

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. John Coury. Maryann Nappi Donahue. Carol Downer. Robert Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕A.J. Bolus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank Milweski. ✕Frank Milweski, Jr. ✕Mary Lou Mooty. ✕Karen Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 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: 7:00 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.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

TWELFTH SUNDAY AFTER PENTECOST



Icon of the Rich Young Ruler and Christ (Matthew 19:16-26)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 AUGUST 2020 ♦ TONE 03 ♦ EOTHINON 01 † 12TH SUNDAY PENTECOST/LEAVE-TAKING OF DORMITION

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD: (Tone 3)	<i>Liturgy Book p. 15</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 14</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 3)</i>	<i>Liturgy Book p. 16</i>
<i>Dormition (2 times)</i>	<i>Liturgy Book p. 153</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 20</i>
<u>KONDAKION: Dormition</u>	<i>Liturgy Book p. 153</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON: Psalm 46:7, 2</u>	(Tone 3)
Sing praises to our God, sing praises! <i>Stichon:</i> Clap your hands, all you nations!	
<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 Kephaz, 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>	(Tone 3)
In You, O Lord, I have hoped: let me never be ashamed. ♣ Be my God and protector.	
<u>GOSPEL:</u>	<i>St. Matthew 19:16-26</i>
<i>At that time</i> , 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, -“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.” 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 said to them, “With men, this is impossible, but with God all things are possible.”	
<u>HIRMOS:</u>	<i>Liturgy Book p. 154</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 47</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 52</i>

Christ’s pierced side, in order to receive eternal life. All other dogmas are no more than broken cisterns [see Jer. 2, 13: “For my people...have forsaken me the source of the water of life and have hewn out for themselves broken cisterns which will not be able to hold water”. The verse is used at Lauds on Great Friday]. And the really knowledgeable people are not those who reject and disdain the body in order to worship a “God beyond conception” and His “demiurge” but rather the “spiritual” people who have received from the Holy Spirit the pledge of the resurrection of the flesh and of incorruption. Far removed from the Greek diarchy of body and soul, Saint Irenaeus propounded the Johannine dogma of the Incarnate Word in order to interpret the meaning of our destined goal. The first Adam was made from clay by God’s two hands: the Word and the Spirit. He was made in the image of God, in accordance with the model of the glorious flesh of Christ, and was given the breath of life in order to progress from being the image of, to being the likeness of God. When he had been deceived by the covetous devil, losing his privileges and falling into death, he was not abandoned by God, Whose eternal plan was to make him a sharer in His glory. The revelations and prophecies of the Old Testament and, in particular, the incarnation of the Word, His death, His resurrection and His glorious ascension, are the necessary stages of this dispensation of the Saviour. With a view to the final purpose for which humankind was made, the Word became flesh, “recapitulating” in Himself the first Adam. Just as the first person was born from virgin soil, and, through the virgin Eve’s disobedience, fell into sin through the tree of life, Christ came into the world through the obedience of the Virgin Mary and was crucified on the tree of the Cross. “He gave His soul for our soul and His flesh for our flesh and poured out the Spirit of the Father for the union and communion of God and people, by the descent of God to us through the Holy Spirit and the elevation of humankind towards God through the incarnation of His Word”.

The Word of God, Who created the world, arranging it in an invisible manner in the form of a Cross, became visible at a particular time upon the Cross, with the aim of gathering unto Himself all beings who were dispersed and bringing them to knowledge of God. Appearing, not in His ineffable glory, but as a person, He showed in this form the restored image of God, orientated once again towards likeness. And he nursed us “at the breast of His flesh”, in order to accustom us to the food and drink of the Word of God, so that strengthened by the “bread of immortality” we would be able to approach the vision of God, Who grants immortality. “It’s impossible for us to live without life and there’s no life except through participation in God. And this participation consists in our seeing God and enjoying His goodness... Because a living human person is the glory of God and the life of the person is the vision of God”.

For Irenaeus, a disciple of those who knew the Apostles, real knowledge is the love and glorification of the human being in the Person of Christ the Saviour. Much more than a mere defeat of “pseudonymous knowledge”, his theology, wonderful in its simplicity and depth, contains the seeds of everything the later Fathers would expound in their God-inspired writings.

After his peace-making intervention to Pope Victor, Saint Irenaeus continued to work for the stabilization of the Church. It is reported that he was martyred during the persecution of Septimus Severus, in about 202, but no details have been preserved regarding the conditions of his death. His body was laid in the crypt of the church of Saint John- which later was given his own name- between the graves of the holy martyrs Epipodos and Alexandros.

