

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 Buckley. Chris Carey. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** *Rev. Char. Aboody.*Rev. Mich. Jolly.*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. *Veronica Bolus. *Jos. Bolus. *Gary Bolus.*Nich. Cianci.*Patricia Cimakosky.*Ann & John Coury.*Mary Sue Betress.*Cecilia Davidson*Margt. Dillenburg*Eric Jolly.*Jos. King *Blakely Lاندell. *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 THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST



Icon of Theophany — January 6th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

07 JANUARY 2024 ♦ TONE 07 EOTHINON 10 † SECOND DAY OF THEOPHANY/SYNAXIS OF ST. JOHN FORERUNNER

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHNS: Theophany</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. 151</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 7)</i>	<i>Liturgy Book p. 45</i>
<i>Theophany</i>	<i>Liturgy Book p. 157</i>
<i>St. John the Forerunner</i>	<i>Tone 2</i>

The memory of the just is mentioned with praise. As for you, O forerunner, the Lord’s witness is enough: indeed, you were greater than the prophets since you were found worthy to baptize in the waters the One they could but announce. You have fought for the sake of truth and proclaimed to those in Hades that God who appeared in the flesh has taken away the sins of the world and bestowed his great mercy upon us.

<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION: Theophany</u>	<i>Liturgy Book p. 158</i>
<u>TRISAGION: All of you who have been baptized</u>	<i>Liturgy Book p. 51</i>
<u>PROKIMENON:</u>	<i>Liturgy Book p. 129</i>
<i>(Tone 7)</i>	<i>Acts of the Apostles 19:1-8</i>

In those days it came to pass, while Apollos was in Corinth, that Paul crossed the upper districts and went to Ephesus. He found some of the disciples and asked them, “Have you received the Holy Spirit since you became believers?” But they answered him, “We have not ever heard that there is a Holy Spirit.” And he said to them, “How then were you baptized?” They replied, “With John’s baptism.” Then Paul said, “John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus Christ.” Hearing this, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and to speak for God. They were about twelve men in all. Then for three months he went into the synagogue, speaking confidently, arguing with them and convincing them about God’s kingdom.

<u>ALLELUIA:</u>	<i>Liturgy Book p. 59</i>
<i>(Tone 7)</i>	
The just shall bloom like the palm tree; he shall grow like a cedar of Lebanon.	
Those who are planted in the Lord’s house shall flourish in the courts of our God.	

<u>GOSPEL:</u>	<i>St. John :29-34</i>
<i>At that time</i> John saw Jesus coming to him, and he said, “Behold the Lamb of God, who takes away the sin of the world! This is the one of whom I said, ‘After me there comes one who has been set above me, because he was before me.’ And I did not know him. But that he may be known to Israel, for this reason have I come baptizing with water.” And John bore witness, saying, “I beheld the Spirit descending as a dove from heaven, and it hovered over him. And I did not know him. But the one who sent me to baptize with water said to me, ‘The man upon whom you will see the Spirit descending and hovering, he it is who baptizes with the Holy Spirit’.” And I have seen and have borne witness that this is the Son of God.”	
<u>HIRMOS: Theophany</u>	<i>Liturgy Book p. 158</i>
<u>KINONIKON: Theophany</u>	<i>Liturgy Book p. 160</i>
<u>POST~ COMMUNION HYMN:</u>	<i>Liturgy Book p. 89 / p. 90</i>

to bless the home, visit with the family, collect donations, discuss the parish, etc. Something has been lost.

Is Blessed Water Really Holy?

The twentieth century Russian Orthodox saint, John Maximovich, taught: “On Theophany, the Day of the Lord’s Baptism, every year a great miracle is performed. The Holy Spirit, coming down upon the water, changes its natural properties. It becomes incorrupt, not spoiling, remaining transparent and fresh for many years. This Holy Water receives the grace to heal illnesses, to drive away demons and every evil power, to preserve people and their dwellings from every danger, to sanctify various objects whether for church or home use. Therefore, Orthodox Christians with reverence drink Holy Water ... People who drink a little Holy Water daily, before eating any kind of food, do well. It strengthens the powers of our soul—if it is done with prayer and reverence, and one does not merely expect a mechanical result from it.”

