

# 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. 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.

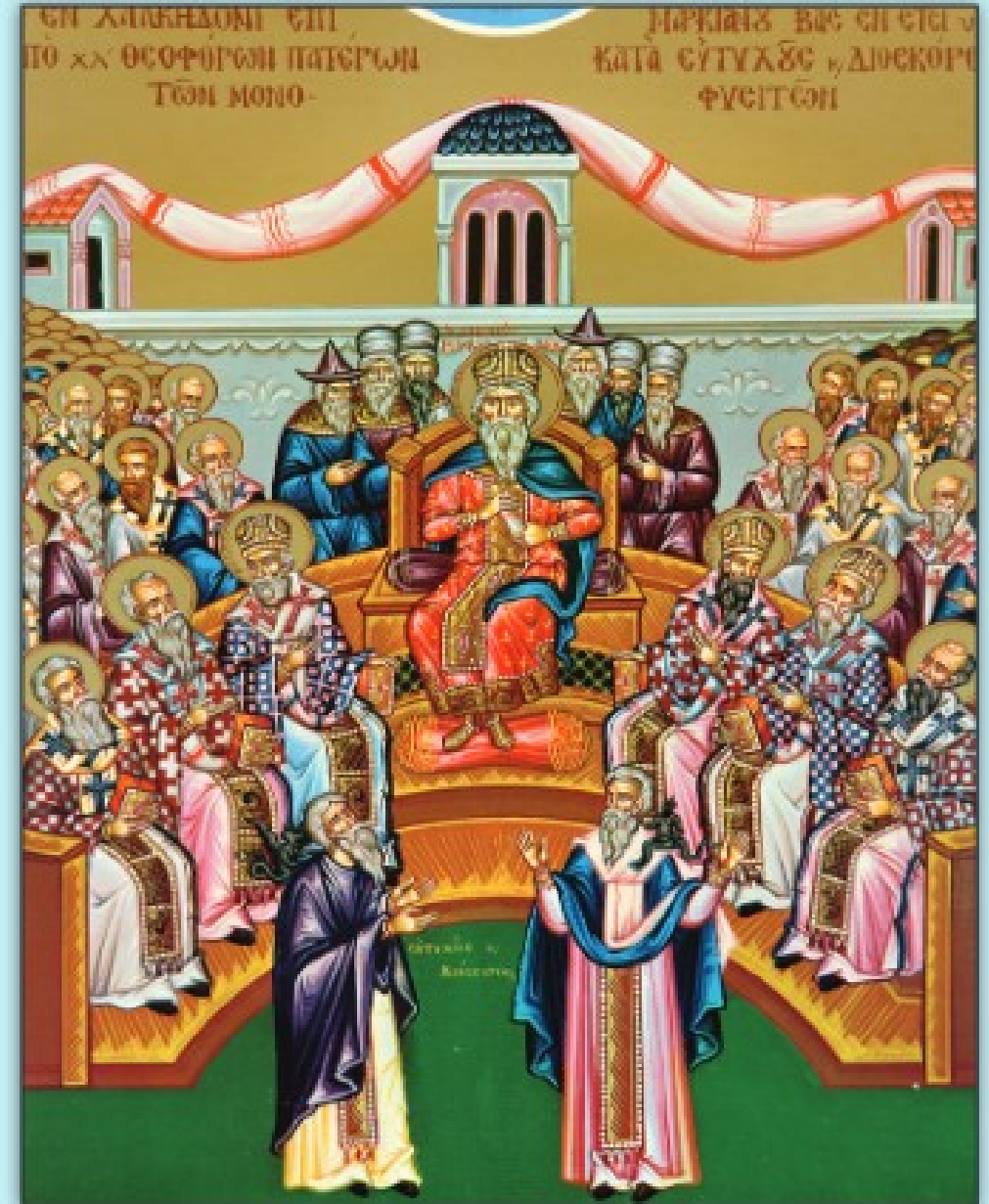
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS



*Icon of the First Six Ecumenical Councils*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

16 JULY 2023 ♦ TONE 06 EOTHINON 07 † SEVENTH SUNDAY AFTER PENTECOST/ECUMENICAL COUNCIL FATHERS

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHNS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD:

*Liturgy Book p. 36/43*

ENTRANCE HYMN:

*Liturgy Book p. 41*

APOLYTIKIA:

*Resurrection (Tone 6)*

*Liturgy Book p. 43*

*Fathers of the First Six Ecumenical Councils*

*Tone 8*

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith though them. O Most Merciful One, glory to You!

