

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.
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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
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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

TWELFTH SUNDAY AFTER PENTECOST



Icon of Moses and the Ten Commandments

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

20 AUGUST 2023 ♦ TONE 03 EOTHINON 01 † TWELEFTH SUNDAY PENTECOST/SIXTH DAY OF DORMITION

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS: Dormition</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 3)</i>	<i>Liturgy Book p. 41</i>
<i>Dormition</i>	<i>Liturgy Book p. 175</i>
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION: Dormition</u>	<i>Liturgy Book p. 176</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 57</i>
<u>PROKIMENON: Psalm 46: 7, 2</u>	<i>Liturgy Book p. 56</i>
<u>EPISTLE:</u>	<i>1 Corinthians 15:1-11</i>
<i>Brethren</i> , I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephas, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God’s Church. But by God’s grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God’s grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.	
<u>ALLELUIA: Psalm 30: 2, 3</u>	<i>(Tone 3) Liturgy Book p. 62</i>
In You, O Lord, I have hoped: let me never be put to shame. In Your justice, save me and deliver me. Be for me a protecting God, a sheltering house to save me.	
<u>GOSPEL:</u>	<i>St. Matthew 19:19-26</i>
At that time a certain young man came to Jesus and said, “Good Master, what good work shall I do to have eternal life?” He said to him, “Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments.” He said to Him, “Which?” And Jesus answered, - <i>‘Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself.’</i> The young man said to Him, “All these I have kept; what is still lacking in me?” Jesus said to him, “If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me.” But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, “Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.” The disciples, hearing this, were exceedingly astonished, and said, “Who then can be saved?” And looking upon them, Jesus	
<u>HIRMOS: Dormition</u>	<i>Liturgy Book p. 177</i>
<u>KINONKON:</u>	<i>Liturgy Book p. 83</i>
<u>COMMUNION HYMN:</u>	<i>Liturgy Book p. 87</i>
<u>POST- COMMUNION HYMN:</u>	<i>Liturgy Book p. 89 / Liturgy Book p. 90</i>

he was twelve years old. It happened “... while Samuel was lying down, that the LORD called Samuel. And he answered, “Here I am!” So he ran to Eli and said, “Here I am, for you called me.” And he said, “I did not call; lie down again.” And he went and lay down. Then the LORD called yet again, “Samuel!” So Samuel arose and went to Eli, and said, “Here I am, for you called me.” He answered, “I did not call, my son; lie down again.” (Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.)

“And the LORD called Samuel again the third time, so he arose and went to Eli, and said, “Here I am, for you did call me.” Then Eli perceived that the LORD had called the boy. Therefore Eli said to Samuel, “Go, lie down; and it shall be, if He calls you, that you must say, ‘Speak, LORD, for Your servant hears.’ ” So Samuel went and lay down in his place. Now the LORD came and stood and called as at other times, “Samuel! Samuel!” And Samuel answered, “Speak, for Your servant hears” ... And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD” (1 Sm 3:4-10, 20). In Jewish tradition Samuel is described as being equal to Moses, since God spoke directly to him.

Samuel Becomes Judge

Eli the priest had become the most righteous judge among the Hebrews, but his sons did not take after their father and were known as corrupt. With Eli’s death, the unity of the Hebrew tribes began fragmenting until Samuel took Eli’s place as principal judge of the nation, traveling on a circuit from Ramah to the shrines of Bethel, Gilgal, and Mizpah to administer justice.

During Samuel’s time as judge the Philistines became the most significant power in the region and, therefore the greatest threat to the independence of the Hebrews. At one point the Philistines even captured the Ark, with its relics of the Exodus, the very symbol of the Israelites’ identity as the people of God, and held it for ransom. Finally, the Hebrew chieftains’ united under Samuel and defeated the Philistines.

In old age Samuel made his sons judges, but they “*turned aside after dishonest gain, took bribes, and perverted justice*” (1 Sm 8:3). As a result, the elders pressured Samuel, “make us a king to judge us like all the nations” (1 Sam 8:5). With God’s guidance Samuel reluctantly agreed to their request but warned them that God was their king – if they wanted an earthly king they would be rejecting Him and inviting tyranny. The chieftains prevailed and Saul was chosen to be their king. Samuel secretly anointed Saul as king, as he would anoint the next king, David indicating their choice by God as ruler of His people. Icons of Samuel often depict him holding a vessel of oil with which he anointed both Saul and his successor, David.

Samuel lived to see God reject Saul as an unrighteous king and select David to replace him. He saw Saul try to have David killed, then finally accept David as God’s choice to inherit the kingdom. In 1 Sm 25:1 we are told that Samuel died and was buried at Rama, his home town. Rabbinic tradition says that Samuel lived to be 52 years old.

