

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. 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

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS



Icon of Simon Carrying the Cross of Christ

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 SEPTEMBER 2023 ♦ TONE 07 EOTHINON 05 † SIXTEENTH SUNDAY PENTECOST/SUNDAY AFTER EXALTATION

GREAT DOXOLOGY:

ANTIPHONS: *Exaltation of the Holy Cross*

FIRST:

SECOND:

THIRD/BEATTITUDES

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 7)

Exaltation of the Holy Cross

St. Joseph the Betrothed

KONDAKION: *Exaltation of the Holy Cross*

TRISAGION: *Holy Cross*

PROKIMENON: *Psalms 103:24, 1*

(Tone 4)

EPISTLE:

Brethren, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

ALLELUIA: *Psalms 44:5, 8*

(Tone 4)

*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.

GOSPEL:

The Lord said, “If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of the Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”

HIRMOS: *Exaltation of the Holy Cross*

KINONIKON: *Exaltation of the Holy Cross*

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. 45

Liturgy Book p. 143

Liturgy Book p. 47

Liturgy Book p. 144

Liturgy Book p. 145

Liturgy Book p. 57

Galatians 2:16-21

St. Mark 8:34-9:1

Liturgy Book 145/77

Liturgy Book p. 146/83

Liturgy Book p. 89 / Liturgy Book p. 90

drink” (Num 6:3). Nazarites were forbidden to cut their hair or do anything that would make them ritually impure. These practices come down to us in monasticism, for which John is a model.

Zachariah’s Penalty

“And Zachariah said to the angel, ‘How shall I know this? For I am an old man, and my wife is well advanced in years.’ And the angel answered and said to him, ‘I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time.’ And the people waited for Zachariah, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless” (vv. 18-22).

It is often wondered why Zachariah was penalized for questioning Gabriel when the Holy Virgin was not (see Lk 1:34). Perhaps it is because conception by a virgin was unknown while there were well-known cases of God enabling conception in old age in the Old Testament. As a priest Zachariah was surely familiar with Sarah’s conception of Isaac (see Gen 17:15-19) and the conception of the Nazarite Samson by the elderly wife of Manoah (see Judges 13). Each of them would play a critical part in the development of God’s plan for His people, as would John.

Another well-known woman who conceived in answer to prayer is Hannah the mother of the prophet Samuel (see 1 Sm 1, 2). Long childless, she prayed, *“O LORD of hosts, if You will... give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head.”* Samuel, dedicated as a Nazarite before he was conceived, would be the spiritual guide of David and Solomon.

The Conception of John

“So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, ‘Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people’” (vv. 23-25).

Zachariah and Elizabeth lived in the “hill country” of Judea (see Lk 1:39). The town of Ein Kerem, southwest of Jerusalem has long been revered as the place of Zachariah’s home, the Visitation and John’s birth. Texts from the sixth and seventh centuries attest to celebrations there connected with the Forerunner and his parents. The tenth-century *Book of the Demonstration*, attributed to Eutychius of Alexandria noted: “The church of Bayt Zakariya in the district of Aelia bears witness to the visit of Mary to her kinswoman Elizabeth.” The two modern churches of St John in Ein Kerem (Orthodox and Roman Catholic) were each built on the remnants of ancient churches.

At the time that Zachariah officiated as a priest in the holy Temple, presenting the prayers of the people to the compassionate Benefactor, he saw an Angel of God, who began to speak to him and said, “Your prayer has been heard! Take courage, old man, and do not doubt. You will have as your child the holy Forerunner, who will be the greatest of those born of women; and in the power of Elijah, he will go before Christ!” (Vespers Sticheron)

Joy to you, O barren one unable to give birth! Behold, you conceive today the one who is really a Torch of the Sun, who will enlighten the whole world that suffered from blindness. Rejoice, O Zachariah, and cry out in all confidence: “The one who will be born is a Prophet of the Most High!” (Troparion)

CONCEPTION OF THE HOLY PROPHET, FORERUNNER & BAPTIST JOHN: SEPT. 23

THE CALENDAR USED TODAY by the Byzantine Churches the Liturgical Year begins on September 1. In earlier calendars used in some local Churches, however, the year began with the Feast of the Conception of St John the Forerunner. This feast originated in the East in the fifth century and was observed in some Western dioceses as well although it is not on the general Western calendar.