The prayer for the sanctification of water certainly supports the idea that a “great miracle” is expected when we sanctify the water. The priest chants:
“... Great are You, O Lord, and wonderful your works, and no word is adequate to sing the praise of your wonders (3 times). “...Therefore, O King, Lover of mankind, be present now too through the visitation of your Holy Spirit, and sanctify this water. (3 times) And give to it the grace of redemption and the blessing of Jordan. Make it a source of incorruption, a gift of sanctification, a deliverance from sins, an averting of diseases, unapproachable by hostile powers, filled with angelic strength. That all who draw from it and partake of it may have it for cleansing of souls and bodies, for healing of passions, for sanctification of homes, for every suitable purpose. ... And now, Master, do You yourself sanctify this water by your Holy Spirit” (3 times).

This prayer is an epiclesis – a plea for the sending of the Holy Spirit – asking that God effect a transformation. In this it is similar to the prayer said by the bishop when he sanctifies the Holy Chrism and to the Eucharistic epiclesis in the Divine Liturgy itself.
The current order for the Great Sanctification of Water is attributed to St. Sophronius, the Patriarch of Jerusalem (634-638) but the above prayer is much older. In the fourth century St Basil the Great speaks of this rite as a “mystical tradition” (On the Holy Spirit, 27: 66) which shows that it was practiced even before his time. It is also mentioned in the fourth century Apostolic Constitutions, a Syrian work, and in the treatise *On the Holy Spirit* by St. Ambrose of Milan (died 397). All these sources attribute the sanctification of water to the Holy Spirit.

Partaking at Home

Many people drink a little blessed water and eat a piece of antidoron (blessed bread) as part of their regular Morning Prayers, before eating or drinking anything else. In this way they express their union with the worshipping Church and with the Lord who is transforming us and all creation as well.
This Prayer is often said before partaking: O Lord my God, may this partaking of antidoron and holy water be for the health and strength of my soul and body, for the control of my passions and infirmities and for the enlightening of my physical and spiritual faculties in Your boundless loving-kindness, through the prayers of Your most pure Mother and of all the saints. Amen.

THE GREAT BLESSING OF WATER

THE GREAT FEASTS OF THE EASTERN CHURCHES are all observed with special hymns, special icons, and often, special rites. We may think immediately of the blessing of palms on Palm Sunday, the blessing of foods on Pascha, the exaltation of the Holy Cross on that feast or the blessing of grapes on the feast of the Transfiguration. The most solemn of these festal blessings, however, is the Great Sanctification of Water on the Feast of the Theophany.

Church orders actually prescribe two such blessings on the Theophany. At the end of the Vesper-Liturgy on the eve of the feast a vessel of water is sanctified in the church and the water given to the faithful to drink and to take to their homes. After the Liturgy on the feast itself the same rite is performed over a nearby body of water (ocean, river, lake or stream). Parishes that do not observe the full order may only have one such blessing.

Blessed Water in East and West

Holy Water is commonly used in all Eastern and Western Churches but with some difference in their meanings and purposes. In the West holy water is chiefly for purification. It is placed at the doors of churches for worshippers to bless themselves with it on entering the church as a kind of purification. At the principal Sunday Mass the entire congregation is so purified as the priest goes through the church sprinkling the worshippers. These practices recall the Old Testament tradition of having pools or basins of water at the entry to the temple for the same purpose. In the Eastern Churches purification is more commonly associated with incense.

In the Eastern Churches the sanctification of water has a different connotation. It is first of all connected with transformation. At baptism water is transformed that it may be a vehicle for the transformation of the person baptized in it into communion with the Holy Trinity. By being buried in the water and then raised out of it, the new Christian experiences his or her own Pascha by being connected to the death and resurrection of Christ, thus becoming a partaker in the divine nature.