ST. IRENAEUS, BISHOP OF LYONS

August 23

Our holy and God-bearing father Irenaeus, who, by divine providence received the name of peace [εἰρήνη (eirene) in Greek] and became a messenger of the Holy Spirit, was born in Asia Minor in about 140. From his early youth in Smyrna he was nourished by the teachings of his elder, Saint Polycarpus the bishop (23 February), who passed on to him the tradition he had himself received from St. John the Theologian. In this way, he learned to remain true to the Apostolic tradition of the Church. He taught that: "God placed the Apostles, prophets and teachers and all the rest of the energy of the Holy Spirit in the Church. By the Spirit, then, all those are excluded who, having refused to have recourse to the Church, have deprived themselves of life, with their false doctrines and their immoral actions. Because where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and every gift. And the Spirit is Truth".

After a sojourn in Rome, he became a priest of the Church of Lugdunum (Lyons) in Gaul [France of today]. This was at the time of the persecutions of Marcus Aurelius (ca. 177). In his capacity of priest of this Church, he was charged with the task of bringing to Pope Eleutherios of Rome the wonderful letters of the martyr saints of Lugdunum, [they were still in prison at the time of writing] which are addressed to the Christians of Asia and Phrygia and describe their glorious struggle, in an effort to help them to reject the heretical dogma of Montanus [while also making an appeal for unity and tolerance within the Church]. Martyrdom was indeed the outstanding testimony to the truth, the sign of the victory of the Spirit over the weakness of the flesh and a pledge of our expectation of the Resurrection.

On his return to Lugdunum, Irenaeus succeeded Saint Pothinos, who had just been martyred (2 June), at the helm of the Church. Now a bishop, who had inherited from the Apostolic tradition the "sure gift of the truth" and therefore was able to preach and interpret the Gospel, he devoted his life to witnessing to this truth and imitating the martyrs [martyr = witness, in Greek]. "We must love with exceptional ardour whatever comes from the Church and retain the tradition of truth firmly", he taught. With commendable zeal, he attempted to convert the barbarians around him to the Faith, but his concern was also with the Church as a whole. Thus, he wrote to Pope Victor on behalf of all the bishops in Gaul, of whom he was first in rank, to prevent him from breaking off communion with those Churches in Asia Minor which celebrated Easter on the 14th day of Nisan [the Quartodecimans]. He claimed that since this was an ancient custom which had been passed down by their predecessors and that peace reigned among them, there was no call to impose uniformity because, "disagreement regarding the fast consolidates unanimity regarding the faith".

The saint was particularly outstanding in the battle against heresies, especially against "pseudonymous knowledge" [Gnosticism], which spread from Asia Minor to all the large centres of population in the empire and led many people astray with the arcane nature of its dogmas. The struggle against the Gnostics allowed the saintly bishop to expound Christian dogma in a superb manner. He first showed that the "knowledge" which Gnostics sought vainly in mythical narratives and the complex constructs of their warped minds is, in fact, the sublime gift of love, which the Holy Spirit grants to every Christian through the living organism of the Church. It is only within the Church that people can drink the pure water, which flows from

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Saturday, August 22, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, August 23, 2020

LEAVING-TAKING OF THE
DORMITION OF THE THEOTOKOS

Sunday Divine Liturgy 8:30 a.m.

Sunday Divine Liturgy 10:00 a.m.

40th Day Memorial: A.J. Bolus

EVENTS IN SEPTEMBER

Monday, September 7th

Great Vespers 7:00 p.m.

Tuesday, September 8th

NATIVITY OF THE THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy 5:30 p.m.

Monday, September 13th

Divine Liturgy 5:30 p.m.

Tuesday, September 14th

EXALTATION OF THE HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy and Procession

10:00 a.m.

Gregory the Great Academy

DIVINE LITURGY INTENTIONS

22 August†Anthony Joseph Bolus
from Bonnie Bolus

23 August†Anthony Joseph Bolus
from Thomas & Kelly Bolus

2020 WEEKLY COLLECTION

August 16

Weekly Offering \$ 1,690.00

Monthly \$ 125.00

Holydays \$ 90.00

Beruit Relief Fund \$ 500.00

Candles \$ 10.00

Total: \$ 2,415.00

Thank you for your support!

FOOD FESTIVAL BASKET DONORS

Our Gratitude & Prayers

to our generous Benefactors

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In What Is Our Joy?

Twelfth Sunday after Pentecost

THE THREE SYNOPTIC GOSPELS – Matthew, Mark and Luke – all record Christ’s meeting with a rich young man who sought His guidance. The young man (Luke calls him a “ruler”) seeks to know what to do to have eternal life. Christ responds by telling him to keep the commandments. When pressed to be more specific, the Lord begins by listing the Ten Commandments. Then He quotes the Great Commandment from Leviticus, “*You shall love your neighbor as yourself.*”

The young man says that he has kept all these commandments from his youth and presses the Lord to tell him what more he should do. The Lord Jesus then attempts to lead him from a stage of merely being obedient to God’s commandments, to one of being in a relationship of love with God.

