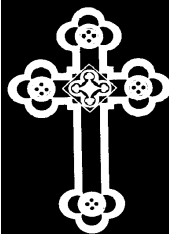


SAINT JOSEPH MELKITE GREEK CATHOLIC CHURCH

130 NORTH SAINT FRANCIS CABBINI AVENUE
SCRANTON, PA 18504

REV. FATHER CHRISTOPHER MANUELE
ADMINISTRATOR
REV. PROTODEACON MICHAEL JOLLY
BULLETIN EDITOR
READER NICHOLAS RUSSO
READER MICHAEL SIMON
READER JOHN FITZGERALD



PARISH OFFICE 570-343-6092

E-MAIL: SCRANTONMELKITE@COMCAST.NET

WEB: [HTTP://SITES.GOOGLE.COM/SITE/SCRANTONMELKITE](http://sites.google.com/site/scrantonmelkite)

WEBMASTER: ELIZABETH ZAYDON

NOVEMBER 8, 2009
TONE 6 AND ORTHROS GOSPEL 1

7TH SUNDAY OF THE HOLY CROSS

LITURGY SCHEDULE:

SATURDAY VESPERS 4PM
CONFESSIONS AFTER VESPERS

SUNDAY ORTHROS 9 AM
SUNDAY DIVINE LITURGY 10 AM

LITURGY INTENTIONS:

November 8, 2009

+ Mary Dembesky

By Atty. & Mrs. James Zaydon and
Family

November 15, 2009

+Mrs. Angela Scavo

By daughter Boots Zaydon

Today's Cover Icon
the Archangel Michael,
Constantinople, twelfth century

THE ARCHBISHOP'S APPEAL:



Get personally involved in making sure our precious Melkite heritage and tradition is passed on faithfully to future generations.

Evangelization, education, seminary training...the Archbishop's Appeal supports all these and much

more. Please respond with a generous heart. If you have not already sent your gift, please do so today so that 100% of our parish will respond to Sayidna's call. Extra appeal envelopes are available in the narthex.

THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

TROPARIA:

RESURRECTIONAL TROPARION ARCHANGELS

TONE 6 Pg. 18
TONE 8

As Captain of the hosts, champion and leader of Angels, O Michael, deliver from all oppression, sorrow, sickness, and sin those who sing your praises and entreat you. Since you are bodiless, you behold God, who transcends all essence; and you are radiant with the unapproachable Light of the Master's glory. In His love for man, He took flesh for our sake from the Virgin, when He willed to save mankind.

TROPARION OF SAINT JOSEPH KONTAKION OF THE PRESENTATION IN THE TEMPLE

TONE 2 Pg. 20
TONE 4 Pg. 120

PROKIEMENON (TONE 4)

You make spirits your messengers and flaming fires your attendants.

Stichon: Bless the Lord, O my soul! May all that is in me bless his holy name.

READING FROM THE EPISTLE OF ST. PAUL TO THE HEBREWS 2:2-10

BRETHREN, if the word spoken by angels proved to be valid, and every transgression and disobedience a just punishment, how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed to us by those who heard him; God also, according to his own will, bearing them witness by signs and wonders, and by manifold powers, and by impartings of the Holy Spirit.

For he has not subjected to angels the world to come, of which we speak. Rather, someone has testified somewhere, saying, What is man that you are mindful of him, or the son of man that you visit him. You have made him a little lower than the angels, you have crowned him with glory and honor, and have set him over the works of your hands, • you have put all things under his feet (Ps. 8 : 5-8). For in subjecting all things to men, he left nothing that is not subject to him. But now we do not see as yet all things subject to him. But we do see him who was made a little lower than the angels, namely, Jesus, crowned with glory and honor because of his having suffered death, that by the grace of God he might taste death for all. For it was fitting of the one for whose sake all things were made and through whom all things exist, who had brought many sons into glory, that he perfect through sufferings the very author of their salvation.

ALLELUIA (TONE 5) Ps 88: 2, 3

Give praise to the Lord from the heavens, give praise to him in the heights!

Stichon: Praise him, all you his angels, praise him, all you his powers!

