

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE ✕ SCRANTON, PA 18504

melkite.scranton@gmail.com ♣ www.melkitescranton.org
Contact office: 570.343.6092 † stjosephscranton@gmail.com

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.



DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

20 SEPTEMBER 2020 ♦ TONE 07 ♦ EOTHINON 05 † 16TH SUNDAY PENTECOST / SUNDAY AFTER HOLY CROSS

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS: *Exaltation of the Holy Cross*

FIRST: *Liturgy Book p. 11*

SECOND: *Liturgy Book p. 11*

THIRD: (Tone 7) *Liturgy Book p. 19*

ENTRANCE HYMN: *Resurrection* *Liturgy Book p. 14*

APOLYTIKIA: *Resurrection (Tone 7)* *Liturgy Book p. 19*

Holy Cross *iturgy Book p. 111*

St. Joseph *Liturgy Book p. 20*

KONDAKION: *Liturgy Book p. 111*

TRISAGION: *Liturgy Book p. 25*

PROKIMENON: *Ps. 103:24, 1* *(Tone 4)*

How great are your works, O Lord! In wisdom you have wrought them all.
Stichon: Bless the Lord. O my soul! You are very great indeed, O Lord my God!

EPISTLE: *Galatians 2:16-20*

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: *Ps. 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: *St. Mark 8:34-9:1*

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: *Liturgy Book p. 113*

HYMN AFTER COMMUNCION *Liturgy Book p. 111*

KINONIKON: *Liturgy Book p. 113*

garden “to till it and care for it” (Genesis 2:15). Humanity is first and foremost the recipient of the material creation and also its steward. While primitive peoples often have a more respectful relationship with the earth, modern society has more frequently been its users and abusers.

The Gospel – Believers have received an even more precious blessing than life. Through faith and baptism we have the gift of communion with God in Christ. We express our stewardship of the Christian life by participating in the Church’s work of evangelization: sharing that life with those who have not yet received it and with those in whom it has become weak. As Christ told a man He had healed, “Go home to your friends and tell them what great things the Lord has done for you” (Mark 5:19).

Our Church – The liturgies, theologies and particular customs of our Churches contribute something unique to all the Churches, but only if we observe them as authentically as possible. Like any other gift, our Tradition is meant to be cherished and used, not just for ourselves, but in the service of the One who has given it to us. The material resources of our churches may often be shared with other Christians as well, particularly newer immigrants seeking to worship in their own tradition.

Our Individual Gifts – “As each one has received a gift, minister it to one another as good stewards of the manifold grace of God” (1 Peter 4:10). The Scriptures frequently speak of the particular gifts individual believers have received, not to build themselves up, but “for the good of all” (1 Corinthians 12:7). There is hardly any gift which cannot be employed in the service of Christ and His Body. Many people were raised to believe that working in the Church was the business of the clergy and religious. The clergy have specific charges in the Church, but their primary purpose in the community is “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:12), to see to it that the Church is in truth a priestly people, faithfully fulfilling its mission in the world.

Our Material Resources – More than 15% of what Jesus spoke about in the Gospels was about our money, our wealth. For Jesus, money and possessions and their proper use was highly important to our spiritual growth. He encouraged us to entrust everything to God and not worry about tomorrow (cf. Matthew 6:33).

HOW ARE WE TO OFFER? In the Scriptures we find several principles which can govern the way we offer back to God what is His. They speak about aspects of our sharing with God and His people:

First Fruits – The Old Testament speaks of offering to God the "first fruits" of our possessions, thus recognizing Him as the provider of all we are and all we have. By giving God our “first fruits” we insure that we are putting Him first in our lives.

Proportional Giving – “All shall give as they are able, according to what the Lord your God He has given you” (Deuteronomy 16:17). Here people are charged to give in proportion to how God has blessed them.

Our Abundance – St Paul establishes another principle: God will provide us with enough for our needs; anything over that – our abundance – is for doing good (cf. 2 Corinthians 9:8-9). In two prayers at the mystery of crowning the priest asks God to pour out this blessing upon the couple “... that, having sufficiency in all things they may abound in every work that is good and acceptable to You.”

LET US COMMEND OUR WHOLE LIFE TO GOD

THE BOOKS OF CHRONICLES describes how King David contributed great resources toward the building of a temple and describes his reason in prayer to God: "All things come from You, and of Your own we have given You." (1 Chronicles 29:14) For David, all is of God; we are simply returning to Him what He has entrusted to us.

Our great act of thanksgiving as Christians is the Eucharist where we join Christ as He offers Himself to the Father for our salvation. As the holy gifts are raised up in offering, the Church unites itself to Christ's oblation in language similar to David's: "We offer You Your own of what is Your own, in all and for the sake of all."

