

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.

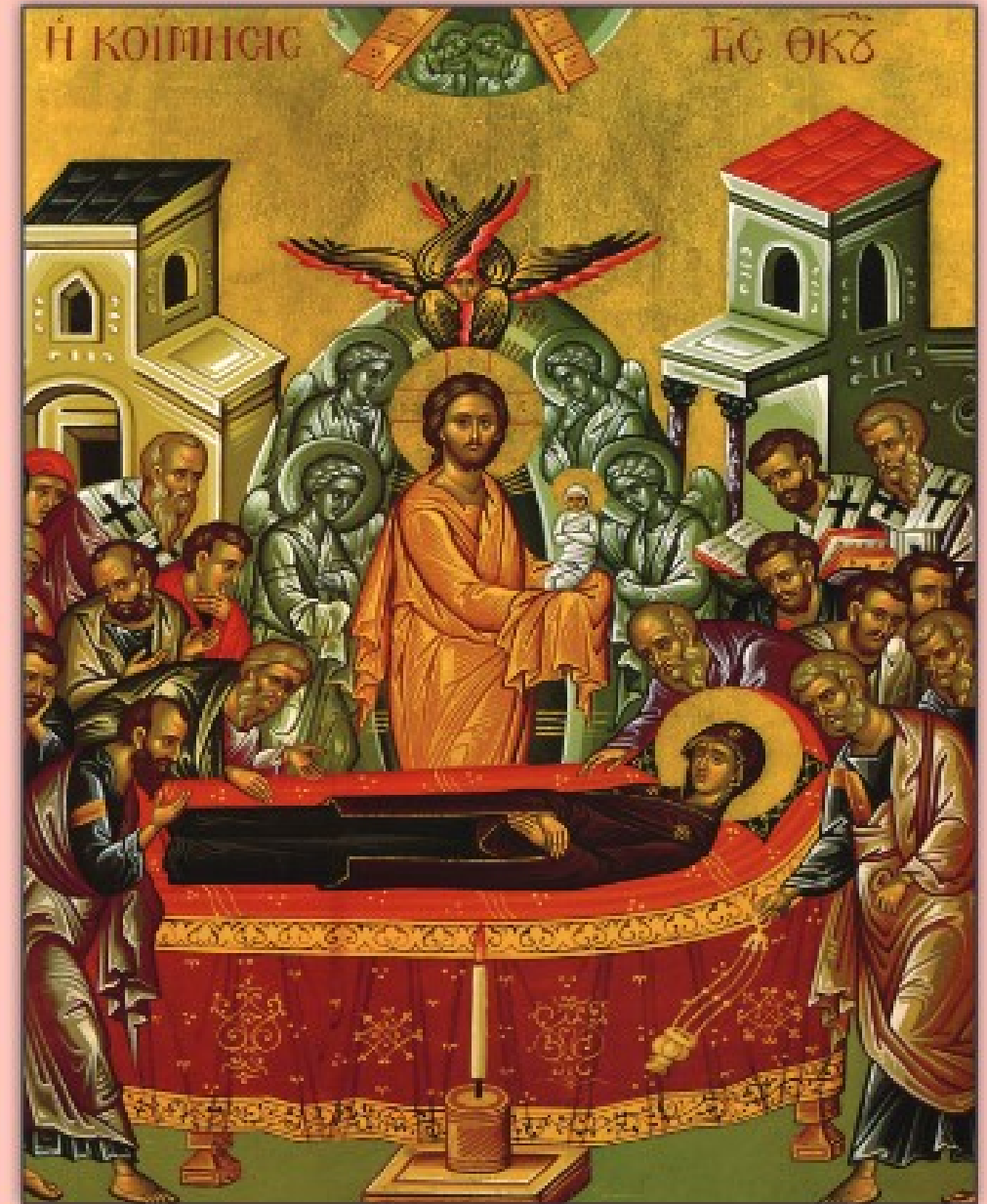
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Dormition of the Theotokos — August 15th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