THE HOLY GOSPEL ACCORDING TO LUKE 8, 41-56

At that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as he went that he was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased. And Jesus said, "Who touched me? But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me?'" But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. And he said to her, "Daughter, thy faith has saved thee; go in peace." While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved." And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, cried out, saying, "Girl, arise!" And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. And her parents were amazed, but he charged them to tell no one what had happened.

THE HOLY ANGELS

The word translated “angel” in Hebrew (malak) and Greek (aggelos) means messenger. Envoys and ambassadors from one country to another are thus called malakim (Isaiah 37:14, 18:2; Ezekiel 30:9, 23:40). However, the most extensive use of both malak and aggelos refers to the angels. They are described (Revelation 5:11) as numbering 10,000 times 10,000 (literally myriad’s of myriad’s, where “myriad” represented an inexact 10,000, and implied a very large number). Since people in the First Century did not work with very large numbers the way we do today (there was no Greek word to express “million”), myriad’s of myriad’s generally implies a countless number.

The bodiless powers of heaven (the angels) are the messengers of God. They are not the only messengers, however; on many occasions, the Son of God is referred to as The Angel of the Lord or The Messenger of the Lord as is the case in two of the readings for Vespers. Before proceeding, it would be helpful to get an overview of Scriptural references to different ranks of angels. From this, we can see that the ranks of angels are extensive, even from what little we know about them.

Cherubim

The Cherubim are referred to often in the Old Testament due to their presence in the Holy of Holies in the Tabernacle and the Temple. On top of the Ark of the Covenant were two cherubim made of pure gold facing each other. It was there between them that the Lord resided: “And there I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel” (Exodus 25:22). The Lord was also referred to as being “enthroned above the cherubim” (2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 13:6; Psalm 80:1, 99:1; Isaiah 37:16). In addition, cherubim were embroidered into the blue, purple and scarlet linen curtains of the Holy of Holies (Exodus 26:1, 31). Thus, cherubim were represented as surrounding the presence of God, with their wings spread upward (Exodus 37:7-9).

Solomon’s Temple had a similar presence of cherubim, only larger: 15 feet tall with 30 feet wingspan (2 Chronicles 3:7-14, 1 Kings 6:23-27). The entrance to the Holy of Holies was made of olive wood with cherubim carved into the wood (1 Kings 7:32-35, Ezekiel 41:18-25).

Another place where the cherubim were prominent was at the East of the Garden of

Eden after Adam was driven out, where the “flaming sword whirling about guarded the way to the Tree of Life” (Genesis 3:24). Since the Tree of Life would have enabled Adam to live forever (Genesis 3:22, Revelation 22:14), the cherubim were guarding the way into the Mysteries of God.

The cherubim are also probably the same as the “four living creatures” in John’s vision where one was like a lion, one like a calf, one like an eagle, and the fourth had the face of a man. (Revelation 4:6-11). This identification is based on Ezekiel’s vision where they are named as cherubim (Ezekiel 10:1) and in both John’s and Ezekiel’s visions: (1) there were four of them and (2) their appearance resembled the face of a man, a lion, a bull and an eagle (Ezekiel 10:1-12, 14, 21-22; 1:4-10). Ancient pagan cultures imitated the appearance of the cherubim by carving winged bulls, winged lions or griffins (a winged sphinx) to guard their temples (Unger, Bible Dictionary, pg. 192).

As a contrast to this, Satan was described as a fallen cherub: “The anointed cherub who overshadows or covers”. He was blameless until unrighteousness was found in him. He was lifted up and his wisdom was corrupted because of his beauty. He was filled with violence and was cast out as profane (Ezekiel 28:14-17). Satan was described by Ezekiel as having a position very similar to the cherubim over the Ark of the covenant surrounding the presence of God.

Seraphim

The Hebrew word saraph comes from the word meaning “to burn”. The only reference to seraphim in the Scriptures, however, is in Isaiah 6, where they are described as having six wings and are also present around the Throne of God. One of the seraphim touched Isaiah’s lips with a burning coal from the altar to forgive his sin.