The basis for this feast is the sequence of events recorded in Luke 1:5-25 – the annunciation to Zachariah, the penalty of Zechariah and the conception of John.

The Annunciation to Zachariah

“There was in the days of Herod, the king of Judea, a certain priest named Zachariah, of the division of Abijah [Abihu]. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren, and they were both well advanced in years” (vv. 5-7).

In 1 Chronicles 24:7-19 we read that King David and Zadok the High Priest set a schedule for each of the priestly families (named after the sons of Aaron) to serve in the temple. Each family served for eight days, from Sabbath to Sabbath, twice each year. During their times of service the priests lived in the temple quarters, away from their wives and children. In addition all the divisions served during the “pilgrimage feasts” – Pesach, Shavuoth (Pentecost) and Sukkoth (Tabernacles) – when all Jewish men were expected to come to Jerusalem and offer sacrifices.

“So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zachariah saw him, he was troubled, and fear fell upon him” (vv. 8-12).

Some commentators think that the mention of “the multitude of the people” suggests that this event took place during one of the pilgrimage feasts. It could also have been on a Sabbath when more people would have come to worship. St John Chrysostom thought that Zachariah was in Jerusalem for the Day of Atonement when the angel visited him.

“But the angel said to him, ‘Do not be afraid, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord’” (vv. 13-17).

The angel’s message describes John as a prophet, calling the people to repentance. The mention that he “shall drink neither wine nor strong drink” suggests that John would also be a Nazarite: one set apart and consecrated to the Lord by a special vow. The first requirement for a Nazarite is that “he shall separate himself from wine and strong

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 16

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 17

Baptism of James Henry Cheffers

9:15 a.m.

Divine Liturgy: 10:00 a.m.

40 Day Memorial Service:

Charlie Simon

Saturday Evening, September 23

NO DIVINE SERVICES

Sunday Morning, September 24

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 27

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|------------------|-----------|
| Weekly Offering: | \$ 610.00 |
| Holyday: | \$ 45.00 |
| Monthly: | \$ 5.00 |
| 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

St. Ann Maronite Church –Scranton
Lebanese Heritage Festival

Sunday, September 17, 2023

Noon– 7:00 pm

DIVINE LITURGY INTENTIONS

- 16 September: ✱ John Coury
from M/M Michael Milewski
17 September: Andrew Pendrak✱
from M/M David Michaels
40th Day Memorial Charlie Simon
23 September: ✱ Charles Simon
from Joseph Zaydon Family
24 September: ✱ John Coury
from Joseph Zaydon Family
30 September: ✱ Lori Ann Stanko Goetz
from Steve Bartnicki
30 September: ✱ Holy Souls
from M/M Michael Brodowicz
01 October: ✱ Joseph Viola Family

TO BE “CRUCIFIED WITH CHRIST”

WHAT MAKES A PERSON RIGHTEOUS before God? It is a question that religious people continually ask of themselves and their spiritual leaders. Sometimes the answers they receive seem to come from “*the god of this age*” (2 Cor 4:4). Thus over-zealous people of all backgrounds have come to believe at one time or another that they fulfill “God’s will” by destroying the religious monuments of others. But what do the Scriptures tell us bring us closer to God?

The Torah

Jews consider the Torah (the Law) as the cornerstone of their experience of God. Just as Christians see the Gospels as the heart of the New Testament, Jews see the Torah, the first five books of the Bible, as the core of the Hebrew Scriptures. The Torah contains the Commandments which God gave through Moses; observing them is what makes someone an “observant” Jew, obedient to the expressed will of God. “*You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God. You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD*” (Lv 18: 4, 5).

When we think of the precepts of the Law which Moses received from God, we think of the Ten Commandments. In fact, there are many other precepts in the five Old Testament books of Moses which Jews call the Torah and Christians call the Pentateuch. Later Jews came to see 613 commandments as prescribed in the Torah, including ritual and other precepts in addition to the moral laws. Various Jewish traditions number these precepts differently but all see the observance of the Law of Moses as the way to righteousness before God.

