

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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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.

SEVENTH SUNDAY
AFTER THE HOLY CROSS
SYNAXIS OF THE ARCHANGELS
JAIRUS DAUGHTER SUNDAY

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

08 NOVEMBER 2020 ♦ TONE 06 EOTHINON 01 † SEVENTH SUNDAY OF HOLY CROSS/ SYNAXIS OF ARCHANGELS

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: Liturgy Book p. 18

Resurrection (Tone 6)
Holy Archangels: Michael, Gabriel and Heavenly Hosts (Tone 4)

Captains and Leaders of the armies of heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend out knee and cry out with perseverance: “Deliver us from danger, O Princes of the Powers on high!”

Saint Joseph Liturgy Book p. 20

KONDAKION: Presentation of Theotokos Liturgy Book p. 120

TRISAGION: Liturgy Book p. 23

PROKIMENON: Psalm 27:9,1 (Tone 6)

O Lord, save your people and bless your inheritance! Stichon: To you, O Lord, I have cried, O my God!

EPISTLE: Hebrews 2:2-10

Brethren, if the word spoken by angels proved to be valid, and every transgression and disobedience a just punishment, how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed to us by those who heard Him; God also, according to His own will, bearing them witness by signs and wonders, and by manifold powers, and by impartings of the Holy Spirit. For He has not subjected to angels the world to come, of which we speak. Rather, someone has testified somewhere, saying, what is man that You are mindful of him, or the son of man that You visit him. You have made him a little lower than the angels, You have crowned him with glory and honor, and have set him over the works of Your hands, • You have put all things under his feet (Ps. 8: 5-8). For in subjecting all things to men, He left nothing that is not subject to Him. But now we do not see as yet all things subject to Him. But we do see Him who was made a little lower than the angels, namely, Jesus, crowned with glory and honor because of His having suffered death, that by the grace of God He might taste death for all. For it was fitting of the One for Whose sake all things were made and through Whom all things exist, Who had brought many sons into glory, that He perfect through sufferings the very author of their salvation.

ALLELUIA: Psalm 90:1, 2 (Tone 6)

Give praise to the Lord from the heavens, give praise to Him in the heights!

Praise Him, all you His angels, praise Him, all you His powers!

GOSPEL: St. Luke 8:41-56

At that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as He went that He was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind Him and touched the tassel of His cloak; and at once her hemorrhage ceased. And Jesus said, “Who touched Me? But as all were denying it, Peter, and those who were with Him, said, “Master, the crowds throng and press upon You, and You say, ‘Who touched Me?’” But Jesus said, “Someone touched Me; for I perceived that power had gone forth from Me.” But the woman, seeing that she had not escaped notice, came up trembling, and falling down at His feet, declared in the presence of all the people why she had touched Him, and how she had been healed instantly. And He said to her, “Daughter, your faith has saved thee; go in peace.” While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, “your daughter is dead; do not trouble Him.” But Jesus on hearing this word answered the father of the girl, “Do not be afraid; only have faith and she shall be saved.” And when He came to the house, He allowed no one to enter with Him, except Peter and James and John, and the girl’s father and mother. And all were weeping and mourning for her. But he said, “Do not weep; she is asleep, not dead.” And they laughed at Him, knowing that she was dead. But He, taking her by the hand, cried out, saying, “Girl, arise!” And her spirit returned, and she rose up immediately. And He directed that something be given her to eat. And her parents were amazed, but He charged them to tell no one what had happened.

The opening doxology of any prayer or service;

Whenever the Holy Trinity is glorified by name:

Whenever we are blessed by a sacred object, such as the cross, the Holy Gospel, the chalice or an icon;

Whenever any of these sacred objects is carried before us in procession;

In some churches, whenever we are blessed or incensed;

In some churches, whenever we wish to intensify our prayer by an expression of personal fervor (e.g., when saying “I believe ...” or personalizing the petition of a litany).

At the Divine Liturgy, after the words of Christ (“Take, eat ... take, drink ...”) are said.

Besides its use on first entering the church, the metany is also frequently employed in worship, as follows:

Whenever invited to by the clergy (e.g., “Come let us worship and bow down ...”); Each time the trisagion (“Holy God, holy mighty One ...”) is said;

After the reading of psalms, at the words “Alleluia, alleluia, alleluia: glory to You, O God!”;

Whenever we approach to receive Communion, or to receive or venerate a sacred object. After the epiclesis (invocation of the Holy Spirit) at the Divine Liturgy

Another gesture frequently employed is praying with raised hands. Often mentioned in Scripture, this has remained the most characteristic prayer posture in all religions of the Middle East. It is most generally used in our Church's worship whenever the lord's Prayer is recited. At the Divine liturgy in some churches people also raise their hands at the words “We lift them up to the lord” before the anaphora.

