

**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 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.

**THIRTEENTH SUNDAY**  
**AFTER THE HOLY CROSS**  
**SUNDAY OF THE RICH MAN**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 NOVEMBER 2020 ♦ TONE 08 EOTHINON 02 † THIRTEENTH SUNDAY OF HOLY CROSS/SUNDAY FICH MAN

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: (Tone 1)

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

*Resurrection (Tone 1)*

*Holy Martyrs Paramon and Philumenes*

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*

KONDAKION: *Preparation of the Nativity*

TRISAGION:

PROKIMENON: *Psalm 32:22, 11*

May your kindness, O Lord, be upon us, for we have hoped in you.

*Stichon:* Exult, you just, in the Lord; praise from the upright is fitting.

EPISTLE:

*Brethren*, walk as children of light (for the fruit of the spirit is in all virtue and holiness and truth), testing what is well pleasing to the Lord, and have nothing to do with the unfruitful works of darkness, but rather expose them. For of the things that are done by people in secret, it is shameful even to speak; but all things that are exposed are made manifest by the light: for all that is made manifest is light. Thus, there is a saying, Awake, sleeper, and arise from among the dead, and Christ will enlighten you. (Is.26: 19) See to it, therefore, brethren, that you walk with care, not as unwise but as wise, making the most of your time, because the days are evil. Do not become foolish, then, but understand what is the Lord’s will. And do not be drunk with wine, for in that is wantonness; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your hearts to the Lord.

ALLELUIA: *Psalm 17:48, 50*

O God, you granted me retribution and made peoples subject to me and saved me from my raging enemies.

Therefore I will proclaim you, O Lord, among the nations, and I will sing praise to your name.

GOSPEL:

*At that time* a certain man approached Jesus and asked him, saying, “Good Master, what shall I do to gain eternal life?” But Jesus said to him, “Why do you call me good? No one is good but only God. You know the commandments; ‘Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.’” And he said, “All these I have kept ever since I was a child.” But when Jesus heard this, he said to him, “One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me.” When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, “With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.” And they who heard it said, “Who then can be saved?” He said to them, “Things men cannot do alone, they can do with God’s help.”

HIRMOS:

KINONIKON:

COMUN

HYMNS AFTER COMMUNCION

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Liturgy Book p. 12*

*Liturgy Book p. 14*

*Liturgy Book p. 15*

*(Tone 4)*

*Liturgy Book p. 20*

*Handout*

*Liturgy Book p. 23*

*(Tone 1)*

*Ephesians 5:8-19*

*St. Luke 18:18-28*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

*Liturgy Book p. 48*

*Liturgy Book p. 52*

fessed at every Divine Liturgy. This Apostolic Tradition is further expressed in the writings the Church Fathers, the texts of the Churches’ liturgies, and the witness of the saints. It presents us with a picture of God as:

CREATOR OF HEAVEN AND EARTH T he Source of all that is: the One to whom we owe all our thanks for whatever we are and whatever we have.

THE HOLY TRINITY I n a way we cannot comprehend. God is the Father of His eternal Son and Word, and the One from whom the Holy Spirit proceeds.

CHRIST, THE LOVER OF MANKIND God so loved the world that as Jesus of Nazareth, the eternal Word of God becomes man to share our world, like us in all things except sin. He took on our humanity, showing us that our frail and fragile bodies can bear the presence of God.

The Gospels give us images of what the Lord Jesus is meant to be for believers of all times. In them we see Him as:

*The Bread of Life (cf. John 6:32-59) ... the One who would nourish and strengthen us throughout our life.*

*The One who would quench our thirst with the Holy Spirit (cf. John 8:37-39)*

*The Light of the World (cf. John 8:12) ... who would illumine our path in this life.*

*The Gate (cf. John 10:7) ... the One through whom we go to find pasture.*

*The Good Shepherd (cf. John 10:14) ... who would – and did – lay down his life for His sheep.*

*The Way, the Truth and the Life (cf. John 14:6) ... the only One through whom we have access to the Father.*