Christ and the Law

In the Gospels Christ is not depicted as critical of the Law but as endorsing it. He was critical of people who abused the precepts of the Law, using it to look down on others or control them. Thus, in the parable of the Publican and the Pharisee Christ says that the Pharisee, who observed the precepts of the Law, did not attain righteousness through his actions because he made of them a way to look down upon his neighbor, the Publican.

Observing the precepts of the Law was good, but not enough to make a person godly. The same is true today. As the twentieth-century Greek elder St Porphyrios observed, some people “... make prostrations and cross themselves in church and they say, ‘we are unworthy sinners’, then as soon as they come out they start to blaspheme everything holy whenever someone upsets them a little.”

Jesus taught that the ceremonial precepts of the Torah were good, but that there was something most important. He confronted the Pharisees for insisting on these precepts while neglecting its more humane counsels: “*Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone*” (Mt 23:23).

Christ also pointed towards more than mere observance of the various precepts of the Torah. He directed people to see that the Law was to be fulfilled through Him. “*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill*” (Mt 5:17). He did not explain how this was to happen; it was the apostolic Church, directed by the Holy Spirit, which came to see that there was a way for people of all kinds to be righteous before God. It was not by assiduously observing the precepts of the Torah but by living in Christ, who perfectly fulfilled the Father’s will for Him on earth.

St Paul on Christ and the Law

St Paul was convinced that Christ had fulfilled the Law as He had promised, teaching that “*Christ is the end [i.e. the completion] of the Law for righteousness to everyone who believes*” (Rom 10:4) and that therefore “*...by the works of the Law no flesh shall be justified*” (Gal 2:16).

Obedying the precepts of the Law because they are the will of God is the heart of a righteous observance of the Torah. And so, by submitting Himself completely to the Father’s will, Christ totally fulfilled the moral precepts of the Law. In the Garden before His arrest Christ prayed, “*O my Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will*” (Mt 26:39). He accepted even “this cup” (His approaching passion) if it were His Father’s will.

Christ is also the fulfillment of the ritual precepts of the Law in that He replaces the temple and its cult as the authentic worship of God. When Jesus entered the temple, He drove out those selling the animals needed for sacrifice. People often see this as an attack on commercialism in religion, but this was not Jesus’ point. Asked for a sign to explain His actions, He replied: “*‘Destroy this temple, and in three days I will raise it up.’ Then the Jews said, ‘It has taken forty-six years to build this temple, and will You raise it up in three days?’ But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said*” (Jn 2:19-22). The Temple would be “rebuilt” as the risen body of Christ. Its offerings would be fulfilled in Christ’s offering of Himself, the eternal sacrifice, in which we share at the Divine Liturgy.

Not an Easy Out

St Paul’s insistence that a person is not made righteous by observing the Law led some people to conclude that they could do whatever they wanted. St Paul never taught that. The point of his teaching is that a person does not earn righteousness by observing the Law. He saw that observing the Commandments or following the lead of the Church was a way of sacrificing our own will in union with Christ who did the same. Thus the believer can say with St Paul, “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me*” (Gal 2:20).

Uniting ourselves with Christ is the way to attain righteousness according to the New Covenant. We do so in the sacrifice of praise which is the Liturgy and in the crucifying of our own will by keeping His precepts and those of His Church.

To Be Crucified with Christ

“The True Life of a Monk” is an icon often found in Greek and Slavic monasteries, not for veneration but for reflection on what it means to be crucified with Christ.

The monk on the cross is not a recognized saint, not even a particular individual. He personifies the person (monk) who seeks to live in Christ. This is why the schema he wears on his chest is inscribed with the concluding phrase of today’s epistle reading, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me.”

Instead of Roman soldiers it is demons we see assaulting the monk with the passions of our fallen humanity, which our ego pushes us to gratify: vanity, lust, gluttony, and the like.

The monk repels their assaults by surrendering his ego to the will of God expressed in the precepts of the Gospel and his monastic rule.