Christ tells the young man what must happen “*If you want to be perfect*” (v. 21): he must give his wealth to the poor and follow Jesus as He went from place to place proclaiming the kingdom of God. The Lord offered this inquirer the chance to join the company of His disciples, to show that he preferred life with Christ to enjoying his possessions. The young man declined.

What Does It Mean to Be Perfect?

The Lord has held out this goal of “perfection” before, in the Sermon on the Mount. Being “perfect” seems an impossible task if we think it means absolute perfection without any fault or stain. In the Greek of the New Testament (and our Liturgy), however, to be “perfect” or to be “complete” might best be translated “to be all that we were meant to be:” living in the light of the Lord, walking in His way. Jesus pushed His hearers to go beyond the commandments to arrive at a more godly way of life.

The Lord then contrasted regard for God with attachment to one’s belongings. They will ever be competing for a person’s devotion; as Christ tells His listeners, “*Where your treasure is there your heart will be also*” (Mt 6:21).

The path to perfection, as Christ teaches, begins with making a choice between following Him and devoting oneself to enjoying the things of the world. As He said so clearly, “*No one can serve two masters: for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon*” (Mt 6:24).

Do I Serve Mammon?

Most of us do not think that we are “serving mammon.” We may even look down on the obviously greedy or on people driven by addictions. Yes, there are people who “serve” money, drugs or sex. They may be slaves to alcohol or tobacco. We don’t believe that we are controlled like that.

We may not be overly driven to making inordinate amounts of money, but we should consider that dependency on mammon takes many forms. We should become more conscious of how many of this world’s riches we feel that we “need,” that we “can’t do without,” from our morning coffee to the latest smart phone. We don’t physically need these things; it is our ego that requires them. Is this not another form of serving mammon?

To reflect on just how our ego may be tied to the things of this world, consider how difficult it is to fast for any length of time: how much we feel the loss of a favorite food and to what lengths we go to find a

pleasing substitute... and how happy we are when the Fast is over.

In addition, “mammon” can also include the non-material wealth of this world: power, prestige or social position. How do we feel when another is promoted over us, receives a bigger bonus or a more lucrative assignment. Serving mammon takes many forms and they all interfere in some way with our relationship to God.

The Fathers on the Power of Mammon

When St John Chrysostom commented on this Gospel passage, he noted that being devoted to the things of this world did not make you free. “The rich man is a slave, being subject to loss, and in the power of everyone wishing to do him harm” (Homily 46 on Matthew). Serving mammon is a form of slavery.

In another place, Chrysostom said, “If you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. Be accustomed to judge poverty and affluence by the disposition of the mind, not by the substance of his possessions. Serving mammon is a kind of poverty. As some people today phrase it, “What you own, owns you.” A century before and on another continent, St Cyprian of Carthage had said much the same thing. “The property of the wealthy holds them in chains... which shackle their courage and choke their faith and hamper their judgment and throttle their souls. They think of themselves as owners, whereas it is they rather who are owned: enslaved as they are to their own property, they are not the masters of their money, but its slaves.”

Asceticism and the Pursuit of Perfection

The choice between serving God and mammon is at the heart of Christian asceticism, where making that choice is lived and experienced on a daily basis. It is most intensely observed by monastics, but also by Christians living in this world, married or single. A person living an ascetic life tries to distance himself or herself from being tied to the passing pleasures of the world so as to be more open to following Christ and living the life of God.

People often consider life with God as something of the world to come. It is clear to most people, even in the wider society, that our earthly attachments have no place in heaven. A recent installment in Dan Piraro’s widely syndicated cartoon strip, *Bizarro!* makes this point. Two long-time residents of heaven are observing two younger ones. “Most of the new arrivals seem incapable of conversation,” the eldest notes. “They just stare at their hands in despair,” trying to text, but there are no electronic devices in heaven!

Yes, there are no cigarettes, no movies, no alcohol in heaven. To be without them would surely frustrate someone who has made enjoying these things the focus of life. Thus some Christian thinkers have observed that to be in heaven without the object of one’s passions would actually be to dwell in hell.

But the differences between this age and the age to come are not really the point. Life with God, transformation into the image of God, begins *now*, with baptism. That life is meant to be experienced in ever deeper ways as we mature in the Christian life here, as well as in the life of the age to come. The Christian seeks to avoid anything which can captivate our minds and, at best, distract us from that relationship to God. Following Christ is meant to be the real source of our joy here on earth, as well as in the world to come. Serving Christ in worship and ministering to Him in the needy should be our joys, rather than obligations to be gotten through as quickly as possible. The Christian life, to paraphrase St Catherine of Siena, is meant to be “heaven all the way to heaven.”