We are called to apply the same sentiment to our daily lives, making of them an act of worship. Our lives as Christians are meant to reflect that all we have is a gift of God given, not for our self-gratification, but for the service of the One to whom they really belong. The way of life which sees all that we are and all that we have as set apart for God and His purposes we call stewardship.

In the Parable of the Talents (cf. Matthew 25:14-30; Luke 19:11-26), Jesus speaks of a householder entrusting certain sums to his servants in his absence. Upon his return the master calls for an accounting, commending those who used these talents to build up their master's holdings. As with the servants in this parable, what has been given to us is not really ours; it is simply entrusted to us and we are accountable for the care of what we have received. In the Gospel the Lord tells us to "seek first the kingdom of God and his righteousness and all these things shall be added to you" (Matthew 6:33). Christ calls us to reorder our priorities, to place all of creation in a proper perspective in light of the Kingdom of God, where all else pales compared to our relationship with God. We are to "commend ourselves, one another and our whole life" to God.

OF WHAT ARE WE STEWARDS?

When we make an inventory of all that we have and all that we are, we realize just how much has been placed in our hands. We are meant to reverence the Giver by the way that we use His gifts, and to make them fruitful for His Church and for the world:

The Gift of Life – Life itself is our most basic gift. Thus we frequently glorify God as the "Giver of life" and as "the Lover of mankind." We are called to work as stewards of life, the gift of God, by treating our own life with respect, not squandering what we have been given. Believers are also called to take concrete action and, whenever possible, to cooperate with others, working to affirm God as Lord of life from conception to natural death for all God's children.

Our Relationships – We have been created in the image of God, the communion of the Holy Trinity. For us to reflect that image in us, our dealings with our spouses and children, our parents and extended family, and all those whom God has placed in our life should mirror God's love for us. Our willingness to extend forgiveness for the offences we may suffer at their hands validates what we say in the Lord's Prayer, "Forgive us as we forgive."

The Material Creation – In Genesis, God is depicted as placing the first man in the

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday, September 19, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, September 20, 2020

Sunday Divine Liturgy 10:00 a.m.

Sunday, September 20, 2020

Religious Education

After the Divine Liturgy

EVENTS IN OCTOBER

Wednesday, October 14th

Ladies Society Pasta Dinner

Take-out and curb-side pickup

4:00 p.m. – 6:00 p.m.

Pilgrimage 2020

*Father Christopher
will walk
the North American Martyrs
Pilgrimage.*

September 24th - 27th, 2020

Sacramental Emergency

Mgsr. Marini:

St Ann Maronite:

570. 344. 2129

Father Leonard:

St. Mary's Church:

570. 342. 8429

2020 WEEKLY COLLECTION

September 13

Weekly Offering	\$ 625.00
Monthly	\$ 5.00
Holydays	\$ 70.00
Candles	\$ 20.00
Total:	\$ 720.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

- 19 September†Anthony Joseph Bolus
from Barbara Albert
- 20 September†Anthony Joseph Bolus
From James & Alexis Davis
- 26 September†Anthony Joseph Bolus
From James & Alexis Davis
- 27 September†Anthony Joseph Bolus
From Frank Toolan
- 03 October†Dolores Ruthowski & Beverly
Thomas from St Joseph Church
- 04 October†Anthony Joseph Bolus
from Jean Cecci
- 10 October†Anthony Joseph Bolus
from Jim & Betsy Zaydon
- 11 October†Anthony Joseph Bolus
from St. Joseph Ladies Society
- 17 October†Anthony Joseph Bolus
from Anthony & Kathie Barrett
- 24 October†Marie Barrett
from Jim & Betsy Zaydon
- 25 October†Frank Milewski
from Jim & Betsy Zaydon

Sunday during the Exaltation of Cross

THERE ARE A NUMBER OF PASSAGES that we find in one of the Gospels but not in the others. The raising of Lazarus, for example, is recorded only in John. The birth of John the Baptist, certain of the Lord's parables, such as the Good Samaritan and Jesus' washing of the disciples' feet are found in only one Gospel, not the others. It may be that the people who first witnessed one of these events or heard a certain teaching were important to the local community and emphasized it in their preaching. Thus this episode found a place in the Gospel written in that community.

This is not the case for the Lord's call for anyone who would seek to be His follower to "*take up his cross and follow me*" (Mk 8:34). This teaching is found in each of the four Gospels, suggesting that it was important to the first Christians throughout the early Church. One could not be a Christian without carrying one's cross, they all affirmed, but what does this key passage mean? What is one's cross? Is it one's spouse, or one's rheumatism, as is often held, or is it something more?

