

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI 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 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.; 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.

SIXTH SUNDAY
AFTER THE HOLY CROSS
SUNDAY OF THE GERASENE DEMONiac

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

25 OCTOBER 2020 ♦ TONE 04 ♦ EOTHINON 10 † **SIXTH SUNDAY OF HOLY CROSS** / **GERASENE DEMONIAK**

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 4) *Liturgy Book p. 19*

Holy Martyrs Marcian and Martyrios *(Tone 4)*

Your martyrs, O Lord, received the crown of immortality from You, O our God, on account of their struggle. Armed with Your strength, they have vanquished their persecutors, and crushed the powerless arrogance of demons. Through their supplications, O Christ God, save our souls.

Saint Joseph *Liturgy Book p. 20*

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

TRISAGION: *Liturgy Book p. 23*

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 2:16-22*

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. Luke 8:27-39*

At that time when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, “What have I to do with Thee, Jesus, Son of the most high God? I pray Thee, do not torment me.” For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, “What is thy name?” And he said, “Legion,” because many devils had entered into him. And they entreated Him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back. But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, “Return to thy house, and tell all that God has done for thee.” And he departed, proclaiming throughout the whole town all that Jesus had done for him.

HIRMOS: *Liturgy Book p. 40*

KINONIKON: *Liturgy Book p. 47*

COMMUNION HYMN: *Liturgy Book p. 48*

HYMNS AFTER COMMUNION: *Liturgy Book p. 52*

AN APPROACH FOR US

Clearly, in the Eastern Churches, we are urged to give the Lord much more of His day than one hour of it. Nor is this to be limited to the time spent in worship services. What keeps us from finding our 'R&R' in the Renewal and Recreation of God's People? Private prayer and reading, fellowship groups, visiting the sick or the infirm: all these make most appropriate ways of sanctifying the entire Lord's Day.

Saturday evening can be, as is intended, a time of anticipation and preparation. Attending vespers and making your confession are the most public ways of preparation. Reflecting on the scriptures, particularly the readings appointed for Sunday, or reciting the prayers in anticipation of receiving the Eucharist can easily be done at home alone or with the family. In this way our spirits are attuned to the coming of the King of all, whose Day we begin to observe.

Sunday morning orthros or hours are often served in the churches. Otherwise we can read them privately, listen to tapes or to religious music on the radio to continue our sanctification of the Day. After the Liturgy, many people enjoy taking their meals together, prolonging the communion of the Holy Table in a gathering of love. Instead of parking in front of the TV or card table, we might more enjoy spending a Sunday afternoon with a bedridden or confined friend, advising a youth group or attending a Christian fellowship of some kind. Simply sharing a family outing with a lonely neighbor is a very down- to-earth way of continuing Jesus' practice of healing on the Sabbath! The possibilities are endless, if we are determined to love the Lord with our whole self on His Day.

Is this 'swimming upstream'? – fighting the ordinary ways of our society, where Sunday means business as usual all around us? Of course it is, but does it come as any surprise that we who “have been baptized, anointed with the Holy Spirit, filled with His light and made holy”, as our christening service says, should find our joy where unbelievers would not: in Him who is the source of our life? “Do not be conformed to the spirit of this world,” writes St. Paul, “but be transformed by the renewal of your mind that you may prove what is the will of God, what is good and acceptable and perfect” (Romans 12:12).

A wholehearted observance of the Lord's Day makes a fitting witness to our willingness to entrust our whole life to Him and to “put on the new nature created after the likeness of God in true righteousness and holiness” (Ephesians 4:24).

On the Lord’s own day, assemble in common to break bread and offer thanks, but first confess your sins so that your sacrifice may be pure. (Didache, 14 –70 AD)

The apostles further appointed: On the first day of the week let there be service, and the reading of the Holy Scriptures, and the oblation: because on the first day of the week our Lord rose from the place of the dead and on the first day of the week He arose upon the world, and on the first day of the week He ascended up to heaven, and on the first day of the week He will appear at last with the angels of heaven. (Teaching of the Apostles, 2 – 225 AD)

And on the day of our Lord’s resurrection, which is the Lord’s day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice, standing in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the Gospel, the oblation of the sacrifice, the gift of the holy food? (Apostolic Constitutions 2, 7:59 – 400 AD)

HOW TO KEEP THE LORD'S DAY

There's a time and place for everything!" How often was that saying used on us in our childhood, or so it seemed, when we were determined upon some unapproved activity. Perhaps in turn we have used it on our own children with the same finality. Despite the way in which this truth is so often abused, it has a very real relationship to the experience of God's people.

