing policies in Syria and Phoenicia and thought to do the same in Jerusalem. *“After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force. He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils. He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off. He took the silver and the gold, and the costly vessels; he took also the hidden treasures which he found. Taking them all, he departed to his own land”* (1 Macc 1:20-24).

Judas and the Maccabees

Resistance to the Hellenizers was strongest in areas outside of Jerusalem. In the town of Modi'im near the Jordan the sons of the priest Mattathias sparked a revolt against Antiochus and the Jerusalem elite. In 166 BC his son Judas – called the “Maccabee” (Hammer) – led a kind of guerrilla war against the Seleucids. He was ultimately victorious, and his brother Jonathan became High Priest. The temple was rededicated, accompanied by a miracle which Jews today celebrate at the Feast of Hanukkah. The Maccabees could only find one small jug of uncontaminated oil for lighting the Menorah: enough to last one day. Miraculously the Menorah remained lit for eight days when further oil could be obtained.

One of the incidents which sparked the revolt is described in the Second Book of Maccabees: *“It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine’s flesh. One of them, acting as their spokesman, said, ‘What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers’”* (2 Macc 7:1, 2).

One after the other, each of the seven brothers were tortured and killed before the eyes

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday Evening, July 29

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 30

Baptism of Florence Cecilia

Zigarevich: 9:15 a.m.

Divine Liturgy: 10:00 a.m.

EVENTS IN AUGUST

Dormition Fast

Tuesday, Aug. 1 – Monday, Aug. 14

Saturday Evening, August 05

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, August 06

ONE OF 12 GREAT FEAST: TRANSFIGURATION

Festal Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

SUMMER SERVICES:

Vespers/Akathist Hymn 5:00 PM

Sunday August 01 – Friday August 14

Fast of the Dormition

(This two-week fast is as during Great Lent, except for the fasting until noon.)

Monday-Friday: Strict fast.

“Strict fast” excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages.

Saturday/Sunday: Wine and oil permitted.

Transfiguration: fish, wine & oil permitted.

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

29 July: ✱ Deceased Members of the Barron & Shehadi Family

from Marie Barron

30 July: ✱Mary Susan Betress ~10th Anniversary; ✱Mary Betress; ✱Peter Betress; ✱Sadie Betress. ✱Murad Betress from Nancy Betress

05 August: ✱Deceased members of the Barron & Shehadi Family

from Marie Barron

06 August: David & Stephanie Michaels ✱ 2nd Wedding Anniversary

from Stephen Pebdrak

Khourieh Judy Handal ✱

from Nancy Betress

40 day Memorial Service: John Coury

2023 Food Festival Dates

Fri. & Sat. August 11/12: 4 - 9:00 p.m.

Sunday, August 13: 1:00 - 7:00 p.m.

AUGUST 1 TO 14: FAST OF THE THEOTOKOS

SUMMER, IN OUR WORLD AT LEAST, is a time for sun and fun: cookouts, the beach, pool parties, and the like. Yet in the midst of summer – in the week which has been compared to the highest seat of a Ferris wheel when it pauses in its turning – we are called to fast. The first two weeks of August are observed in the Byzantine Churches as the Fast of the Theotokos, in preparation for the Feast of her Dormition on August 15.

In the early Church the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast, the Forty Days [Great Lent]; for summer there is the summer fast... [the Apostles’ Fast]; for autumn there is the autumn fast, in the seventh month [Dormition Fast]; for winter there is the winter fast [Nativity Fast].”

Today the Coptic, Malankara, and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions the Fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast.

This Fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios) with the image of the Dormition is carried in procession as well.

The Paraclisis to the Theotokos

In the Byzantine Churches of the Mediterranean world the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of her Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclisis to the Theotokos is patterned in part on Orthros (Matins), There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used which give their names to the service as a whole. The Small Paraclisis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclisis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile due to the Fourth Crusade. As a rule these two services are sung alternately on successive nights during this Fast (the Great Paraclisis is always sung on Sundays). Neither service is sung on Saturday night or on the eves

of the Great Feasts themselves.

For What Do We Pray?

Our liturgical books indicate that this service is prayed “in times of distress and sorrow of soul.” The opening troparion expresses these emotions: “We will never cease, O Mother of God, although unworthy, to proclaim your power. If you no longer intercede for us, who will deliver us from so many misfortunes? Who would ever have preserved us free until now? We shall never leave you, O Lady, for you always save your servants from all tribulations.”

The Canon of the Small Paraclisis is sung to a lively melody and expresses confidence in the Theotokos’ care for us in troparia such as these:

“You, who carried within you the Benefactor of all and the Cause of every good favor, let His abundant grace spring forth to all of us. You have the fullness of power, since you’ve given birth to the Christ, the almighty One.”

“Give me your pure joy, Virgin all-pure and immaculate, you who gave birth to the Cause of happiness, and fill my heart with the gladness of your Son, our God.”

The Great Paraclisis adds other notes to our picture of the Virgin as our Intercessor:

“I profess you, O Lady, to be truly Theotokos: you, who have both banished and triumphed over the might of death; for as the source of Life, you freed me from Hades’ bonds, raising me to life, though I was fallen down to earth.”

“The turmoils of this life encircle me like bees around a honeycomb, O Virgin. They have seized my heart and now hold it captive, and I am pierced with the stings of afflictions, O Maiden; yet, O All-holy one, be my defender, my helper and my rescuer.” One unusual feature of these canons is the following pair of hymns sung after each ode with a metany after each verse:

“Deliver your servants from all dangers, O Mother of God, for to you, after God, we flee for refuge. You are our impregnable fortress, our intercessor.

“O Mother of God, worthy of all praise, look down with compassion upon the ills of my afflicted body and heal the infirmities of my soul.”

Finally, the celebrants solemnly venerate the icon of the Theotokos as the following glorification (or megalynarion) is sung: “May the lips of all heretics be sealed because they refuse to bow before your all-holy icon, which is fashioned after the blessed Hodigitria depicted by the holy Luke the Apostle.” This hymn reflects the iconoclastic controversy during which this service was composed. The iconoclasts refused to venerate icons of Christ, His Mother or the saints and for over a century persecuted those who did venerate them.

The *Hodigitria* mentioned here is the image of Christ enthroned on the arm of His Mother who points to Him, showing us the way to the One who is the Way, the Truth and the Life. The original of this icon was reputedly painted by St. Luke. The most famous icon in Constantinople, it was lost during the fall of the city to the Turks in 1453.

Procession of the Cross

Another observance associated with this Fast in the Byzantine tradition is the outdoor procession with the Holy Cross on August 1. Due to its climate Constantinople was subject to insect-borne diseases at this time of summer. A procession was held each day of the Fast praying for relief. Water was blessed and sprinkled over the city as well. Today this observance is remembered on the first of this month with a procession and the Lesser Blessing of Water.