THE HOLY SPIRIT Jesus, the incarnate Word of God, experienced all the weaknesses of human life, including temptation, but without sin (cf. Hebrews 4:15). His physical presence among us was necessarily short like ours; yet His presence would continue forever with us in another way. He promised that the Father would send the Holy Spirit as “another Paraclete, to be with you always” (John 14:16). The Spirit did, in fact, come upon the Church as Jesus promised to:

*“Teach you everything and remind you of all that I told you” (John 14:26)*

*Testify to the truth of Jesus as the Christ, the Messiah, the Savior of the world (cf. John 15:26).*

*Empower the Church to bestow forgive- ness of sins (cf. John 20:22-23).*

It is through the Holy Spirit that we experience Christ in the Church. The Spirit inspired the writing and collecting of the Scriptures to touch the hearts of people of every age.

It is the Holy Spirit who empowers the mysteries as vehicles of Christ’s saving, nurturing and forgiving love. It is the Spirit who bestows a multitude of gifts in the Church for the good of all. It is this same Spirit who has led Christians through the ages from “beginner’s faith” to holiness and ultimate glorification as saints.

God is thus not just the source of our earthly life but of our eternal life as well through Jesus Christ. Immersing ourselves in this life we can experience all that union with God can provide. As the Lord Jesus affirmed, “I have come that they may have life and that they may have it more abundantly” (John 10:10).

# I HAVE COME THAT THEY MAY HAVE LIFE

THIS IS ETERNAL LIFE, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3). In these few simple words from the Holy Gospel we find the Biblical vision of our life’s goal set forth. Life without end means knowing God and Jesus His Son.

Most of us feel that we know God and Jesus because we know the facts about God which the Church teaches. But knowing God and knowing about God are very different. The person who knows the contents of God’s “file” (the Scriptures, the Creed, etc.) does not necessarily know God personally. We can know many facts about God and even repeat what we know to others without ever encountering Him in a life-giving way. As we read in the Epistle of James, “You believe that there is one God. You do well; but even the demons believe – and they tremble” (James 2:19). Knowing facts about God does not automatically transform anyone into a person of dynamic faith.

Many people live their entire life with a “beginners’ faith.” They may accept the Gospel and the Tradition and live a pious life. Their faith is real, but it is the faith of children who accept what they are told without having any personal experience to back it up. Their faith is in something unknown and remote, not something known firsthand. As a result hardship or temptation may seriously shake this kind of faith. You cannot fight any challenge to your faith with only a theory of God.

A person whose faith is based on their awareness of God’s active presence in their life, however, will know God through experience as power and life. For them the assertions of Christ – I am the way, the truth, the life, the vine, the good shepherd – are not abstractions. They are images which describe the actions of God as they have encountered Him in their own life. They know the truth of St Paul’s assertion “We know that all things work together for good to those who love God, to those who are the called according to His purpose” (Romans 8:28).

Many people have found the following exercise helpful in seeing the hand of God in their life. Take a few moments to recall all the coincidences that you consider turning points in your life. Imagine how your life might have developed without those coincidences and experiences. Do you think that these coincidences are just random events or are connected in a way we can only begin to comprehend? Are the formative events of our lives merely accidental or coincidental?

The believer knows that the universe did not come about by chance – it is ultimately the work of God. The person who is aware that his or her life has a purpose and direction must see the same divine hand at work. The mature believer comes to know the presence of God not only in these climactic moments but also at every moment in their lives. They are no longer just reading “God’s file;” they know Him at work, giving them a place in His plan for the salvation of the world. They become eager to take an active place in His service.

Knowing God personally in our lives is not opposed to knowing Him as He has revealed Himself in the world. If our personal experiences seem at odd with the Scriptures, the Fathers or the common witness of the historic Churches, then our experiences may lead us to delusion. If “God” is telling us to violate the commandments, for example, we can be sure that the source of that message is not God. Our own imagination or the promptings of demonic powers may be the source of these urgings.