In the ancient world, the cross was a symbol of shame reserved for executing the least important members of society. From about the sixth century BC until the practice was abolished by the Emperor St Constantine the Great in the fourth century AD, crucifixion was the "preferred" method of executing slaves, captives and the worst criminals who had no rights in the ruling culture. The painful nature of this punishment is the source of our English word *excruciating*.

For Christians, the cross quickly became the symbol of sacrifice, of self-giving in imitation of Christ. As Christ's sacrifice on the cross was the moment of His glorification, so the Christian's sacrifice would be seen as the time of his or her exaltation with Christ as well.

Sacrificing One's Life

The first Christians were acutely aware that they might be called to follow Christ to a literal cross, sacrificing their lives as He did. Thus the apostolic brothers Peter and Andrew and some others were actually crucified by pagan authorities. Countless others since then have met their deaths in a host of ways. Practically every day we commemorate martyrs among the saints. This week alone we honor several martyrs of the Roman persecutions: the Great Martyrs Euphemia (9/16), Eustathius and his family (9/20) and a dozen others. Local Churches may also commemorate other martyrs from the Persian, Arab, Turkish or Communist persecutions.

For the followers of Christ, martyrdom is never very far away. Christians today in many parts of Asia and Africa are giving up their lives rather than deny their faith in Christ their Savior. The demise of militant atheistic Communism was followed quickly by the rise of militant Islamism and even militant Hinduism and ultra-Orthodox Judaism as these peoples strive vainly to purify their cultures from foreign influences. Recently a watchdog group in Europe concluded that more than 100,000 Christians are killed each year "because of some relation to their faith."

Sacrificing One's Self

As Christ's death was the consequence of His assuming our whole nature, the sacrifice of blood

-martyrdom is inseparably tied to the martyr's witness to Christ. The very word *martyr* means witness, a witness made at the cost of one's life. The Gospel indicates another kind of witnessing unto death in this passage, when Christ says, "*let him deny himself and take up his cross...*" (Mk 8:34). In addition to our physical life which may be sacrificed in blood-martyrdom, we also have an inner life: the life of our ego. We want to do this, own that, eat or drink this. We can satisfy every urge that our material resources allow, or we can deny ourselves to witness to Christ. This is the heart of *asceticism*, whether in its institutional expression (monasticism) or in the call of every Christian to place God and others first in our lives.

The first such self-denial is that to which St Paul urges us: "*Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord*" (Rom 6:11). We are called to destroy that part of us which is bound up with sin – the passions of our broken human nature – and to be crucified interiorly.

In another place, St Paul becomes more explicit: "*Therefore put to death your members which are of the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry*" (Col 3:5).

As St Augustine noted centuries ago, this does not mean that we are to kill or maim ourselves "...but it does mean that one should kill whatever in oneself is unduly attached to the earthly, which makes one take inordinate pleasure in this present life to the neglect of the life to come" (Letter to Laetus). We are to deal violently with our sinful actions and inclinations in imitation of Christ's death on the cross.

In no previous age has the average person been more able to avail himself of entertainments every day. In our society the stuff of popular entertainment is sin: greed, lust, violence and the rest. It permeates TV, sleazy movies, the Internet and even commercials. It appeals to the voyeur and the gossip in us. The follower of Christ is called to put aside these entertainments, dying to internet porn, celebrity gossip, and whatever else is "*of the earth.*"

Our economy is built on consumerism: buying the newest, biggest whatever – simply because we can. Commercials would have us believe that doing so will make us happy and fulfilled. The message of dying to self, on the other hand, calls us to live simply that others may simply live.

Our immediate concerns, our convenience, and the welfare of those closest to us often blind us to the needs of the wider Church and the world around us. Can dying to self also involve putting to death the parochialism of our everyday lives?

It often happens, as St Augustine noted, that our cross drags us along, rather than we carry it. We find the precepts of the Gospels burdensome rather than life-giving, and we observe them only out of a sense of obligation. When we do take up the cross, the Fathers remind us, we need to keep our eyes upon Christ whom we are but following. In the words of Caesarius of Arles, "To what place are we to follow Christ, if not where He has already gone? We know that He has risen and ascended into heaven; there, then, we must follow Him. There is no cause for despair – by ourselves we can do nothing, but we have Christ's promise... Human sin made the road rough; Christ's resurrection has leveled it. By passing over it Himself, He transformed the narrowest of tracks into a royal highway" (Sermon 159, 6).