*St. Joseph the Betrothed*

*Liturgy Book p. 47*

KONDAKION:

*Liturgy Book p. 48*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: *Saturday*

*(Tone 6)*

*Liturgy Book p. 134*

EPISTLE:

*Titus 3:8-15*

*My son Titus*, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works; these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him one or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA: *Psalm 43: 2, 8*

*(Tone 4)*

*Liturgy Book p. 62*

O God, our ears have heard, our fathers have declared to us the deeds you did in their days,  
in the days of old.

For you saved us from those who afflicted us and have put to shame those who hated us

GOSPEL:

*St. Matthew 5:14-19*

*The Lord said to his disciples*, “You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven. Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.”

HIRMOS:

*Liturgy Book p. 77*

KINONKON:

*Liturgy Book p. 83*

COMMUNION HYMN:

*Liturgy Book p. 87*

POST~ COMMUNION HYMN:

*Liturgy Book p. 89 / Liturgy Book p. 90*

treat as their descendants would assist hermits in later centuries.

Monastics also identified with Elijah’s forty-day fast on his journey to Mount Horeb (see 1 Kgs 19:8). At the conclusion of this fast the LORD revealed His presence to Elijah in “*a still, small voice*” (1 Kgs 19:12). This they saw as an icon of the monastic life. The monk distances himself from the world through fasting and other ascetic practices to pursue communion with God (theosis).

## Elijah and Mount Carmel

Several events in the life of the prophet Elijah are connected with Mount Carmel, a promontory on the Mediterranean near the city of Haifa. Christians, Druze, Jews and Muslims all revere this place for its connection with Elijah. Early in the spread of monasticism ascetics settled in the area, often living in caves on the outcropping.

When Western monks came to the Holy Land during the Crusades, they found Eastern hermits settled on Carmel and stayed among them. The Western monks adopted the Easterners’ way of life in the spirit of Elijah. When they returned to Europe, however, these “Carmelites” were obliged to adopt a communal way of life. While living as a hermit was considered the summit of monastic life in the East, it was seen as eccentric in the West.

## Elijah’s Return

The last Old Testament prophetic book, Malachi, ends with these words of the LORD: “*Lo, I will send the prophet Elijah before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents so that, when I come, I do not strike the whole land with utter destruction*” (Mal 3:23-24). Believing Jews saw Elijah’s return as a herald of the Messiah’s coming. To this day Jews pray every Sabbath: “Elijah the prophet, Elijah the Thisbite – let him come quickly in our day with the Messiah, the son of David.”

Christians, of course, believe that the Messiah has come – it is Jesus. Jesus Himself identified John the Baptist as Elijah come again: “*If you are willing to receive it, he is Elijah who is to come*” (Mt 11:14). But Christians also believe that Elijah is “the herald of the Second Coming of Christ” (aposticha): the coming in power at the end of the age.

In 2 Kgs 2:11 we read “*And it came to pass while they [Elijah and Elisha] were walking, speaking together as they walked, behold, a chariot of fire came between the two of them and Elijah was swept up in a whirlwind...*” The current Hebrew text, on which most modern translations are based, says that Elijah was swept up “*into heaven.*” The oldest existing text, however, the Greek Septuagint, says that he was swept up “*as if into heaven.*” This accords with the statement in the Gospel of John, “*No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven*” (Jn 3:13).

Jewish commentaries describe heaven as the dwelling place of the angels. Christians, however, see heaven as the state of intimate communion with God: something made possible only after Christ. Thus St Athanasius would write, “Elijah did not ascend into heaven... Heaven was reserved for the Creator, the Author of mankind. Thus, with Enoch and Elijah, God gladdened the people with a promising hope by spreading before them an ‘airborne highway’ as though for horse-drawn vehicles” (Homily 2 on the Ascension). As St. Gregory mused concerning Enoch and Elijah, “...even he [Elijah] did not go beyond the boundaries of the earth, but who knows what kind of transportation each of these ascensions was, which lifted them off the face of the earth, yet did not remove them from earth altogether” (Homily 1 on the Ascension.)

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

# JULY 20: ELIAS: THE PILLAR OF THE PROPHETS

THE SCRIPTURES ARE FILLED with writings of the prophets, particularly the fifteen books named after the most celebrated Hebrew prophets. Nevertheless, the one most revered as “the pillar of the prophets and their leader” (aposticha) seems to have written nothing, except a letter to King Jehoram of Israel, which was delivered sometime after the prophet had left this world (see 2 Chron 21:10-12).