The rhythm of life it suggests is very basic to humanity. "There is a time to be born and a time to die" (cf. Ecclesiastes 3:1-15), and also a time to give over to the Lord. The fourth Mosaic commandment spelled this out for the Jews:

"Six days shall you labor and perform all your tasks. But the seventh day is the Sabbath of the Lord your God. You shall do no work on it; neither shall your sons or daughters or your servants: not even the cattle or the strangers who may be staying with you." (Exodus 19:9-10)

For the Jews, this Day of Rest came to symbolize the rest taken by the Lord Himself after creation (cf. Genesis 1:31), and was a celebration of the Creator and His works.

THE NEW CREATION Jesus changed this concept of the Sabbath as a Day of Rest. He worked on it: teaching, healing and doing good. He violated the letter of the Law in Jewish eyes and thus earned the opposition of the leaders of Israel: "Some of the Pharisees said, 'This man is not from God, for He does not keep the Sabbath'" (John 9:16). A New Creation was being ushered in: God's "rest" was not as final as it had seemed.

The first Christians augmented the Sabbath with a new festival, the Lord's Day, the first of the week. This was the day of Christ's resurrection, "the day that the Lord had made", and it became a day on which the Christians gathered for worship, teaching and fellowship. Thus the Sabbath, festival of the first creation, took second place to the Lord's Day, celebration of the New Creation.

THE EASTERN TRADITION

In the Eastern Churches, reverence for the Sabbath – Saturday – continues. It is sanctified by the Divine Liturgy and on it we sing hymns such as the following, recalling the first creation: *To You, O Lord, Ordainer and Creator of the world, the universe offers the God bearing martyrs as the first fruits of nature. Therefore by their prayers and by the intercession of the Mother of God, preserve Your Church and our country in safety and peace: You who alone are most merciful* Kontakion for Saturdays

Perhaps it is because of this continued observance of the Sabbath that the Eastern Churches have not considered Sunday as primarily a Day of Rest, but as a Day of Worship: to be given over to the Lord and His purposes.

Today we are accustomed to a minimum approach to Sunday worship: a Divine Liturgy, preferably short. Better yet, go on Saturday night and 'get it out of the way'. A far cry from the practice of the early Church when a Sunday Liturgy might last all night (cf. Acts 20:7-12).

It is also hard to reconcile this attitude with our present day tradition of Sunday worship in the Eastern Churches, where the Divine Liturgy is certainly meant to be the highpoint of our celebration, but not the only facet to it. In our observance, the Lord's Day begins with Saturday Vespers, which announces the weekly remembrance of the Lord's resurrection. It continues with Sunday Orthros, the morning service of the Church, and reaches its climax in the Eucharistic Liturgy, where the Lord comes into the midst of His faithful ones. In many churches the Eucharist then spills over into a fellowship hour, where the believers gather to enjoy one another's company in the Lord.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 24, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 25, 2020

Sunday Divine Liturgy 8:00 a.m.

at Gregory the Great Academy

Sunday Divine Liturgy 10:00 a.m.

2020 WEEKLY COLLECTION

October 18

Weekly Offering	\$ 885.00
Monthly	\$ 220.00
Holyday	\$ 35.00
Candles	\$ 10.00
Total:	\$ 1,170.00

DIVINE LITURGY INTENTIONS

24 October*Marie Barrett

from Jim & Betsy Zaydon

25 October*Frank Milewski

from Jim & Betsy Zaydon

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

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.

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.

Monsignor Francis J. Marini
will celebrate a final Mass celebrating
his 25th Anniversary of Ordination
and Retirement
on the first Sunday of November
at the 10:30 AM Mass.

Spreading the Good News

THE GOSPELS RECORD SEVERAL INSTANCES when the Lord Jesus called people to be His followers. At times He called people to leave their homes and livelihoods and follow Him. He called Peter and Andrew, James and John as they were busy fishing “*and immediately they left the boat and their father and followed Him*” (Mt 4:22). Similarly, Matthew walked away from his toll booth and followed Jesus (see Mt 9:9); the other disciples, whose calls are not recorded in the Gospels, did the same.

