

**ST. JOSEPH THE BETROTHED**

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

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**PRAYER INTENTIONS**

**P. H. S.:** Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-  
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne  
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.  
Carol Downer. Robert Fairclough, Sr. Sara Gomez. Niko Ma-  
yashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer.  
Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev.

Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Fran-  
cavilla. ✕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 Milewski, Sr. ✕Frank Milewski, 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.; follow-  
ing 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.

**FIFTH SUNDAY**  
**AFTER THE HOLY CROSS**  
**SUNDAY OF LAZARUS**  
**AND THE RICH MAN**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

25 OCTOBER 2020 ♦ TONE 05EOTHINON 11 † FIFTH SUNDAY OF HOLY CROSS / LAZARUS AND RICH MAN

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS:

FIRST: *Liturgy Book p. 11*

SECOND: *Liturgy Book p. 11*

THIRD: *Beatitudes Back of Liturgy Book*

ENTRANCE HYMN: *Resurrection Liturgy Book p. 14*

APOLYTIKIA:

*Resurrection (Tone 5) Liturgy Book p. 19*

*Holy Wonderworkers Cosmas & Damian of Asia (Tone 8)*

O Holy Moneyless Ones and Wonderworkers, heal us of our diseases. Freely you have received:

freely give.

*Saint Joseph Liturgy Book p. 20*

KONDAKION: *“O never failing protection of Christians...” Liturgy Book p. 21*

TRISAGION: *Liturgy Book p. 23*

PROKIMENON: *Psalm 103:24, 1*

O Lord , how magnificent se your works. You have made all things in wisom.

Stichon: Bless the Lord, O my soul!

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 be-

lieve 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: *Psalm 44:5,8 (Tone 4)*

Draw your bow, and proper and reign, for the cause of truth and meekness and justice.

You have loved righteousness and hated wickedness.

GOSPEL: *St. Luke 16:19-31*

*At that time,* the Lord told this parable; “there was certain rich man who used to clothe himself in purple and fine

linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at

his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man’s table; even the

dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels

into Abraham’s bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in tor-

ments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, ‘Father Abraham have pity

on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.’

But Abraham said to him, ‘Son, remember you in your lifetime have received your good things, and Lazarus in like

manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and

you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross

from your side to us.’ And he said, ‘Then, father, I pray you to send him to my father’s house, for I have five broth-

ers, that he may testify to them, lest they too come into this place of torments.’ And Abraham said to him, ‘They

have Moses and the Prophets; let them listen to them.’ But he answered, ‘No father Abraham, but if someone from

the dead goes to them, they will repent.’ But he said to him, ‘If they do not listen to Moses and the Prophets, they

will not believe even if someone rises from the dead.”

HIRMOS: *Liturgy Book p. 40*

KINONIKON: *Liturgy Book p. 47*

COMUN *Liturgy Book p. 48*

HYMNS AFTER COMMUNCION *Liturgy Book p. 52*

Be mindful, O Lord, of those who offered You these holy gifts, and of those through whom and for whom they offered.

Be mindful, O Lord, of those who bring offerings to Your holy churches and of our benefactors, and of those who remember the poor; reward them with Your rich and heavenly favors; in place of their earthly, temporal and perishable gifts, grant them Your heavenly ones, eternal and incorrupti- ble.

Be mindful, O Lord, of those who are living in deserts, on mountains, in the dens and caves of the earth.

Be mindful, O Lord, of those who are living in virginity and who, with reverence and according to asceticism, pursue an honorable way of life.

Be mindful, O Lord, of our civil authorities; give them profound and enduring peace; speak into their hearts good things for Your Church and for all Your people; that in their tranquility, we may lead a calm and quiet life, in all piety and integrity.

Be mindful, O Lord, of every principality and authority, and of our brethren in the government and the armed forces; preserve the good in Your goodness; make the bad be good according to Your kindness.