Entrances or processions are frequently held in Byzantine worship, bringing the Gospel Book, the holy gifts, or icons into the midst of the congregation. As mentioned above, it is customary to make the sign of the cross when these objects are carried past us. In some places people may reach out and touch the object or the garment of the priest carrying it as well. It is generally the custom to turn and face the procession as it passes, so as not to turn our backs on the liturgical rite. Frequently whenever the Holy Gospel is read, some worshippers will come forward to stand under the sacred book as a sign of devotion. In some churches the Gospel Book is presented to these people for veneration after the reading.

RECEIVING COMMUNION I t is folly not to approach Holy Communion with great awe, purified by prayer and fasting according to our ability (cf. 1 Corinthians 11:26-31).

At the time of Communion, we come forward with the right hand crossed over the left and held to the breast. While the person in front of you is communicating, make one or two metanies. If the priest does not know you by name, mention it as you approach so that he can repeat it in the Communion formula. Then open your mouth widely and do not attempt to say anything else (amen, thank you, etc.) while the priest administers the holy mysteries to you.

In the Melkite Church Communion is generally given by intinction: the holy bread is dipped into the chalice and placed in your mouth. The mouth must be fully open; the tongue may be extended or not. Most Byzantine Churches administer Communion with a spoon. When receiving in this manner, the tongue should not be extended, nor should the communicant close his mouth until the spoon has been removed.

If the priest is carrying a communion cloth, wipe your lips with it after communicating, then step aside and again make a metany before going back to your place.

AFTER THE SERVICE A t the end of the Divine Liturgy it is customary for the priest to distribute the remainder of the holy bread which had not been consecrated. This bread, called antidoron, may be consumed at this time or taken home to be eaten during one's private prayers or shared with a family member unable to come to church. It becomes a way of expressing our unity with the worshipping community even when we cannot attend the Liturgy.

After other services and, in some churches after the Liturgy as well, the holy cross or an icon may be presented for veneration. In either case, approach the priest, make one or two metanies, venerate the cross and/or receive the antidoron, and kiss the hand of the priest who gives it. Then step aside, make another metany and depart.

WORSHIPPING IN THE HOUSE OF THE LORD

How lovely is Your dwelling place, O Lord of hosts! My soul longs, yes it faints for the courts of the Lord: my heart and flesh sing for joy to the living God!" (Psalm 83:2-3, LXX)

For Old Testament Jews the temple at Jerusalem, about which the above words were written, signaled the special relationship they had with God. The Lord, the only true God, had chosen them as His people and dwelt in their midst in this temple.

For Christians the dwelling place of God is not a building. Rather it is the people of God itself, the Church community, which is the temple of the Holy Spirit. Nevertheless, the church building represents and makes visible for us this relationship we have with God. The design and iconography of the Byzantine church building in particular strives to represent in a visible way this relationship from God's side', as it were. Surrounded by the saints (represented on the walls), under the headship of Christ (represented in the dome) and by virtue of His incarnation (represented by the icon screen), we have been brought to stand before the throne of God (represented by the Holy Table) to receive a share in His life.

Just as the design of the Church building recalls what God has done to bring us to intimacy with Him, what we do in that building signifies our side of the relationship. By our worship in the church we recognize God's saving and forgiving love for us. We acknowledge that we owe Him our very lives and that we belong fully to Him, that it is to Him that we "commend ourselves, one another and our whole life".

In the original Greek of the New Testament the word worship is proskineo, which means 'to bow in respect or submission'. It is a physical action, drawn from the ceremonial of royal courts, meant to express the attitude of our hearts before the King of all. This connection has been maintained in the Eastern Churches where to worship still means to bow down before the Lord. This bow has been made a specifically Christian action in Byzantine practice by joining to it the sign of the cross. This action, a deep bow coupled with the sign of the cross, is the distinctive action of Byzantine worship which we call the metany. Used continually in both private and liturgical worship, it expresses our dependence upon God's saving love and our confident assurance that He continually bestows it.

In Byzantine practice worship is not a matter of watching someone else reverence God, but of actually doing it ourselves. Eastern Christians traditionally express their relationship with God by performing the metany and other gestures of worship whenever they pray at home or in the church building. Since these gestures are not common in Western religious or secular culture, the following guide is offered. It is not meant to straightjacket your piety, but rather to enable you to enter fully into our Eastern experience of the worship of the Lord. In making a metany, bow from the waist while extending your right hand until your fingertips touch the ground; then rise and make the sign of the cross, saying the prayer "O God, be gracious to me, a sinner".

ENTERING THE CHURCH We generally enter the church through the narthex or vestibule, the place of preparation, then proceed into the nave. In many churches the narthex contains one or more tables where candles may be obtained and the offerings collected. In addition to monetary offerings, it is customary in many places for people to offer the consumables used in the divine services: holy bread, wine, oil or incense.

It is also the practice in some churches to record prayer intentions at a table in the narthex. People write the names of those for whom they wish prayer in a book or on pieces of paper which are given to the priest for mention in the service. In some churches people may obtain altar bread in the narthex and offer it along with their prayer intentions as well.