13 AUGUST 2023 ♦ TONE 02 EOTHINON 00 † ELEVENTH SUNDAY PENTECOST/LEAVETAKING TRANSFIGURATION

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS: Transfiguration</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD/BEATTITUDES	<i>Liturgy Book p. 125</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 41</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 2)</i>	<i>Liturgy Book p. 40</i>
<i>Transfiguration</i>	<i>Liturgy Book p. 171</i>
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION: Transfiguration</u>	<i>Liturgy Book p. 172</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 57</i>
<u>PROKIMENON: Psalm 117: 14, 18</u>	<i>Liturgy Book p. 55</i>
<u>EPISTLE:</u>	<i>1 Corinthians 9:2-12</i>
<i>Brethren</i> , you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock’s milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. Thou shalt not muzzle the ox that treads out the grain. Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ’s Good News.	
<u>ALLELUIA: Psalm 19:1: 27:9</u>	<i>(Tone 2) Liturgy Book p. 62</i>
The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you. O Lord, save your people and bless your inheritance.	
<u>GOSPEL:</u>	<i>St. Matthew 18:23-35</i>
<i>The Lord told this parable:</i> “The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, ‘Have patience with me and I will pay you all.’ And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, ‘Pay what you owe.’ His fellow-servant therefore fell down and began to entreat him, saying, Have patience with me and I will pay you all.’ But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, ‘Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?’ And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts.”	
<u>HIRMOS: Transfiguration</u>	<i>Liturgy Book p. 173</i>
<u>KINONKON: Transfiguration</u>	<i>Liturgy Book p. 174</i>
<u>COMMUNION HYMN:</u>	<i>Liturgy Book p. 87</i>
<u>POST- COMMUNION HYMN: Transfiguration</u>	<i>Liturgy Book p. 171 / Liturgy Book p. 90</i>

ers in 1204. Many of its treasures were looted and taken to Western Europe. The Crusader-King Baldwin II sold a number of Byzantine treasures to King Louis IX of France. The relics were enshrined in his Sainte Chapelle in Paris until they disappeared during the French Revolution.

The Mandyllion and the Shroud of Turin

The image of Edessa was described in a sixth-century Greek text as a “tetradiplon” (folded four times). Several modern authors have argued that the Shroud of Turin, folded in this manner, would display only the holy face. They also point to the distinct crease marks on the Shroud, suggesting that it had been folded for a long time. Finally they cite a certain Gregory, a tenth-century treasurer at Hagia Sophia, who said that the image of Edessa was painted “in sweat and blood.” They also note that scientists have identified traces of pollen on the Shroud native to all three of the locations associated with the Mandyllion: Jerusalem, Edessa and Constantinople.

Images of the Image

The earliest known Byzantine icon of the Mandyllion is preserved at the Monastery of St. Catherine on Mount Sinai. It has been dated to mid-tenth century, when the actual Mandyllion was brought to Constantinople. Since then many icons have appeared, some showing the cloth; others depicting only the holy face.

Icons of the Mandyllion present us with a problem when we go to venerate them. Iconographic etiquette dictates that we kiss the hands or feet of Christ in icons, never the face. On icons of the Mandyllion it is proper to kiss the cloth, if shown, or the hair but not the face. As we say in the prayer before Communion, “I will not give You a kiss like Judas did.”

The Holy Mandyllion itself or icons of it – indeed any icon of Christ – point to the divine icon truly made without hands: the Lord Jesus Himself. “*He is the image of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him*” (Col 1:15-16). He is, as St. Gregory of Nyssa, wrote, “The Wisdom of God, not made by human hands, now become a creature for our sake.”

When Christ chose His disciples and sent them forth He said to them, “*Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it*” (Lk 10:23, 24). The Mandyllion, the Shroud and icons of them give us a glimpse of what they saw and more.

Before Your most pure image we bow in worship, begging forgiveness for our sins, O Christ God; because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the Enemy’s bondage those You had created. For this reason we cry out to You in thanksgiving, “You have filled all things with joy, O our Savior, when You came to save the world!”
(Troparion)

SUMMER SERVICES: Paraklesis Hymn 5:00 PM

AUGUST 16: TRANSLATION OF THE HOLY MANDYLION

MANY AMERICANS ARE FAMILIAR with the image of Our Lady of Guadalupe, miraculously imprinted on the cape (tilma) of a Nahuatl Aztec in sixteenth-century Mexico. Such an image is called “not made with hands,” meaning that its origin is spiritual or even divine.

The Guadalupe cape is not the first image of this sort in Christian history. The most famous icon not made with hands is the image of Christ’s holy face known as the Mandylion (sometimes translated as “towel” or “napkin”): Its history is fascinating and not altogether clear.

The Image of Edessa

From at least the sixth to the tenth century a “God-made image” of Christ was venerated in Edessa, a Syriac city on the Persian border. In the year 525 the Daisan River, a tributary of the Euphrates, flooded part of the city. During the reconstruction of the city wall the image, on cloth, was discovered hidden in the wall over one of the city gates, reportedly inscribed “O Christ our God, no one who hopes in You will ever be put to shame.”