The traditional site of Samuel’s tomb is the Palestinian village of Nabi Samwil, which overlooks Jerusalem. A succession of churches – the last of which became a mosque in the eighteenth century – was built over the tomb which itself houses a synagogue. In the fifth century AD St Jerome wrote that Samuel’s remains had been moved to Chalcedon by Emperor Arcadius and the Byzantine monastery in Nabi Samwil was simply a memorial.

Priest, Prophet, Ruler

The prophet Samuel has been seen as a type of Christ, because his ministry included a priestly and a prophetic dimension as well as being a judge and ruler in Israel. Thus he foreshadowed Christ, who offers Himself in sacrifice as priest, teaches prophetically what He hears from the Father (see Jn 15:15), and is glorified on the cross as King of the Jews.

AUGUST 20: THE HOLY PROPHET SAMUEL

THE CHURCH COMMEMORATES on its calendar holy men and women throughout the ages: from the first days of the Old Testament, from the New Testament and from the era of the Church. We honor the saints of today, rejoicing that God is still bestowing His Spirit in our own time. We revere the Old Testament saints, who illustrate that there have always been people who responded to God’s love, even in times and places far different from our own. One such holy figure from the Old Testament is the holy prophet Samuel, whom our Church remembers on August 20.

Samuel is revered as the last of the Judges, the tribal chiefs who ruled the Hebrew people between the time of Moses and Joshua (c. 1250 BC) and the naming of Saul as the first king of Israel in c. 1050 BC. His story is told in the Old Testament’s first book of Samuel. Four books in our Bibles, called 1 and 2 Samuel and 1 and 2 Kings (called 1 - 4 Kingdoms in the LXX) tell the story of the rise of the unified Jewish kingdom in the tenth and ninth centuries BC.

The Birth of Samuel

Samuel’s family was of the tribe of Ephraim and lived in a town called Ramathaim-Zophim (or Rama) some 4 or 5 miles northwest of the later city of Jerusalem. His father, Elkanah, had two wives Peninnah, who had several sons and daughters, and Hannah, who was reproached by Peninnah for being childless.

One time, on the family’s annual pilgrimage to Shiloh, Hannah vowed that, were God to give her a son, she would dedicate him to God’s service. Many of the Fathers, pointing to Hannah’s silent prayer, saw it as a model of heartfelt, if unspoken prayer. Although her prayer could not be heard by those nearby, it was heard by God.

A while after returning home, Hannah conceived and bore a son whom she called Samuel (“asked of God”) because the Lord had listened to her prayer. When the child was older, Hannah returned with him to Shiloh to give thanks and offer him to the Lord with the prayer we know as the Canticle of Hannah (1 Sm 2:1-10):

“My heart rejoices in the LORD; my horn is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation. No one is holy like the LORD, for there is none besides You, nor is there any rock like our God...The bows of the mighty are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble. ... The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. For the pillars of the earth are the LORD’s, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness. ... The LORD will judge the ends of the earth. He will give strength to His king, And exalt the horn of His anointed.

We chant Hannah’s prayer of thanksgiving as the third biblical canticle at Orthros during the Great Fast.

Samuel Is Called by God

The infant Samuel remained at Shiloh and grew to assist Eli the priest of the shrine. This is why he is often depicted in icons holding a censer. There is a touching story describing Samuel’s first experience of God, when, according to Josephus (*Antiquities of the Jews*, Bk 5),

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

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.

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.

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 13	
Weekly Offering:	\$ 660.00
Candles:	\$ 25.00
Total:	\$ 685.00

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

- 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
- 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

THE “PROTO-CREED” OF CHRISTIANS

TRADITION IS A DIRTY WORD in many modern circles. There it describes the old and, therefore, outmoded and undesirable today. In the historic Churches of East and West, however, it is an honored and revered term describing both the Christian patrimony and the continuity with which it has been transmitted in the Church. Eastern Christians in particular speak of “Holy Tradition,” describing it as the voice of the Holy Spirit in the Church.

It is with this sense of reverence that St. Paul tells the Corinthians, “*What I received I passed on to you*” (1 Cor 15:3). Tradition is first of all something received, usually from the community elders (but not in St Paul’s case, as we shall see). Tradition is meant to be passed on to others; otherwise it dies. Finally when we speak of *the* Tradition we are referring to the content which is passed down. In the case of St Paul here, it is the central faith of the Church: “*the gospel which I preached unto you*” (v.1).