THE APOSTOLIC TRADITION The source of our Scriptures, our liturgy and many of our practices of prayer and fasting – was born from the apostles’ personal experience of Christ in the flesh and of the Holy Spirit whom they received after the resurrection. Key elements came to be synthesized in the early creeds, particularly the Nicene-Constantinopolitan Creed formulated at the first two Ecumenical Councils and con-

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN NOVEMBER

Saturday, November 28, 2020

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, November 29, 2020

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

*Religious Education*

*after the Divine Liturgy*

### EVENTS IN DECEMBER

Sunday, December 6, 2020

*Divine Liturgy 10:00 a.m.*

*Coffee Hour in Parish Hall*

*after the Divine Liturgy*

### PRAYER TO ST. JOSEPH

O 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.

### 2020 WEEKLY COLLECTION

November 22

<b>Weekly Offering</b>	<b>\$ 750.00</b>
<b>Holyday</b>	<b>\$ 35.00</b>
<b>Candles</b>	<b>\$ 10.00</b>
<b>Total:</b>	<b>\$ 795.00</b>

*Thank you for your support!*

*Philip Fast: Advent:*

November 15 through December 24

Fasting Guidelines

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine.

Tuesday and Thursdays: oil and wine are allowed. Saturdays and Sundays: fish, wine and oil are allowed.

On certain feast days: fish, and/or wine and oil are permitted: St. Spiridon (Dec. 12), St. Ignatius (Dec. 20), etc. While the Nativity Fast is not as severe as the Fast of Great Lent or the Dormition Fast, Christians will refrain from needless entertainment.

The sick, the very young, the elderly, and nursing mothers are exempt from fasting. Individuals should confer with their confessor regarding exemptions from the fasting rules, and should never place themselves in physical danger.

The Paramony of the Nativity (Dec. 24) is a strict fast day, on which no solid food should be eaten until the first star is seen in the evening sky (or until after the Vespers Divine Liturgy that day).

### DIVINE LITURGY INTENTIONS

28 November ✠AJ Bolus  
from Joseph II, Jemile, John Zaydon  
29 November ✠Joseph I & Catherine Zaydon  
from Joseph II, Jemile, John Zaydon

*2021 Calendars in the back of the Church*



# “Sell All You Have”

“WHAT MUST I DO TO INHERIT ETERNAL LIFE?” This question is posed by a young Jewish leader whom Jesus meets on His way to Jerusalem. At first glance it seems a reasonable inquiry, one that many people would still ask today. “Tell me what prayer to say, what shrine to visit, what project I can take on which will guarantee that I’ll get to heaven.”

Church Fathers, however, saw this as a trick question, seeking to trap Jesus into setting some new requirement not in the Law. The Lord does not give the young man another thing to do, adding to the list of precepts which devotees of the Torah felt set forth God’s will for them. Rather Jesus says that to be perfect you must “sell all you have” and commit yourself completely to Him. Perfection does not come from performing this or that isolated action, however good it may be. Perfection comes from entrusting one’s whole life to Christ.

In the Pastoral Epistles we see some consequences of this life in Christ as it was perceived in the apostolic Church. The “*elect of God*” (Col 3:12) have died to the world, been buried in Baptism and are now alive in Christ. Their way of life is to be Christ’s, embodying the compassion and forgiveness of Christ Himself. They are to bear with one another (after all, others are putting up with them). They are to build up one another’s faith “*with psalms and hymns and spiritual songs*” (Col 3:16), thankful for the grace filling their hearts. This is certainly in stark contrast to the way of the world, where self-love, resentments, grudges, and slanderously tearing others down is the norm for many.

One of the first qualities of someone dead to the world mentioned in Colossians is **humility**, a virtue most associate with monasticism rather than life in the world. In fact, as the Church grew, perfection came to be associated increasingly with some kind of ascetic life. At first people like the “sons and daughters of the covenant” in the Syriac Church lived in the world, but somewhat apart from others, devoting themselves to prayer and good works. By the third century ascetics like St Antony and the Desert Fathers lived as hermits in the wilderness, completely apart from others. Monasticism brought like-minded people together to live in a community, where they could commend themselves and one another and their whole life to Christ God while being apart from the world at large.