In most churches one or more icons are placed in the narthex, at the door of the nave, or in the middle of the church for veneration. The most customary manner of reverencing an icon is as follows: make one or two metanies then kiss the icon and then make a final metany, place your candle in the stand and move away.

It is the custom in many places to kiss the feet on an icon of Christ, the hands on an icon of the Theotokos, and the forehead on the icon of a saint. It is customary to make three metanies on first entering the nave of the church to reverence the presence of God before venerating other icons or going to your place.

Whether or not a service is in progress, refrain from all unnecessary conversation in the nave of the church. People who come early to church generally do so for moments of spiritual preparation. If you wish to hold a conversation with someone before the service, please go to the narthex, the hall, or outside to do it.

DURING THE SERVICE Of all the prayer gestures used in Byzantine worship, the most frequently employed is the sign of the cross. The customary times of its use in our prayer are:

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday, November 07, 2020

Divine Liturgy 9:00 a.m.

Youth Group Hike 10:30 a.m.

Saturday, November 07, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.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

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**

**Feast Day Drive Thru Dinner
St. Michael's Byzantine Church
205 North Main St. Pittston, PA
Sunday, November 15,
1pm to 3pm.**

**Price is \$10.00 per dinner.
Chicken Parmesan, Ziti, Salad
and Dessert.**

**Fourth Quarter
2020 Financial Report
Back of the Church**

2020 WEEKLY COLLECTION

November 01

Weekly Offering \$ 425.00

Monthly \$ 110.00

Missions \$ 5.00

Holyday \$ 25.00

Candles \$ 10.00

Total: \$ 575.00

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.

When Power Goes Out of Him

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace, higher speed means greater efficiency. Today, “to build a better mousetrap means “to build a faster mousetrap.”

As a result, we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office, our impulse is to leave and come back later. Our relationships to others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast, we find the situation of the woman recoded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah, any contact with vital fluids such as blood rendered a person ritually impure and called for the sufferer to be avoided. *“If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days and after that she will be ceremonially clean” (Leviticus 15:25-28).*

Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

Christ Alone Brings Healing

In Mark 5:26, we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to void defiling Him or being rejected by Him, but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healing and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition.

Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to touch the hem of Christ’s garment for our broken nature to be restored.

For us who live in the time after Christ’s resurrection, the “hem of His garment” – the physical realities which convey His divine power to us – are the Holy Mysteries. In Baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life - our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries –seeking to be transformed by His presence. And when we approach the water, chrism, oil or crowns with the

faith of this unnamed woman in the Gospels, we are touched by the power going out from Him through them as well.

The Mysteries as “Works of the Law”

It is all too easy for us, particularly those raised in the Church, to approach the Holy Mysteries as if they were acts of ritual cleansing as described in the Torah. We can bring our children for baptism because that’s what we do with babies to “make them Christians.”We can approach the mystery of confession legalistically, so that we can get a pass to receive the Eucharist. Approaching any of the mysteries as if they were rites of passage or ritual purification – or as anything other than reaching out to touch the hem of Christ’s garment – turns them into “works of the Law.”And, as St Paul insists, *“by the works of the Law no flesh shall be justified”* (Gal 2:16). Our sacramental contacts with Christ are meant to affect our life. The Holy Mysteries are not simply “rites,” ceremonial moments that we perform then return to ordinary life without their affecting the way we live. On the one hand, we live and worship as Christians only because we have touched Christ. On the other hand, we know that our baptismal union with Christ does not guarantee that we will live the life we have received. As with the woman in the Gospel, our contacts with Christ are simply part of the story. The way we live determines how the story develops and will end.

The Woman in Eastern Christian Lore

The Scriptures do not mention this woman again. A later work, *The Acts of Pilate*, gave her a name, Berenice, but this does not shed any light on how her healing affected her life. In the West, this name was transliterated as Veronica, whose connection with Christ’s passion was popularized in the Middle Ages.

The Acts of Pilate, parts of which date to the mid-second to third century, describes this woman as offering testimony at the trial of Jesus. “There was found there also a woman named Berenice, and she said, ‘Twelve years I was in an issue of blood, and I only touched the edge of His garment, and directly I was cured.’ The Jews say, ‘Our Law does not admit the testimony of a woman’” (Acts of Pilate, 7).

According to one tradition, Berenice caused a statue of the Lord Jesus to be made in gratitude for her healing, before which she prayed to God. The fourth century Bishop of Caesarea, Eusebius, described it: “Since I have mentioned this city [Caesarea Philippi] I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying, Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.”

The statue was preserved until the year 305 when it was demolished under the emperor Maximinus Daia. Julian the Apostate (331–363) attempted to replace it with an image of his own, but (as the contemporary historian Sozomen asserts in his Church history, Hist. Eccl. V, 20) that “a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day, looking black as if burned by lightning.”