

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE * SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ www.melkitescranton.org

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

TRANSFIGURATION OF OUR LORD



Icon of the Transfiguration of Our Lord

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

06 AUGUST 2023 ♦ TONE 00 EOTHINON 00 † TENTH SUNDAY AFTER PENTECOST / TRANSFIGURATION SUNDAY

GREAT DOXOLOGY:

ANTIPHONS: Transfiguration

FIRST:
SECOND:
THIRD/BEATTITUDES

ENTRANCE HYMN:

APOLYTIKIA:

Transfiguration (3x)
KONDAKION: Transfiguration

TRISAGION:

PROKIMENON: Psalm 103: 24, 1

EPISTLE:

Brethren, strive more ardently by good works to make your calling and election certain. For if you do this, you will not fall into sin at any time. Indeed, in this way the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be amply provided for you. Therefore, I shall begin to remind you always of these things — although indeed you know them and are well established in the present truth. As long as I am in this tabernacle, I think it right to arouse you by a reminder, knowing as I do that the taking away of my tabernacle is at hand, just as the Lord Jesus Christ signified to me. Moreover, I will endeavor that even after my death you may often have occasion to recall these things to mind. For we were not following fictitious tales when we made known to you the power and the coming of our Lord Jesus Christ, but had been eyewitnesses of his grandeur. For he received from God the Father honor and glory when, coming down from the magnificent glory, a voice spoke to him in these words: “This is my beloved Son in whom I am well pleased (Mt.17:5).” And this voice we ourselves heard borne from heaven when we were with him on the holy mountain. And we have the word of prophecy surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

ALLELUIA: Psalm 88: 12; 143:15

(Tone 7)

Yours are the heavens and yours is the earth; the world and its fullness you have founded.
Blessed is the people whose God is the Lord!

GOSPEL:

At that time, Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, and was transfigured before them. And his face shone as the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah talking together with him. Then Peter addressed Jesus, saying, “Lord, it is good for us to be here. If you will, let us set up three tents here, one for you, one for Moses, and one for Elijah” As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is my beloved Son in whom I am well pleased hear him.” And on hearing it the disciples fell on their faces and were terrified. And Jesus came near and touched them, and said to them, “Arise, and do not be afraid.” But lifting up their eyes, they saw no one but Jesus only. And as they were coming down from the mountain, Jesus cautioned them, saying, “Tell the vision to no one, till the Son of Man has risen from the dead.”

HIRMOS: Transfiguration

KINONKON:

COMMUNION HYMN:

POST~ COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29
Liturgy Book p. 32
Liturgy Book p. 125
Liturgy Book p. 41

Liturgy Book p. 171
Liturgy Book p. 172
Liturgy Book p. 57
Liturgy Book p. 61
2 Peter 1:10-19

Liturgy Book p. 62

St. Matthew 17:1-9

Liturgy Book p. 173
Liturgy Book p. 174
Liturgy Book p. 87
Liturgy Book p. 171 / Liturgy Book p. 90

Let us remember the flight of the Mother of God with the God-Child into Egypt. Let us pray that the Mother of God will help us avoid temptation in this life and deliver us from misfortunes.

Eighth Decade

The Christ-Child Among the Doctors

Let us remember the disappearance of the twelve-year-old boy Jesus in Jerusalem and the sorrow of the Mother of God on this account. Let us pray, begging the Mother of God for the constant repetition of the Jesus Prayer.

Ninth Decade

The Wedding at Cana

Let us remember the miracle performed in Cana of Galilee, when the Lord turned water into wine at the words of the Mother of God: They have no wine. Let us ask the Mother of God for help in our affairs and deliverance from need.

Tenth Decade

The Crucifixion of the Lord

Let us remember the Mother of God standing at the Cross of the Lord, when grief pierced through her heart like a sword. Let us pray to the Mother of God for the strengthening of our souls and the banishment of despondency.

Eleventh Decade

The Resurrection of the Lord

Let us remember the Resurrection of Christ and ask the Mother of God in prayer to resurrect our souls and give us new courage for spiritual feats.

Twelfth Decade

The Ascension of the Lord

Let us remember the Ascension of Christ, at which the Mother of God was present. Let us pray and ask the Queen of Heaven to raise up our souls from earthly and worldly amusements and direct them to striving for higher things.

Thirteenth Decade

The Descent of the Holy Spirit

Let us remember the Upper Room and the descent of the Holy Spirit on the Apostles and the Mother of God. Let us pray: Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.

