

# ST. JOSEPH THE BETROTHED

**MELKITE GREEK- CATHOLIC CHURCH**  
**130 ST. FRANCIS CABRINI 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. Sue Solsman.  
SusVieselmeyer. Dean & Sherry Yockey. **MEMORY ETER-**  
**NAL:** \*Rev. Char. Aboody.\*Rev. Mich. Jolly.\*Rev. Jos. Fran-  
cavilla.\*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 Bolus.\*Nich. Cianci.  
\*Patricia Cimakosky.\*Ann & John 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. \*Char. 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

## THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Ten Karkun (Matthew 21:33-42)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

27 AUGUST 2023 ♦ TONE 04 EOTHINON 02 † THIRTEENTH SUNDAY PENTECOST/SUNDAY OF EVIL TENANTS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHNS:</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 4)</i>	<i>Liturgy Book p. 42</i>
<i>Venerable father Poemen</i>	<i>Liturgy Book p. 41</i>
<i>Martyr Phanurios</i>	<i>Tone 4</i>
The Church on earth brightly intones a heavenly song of praise. The hosts of angels festively respond to the solemnity on earth. From the heights they proclaim your deeds in sacred hymns, while here below the human race celebrates the heavenly glory you have attained through your trails of martyrdom, O wondrous Phanurios!	
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u> <i>Nativity of Theotokos</i>	<i>Liturgy Book p. 140</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 57</i>
<u>PROKIMENON:</u> <i>Psalms 103:24, 1</i>	<i>Liturgy Book p. 57</i>
<i>(Tone 4)</i>	<i>1 Corinthians 16:13-24</i>
<u>EPISTLE:</u>	
<i>Brethren</i> , watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas’ family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too become subject, and to every helper and worker. I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition. The churches of Asia greet you. Aquila and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss. I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen.	
<u>ALLELUIA:</u> <i>Psalms 44:5, 8</i>	<i>(Tone 4)</i>
String your bow, go forth, reign for the sake of truth, meekness and righteousness and your right hand shall lead you wonderfully. You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.	
<u>GOSPEL:</u>	<i>St. Matthew 21:33-42</i>
The Lord told this parable: “There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. Again he sent another party of servants more numerous than the first; and they did the same to these. Finally he sent his son to them, saying, ‘They will respect my son.’ But the vine-dressers, on seeing the son, said among themselves, ‘This is the heir; come, let us kill him, and we shall have his inheritance.’ So they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?” They said to him, “He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons.” Jesus said to them, “Did you never read in the Scriptures, ‘The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes.’”	

supplications to the Maker of all, both as thanksgiving for the great gift of Creation and in petition for its protection and salvation.”

The patriarch noted that modern society has embraced an approach to the world around us, based on a philosophy which denies the existence of God the Creator. Since in this philosophy there is no God, there is no reason to consider creation as a divine gift. And since in this materialistic philosophy there is no higher life than the physical, there is no benefit to ascetic effort: to use the gifts of the earth sparingly and always with an eye to the needs of those who have less. In the patriarch’s words, “Unfortunately, in our days under the influence of an extreme rationalism and self-centeredness, humanity has lost the sense of sacredness of creation and acts as its arbitrary ruler and rude violator. Instead of the eucharistic and ascetic spirit with which the Orthodox Church brought up its children for centuries, we observe today a violation of nature for the satisfaction not of basic human needs, but of man’s endless and constantly increasing desire and lust, encouraged by the prevailing philosophy of the consumer society.” Christians, the patriarch affirms, should approach the material creation with a eucharistic spirit, that is, with an attitude of thanksgiving, recognizing that it is of God and given to us by His grace. It should be used with an ascetic spirit, that is, according to our real needs rather than from a desire to amass or to out-possess others. An ascetic spirit sees our abundance as given that we may use it in doing good for those in need.

More recently the Pope of Rome, Francis, affirmed similar sentiments, speaking to a crowd in St. Peter’s Square. He identified modern society as a “culture of waste,” as others have spoken of a throwaway society. “This culture of waste has made us insensitive even to the waste and disposal of food, which is even more despicable when all over the world, unfortunately, many individuals and families are suffering from hunger and malnutrition,” the pope said.

“Once our grandparents were very careful not to throw away any leftover food. Consumerism has led us to become used to an excess and daily waste of food, to which, at times we are no longer able to give a just value. Throwing away food is like stealing from the table of the poor and the hungry.”