While at baptism a person is sanctified by being placed in the water, the reverse happens at the Theophany. It is the water which is sanctified by the One who entered into it. At the Great Sanctification of Water on the Theophany a cross, representing Christ, is immersed in the water three times, liturgically re-enacting the baptism of Christ and sanctifying the water. This sanctification of water at the Theophany represents the transformation of creation, begun with the incarnation and intended to touch all creation. As St. Paul writes, *“the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now”* (Rom 8:21-22).

The rite continues, representing the extension of the blessing of the Jordan to all creation. The priest goes through the church sprinkling everyone and everything with the newly-sanctified water. In Eastern countries this procession may go through the entire neighborhood or village as the people sing the troparion of the Theophany. People would open their doors and the priest would go into their homes, passing from one to another with the blessing of the Jordan. This rite witnesses to the ongoing transfiguration of creation begun at the Jordan. In contemporary society this aspect of the rite has morphed into a scheduled appearance of the priest

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Friday Morning, January 05

Royal Hours: 10:00 a.m.

Friday Evening, January 05

Vespertal Divine Liturgy: 5:30 p.m.

- Blessing of the Waters

Saturday Morning, January 06
THEOPHANY OF THE LORD JESUS CHRIST

Festal Orthros: 10:00 a.m.

Blessing of the Waters

Saturday Evening, January 06

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Evening, January 07

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

St. Joseph Youth Choir

Nativity Concert: Church

Parish Theophany Potluck: Hall

Saturday Evening, January 13

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Evening, January 14

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Theophany House Blessings

If you would like your home blessed during this holy season please sign up in the back of the church, call the rectory 570.343.6092

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

06 January: ✠Veronica Bolus
from Kimbe Boackle
07 January: ✠Veronica Bolus
from Kimberly Boackle
13 January: ✠Deceased members of
Barron & Shehadi Families
14 January: ✠Veronica Bolus
from Kimberly Boackle
21 January: Michael & Carolyn deTar ✠
from M/M Zachary Bateman Family
28 January: Russell & Kathleen Bateman ✠
from M/M Zachary Bateman Family
02 February: Nick & Patrica Peluso
from M/M Daniel Schiller Family
03 February: Lois Cianci
04 February: Paul & Kathleen Schiller
from M/M Daniel Schiller Family
10 February: Joanna Simon
11 February: Russell & Kathleen Bateman
from M/M Daniel Schiller Family

JANUARY 5: PARAMONY (Eve) OF THEOPHANY

CHRISTMAS EVE AND NEW YEAR’S EVE are holiday milestones in American society. In our tradition January 5, Theophany Eve, is also a special day of preparation and anticipation leading into one of the most important festivals of the Church year.

Like Christmas Eve, Theophany Eve is a **paramony**, a day of continual prayer and fasting, leading up to the celebration of the feast. Part of what makes this a day of continual prayer is the celebration of the **Royal Hours** which replaces the ordinary First, Third, Sixth and Ninth Hours served every day in Byzantine practice. The Divine Liturgy is not served until the end of the fasting day, when it is joined to vespers to begin the feast.

The Royal Hours are served on the Paramony of Christmas, the Paramony of the Theophany and on Great and Holy Friday which we might call the “Paramony of Pascha.” In addition, some Greek Churches serve the Royal Hours on the Eve of Pentecost, but without fasting.

Our cycle of daily services has its origin in the experience of the Jews during the Babylonian exile. Since the prescribed round of morning and evening sacrifices could only be conducted in the Jerusalem temple, the exiled Jews developed a cycle of prayers, hymns and Scripture readings to be said throughout the day instead. When the Jews returned to Jerusalem after the exile, these prayers were incorporated into the usage of the temple. Jews today observe three daily services (morning, afternoon and evening) corresponding to the times of the three daily temple sacrifices.