Fourteenth Decade

The Dormition of the Theotokos

Let us remember the Dormition of the Blessed Mother of God, and ask for a peaceful and serene end.

Fifteenth Decade

The Crowning of the Theotokos

Let us remember the glory of the Mother of God, with which the Lord crowned her after her removal from earth to heaven. Let us pray to the Queen of Heaven not to abandon the faithful who are on earth

SUMMER SERVICES: Paraklesis Hymn 5:00 PM

THE RULE OF THE THEOTOKOS

According to Holy Tradition, the Rule of the Theotokos was granted to a monk of Thēbaïs, Egypt, in the eighth century, five hundred years before Our Lady of the Rosary appeared to Saint Dominic of Osma (1170-1221). The Rule consists of 150 Angelic Salutations to the Mother of God, mirroring the 150 Psalms, and are grouped into fifteen decades, with the Lord's Prayer following each. Later, "The door of compassion open unto us..." and other prayers were added. The Rule gradually fell out of use, however, until it was revived in the early nineteenth century by Saint Seraphim of Sarov (1753-1833), who instructed the nuns of Divyevo Monastery in this beautiful devotion to the Mother of God. The entire Rule may be prayed at once or, alternatively, by one decade each day. This can be particularly enriching during the Dormition Fast, with the final decade prayed on the feast itself. [Rule-of-the-Theotokos.pdf](#)

The Angelic Salutation

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb; for thou hast borne the Saviour of our souls. [10 times]

First Decade

The Nativity of the Theotokos

Let us remember the birth of the Mother of God. Let us pray for mothers, fathers, and children.

Second Decade

The Presentation of the Theotokos Let us remember the feast of the Presentation of the Blessed Virgin and Mother of God.

Let us pray for those who have lost their way and fallen away from the church.

Third Decade

The Annunciation of the Lord's Nativity

Let us remember the Annunciation of the Blessed Mother of God. Let us pray for the soothing of sorrows and the consolation of those who grieve.

Fourth Decade

The Meeting of the Theotokos & Righteous Elizabeth Let us remember the meeting of the Blessed Virgin with the righteous Elizabeth.

Let us pray for the reunion of the separated, for those whose dear ones or children are living away from them or missing.

Fifth Decade

The Nativity of the Lord

Let us remember the Birth of Christ. Let us pray for the rebirth of souls, for new life in Christ.

Sixth Decade

The Prophecy of Simeon

Let us remember the Feast of the Purification of the Lord, and the words uttered by Saint Simeon: Yea, a sword shall pierce through thine own soul also. Let us pray that the Mother of God will meet our souls at the hour of our death, and will contrive that we receive the Holy Sacrament with our last breath, and will lead our souls through the terrible torments.

Seventh Decade

The Flight into Egypt

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Dormition Fast

Tuesday, Aug. 5 – 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.

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

Great Vespers: 6:00 p.m.

Tuesday, August 15

ONE OF 12 GREAT FEASTS: ASSUMPTION

HOLY DAY OF OBLIGATION

Festal Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.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.

Transfiguration: fish, wine & oil permit-

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

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

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

13 August: Bill Pendrak✠

from M/M David Michaels

19 August: Joseph Viola Family

20 August: Sean Pendrak✠

from M/M David Michaels

40th day Memorial Service: John Coury

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

AUGUST 6: IN YOUR LIGHT WE SEE LIGHT

“I AM THE LIGHT OF THE WORLD” (Jn 8:12). These familiar words of the Lord Jesus reflect one of the most popular images in the Scriptures, but what do they mean? How is Jesus the light of the world?

The rest of this verse (pardon the expression) ‘sheds light’ on what is meant here. *“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”* Here and in a number of other places Jesus is portrayed as a beacon: one who guides along the right path, who illumines the way for us. He is the “Giver of light,” the One bringing light to our hearts. To say He is light in this way is to talk about what He does.

But there is another way to see Christ as light. He is light, not only because of what He does for us but because of what He is. *“God is light and in Him is no darkness at all”* (1 Jn 1:5). God is not described here as light illumining our minds and hearts, but as He is in Himself: Light in His innermost being.

Based on the Gospel message, the Church proclaims the Lord Jesus as “Light from Light” (Nicene Creed), the “Joyful Light of the holy glory of the Immortal Father, the Heavenly, the Holy, the Blessed: Jesus Christ” (third century vespers hymn). As God is Light in Himself, so too the incarnate Christ is the Light of the Father. *“I and the Father are one”* (Jn 10:30).