Paul’s References to Celestial Beings

Paul had been granted the opportunity to be caught up to the third heaven where he heard inexpressible words which it is not lawful for a man to utter (2 Corinthians 12:2-4). Perhaps as a result of this experience, he referred to some ranks of celestial beings from time to time, for which we have little other descriptions. Paul referred to the following:

- ◆ Thrones (Greek: thronos, 2362)
- ◆ Lordships (Greek: kuriotes, 2963). This word comes from kurios meaning “Lord” as in Lord Jesus
- ◆ Authorities (Greek: exousia, 1849)

- ◆ Powers (Greek: dunamis, 1411). This word is also translated “miracles”
- ◆ Principalities (Greek: arche, 746) a kind of ruler



Paul’s references are as follows:

Ephesians 1:21: “Christ is seated above all Principality, Authority, Power and Lordship in this age and in the age to come”.

Ephesians 3:10: “The Wisdom of God is being made known to the Principalities and Authorities in the heavenly places”.

Colossians 1:16: “By Him all things were created that are in heaven and that are on earth, visible and invisible, whether Thrones, Lordships, Principalities, or Authorities”.

Colossians 2:10: “You are complete in Him who is the Head of all Principality and Authority”.

Romans 8:38: “Neither death nor life, nor angels nor Principalities, nor Powers...nor any other created thing shall be able to separate us from the love of God...”

Ephesians 6:12: We do not wrestle against flesh and blood but against Principalities, against Authorities, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places”.

Colossians 2:15: “Having disarmed

Principalities and Authorities, He made a public spectacle of them”.

1 Corinthians 15:24: ...”When He puts an end to all Principality and all Authority and Power”.

Some of these references are clearly referring to angelic or demonic beings of various ranks. An interesting treatise on trying to understand the relationship between these ranks is Dionysius, The Celestial Hierarchy. The author, Dionysius, was said to be the convert of the Apostle Paul in Athens (Acts 17:34), but the document was likely edited or revised by others later on, and therefore is called “Pseudo-Dionysius”.

If a comparison of Ezekiel 10 with Revelation 4 suggests that the four living creatures are cherubim, then perhaps the 24 elders who sit on 24 thrones are the angelic rank of thrones (Revelation 4:4, 11:16). The 24 elders are also sometimes interpreted as representing the Twelve Patriarchs (sons of Jacob) plus the Twelve Apostles (see Matthew 19:28).

Archangels

The term archangel (Greek: archaggelos) is only used twice in the New Testament and is not used at all in the Septuagint). The word archaggelos is a combination of arche (translated “Principalities”) and aggelos (translated “angel”). As such, the word implies a leader of angels.

One place where archaggelos is used is Jude 1:9 where the Archangel Michael was disputing with the devil (Satan) over the body of Moses. Moses had not been allowed to enter the Promised Land, but died in the land of Moab and was buried in the Valley of the land of Moab opposite Beth-peor (near Jericho). Yet no one knew his burial place (Deuteronomy 34:5-6). John Chrysostom (4th Century) said that this was so that Moses was not worshipped instead of God (Homily V on Matthew 1). But yet Moses appeared transfigured with the Lord and Elijah on the Mount of Transfiguration c.1400 years later. The dispute between Michael and Satan would seem to involve the bodily assumption of Moses; this was described in the Old Testament pseudepigraphal book “The Assumption of Moses”, but the section describing this is missing from the only existing manuscript. Another place archaggelos is used is 1 Thessalonians 4:16 where the Lord’s return is announced by an archangel: “The Lord Himself will descend from heaven with a word of command, with a voice of an archangel, and with a trumpet of God”.

The Book of Revelation describes “seven angels who stand before God, and to them were given seven trumpets” (Revelation 8:2). Each will sound his trumpet in succession (Revelation 8:7, 8, 10, 12; 9:1, 13; 11:15), where the seventh will be “the last trumpet” (1 Corinthians 15:52). These seven angels also will pour out seven bowls of the wrath of God on the earth (Revelation 16).