In 2015 Pope Francis added this commemoration to the calendar of the Roman Church. As we begin the new Church year we can embrace the sentiments of both these hierarchs, by taking a fresh look at the creation in which we live, seeing it as God’s gift to us meant to be used with a spirit of simplicity and love for others.

Prayers for the Protection of the Environment

*Apolytikion (Tone 4) – Lord and Savior, who as God brought all things into being by a word, establishing laws and governing them unerringly to your glory, at the prayers of the Mother of God, keep secure and unharmed all the elements which hold the earth together, and save the universe.*

*Kontakion (Tone 2) – With your all-powerful strength You framed all things, both visible and invisible; and so keep unharmed, we implore your goodness, the environment that surrounds the earth.*

*Ikos – Loving Savior, we praise the manifestations of your providence and your many saving powers; because with ineffable wisdom and order and harmony You have established for all things laws and unalterable ordinances for the protection of us, your royal fashioning. Keep us unshaken, Lord, from every corrupting activity, change and destruction, as guardian, protector and deliverer of all things, keeping in them the essential power unmoved, and especially watching over the environment that surrounds the earth.*

# SEPTEMBER 01: THE INDICATION

IN THE MODERN AGE the world has come to accept one civil calendar which originated in Western Europe centuries ago. Many of us are aware that some groups still maintain an attachment to their historic calendars. The Chinese and Vietnamese, for example stage their own New Year's celebrations according to their ancient calendars, usually in late winter. The Islamic New Year may begin anywhere from mid-October to mid-December. And the Jewish New Year, Rosh Ha-shanah, regularly begins in September.

Starting in the last half of the fifth century (probably AD 462), the Byzantine Empire designated September 1 as the first day of the New Year. The Byzantine liturgical year was arranged according to that calendar and September 1 remains the first day of our liturgical year. The cycle of the Church's Great Feasts begin in September with the Nativity of the Theotokos (September 8) and conclude in August with the feast of her Dormition (August 15).

Although our contemporary civil calendar begins on January 1, many of our public institutions effectively begin their year in September also. Congress and the courts, the school year, the theater and concert seasons, fundraisers, and other civic events on hold through the summer start up again only after Labor Day. Perhaps the Jews and the Byzantines got it right after all.

## The Indiction

The first day of the Church year is called the Indiction. Originally referring to the start of a tax assessment cycle in the Roman Empire, this word has come to mean the beginning of a cycle in a more general way and may be found in legal or formal documents to this day. Thus in 2011 Pope Benedict XVI issued a formal letter "For the Indiction [i.e. Beginning] of the Year of Faith." And so calling September 1 an Indiction simply means that it is the start of a new cycle of the feasts, fasts and other observances of our Church.

On this day Byzantine churches read the Gospel of the beginning of Christ's public ministry as recorded in Luke 4:16-22. After reading the Messianic prophecy in Isaiah 61:1-2 the Lord tells His listeners, "Today this Scripture is fulfilled in your hearing." The Messiah is at hand: God's plan is on the move.

## The "Year of the World"

A lesser-known aspect of the Byzantine calendar is that September 1, AD 1263 is the first day of AM 7522! From AD 691 to 1728 the Byzantine Churches followed a system dating years from the creation of the world according to the calculations in the Book of Genesis (AM, Anno Mundi, the Year of the World"). In 1700, during his westernization of Russia, Tsar Peter the Great replaced the Byzantine Era in his realm with the Western Christian Era. A few years later the Patriarchate of Constantinople and all the Churches in the Ottoman Empire followed suit. Formal documents of the Ecumenical Patriarchate, Mount Athos and some other Eastern Church bodies may still indicate the Byzantine Era date along with that according to the Christian Era.

The Jewish calendar is also calculated from the biblical account of creation but there is a c. 2000 year difference between the two reckonings. The Byzantine Era was computed using the Septuagint text of the Old Testament, compiled in the 3rd to 2nd century BC. The Jewish dating is calculated according to the Masoretic version, used by Jews since the first century AD.