The Apostle identifies that fundamental faith as belief in Christ risen from the dead: “*...that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared...*” (1 Cor 15:3-5). This, it has been said, was a kind of early creed identifying the first Christians as distinct from other Jews who did not see the Lord Jesus as the Messiah, the fulfillment of the prophets. In fact, however, St Paul insists that our faith in Christ is rooted in the Old Testament (“*according to the Scriptures*”) and the experience of the Jewish people.

In his Homily 38 on 1 Corinthians, St. John Chrysostom described it like this: “...the sum of the gospels has its origin here: that God became man and was crucified and rose again. This is the gospel which Gabriel preached to the Virgin, which the prophets announced, and which all the apostles brought to the world.”

The memory of Christ’s death and resurrection is at the heart of our faith and our worship. Our weekly observance of fasting and feasting is a memorial of that death and resurrection. Our Wednesday and Friday fasting commemorates the betrayal, passion and death of Christ. Our Sunday, with its Divine Liturgy and eight-week cycle of resurrection hymns, brings the weekly observance to its glorious conclusion.

The Apparitions of the Risen Christ

While we believe in Christ’s resurrection, we know that no one actually saw Christ rise from the dead. The first visitors to His tomb found it empty “*but Jesus they did not see*” (Lk 24:24). This is why imaginative portrayals of the Lord rising from the tomb are not accepted in Byzantine iconography. This mystery is beyond our ability to perceive it. Our icons of the Resurrection depict the visit to the empty tomb or the effect of Christ’s death: the victory over Hades instead.

The first Christians’ belief in Christ’s resurrection was based on the testimony of those who subsequently saw Him alive. In 1 Cor 15, St Paul lists a number of those eye-witnesses whose testimony is the source of our faith: “*...he appeared to Cephas and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the Apostles, and last of all he appeared to me also, as to one*

abnormally born” (vv. 5-7).

Cephas (Peter)– The Gospels according to Luke and John speak of Peter running to the tomb “*Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened*” (Lk 24:12). *He did so in response to the news of the empty tomb brought by the women: “It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the Apostles”* (Lk 24:10). Why do these women – whom our Church reveres as myrrh-bearers and even “equal to the apostles” not figure in Paul’s list?

St Paul sought to demonstrate the resurrection by appealing to competent and credible witnesses. In the Jewish practice of the time, however, the witness of women was not acceptable in Jewish courts. As the Jewish historian Josephus said, “Let not the testimony of women be admitted, on account of the levity and boldness of their sex.” (Josephus, *Antiquities of the Jews*, 4.8.15). If the word of the myrrh-bearers would not have been convincing to St Paul’s audience, it suggests that they were primarily converts from Judaism. The Gospels, however, were written to bring the message of Christ to the Gentiles and so the evangelists present the women as the first witnesses to the Resurrection.

The Twelve and The Apostles – After mentioning Christ’s appearance to Cephas, St Paul lists His manifestation to “the Twelve,” that is, Andrew, James, John, Thomas and the rest. The Gospels speak of the Lord coming to them in the “upper room” on the evening of Pascha, an event which we commemorate at paschal vespers. There are several other appearances to the Twelve after the Resurrection mentioned in the Gospels.

The first question we encounter here is, Why does St. Paul speak of “the Twelve” when Judas had killed himself and Matthias was not selected to join the others until after the ascension. Should he not have said “the Eleven”? That is what we find in Mark 16:14: “*He appeared to the eleven as they sat at the table...*” It has been suggested that St Paul is not counting heads here but referring to these closest collaborators of the Lord in the way that the first Christians knew them. The Twelve, then, is not a literal number but the designation of an office.

We find something comparable in our Pentecost icon. The Spirit is depicted as descending on the Twelve – but one of them is St. Paul who was added later! The Twelve in the icon represent the historical Thirteen – the original eleven plus Matthias and Paul.

The mention of the Twelve in v. 5 is followed by a reference to “all the apostles” in v. 7. Christ selected not only the Twelve but, as we read in the Gospel, “*...the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go*” (Lk 10:1). The two disciples who encountered the risen Christ on the road to Emmaus (see Lk 24:13-35) were of this company. While the West generally speaks of them as “disciples” not apostles, the Eastern Churches follow Paul in speaking of the Apostle Barnabas, the Apostles Jason and Sosipater, and the rest.

There is no other mention of such an appearance in the Scriptures. We do read of the Lord telling the women, “*Go and tell My brethren to go to Galilee, and there they will see Me*” (Mt 28:10). This may refer to the relatives of the Lord mentioned above or to His followers from Galilee, some of whom had followed Him into Judea.