Be mindful, O Lord, of the people standing round and of those who are absent for honorable rea- sons, and have mercy on them and us according to the great extent of Your mercy. Fill their store- houses with every good thing; preserve their marriages in peace and harmony; foster the children, guide the young, support the aged, encourage the fainthearted, reunite the separated, lead back those who have strayed and join them to Your holy, catholic and apostolic Church; free those who are troubled with unclean spirits; sail with those upon the sea, journey with the travellers, defend the widows, protect the orphans, free those in captivity, heal the sick and be mindful, O Lord, of all those who are in tribunals, mines, exile and bitter servitude, as well as those in any affliction, neces- sity or distress.

And be mindful, O Lord, our God, of all who beseech Your great tenderness of heart, and of those who love us and of those who hate us, and of those who have asked us, though unworthy, to pray for them.

Be mindful of all Your people, and upon all of them pour out Your rich mercy, granting to all the petitions that are for their salvation. Of those whom we have not remembered through ignorance or forgetfulness or multitude of names, also be mindful, O God, who know the name and age of all – who know each one even from his mother's womb.

For You, O Lord, are a help to helpless, hope to the hopeless, a savior to those tossed about in the tempest, a harbor for the sailor, a physician for the sick; be all things to all men – You know each one and his request, each house and its need. Deliver, O Lord, this city and every city and country from famine, plaque, earthquake, flood, fire, sword, the attacks of foreign peoples and from civil wars.

# LITURGY OF THE KINGLY HIGH PRIEST

The Divine Liturgy of St. Basil the Great lies at the very heart of the spiritual life of the Byzantine Christian. It prepares him for the greatest feasts of the Church year. The searing strains of this eucharist prayer usher in the vigils of Christmas and Theophany as well as sanctifying Holy Thursday and Great Saturday. In addition, it is the Liturgy that nourishes the faithful during the Lenten struggle on the Sundays of the Great Fast. No wonder, then that this cherished rite is served on the heavenly birthday of its author, January 1. A happy coincidence has it occur on the feast of the Circumcision. The day on which the kingly High Priest shed His first drops of blood to redeem His people also sees the commemoration of the high priest Basil, whose name means king and whose words to this day accompany the hallowing of bread and wine into the Body and Blood of Christ. St. Basil has many claims to honor. He was born into a remarkable family. His father, also named Basil, was a bishop. After the elder Basil's death, his mother Emilia joined his sister Macrina in the desert to lead a monastic life. His younger brother Gregory did not enter the monastery but rather chose marriage as a path of salvation. He became bishop of Nyssa. All are revered as saints.

St. Basil is one of the greatest of the Greek Fathers of the Church – being ranked with Sts. John Chrysostom and Gregory the Theologian. He was a prolific author and is especially remembered for his peerless treatise On the Holy Spirit. Few have influenced religious life as much as he by his Rule for Monks. In addition, he was an exemplary bishop of one of the major sees of the Christian East, Caesarea in Cappadocia.

St. Basil enjoys high esteem even among children, for his name figures in so many Greek Christmas carols. On January 1st a great treat called the vasilopita (St. Basil's cake) is blessed and served up at a party. A coin has been blended into the batter.

Whoever gets the piece with the coin will have an especially blessed new year and will be responsible for throwing the next year's vasilopita party. A cynic once suggested that many coins have been swallowed so as to avoid the New Year's party. We can rest assured that the Great Cappadocian's memory suffers no tarnish on this account!

If you ask the average Byzantine Catholic or Orthodox layperson why he honors St. Basil so greatly, he will without hesitation tell you it is because of the sublime liturgy that bears his name and which, in all probability, at least in its central prayer (the anaphora) is the work of his hands.