As far back as the third century the Fathers used our experience of the sun to illustrate this mystery. Like others before him, St. Cyril, the teacher of the Slavs, reflected, “Do you see in the heavens the brilliant sphere of the sun and how from it light is begotten and warmth proceeds? God the Father is like the sphere of the sun, without beginning or end. From Him is eternally begotten God the Son, like light from the sun; just as there comes warmth together with light from the sun, the Holy Spirit proceeds. Each one is distinguished separately: the sphere of the sun and the light and the warmth — these are not three suns, but one sun in the heavens. So also, in the Holy Trinity: there are three Persons, but God is one and indivisible.”

The Light of Mt. Tabor

Christ was concretely manifested as light at His transfiguration: *“His face shone like the sun, and His clothes became as white as the light”* (Mt 17:2) — *“white and glistening”* (Lk 9:29), *“such as no launderer on earth can whiten them”* (Mk 9:3). For a moment the disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus.

In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord called a mandorla. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (the Transfiguration, the Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St. Paul. Christ, the “Radiant Light” was manifested to Saul of Tarsus (St. Paul) on the road to Damascus as *“a light from the sky brighter than the sun”* (Acts 26:13). While this Light briefly blinded Saul by its brilliance, it enabled him to see ever more clearly *“the mystery which has been hidden from ages and from generations, but now has been revealed”* (Col 1:26).

In the Church the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ who had been radiant in light on the mountain, blinded your bodily eyes; but

He allowed your soul to see the Trinity” (from the Canon, Ode 1).

The “Uncreated Light” of God

In the Gospels we find two seemingly contradictory understandings of our ability to know God. On the one hand we are told, *“No one has seen God at any time”* (Jn 1:18). On the other hand we hear, *“Blessed are the pure in heart, for they shall see God”* (Mt 5:8). In the fourth century, St. Gregory of Nyssa showed how both statements are true. He taught that the essence of God was unknowable. Like the sun in the imagery cited above, God in His deepest being is unapproachable. The energies of God — His “Light” and “Warmth” — have been made known to us and we can truly know God in His energies. In the fourteenth century, St Gregory Palamas applied this teaching to the Transfiguration. He explained that when the Apostles witnessed the Transfiguration of the Lord on Mount Tabor, that they were seeing the actual uncreated light of God.

Reflecting the Divine Light

We too, Palamas insisted, can experience God’s divine energies even though we can never know His essence: “for those who love each other all nature is filled with the light which seems to radiate from the other.” Many saints who have loved deeply have reflected this light. Perhaps the first was the Protomartyr St. Stephen who witnessed to Christ before the council of Jewish elders in Jerusalem. *“And looking steadfastly on Stephen, they saw his face as it had been the face of an angel”* (Acts 6:15).

St Simeon the New Theologian, writing in the eleventh century, described his own experience in similar words: “He gives Himself totally to me, unworthy as I am, and I am filled with His love and beauty. I am sated with pleasure and divine tenderness. I share in the Light. I participate also in the glory. My face shines like that of my beloved and all my members become bearers of Light.”

The most compelling witness to such an experience comes from Nicholas Motovilov. In 1831 he wrote of seeing St Seraphim of Sarov transfigured with the divine light. They had been discussing how a person can acquire the grace of the Holy Spirit but Motovilov was puzzled: “I do not understand how I can be certain that I am in the Spirit of God.” Finally, as he described it, “Father Seraphim took me very firmly by the shoulders and said: ‘We are both in the Spirit of God now, my son. Why don’t you look at me?’

“I replied: ‘I cannot look, Father, because your eyes are flashing like lightning. Your face has become brighter than the sun, and my eyes ache with pain.’

“Father Seraphim said: ‘Don’t be alarmed, your Godliness! Now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise you would not be able to see me as I am.’

“Then, bending his head towards me, he whispered softly in my ear: ‘Thank the Lord God for His unutterable mercy to us! You saw that I did not even cross myself; and only in my heart I prayed mentally to the Lord God and said within myself: ‘Lord, grant him to see clearly with his bodily eyes that descent of Your Spirit which You grant to Your servants when You are pleased to appear in the light of Your magnificent glory.’ And you see, my son, the Lord instantly fulfilled the humble prayer of poor Seraphim. How then shall we not thank Him for this unspeakable gift to us both?’”

For a moment the apostles on Tabor saw the light of God which is Christ’s by nature. Likewise for a moment Nicholas Motovilov saw the light of God indwelling by grace in the person who is in Christ.