But the Gospel is not addressed simply to monks and nuns; it is meant for all believers. How does a Christian in the world “sell all” and follow Christ? Is there a way for a believer to live in the world but not be of the world, as Christ enjoins? It is not wearing some distinctive dress that says “I am different.” It is rather living by a different set of principles, given by Christ.

The popular book, *Way of the Ascetics* by Tito Colliander, affirms that our “wealth” is nothing less than our self-centeredness. “Take a look at yourself and see how bound you are by your desire to humor yourself and only yourself. Your freedom is curbed by the restraining bonds of self-love, and thus you wander, a captive corpse, from morning till eve. ‘Now I will drink,’ ‘now I will get up,’ ‘now I will read the paper.’ Thus you are led from moment to moment in your halter of preoccupation with self, and kindled instantly to displeasure, impatience or anger if an obstacle intervenes” (p. 5).

Colliander stresses that asceticism is the only path to victory over our self-centeredness. He gives some practical suggestions for living an ascetic life in the world. Like St Paul, Colliander begins with meekness and humility. He contrasts true humility with the desire to be perceived as humble: “We notice the person who is forever bowing and fussily servile, and perhaps say, ‘How humble he

is!’ But the truly humble person escapes notice: the world does not know him (1 John 3:1); for the world he is mostly a ‘zero’” (p. 26).

Humility is rather a matter of not always putting forth one’s own will. Colliander teaches that following the Church’s tradition for fasting is the most basic school for obedience. We fast *when the Church says to*, we do not fast when the Church says not to. We fast not to be “righteous,” but to be obedient.

Ordinary life provides countless other occasions for us to develop a humble spirit through obedience. Colliander notes, “Your wife wants you to take your raincoat with you: do as she wishes, to practice obedience. Your fellow-worker asks you to walk with her a little way: go with her to practice obedience. A novice in a cloister could not find more opportunity for obedience than you in your own home. And likewise at your job and in your dealings with your neighbour” (p.44).

To “sell all one has,” then, ultimately means to give up one’s own will to follow Christ. Along with a certain simplicity of life and chastity appropriate to one’s marital state, we attain what St Tikhon of Zadonsk called “interior monasticism.” We put aside the values and pursuits of the world to follow Christ along the way of perfection in whatever state of life we find ourselves.

## From the Commentary of Theophylact

It is better if we give away all our wealth; and if not all, then at least let us share it with the poor. Thus the impossible becomes possible. For though it is impossible for the man who does not distribute all to be saved, yet through God’s love for man, even a partial distribution brings a partial benefit.

In response to this, Peter asks, “*Lo, we have left all.* [What do we have to give to the poor?]" He does not ask this for his own sake alone, but in order to find some consolation for all the poor. Peter asks his question for fear that only the rich have the good hope to obtain much because they despised much, and that the poor have little hope because they had little to give away and thus can expect only a little reward.

Peter asks, and hears the answer, that everyone who despises, for God’s sake, whatever goods he may have, even if they are few, shall receive his reward both in this age and in the age to come. Do not consider those goods to be few; rather, for that poor man, his few things are his whole life. Just as you, the rich man, expect to pass your life with your many and great possessions, the pauper, likewise, expects to pass his life with his belongings, no matter how few and small they may be.

Though his belongings are few, I will say that a man’s attachment to his possessions is even greater when he owns little. This is clearly shown to be true with parents. The attachment of a parent to his only child is much greater than that of a parent to his many children. Likewise, the poor man has a keener love for his single house and single field than you have for your many houses and fields. And even if it is the case that a poor man is attached to his possessions to the same degree as a rich man, then, at a minimum, the loss is the same for each.

Even in this present age, those who give of the little they have receive their reward many times over, as did these very Apostles. For each Apostle left his own hut, and now each one has magnificent temples in his name, with lands and triumphant processions, and, instead of a single wife, many women bound to him in fervent faith; in short, for everything they gave up, they have received many times over. And in the age to come they receive, not a multiplication of fields such as these and other tangible rewards, but eternal life.