According to tradition, these seven angels are the archangels, and each of the seven has a different role. Michael (Hebrew “who is like God”) is referred to as God’s General and the leader of the armies of heaven. It was he and his angels who fought with Satan and cast Satan out of heaven (Revelation 12:7-9). He is also described as “the Great Prince who stands guard over the sons of your people Israel (Daniel 12:1). He also was described as directing the battle against other demons as another angel was bringing a message to Daniel in answer to Daniel’s prayers (Daniel 10:13, 21). In the Old Testament Apocryphal book, The Ascension of Isaiah (9:19-23), Michael is said to be the scribe who records the deeds of all men in the books that are opened on Judgment Day (see Butler, Lives of the Saints, September 29).

Gabriel (Hebrew: “man of God”) is also linked with the seven archangels. He was the one who announced the birth of John the Baptist to Zechariah (Luke 1:19) and the birth of Christ to the Virgin Mary (Luke 1:26). In his announcement to Zechariah, Gabriel said, “I am Gabriel, who stands in the Presence of God.” Gabriel was also sent to the Prophet Daniel to give Daniel an understanding of some visions that came in response to his prayers (Daniel 8:16, 9:21).

According to tradition, it was also Gabriel who:

- ◆ Appeared to Joseph in a dream (Matthew 1:20, 2:13)
- ◆ Announced the Lord’s birth to the shepherds (Luke 2:9)
- ◆ Strengthened Jesus in the Garden of Gethsemane (Luke 22:43)
- ◆ Appeared to the Myrrh-bearing Women at the tomb (Matthew 28:2, Mark 16:5)

In addition, tradition also states that Gabriel appeared to Moses to instruct him in writing Genesis, to Anna and Joachim regarding the birth of the Virgin Mary, and to the Virgin Mary as a child in the Temple. Thus Gabriel’s role has been to announce salvation to mankind.

Another of the seven archangels is Raphael

(Hebrew: “Healing of God”). He is mentioned in the Book of Tobit (Septuagint), saying “I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One” (Tobit 12:15 LXX). He also stated that God had sent him to heal Tobit and his daughter-in-law. According to tradition, it was Raphael who stirred up the waters of the Pool of Bethesda (John 5:4; Butler, Lives of the Saints, October 24). Thus, Raphael’s role seems to center around healing and the prayers of the saints (Compare Revelation 8:3-4).

Uriel (Hebrew: “Flame of God”) is also mentioned as being one of the seven archangels in the Old Testament Pseudepigraphal Book of Enoch. [The Apostle Jude quoted from the Book of Enoch in Jude 1:14-15; only fragments of the Book of Enoch exist today, however.] Uriel’s role as described in the Book of Enoch is as the keeper of Hades and Tartarus, where some of the angels who sinned against God are kept in Tartarus to await judgment (2 Peter 2:4, Jude 1:6; see also Revelation 9:1-4). Tartarus was regarded as the deepest or hottest part of Hades.

Much less is known about the remaining three archangels. According to tradition, their names are referred to in various places as:

- ◆ Selathiel (Hebrew: “Request of God”)
- ◆ Jegudiel
- ◆ Berachiel (Hebrew: “Blessing of God”)
- ◆ Phanuel (Hebrew: “Face of God”)

Angels in General

Sometimes they appear in human form, as young men usually. Some examples are:

- ◆ The visit to Abraham (Genesis 18:1-6ff). The Lord and two angels visited Abraham and ate dinner with him. Abraham seemed to know who they were.
- ◆ The same two angels visited Lot (Genesis 19:1-8ff). Lot seemed to know who the angels were also. But the men of Sodom wanted to rape the two angels in the street. Lot offered to send out his two virgin daughters, but the men didn’t want them.
- ◆ People sometimes entertain angels (Hebrews 13:1-2, Tobit 12:15). We are sometimes unaware of who they are, thinking they are just strangers here for a visit.