This solemn doxology includes a long series of petitions begging the All-Mighty to "remember" the needs of all the faithful. As you read the excerpts from this masterpiece of exalted prayer you will learn why Byzantium sings of its Great St. Basil:

*“You became for the Church a solid foundation, and for all mankind strengthened by your teaching, you became a harbor of refuge, O Venerable Basil who reveal heaven's mysteries!”*

## PRAYER OF INTERCESSION FROM THE LITURGY OF ST. BASIL

Be mindful, O Lord, of Your holy, catholic and apostolic Church, which extends from end to end of the universe; give peace to her whom You have redeemed with the precious Blood of Your Christ; preserve also this holy church until the end of the world.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN NOVEMBER

Saturday, October 31, 2020

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, November 01, 2020

*Sunday Divine Liturgy 10:00 a.m.*

Saturday, November 07, 2020

*Divine Liturgy 9:00 a.m.*

*Youth Group Hike 10:30 a.m.*

Sunday, November 08, 2020

*Sunday Divine Liturgy 10:00 a.m.*

*Parish Meeting 11:30 a.m.*

*Re: Church refurbishing Project*

## DIVINE LITURGY INTENTIONS

31 October: Msgr. Francis Marini\*

1 November: Joseph Viola Family\*

7 November: Joseph Viola Family\*

8 November: Joseph Viola Family\*

21 November Joseph Viola Family\*

21 November Joseph Viola Family\*

22 November \*Angela Scavo  
from Anne Clarice Zaydon

## ST. MICHAEL'S BYZANTINE CATHOLIC

CHURCH, 205 N. MAIN ST.  
PITTSBURGH, PA. IS HAVING A DRIVE-  
THRU ROAST BEEF DINNER ON OCTOBER 25, 2020. THE DINNER WILL HAVE ROAST BEEF, MASHED POTATOES AND GRAVY, VEGETABLE AND DESSERT. THE COST IS \$12.00 PER DINNER. EVERYONE IS WELCOME & WEAR YOUR MASK.

## 2020 WEEKLY COLLECTION

October 25

Weekly Offering	\$ 485.00
Monthly	\$ 215.00
Holyday	\$ 15.00
Candles	\$ 15.00
Total:	\$ 730.00

*Thank you for your support!*

## PRAYER TO ST. JOSEPH

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 Holy Spirit be glorified, now and ever and unto the ages of ages. † Amen.



# The Story of a Missed Opportunity

WOULD WE BE AFFECTED if someone rose from the dead? We would probably say “Yes,” but the Lord says “No.” What does He know that we don’t?

Throughout the centuries, and even today, many people have what might be called mystical experiences. They see visions and dream dreams, to quote the Prophet Joel. Thus St Paul experienced the risen Christ on the road to Damascus and it changed his life. Similarly, St Peter and the other disciples encountered Christ risen from the dead and proclaimed it throughout the world. These experiences energized their ministries and jump-started the spread of the Gospel throughout the ancient world.

Such experiences continued throughout Christian history, right up to our own day. One well-known Christian thinker in the modern world, the Russian Orthodox bishop in London, Metropolitan Anthony Bloom (1914-2003) described his encounter with the Lord in these words: “I met Christ as a Person at a moment when I needed Him in order to live, and at a moment when I was not in search of Him. I was found; I did not find Him.

“I was a teenager then ... I could not accept aimless happiness. Hardships and suffering had to be overcome; there was something beyond them. Happiness seemed to be stale if it had no further meaning ... I decided that I would give myself a year to see whether life had a meaning, and if I discovered it had none, I would not live beyond the year. I had no use for Church. I did not believe in God.”

Under duress, young Anthony attended a religious lecture at the Russian youth organization. He was greatly disturbed by the lecture and asked his mother for a copy of the New Testament to check the truth of what the speaker had been saying.

He describes what happened: “I expected nothing good from my reading, so I counted the chapters of the four Gospels to be sure that I read the shortest, not to waste time unnecessarily. And thus it was the Gospel according to St Mark which I began to read.

“I do not know how to tell you of what happened. I will put it quite simply and those of you who have gone through a similar experience will know what came to pass. While I was reading the beginning of St Mark’s Gospel, before I reached the third chapter, I became aware of a Presence. I saw nothing. I heard nothing. It was no hallucination. It was a simple certainty that the Lord was standing there and that I was in the presence of Him whose life I had begun to read with such revulsion and such ill-will... This was my basic and essential meeting with the Lord. From then I knew that Christ did exist.”