Contemporary writers associated this image with the story of the first-century king of Edessa, Abgar, who had written to Christ asking Him to visit Edessa and heal him of an illness. The Lord reportedly wrote back saying that He could not come but would send one of His disciples in due time. After the resurrection, the disciple Thaddaeus (Addai) brought the Gospel to Edessa and reportedly healed the king. The fourth-century historian Eusebius of Caesarea recorded this story in his *History of the Church* and claimed to have seen the letter in the Edessa chancery and translated it. The pilgrim nun Egeria, who visited Edessa in 384 also claimed to have seen this letter.

In 593 Evagrius the Stoic in his *Ecclesiastical History* mentions that Edessa was home to a “God-made image” of the face of Christ imprinted on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described it as a commonly known fact and St John of Damascus cited it in his work *On the Holy Images*. This image was regularly connected to the stories of Christ, Abgar and Addai. In the version recounted by John of Damascus, a painter sent by King Abgar to make “a likeness of the Lord” could not do so “because of the brightness that shone from His countenance.” The Lord then placed a garment over His face to create the image.

From Edessa to Constantinople

From the sixth century to the eighth an icon of Christ on cloth served as a banner for the Byzantine army. It had led the army of Heraclius in his seventh-century battles against the Persians but had disappeared in 705, according to the Byzantine writer Georgios Kedrenos, during an interruption in the reign of Justinian II.

In 944 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkouas, who exchanged a group of Muslim prisoners for the “God-made image.” It was taken to Constantinople where it was received in triumph and enshrined in the chapel of the imperial palace. It is this event which the Byzantine Churches still commemorate on August 16.

The Mandylion remained in Constantinople until the city was sacked by the Crusad-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Dormition Fast

Tuesday, Aug. 5 – Monday, Aug. 14

Saturday Evening, August 12

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, August 13

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Monday, August 14

Paraklesis: 5:00 p.m.

Great Vespers: 6:00 p.m.

Tuesday, August 15

ONE OF 12 GREAT FEASTS: DORMITION
HOLY DAY OF OBLIGATION

Festal Orthros: 9:00 a.m.

Divine Liturgy: 5:30 p.m.

Saturday Evening, August 19

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, August 20

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Tuesday, August 22

LEAVETAKING OF DORMITION

Divine Liturgy: 5:30 p.m.

Fast of the Dormition

*(This two-week fast is as during Great Lent, except for the fasting
un til 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. .

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

12 August: ✠Deceased members of the Barron & Shehadi Family

13 August: Bill Pendrak✠
from M/M David Michaels

19 August: ✠Charles Simon
from Steve Bartnicki

20 August: ✠Sean Pendrak
from M/M David Michaels

40th day Memorial Service: John Coury

26 August: ✠Charles Simon

27 August: ✠Charles Simon

2023 WEEKLY COLLECTION

August 06

Weekly Offering: \$ 660.00

Candles: \$ 25.00

Total: \$ 685.00

Thank you for your support!

AUGUST 15: FEAST OF THE DORMITION OF THE THEOTKOS

IN BYZANTINE CHURCHES the first Great Feast in the liturgical calendar is the Nativity of the Theotokos (September 8). The feast of her Holy Dormition (August 15), coming at the end of the Church year, brings this cycle to a close. Like a musical masterwork, our annual remembrance of the life, death, and resurrection of Christ begins with an “overture” (the birth of His Mother) and concludes with a “coda” (her entry into the new life which is promised to us).

What Is a “Dormition”?

Our English word echoes the French and Latin words for “sleep.” The corresponding Greek word, *koimisis*, appears in English as “cemetery,” or “sleeping place.” By calling death a “repose” or a “falling asleep” we are affirming our faith that death is not an ultimate reality. Mary’s is not the only Dormition observed in our Church. The first saints to be commemorated were the martyrs, witnesses to Christ at the risk of their life; their death was considered as a “crowning” to their testimony. Some saints not martyred were remembered on the day of their peaceful death, their dormition. Thus we remember the Dormition of St Anne, mother of the Theotokos (July 25) and of St. John the Theologian, the only apostle not martyred (September 26). The Coptic Church also remembers the Dormition of St Joseph (August 2).

The Tradition of the Virgin’s Repose

Several writings describing the death of the Virgin have come down to us; the earliest still in existence dates from the fifth century. But, according to biblical scholar Lino Cignelli, “All of them are traceable back to a single primitive document, a Judaeo-Christian prototype, clearly written within the mother church of Jerusalem some time during the second century, and, in all probability, composed for liturgical use right at the Tomb of Our Lady.”