Continued next page

DEVOTIONS AND READINGS FOR THIS WEEK

Mon 11/09	Our Holy Martyrs Onesiphoros and Porphyrios; Our venerable Mother Matrona	1 Thess 2:20-3:8	Lk 12:13-15, 22-31
Tues 11/10	Holy Apostles Olympos, Rhodion, Sosipater, Tertios Erastes and Quartos & Holy Martyr Orestes	1 Thess 3:8b-13	Lk 12:42-48
Weds 11/11	Holy Martyr Menas, Victor, Vincent, and Stephanida & Holy Father Theodore the Studite, the Confessor	1 Thess 4:1-12	Lk 12:48-59
Thurs 11/12	Our Fathers among the Saints, John the Merciful, Patriarch of Alexandria & Venerable Father Nilus the Sinaite	1 Thess 4:18-5:11	Lk 13:1-9
Fri 11/13	Father Among the Saints John Chrysostom, archbishop of Constantinople	1 Thess 5:9-13, 24-28	Lk 13:31-35
Sat 11/14	Holy & Illustrious Apostle Philip & our Father among the Saints Gregory Palamas, Archbishop of Thessalonica	2 Cor 11:1-6	Lk 9:37-43

- ◆ Guardian angels sometimes look like the person they guard (Acts 12:13-16). The people in the house of Mary, the mother of John Mark thought the person knocking on the door was Peter's guardian angel, since Peter was in prison.
- ◆ Angels are very curious (1 Peter 1:10-12). They long to look into the working out of our salvation.
- ◆ In icons, angels are pictured in the human form that they took.
- ◆ Demons can take human form also. In Prochorus' account of the Missionary Journeys of the Apostle John, this occurred often.

At other times angels take on an awesome appearance. Some examples are:

Elisha opened his servant's eyes (2 Kings 6:15-17).

- The city of Dothan was surrounded by the army of Aram.
- Elisha calmly stated that "those who are with us are more than those who are with them".
- When Elisha prayed for his servant's eyes to be opened, the servant saw the mountains above Dothan full of angels in chariots of fire.
- The peak of the mountain range above Dothan was about 8 miles away. In order for Elisha's servant (with 20/20 vision) to make out what was there on the mountain, the angels had to be at least 180 feet tall if he squinted to see them 8 miles away. The text makes no indication that he had trouble seeing them though, implying that they were much taller than 180 feet.



Compare John's vision of the Son of God to Daniel's visit by an angel (Revelation 1:13-15, 2:18, Daniel 10:5-6). They both have similar appearances:

- Face like lightning
- Golden belt around chest
- Eyes like a flame of fire
- Feet glowing like molten brass 780
- Voice like a thundering waterfall

John saw a strong angel that was very tall (Revelation 10:1-3). He stood with his right foot on the sea and his left foot on the land. His appearance was similar to the angel in Daniel's visit and he had to be at least 300 feet tall.

Ezekiel's vision of the Cherubim and the Throne of God (Ezekiel 1, 10, 11). Wheels within wheels spinning, lightning, full of eyes, clothed in fire, huge and awesome, lights

flashing back and forth.

Cherubim outside Garden of Eden (Genesis 3:24). Whirling about itself was the sword of the flame to guard the way back to the Tree of Life.

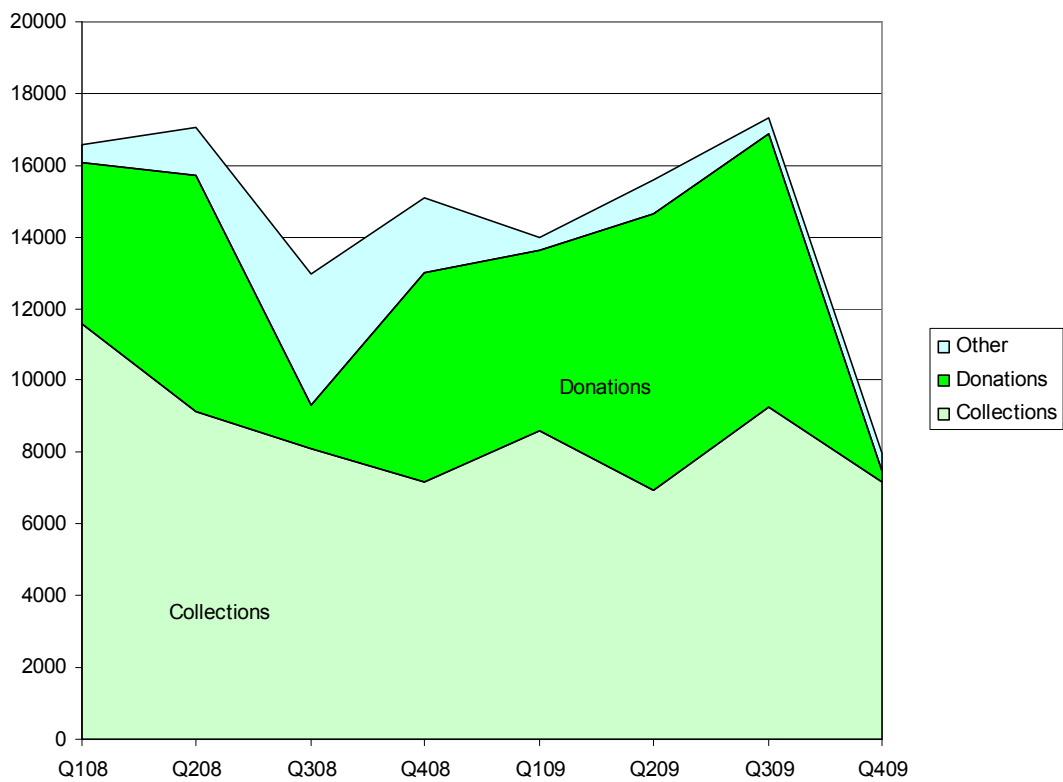
Human reaction to angels in their glory:

- Prophet Daniel passed out (Daniel 10:7-9)
- Apostle John's reaction to risen Christ on Patmos: passed out (Revelation 1:13-15)
- Peter, James and John on the Mount of Transfiguration almost passed out when they saw Jesus, Moses and Elijah transfigured (Luke 9:32)
- Soldiers at the tomb did too (Matthew 28:2-4)
- When the Myrrh-bearing women saw the angels, the angels had taken human form (Mark 16:5, Luke 24:4). They have to do this so that their natural appearance (which reflects the Glory of God) doesn't blow us away.

When confronted with extreme fear, the human body often goes into an involuntary state like a catatonic shock. This is an understandable reaction to being suddenly confronted with a 300 foot tall creature who is clothed in fire and who speaks with a voice like a thundering waterfall.

In iconography, the Archangel Michael is "written" (Icons are written, not painted!) with a sword at his side. Yet angels are non-physical beings. The sword, then, is not representative of a piece of steel he carries, but of his execution of the Power of God. From this point of view, Michael's "sword" makes star wars weapons look like Tinker Toys!!

AN OFFERING OF PEACE A SACRIFICE OF PRAISE



Key Points

- ◆ **Year over Year: Offerings in the weekly and monthly collections are down and trending lower**
- ◆ **Donations largely depend on events such as baptisms, weddings and funerals and are unpredictable**
- ◆ **Fundraising (not shown) is generally steady, but not sufficient to make up for the fall in other revenue.**

Prayer

Requests



Rt. Rev. John Azar
Rev. Father Philip Azoon
Rev. Deacon James Solomon
Rev. Deacon John Karam
Rev Titus Fulcher
Hieromonk Angelus Ferrara
Rev Seraphim Michalenko

Dorothy Abda Dr. Frances Colie
Marie Abda John Colie
Marie Abda Margaret Dillenburg
Madeline Abood Joseph Freer
Marie Barron Niko Mayashairo
Emma Betress Lorraine McCallum
Mary Sue Betress Dr. Thomas Zaydon

All those Serving in our Armed Forces

REVERENDFUN.COM COPYRIGHT G4, INC.



01-22-2007

I JUST FLEW IN FROM HEAVEN AND BOY ARE MY ARMS TIRED, HAH! ... C'MON FELLA, LOOSEN UP ... I CAN'T SHOW YOU A VISION WHILE YOU ARE ALL SCARED

Parish Calendar

November

8 Important presentation on parish finance

Sacrificial Giving

	11/01/2009
Candles	\$ 5.00
Weekly	\$ 514.00

The Weekly Quiz

Which angel appeared in Daniel's visions?

- Michael
- Gabriel
- Urim
- Lucifer

What happened to Zacharias after his encounter with an angel?

- He became blind.
- He became mute.
- He became paralyzed.
- He became leprous.

Last Week's Question:

- Q. The prisoner that the governor customarily released was...
- .A. a prisoner of the peoples' choosing