Sometimes the Lord called but was refused. The cost of following Jesus was more than some people could bear. To the rich young man who wanted to be perfect Jesus said, “*If you want to be perfect, go – sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.*’ *When the young man heard this, he went away sad, because he had great wealth*” (Mt 19:21-22).

In other instances, the Lord raised objections Himself before the would-be follower could discover through failure and discouragement that following Christ meant enduring hardships. Thus “*a teacher of the Law came to Him and said, ‘Teacher, I will follow you wherever you go.’ Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head*” (Mt 8:19-20). The Lord wanted this teacher of the Law to know that following Christ would not provide the comfortable lifestyle he may have been anticipating.

To a procrastination, however, He gave the opposite advice. “*Then another disciple said to Him, ‘Lord, first let me go and bury my father.’ But Jesus told him, ‘Follow me and let the dead bury their own dead*” (Mt 8:21-22). The Lord surely wanted followers, but He had a different approach based on the readiness of the person before Him.

This passage suggests the hurdles that people in any age will face when they consider following the Lord in a radical way: fear of the unknown, self-concern, pre-occupation and attachment to other things – all can hinder us from following Christ.

The Vocation of the Gadarene

The Gadarene whom Jesus healed (Lk 8:27-39) wanted to follow Jesus as well; the Scripture says that he “*begged to go with Him,*” but the Lord had another plan for him. “*Jesus sent him away, saying, ‘Return home and tell how much God has done for you.’ So the man went away and told all over town how much Jesus had done for him*” (Lk 8:38-39).

The Gadarenes had made it clear that they wanted Jesus to go away. He would not force Himself on them. At the same time, He wanted to leave them with a permanent reminder of His presence: their own fellow countryman whom He had delivered. This man had once been a burden to the townspeople; now He would be a blessing.

The apostles were told to go through the world preaching the Gospel; this man’s call was to go home and do the same in his village. Was his call by Christ less of a vocation than that of the apostles? It was different, surely, but it was a vocation nonetheless.

Some people in the Church tend to think that “vocation” refers exclusively to the calling of a cleric or monastic, or as a member of a religious community. The Lord does call some people in

every age to serve the Church as priests, deacons, chanters, etc. He does invite others to serve Him as a monk or nun, but these are not the only people whom He calls to serve Him.

Our Fundamental Vocation

Every person baptized into Christ has a vocation. The essence of that vocation is perhaps best expressed in the First Epistle of Peter: “*But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light*” (1 Pt 2:9).

There are three important aspects of our universal vocation expressed in this passage. First, our vocation is to a **priesthood**: what the Scripture calls a “royal priesthood.” Christ is the true kingly priest and, because we have been baptized into Him and sealed in His Holy Spirit, we share in His priesthood. As members of a people, the people of God. We are not individually priests, as are the ministers of the altar, but members of a priesthood because of our common union with Christ the High Priest.

This passage also tells us **the reason for this priesthood**: “*that you may declare the praises of*” God. Our vocation as members of the royal priesthood is to support the Church’s call to proclaim the work of God in Christ. Some, like the apostles and evangelizers, are called to bring the Gospel to the ends of the earth. Others, like the Gadarene whom Jesus delivered in the Gospel or the Samaritan Woman, are called to show forth God’s love for mankind in their own corner of the world. Still others – most of us, in fact – are called to lend our assistance to these chosen vessels as they proclaim Christ to the world.

How Can We “Proclaim?”

When we think about “proclaiming God’s work” we invariably think about speaking or writing. There is a host of other ways by which the Church makes the Good News present in our world. At the Bridegroom Matins on Holy Tuesday we are reminded that the abilities which we have received are often the way in which the Lord makes known to us our way of responding to this call:

“Come, O faithful,
let us work eagerly for the Master,
for He distributes wealth to His servants;
And let us increase the talent of grace,
each one according to his ability.
Let one adorn his wisdom with good deeds.
Let another beautify the celebration of the service.
Let someone strong in faith communicate the word to the uninitiated,
And another dispenses his wealth to the poor.
Thus, we shall increase what has been loaned to us and,
Like faithful stewards of grace,
Shall be worthy of the Master’s joy.
O Christ God, make us worthy of that joy, for You are the Lover of mankind.

Through each of these ways and countless others, believers can take their place in the royal priesthood, joining in the Church’s mission to declare though word or work “*the praises of Him who called you out of darkness into His wonderful light.*”