## Prayer for the Environment

The Genesis story of creation, on which the Byzantine Era was based, has given rise to a new expression in the modern age. In 1989 the late Ecumenical Patriarch Demetrios I designated September 1 as a day of prayer for the protection of the environment. He called for "prayers and

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN AUGUST

Saturday Evening, August 26

*Confessions 3:00 p.m.*

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

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

Sunday Morning, August 27

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

## EVENTS IN SEPTEMBER

Saturday Evening, September 02

*Confessions 3:00 p.m.*

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

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

Sunday Morning, September 03

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

Friday Evening, September 8

*Vigil Divine Liturgy: 5:30 p.m.*

*Saturday, September 9*

**FEAST OF THE NATIVITY OF THE THEOTOKOS**

## 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.

## 2023 WEEKLY COLLECTION

August 20

Weekly Offering:	\$ 735.00
Monthly:	\$ 40.00
Holy Day:	\$ 275.00
Candles:	\$ 25.00
Total:	\$ 1,075.00

*Thank you for your support!*

## 53RD MELKITE CONVENTION

*"Becoming Disciples, Making Disciples"*

July 4-7, 2024

Boston Marriott Quincy Hotel  
in Quincy, MA

## DIVINE LITURGY INTENTIONS

- 26 August: ✱Charles Simon
- 27 August: ✱Charles Simon
- 02 September: Joseph Viola Family
- 03 September: Joseph Viola Family
- 09 September: Joseph Viola Family
- 10 September: Joseph Viola Family
- 16 September: Joseph Viola Family
- 17 September: Andrew Pendrak✱  
from M/M David Michaels
- 40th Day Memorial Charlie Simon
- 23 September: Joseph Viola Family
- 24 September: Joseph Viola Family



# THE VINEYARD OF THE LORD

THE HOLY LAND IS DESCRIBED in the Torah as “*A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil and honey*” (Deut. 8:8). All of these so-called seven species have figured in Biblical imagery, decorative arts and liturgy, but none more than the vine, the vineyard and the grape.

The prophet Isaiah used the image of a vineyard to describe the condition of Israel in his day, the eighth century BC: “*My Well-beloved has a vineyard on a very fruitful hill. He dug it up and cleared out its stones, and planted it with the choicest vine. ... For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are His pleasant plant*” (Is 5:1-2, 7).

Isaiah’s imagery reappears frequently in the Scriptures and resonates deeply among believers to this day. The vineyard represents God’s people – Israel in the Old Testament and the Church in the New – and we continually ask God’s blessing upon it in the words of Psalm 80: “*Look down from heaven and see, and visit this vine and the vineyard which Your right hand has planted*” (vv 15, 16). At hierarchical Liturgies the bishop still prays over the people with the words of this psalm.

## Trouble in the Vineyard

But all was not right in Isaiah’s vineyard: the crop was not as the landowner expected. “*He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help*” (v. 7). Found wanting, the vineyard would be judged and left desolate.

Those who heard Jesus’ parable of the vineyard (Mt 21:33-46) knew well that it echoed Isaiah’s imagery. But the Lord was even more specific in laying the blame for the vineyard’s poor state on the vinedressers. They were the ones who mistreated the landowner’s servants and even his son.

After the Lord cataloged the sins of the vinedressers – beating, stoning, and killing those who were sent to them – He asked His hearers, “*Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?*” (v. 40) He does not depict the landowner as vengeful, but His hearers are quick to see the consequences of the vinedressers’ actions. “*He will destroy those wicked men*

*miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons*” (v. 41).

The punch line to this parable is not included in the passage read liturgically. The Lord concluded by saying, “*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it*” (v. 43). The vinedressers will lose control of the vineyard they have mismanaged and others will take their place.

Christ could not have confronted the Jewish leadership in a clearer or more challenging way. The Gospel goes on to say that they got the point: “*Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet*” (vv. 45-46).

## The Stone Rejected

In the Gospel Christ tells this parable in Jerusalem a few days before His arrest. It follows on His cleansing of the temple and climaxes the message that He has been proclaiming throughout His ministry: that the Kingdom of heaven is near at hand and that the Kingdom will be accomplished in Him. With that in mind He quotes Psalm 118:22-23, “*Jesus said to them, ‘Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing, and it is marvelous in our eyes’?*” (v.42)

The Lord Jesus Himself is the stone rejected by the builders, the Jewish leadership, who becomes the chief cornerstone with His death and resurrection. Life in God will depend on a person’s acceptance of Christ, and so He adds “*And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder*” (v.44).

Many of those who witnessed Christ’s crucifixion were alive to see the destruction of Jerusalem by the Romans. The temple was razed to the ground and the high priests and the Sadducees ceased to exist. The Kingdom had been taken from them and a new Israel, the Church, was being erected with Christ as the chief cornerstone.