PBS commentator Frederica Mathewes-Green tells of a similar experience. She was a vocal agnostic who had dabbled in Hinduism. In *Facing East – A Pilgrim’s Journey into the Mysteries of Orthodoxy* (San Francisco, 1997), she describes her husband Gary as “a political animal who just didn’t think much about God.” She then tells how that changed:

“Gary’s shell began to crack when a professor required his philosophy class to read a Gospel. As he read the words of Jesus, he became convinced that here was one who ‘speaks with authority.’ Since Jesus said there was a God, Gary began to doubt his doubting.”

Federica’s turn came on their honeymoon trip to Europe where the following took place: “One day in Dublin I looked at a statue of Jesus and was struck to my knees, hearing an interior voice say, ‘I am your life.’ I knew it was the One I had rejected and ridiculed, come at last to seize me forever.”

What was different about these people, compared to the brothers of the rich man in Christ’s parable?

**Why “Few Are Chosen”**

The Apostles were religious people; they observed the precepts of Judaism as practiced in their day. Others were contemptuous of religion and had ridiculed it. Yet somewhere deep inside them was a search for meaning, a hidden disposition to faith, even if they were not practicing any religion at the moment. Thus when these momentous experiences took place, they received them wholeheartedly and changed their entire way of life.

People who have no interest in God or in any kind of an interior life, who are content pursuing a materialist way of life might easily shrug off a spiritual experience as some kind of delusion. They might blame it on a touch of the flu or having too much to drink.

Similarly the rich man’s brothers in the parable may have paid lip service to the Scriptures, but the focus of their lives was far from the things of God. They would not even have heard a voice from the dead.

## Christ’s Alternative

A parable is a story with a moral, not a detailed history of an event. In this case, as in most, the moral is found at the end of the story. When the rich man in the parable asks Abraham to send Lazarus to shake up his brothers, Abraham says, “*They have Moses and the prophets: let them listen to them*” (Luke 16:29). In other words, they have the Scriptures – what we call the Old Testament – as their means of discerning the mind of God for them.

This saying, of course, is directed at us – it is the moral of the story. We are meant to base our faith on the mystery of Christ as revealed in the Scriptures rather than on some fantasy that the Holy Virgin or an angel might visit us. Just as our daily life must be based on something more practical than a hope of winning the lottery, so our Christian life must have the solid foundation of the Word of God to us.

We have not only the Law and the prophets, but the Gospels and Epistles. We have the witness of Christ and the apostles, the testimony of the martyrs and the ascetics. We have the power of the holy mysteries, the words of our liturgical texts and the unspoken voice of the holy icons. These are the voice of the Lord to us – let us hear them in faith.

## A Missed Opportunity

When people think about violating God’s law, they think about sins of commission: doing something prohibited like stealing, harming another, or the like. We often forget that sins of omission – things that we neglect to do – are often even more damaging.

The rich man in Christ’s parable is not accused of any sin of commission. He is not blamed for being rich any more than Lazarus is praised for being poor: in itself, having money is not a sin. We are not told how he made his money. He is not accused of defrauding people as Zacchaeus claimed to have done. The only thing he is accused of is not giving alms.

The poor man, Christ says, lay at the rich man’s gate, hoping for scraps. It may be easy to ignore a pan-handler on the street; it is not so easy to ignore him when he is at your doorstep day after day. Yet this is what the rich man did. He did not overlook abstract appeals from far-away charities; he passed by a flesh-and-blood person in need on his own doorstep, “the living creature,” as St John Chrysostom describes him, “for whom God cares.”

The rich man in Christ’s parable may have felt that he needed every scrap he had acquired, but as St John Chrysostom affirmed, he did not know what he needed it for: “If a person enjoys luxury in moderation and distributes the rest to the stomachs of the poor, then his wealth does him good. But if he is going to give himself up to luxury and profligacy, not only does it not help him at all, but it even leads him down to the great pit. That is what happened to this rich man” (*On Wealth and Poverty*).