The early Tradition generally places Mary’s death in Jerusalem, a few years after the death and resurrection of Christ. According to one early version, “...the apostles carried the couch, and laid down her precious and holy body in Gethsemane in a new tomb. And, behold, a perfume of sweet savor came forth out of the holy sepulcher of our Lady the Mother of God; and for three days the voices of invisible angels were heard glorifying Christ our God, who had been born of her. And when the third day was ended, the voices were no longer heard; and from that time forth all knew that her spotless and precious body had been transferred to paradise.” Other of these writings speak of all the apostles being summoned and/or transported miraculously to attend the Holy Virgin at her passing. When Mary reposes, they see Christ taking her soul to heaven. When they bury her body as the Lord had instructed, the apostles once more see Christ. In one version Peter appeals to Him: “It had seemed to us Your servants to be right that, just as You, having vanquished death, now reign in glory, You should raise up the body of Your mother and take her with You in joy into heaven.” Christ restores her soul to her body and glorifies both with Him. In all these accounts Mary enters eternal life in the fullness of her spiritual and bodily existence.

Employing elements of these accounts, the Churches of the East and then the West began to celebrate the feast of Mary’s passing, which became widespread before the end of the first millennium AD. The eighth century Father, St John of Damascus, has left us several sermons on the meaning of Mary’s Dormition as well as a canon which we still sing at Orthros on this feast. “What, then, shall we call this mystery of yours? Death? Your blessed soul is naturally parted from your blissful and undefiled body. The body is delivered to the grave, yet it does not remain in death, nor is it the prey of corruption. The body of her, whose virginity remained unspotted in child-birth, was preserved in its incorruption, and was taken to a better, more divine place, where there is no death, only eternal life” (*First Homily on the Dormition*).

The Resurrection of the Body

The Dormition of the Theotokos points to an aspect of eternal life only briefly sketched out in the Scriptures. There we read that the risen Christ is “*the first-fruits of those who have fallen asleep*” (1 Cor 15:20). To call Him “first-fruits” presumed that there is more to the crop, as St Paul elaborates: “*Christ the first-fruits, afterward those who are Christ’s at His coming*” (v. 23).

Mary’s participation in eternal life is unique – she is not awaiting the return of her Son; she now fully shares in the eternal life in body as well as spirit by a special gift of grace. Some may see this belief as unscriptural, contradicting the very words of St Paul. Rather they confirm by a historic moment what would otherwise simply be an allegation. Mary’s dormition demonstrates that St Paul’s teaching is not mere words. Human beings can share physically in the Resurrection and Mary is there to prove it.

In the words of the Catechism of the Catholic Church, Mary’s dormition “...is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians. [*It is significant that this ¶ concludes by paraphrasing our troparion of the Dormition in witness to the meaning of this feast.*] In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.” (¶966).

What Mary Left Behind

One tradition repeated in several early texts concerns the sash or girdle of the Theotokos. Thomas was supposedly the last Apostle to arrive and missed venerating her body. According to the seventh-century *Passing of the Blessed Virgin Mary* attributed to Joseph of Arimathea, Thomas saw the most holy body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him the sash which she had about her.

Parts of this girdle are venerated to this day, chiefly at the Vatopedi Monastery on Mount Athos and at the Syriac Orthodox “Church of the Girdle” in Homs, Syria. During the eighteenth century when the Melkite Patriarchate of Antioch was being established some iconographers were moved to “Catholicize” the icon of the Dormition. They showed the Theotokos giving St Thomas a rosary instead of her sash, contributing to the popular notion that the Latin rosary was of Apostolic and Eastern origin.

Mary and Ephesus?

We do not know when the site of the Virgin’s tomb in Gethsemane, at the foot of Mount Olivet, became a place of Christian devotion. Some say that the first church there had been built by St Helena in the fourth century. There was clearly a church there in the fifth century. It is well documented that the first Patriarch of Jerusalem, St Juvenal, had taken the veil of the Theotokos from this shrine and sent it to the Empress Pulcheria who had asked him for the Virgin’s “relics” after the Council of Chalcedon (451). The patriarch replied, “Three days after her repose, the body of the Holy Virgin was raised up to heaven, and the Tomb in the Garden of Gethsemane bears only her Veil.” The patriarch then sent this relic to Constantinople where it was enshrined in the church of the Theotokos at Blachernae, a district of Constantinople.

Today some claim that the Theotokos died in Ephesus where St John the Theologian lived for many years because the Lord Jesus had entrusted His mother to him as He was dying on the cross.

In the nineteenth century a house claimed to be that of the Virgin was unearthed near Ephesus, based on a supposed vision of Anne Catherine Emerich. This shrine became popular in the West; however there was never any early tradition connecting Mary’s death and burial with the city of Ephesus.