Elijah (Elias) the Thishbite lived in the ninth century BC, in the northern kingdom of Israel during the reign of King Ahab. Five hundred years had passed since Moses led the Israelites out of Egypt. Several generations had come and gone since David and Solomon ruled in God’s name. Their kingdom had been divided in two and thereby weakened by rivalries among its leaders. The Israelites had grown lax in their conviction that there was but one God. Proximity to and intermarriage with neighboring Canaanites had made them more accepting of these other gods, such as Baal, favorite of the king’s wife, Jezebel. The dramatic story of Elijah’s encounter with the prophets of Baal is recorded in 1 Kings 17-19.

Elijah – whose name means “Yahweh is my God” – personifies the most important characteristic of the Hebrew prophets. He is described repeatedly as consumed by zeal for the LORD, devoted to observing and restoring the worship of the one true God in a spiritually feeble age. The commitment of the Israelites to their God would wax and wane over succeeding generations and other prophets would rise up to do as Elijah had done in his day to exalt the name of the one true God.

### Elijah the Wonderworker

The Scriptures recount several marvels in the life of Elijah for which he is especially revered. The most dramatic involves the drought brought about by the prophet who warned the king, “*There will be no dew or rain except at my bidding*” (1 Kgs 17:1). The three-year long drought was ended at Elijah’s prayer, after the prophets of Baal had failed to do so, bringing about the conversion of the people to the LORD. “*When they saw this, all the people flung themselves on their faces and cried out: ‘THE LORD alone is God! THE LORD alone is God!’*” (1 Kgs 18:39).

A series of wonders took place in Zarephath, a village near Sidon. There Elijah multiplied flour and oil for a poor widow so that “*she and her household had food for a long time*” (1 Kgs 17:15).

Elijah also restored the widow’s son to life after a fatal illness had claimed him by prostrating himself three times over the child and praying, “*O LORD, let this child’s life return to his body*” (1 Kgs 17:21). St Ephrem the Syrian would see this triple prostration as an image of Christ’s triple descent (to becoming man, to death, and to Hades) in order to bring life to the human race.

### Elijah the Ascetic

Monastics in the Christian East have long revered Elijah as a kind of proto-monk, a desert-dweller for the Lord. During the drought God sent Elijah east of the Jordan to Wadi Cherith, a secluded ravine out of Ahab’s reach where “*ravens brought him bread and meat morning and evening, and he drank from the river*” (1 Kgs 17:6). Modern commentators have noted that the original Hebrew text has no vowels and that the same consonants in the word ravens can also be read as Arabs. Perhaps Bedouin tribesmen brought food to Elijah in his wilderness re-

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN JULY

Saturday Evening, July 15

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 16

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

*Blessing of Cars in Parking Lot*

Saturday Evening, July 22

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 23

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

### 2023 Food Festival Dates

Friday, August 11: 4:00 - 9:00 p.m.

Saturday, August 12: 4:00 - 9:00 p.m.

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

### 2023 FOOD FESTIVAL INFORMATION

Food Preparation Dates

Saturday, July 22: Spinach/Meat Pies

### 2023 WEEKLY COLLECTION

July 09

Weekly Offering: \$ 1,130.00

Candles: \$ 25.00

Total: \$ 1,155.00

*Thank you for your support!*

SUMMER VESPERS: 5:00 PM

### 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

- 15 July: Matthew Pendrak\*  
from M/M David Michaels Family
- 16 July: Stephen B. Pendrak\*  
from M/M David Michaels Family
- Khourieh Judy Handal \*  
from Nancy Betress
- 22 July: \*Sean Michaels  
from M/M David Michaels Family
- 23 July: \*Mary Lou Williams  
from M/M Sean Fitzpatrick Family
- Khourieh Judy Handal \*  
from Nancy Betress
- 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 &



# RADIATING THE LIGHT OF CHRIST

WE CAN SAY THAT THE GOSPELS are woven around a string of images describing rather than defining how Christ relates to us. Some of these images are drawn from the temple worship (“the Lamb of God” – Jn 1:29). Others are taken from the history of Israel (“the bread which came down from heaven” – Jn 6:51) or the writings of the prophets (“the Son of Man” – Dan 7:13). There are agricultural images (“I am the vine” – Jn 15:5) and images drawn from shepherding (“I am the good shepherd” – Jn 10:11). Of all these images none is more basic to human life as it was lived then than images of light and darkness.