The first Christians continued the custom of praying at these specific times. The Acts of the Apostles records St Peter going apart to pray at the sixth hour (Acts 10:9) and at the ninth hour (Acts 3:1). With the development of monasticism these daily prayers took on the character of formal services. Other services were added in imitation of the Psalmist’s witness, “*Seven times a day I praise You, because of Your righteous judgments*” (Ps 119:164).

The hours came to commemorate important events which the Scriptures say took place at those times. Thus our Third Hour recalls the descent of the Holy Spirit on Pentecost (see Acts 2). The Byzantine Sixth and Ninth Hours evoke the memory of Christ’s crucifixion and death: “*Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice ... and yielded up His spirit*” (Mt 27:45, 50).

What Makes These Hours “Royal”?

While for most of the year the Hours are “cell services” – without choral responses or accompanying ritual, meant to be served by monastics in their cells (or by anyone at work or at home), the Royal Hours are served solemnly in church with hymns, Scripture readings and ceremony. They are generally served without interruption and conclude with the Typika. The name “Royal Hours” comes from the practice of the Great Church in Constantinople. The emperor and his court would attend the Hours on these days, emphasizing their importance in the life of the Church.

Scripture in the Royal Hours

As a rule, the Scriptures read at the Hours are all taken from the Psalms. In the Royal Hours, however, selections from both the Old and New Testaments are read, in addition to the Psalter. The New Testament selections recount the ministry of John and the baptism of Christ as well as the meaning of baptism in the Church. The Old Testament readings, all taken from the Book of Isaiah the Prophet, provide us with an illustration of how Old Testament prophecies are

ultimately fulfilled in Christ.

The Prophet Isaiah lived in the eight century BC and, like other prophets, called on his hearers to repent and to conform their lives to God’s way. The following passage, read at the Third Royal Hour, illustrates Isaiah’s message: “*Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow*” (Is 1:16-17).

Isaiah warned that, if people did not repent, the nation would suffer at the hands of its enemies (at that time, the Assyrians). If they did repent, however, they would be restored and given new life. We see this in the selection read at the Sixth Royal Hour, “*With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call upon His Name; make known His deeds among the nations, proclaim that His Name is exalted. Sing praises to the Lord, for He has done gloriously; let this be known in all the earth. Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel*” (Is 12:3-6).

The second half of the book, added some 200 years later, reflects the same themes. At this point in Israel’s history their great enemy was Babylon rather than Assyria. The Babylonians would conquer Jerusalem and destroy the temple, dragging the most prominent Jews into exile.

Streams in the Desert

The promise for their restoration dominates the second half of Isaiah. Jerusalem, no longer desolate, will be rebuilt and will water its thirsty people. At the First Royal Hour we read, “*The wilderness and the dry land shall be glad, the desert shall rejoice and blossom like the lily. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon... Behold, your God will come.... He will come and save you. ... For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water*” (Is 35:1-7).

The power of Babylon ended just as that of Assyria had centuries before, but the ultimate fulfillment of these prophecies would only come with Christ. We see in Him the Source of eternal life, the One who truly turns the arid wilderness of thirsty hearts into springs of water. This theme would be taken up in the Gospel of John, where we read the words of the Lord Jesus “*If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those who believe in Him would receive*” (Jn 7:37-38).

The frequent mention of water in these passages, then, does not just allude to the Lord’s baptism in the Jordan but to the Lord Himself. He is the One who can refresh with the living water of the Holy Spirit all who come to Him. He is the One who is revealed at the Jordan by the Father’s voice and the Spirit’s hidden presence and who begins to announce the good news of our salvation to the world.

When he saw the Lord of glory draw near to him, the Forerunner cried out: “Behold the One who redeems the world from corruption! Behold the One who delivers us from affliction! Behold the One who, in His mercy, has come forth upon earth from a pure Virgin, granting remission of sins! Instead of servants, He makes us children of God. Instead of darkness, He gives light to mankind through the waters of His divine baptism. Come, let us glorify Him together with the Father and the Holy Spirit.”

Idiomelon at the Ninth Royal Hour