## Christ as Light

The Lord refers to Himself as our light: “*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). “*As long as I am in the world, I am the light of the world*” (Jn 9:5). As light He is our guide, enabling us to see the truth of God in a dark world.

But light is more than an image of Christ as our guide; it is in some way who Christ is in Himself. When He was transfigured on Mount Tabor the Lord Jesus was manifested as light. As Matthew describes it, “*His face shone like the sun, and His clothes became as white as the light*” (Mt 17:2). Mark adds, “*His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them*” (Mk 9:3). Luke describes this as “*His glory*” (Lk 9:32), a term that in Scripture suggests divinity.

This experience of Christ’s transfiguration has been understood in the Christian East as manifesting something of Christ’s deepest self. They saw this light on Mount Tabor as the divine energies of Christ revealed for our sake. As several Fathers described it, these energies are like the rays of the sun: not the sun itself (God’s inmost essence) but inseparable from it.

The Church took up this identification of Christ as light into the liturgy. One of the earliest examples is the vesper hymn to Christ as the “Radiant Light of the holy glory of the immortal Father.” First recorded in the *Apostolic Constitutions*, this is the oldest hymn apart from the psalms still used in the Church.

The Lord Jesus is also glorified as light in a number of other liturgical prayers, such as:

***The Prayer of the First Hour*** – “O Christ, true Light enlightening everyone who comes into the world...”

***The Liturgy of the Presanctified*** – “The light of Christ enlightens all mankind”

***Troparion of the Transfiguration*** – “Let Your eternal light shine also upon us sinners.”

***The Mystery of Holy Illumination*** – The foremost expression of Christ as our light in the liturgy is, of course, holy baptism. Thus the newly-illuminated is clothed with a white garment, called the “Robe of light,” symbol of the baptized’s union with Christ.

## How Does Christ Enlighten Us?

In Eastern Christian thought Christ first of all enlightens us by making God manifest

to us. It is through Christ that the knowledge of the Holy Trinity came to be known. As we say repeatedly in the Divine Liturgy, “We have seen the true light, we have received the heavenly Spirit, we have found the true faith, worshipping the undivided Trinity...”

While this revelation climaxed in the bestowal of the Holy Spirit at Pentecost, it was revealed in part during Christ’s earthly life as well. After Christ’s resurrection His disciples came to understand that the Father and His Son were one in a unique way, a way which we see proclaimed in the prologue to John’s Gospel: “*No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has made Him known*” (Jn 1:18).

The mystery of Christ as Son of God was not imparted as information, but through experience. The disciples came to know that Christ was one with the Father by sharing His life. At the conclusion of their time with Him, just before His arrest, the result of their lived experience became clear. “*His disciples said to Him, ‘See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God’*” (Jn 16:29, 30).

In the same way the Holy Spirit was revealed to the disciples through their experience of receiving Him. The Spirit, in turn, illumined them to understand “the mystery which was hidden from eternity and unknown to the angels” – God’s plan to renew creation in Christ.

Later Christians would describe the relationship of the Father and the Son as the mystery of the Trinity and see Christ’s greatest teaching as the revelation of that mystery. In the exapostelation of the Transfiguration our Church proclaims its faith that Christ is the Light who reveals the Holy Trinity to the world. “O Word, un-transformable Light, the Light of the unborn Father, by Your light which has shown today on Tabor, we have seen the Father’s light and the Spirit’s light, illumining the whole creation.”

## Believers as Light

Towards the end of the Lord Jesus’ earthly ministry He said, “As long as I am in the world, I am the light of the world” (Jn 9:5). This gives us the context of what He had told His hearers, “You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Mt 5:14-16). After His ascension it would be the disciples whose good works would draw those around them to glorify God.

While Christ is the Light in the truest sense, those who are in Christ shine with a kind of reflected light due to their union with Him. We reflect the light of Christ when we too manifest God and His love for mankind through the way we live.

The icon is a familiar pointer to this truth for us. An icon glows with a reflected light when a lamp or candle is lit before it. The lamp is the source of the light, but it is the icon which attracts us. Similarly people will be attracted to the divine Light when they see it reflected in the lives of believers.

Perhaps the most important way of reflecting the light of Christ is by being present to those who are struggling with the darkness of confusion and despair. There words are not necessary – and perhaps even counterproductive. Simply by being present to the fearful can we reflect the light of Christ who is the Lover of Mankind.