

**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 Vieselmeier.  
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.

**EIGHTH SUNDAY**  
**AFTER THE HOLY CROSS**  
**GOOD SAMARITAN SUNDAY**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 NOVEMBER 2020 ♦ TONE 07 EOTHINON 02 † EIGHTH SUNDAY OF HOLY CROSS/GOOD SAMAITAN SUNDAY

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

*Resurrection (Tone 7)*

*Holy Martyrs Samonas and Habib, Confessors*

You have granted us the miracles of Your holy martyrs as an invincible rampart. At their prayers, O Christ our God, overthrow the plots of unbelievers and strengthen the orthodox Faith in Your great goodness and love for mankind.

*Saint Joseph*

KONDAKION: *Presentation of Theotokos*

TRISAGION:

PROKIMENON: *Psalm 28:11, 1*

The Lord will give strength to His people. The Lord will bless His people in peace.

Give to the Lord, you sons of God. Give to the lord glory and praise.

EPISTLE:

*Brethren*, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God’s household: you are built upon the foundation of the apostles and prophets with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.

ALLELUIA: *Psalm 91:1,2*

It is good to give thanks to the Lord.

To proclaim your mercy in the morning and your truth by night.

GOSPEL:

*At that time*, behold, a certain lawyer got up to test Jesus, saying, “Master, what must I do to gain eternal life?” But he said to him, “What is written in the Law? How do you read?” He answered and said, “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself.” And he said to him, “You have answered rightly; do this and you shall live.” But he, wishing to justify himself, said to Jesus, “And who is my neighbor?” Jesus answered, “A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Sumaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the inn-keeper and said, ‘Take care of him; and whatever more you send, I, on my way back, will repay you.’ Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?” And he said, “The one who took pity on him!” And Jesus said to him, “Go and do as he did.”

HIRMOS:

KINONIKON:

COMUN

HYMNS AFTER COMMUNCION

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Back of Liturgy Book*

*Liturgy Book p. 14*

*Liturgy Book p. 18*

*(Tone 5)*

*Liturgy Book p. 20*

*Liturgy Book p. 120*

*Liturgy Book p. 23*

*(Tone 7)*

*Ephesians 2:14-22*

*St. Luke 10:25-37*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

*Liturgy Book p. 48*

*Liturgy Book p. 52*

In prayer we rise to the throne of God who has given us access to Himself. We also attempt to take the lifestyle of heaven and bring it ‘down’ to reorient our daily activities. Fasting is one such practice. It stands out in contrast to the ways of the world around us, especially in a culture such as ours that endorses continual consumption. When we put aside food, entertainment, pleasure in the spirit of fasting we are saying to the world, “We are not from here.” When we fast we recognize that life is not simply to be found in the enjoyment of material creation, but in the relationship we have with its Creator.

Closely linked to fasting is almsgiving, another denial of the way of this world. Our society promotes consumerism. It says, “Build up for yourselves treasures on earth.” We say, with St. Paul, that material goods are given us not only to satisfy our own needs, but for the doing of good. We say, as Christ did, that our kingdom is not ultimately of this world and imitate His love for mankind by the way we use the resources He has given us.

Finally, while our place is in the heavenly realm, we do not have full possession of it yet. And, so we find ourselves each day engaged in an unseen warfare, “not against human forces but against the principalities and powers, the rulers of this world of darkness” (Ephesians 6:12). Many of our Church’s daily prayers are invocations asking for help and protection against the powers of evil. We recognize that there is more to the world in which we live than what is visible on the physical level.

Living, then, as citizens of the heavenly realm, we surround ourselves at all times with means of access to that kingdom. Icons are found in our homes, like churches, and we gather there for prayer. We bring the values of that realm to bear in our domestic affairs as well. There we fast and we extend hospitality in Christ’s name, deepening our experience of our true homeland. We try to live every day in an atmosphere of the kingdom, to continually remind ourselves that our baptism has made us actual coheirs with Christ of all that the Father has promised.

*“Enter eagerly into the treasure-house that lies within you, and you will see the treasure-house of heaven: for the two are the same, and there is but one single entry to them both. The ladder that leads to the Kingdom is hidden within you, and is found in your own soul. Dive into yourself and in your soul you will discover the rungs by which to ascend.”* (St. Isaac the Syrian)

*“The fruits of the earth are not brought to perfection immediately, but by time, rain and care; similarly, the fruits of men ripen through ascetic practice, study, time, perseverance, self-control and patience.”* (St. Anthony the Great)

CITIZENS OF PARADISE *The choirs of saints have discovered the fountain of life and the gate of Paradise. May I also through repentance find the way to You, O Lord! I am the lost sheep. O Savior call me back to Your fold and save me. O Lord, who with Your own hand have fashioned me from nothingness and adorned me with Your divine Image and who, when I transgressed Your commandments, did cast me down into the dust whereof I had been made: deign, O Lord, to restore me to Your likeness, that my original beauty may be restored in me. I am the image of Your ineffable glory, even though I bear the wounds of sin. Look with compassion on Your creature, O Lord, and purify me in Your mercy, and grant me the beloved homeland, making me again a citizen of Paradise.* From the Evlogitaria of the Dead

# LIVING IN THE HEAVENLY REALM

When he writes to the Ephesians, St. Paul praises God who “has bestowed on us in Christ every spiritual blessing in the heavenly realm” (Ephesians 1:3). Not only has Christ ascended in glory: “Both with and in Christ Jesus He raised us up and gave us a place in the heavenly realm” (Ephesians 2:6). We have become citizens of paradise, fellow heirs with the saints, people who live the divine life and share in the nature of God!

It is the Eastern Churches’ awareness of this truth which has been responsible for the formation of their ‘ethos’ or style of Christian living. Ours is an ‘other-worldly’ Church — stressing the holiness of God, our role as worshippers at His throne, our fellowship with the saints, and the like — because we know we belong, not to this world, but to the heavenly realm. This sense is most felt in our church buildings where we see the Church as heaven on earth and in our belief that our Church’s chief ‘business’ on earth is the celebration of the Divine Liturgy. Some see this as ‘irrelevant’, but if Paul’s teaching is true, our commitment to the heavenly realm is simply a case of knowing where our true home is.

## A LIFESTYLE FOR THE KINGDOM

It is not only in our liturgical life that we live in the heavenly realm. It affects our daily life as well. We live in two worlds, as it were. One we share with every other member of the human race. The other, the heavenly realm, is ours because of our union with God in Christ: and our daily life is means to reflect this share we have in God’s kingdom. This is why religious expression in Eastern Christianity is part and parcel of our everyday behavior. We look to the heavenly realm in the standards we are called to live by, the standards of the gospel, for we believe in and direct our lives by realities unseen in this world:

***“Since you have been raised up on company with Christ, set your heart on what pertains to higher realms where Christ is seated at God’s right hand. Be intent on things above rather than on things of earth.”(Colossians 3:1,2)***

The world around us often cannot understand the standards of the gospel; more often the gospel standards are directly opposed to the wisdom of the world. The society in which we live sees the meaning of life in terms of success, prosperity, possessions and earthly pleasures. The believer cherishes his share in the divine nature far above these other realities, and this affects the way he acts, the decisions he makes, the priorities he sets for his life.

Because God has given us a place in the heavenly realm, we are in continual contact with beings whom the world around us does not even know exist: the Holy Trinity, the Theotokos, the saints and heavenly powers. The communication we call prayer is our natural mode of conversation with the Lord whose life we share and with those of every age who are our fellow partakers in this life. Prayer, and continual prayer in particular, are a hallmark of our commitment to the heavenly realm.

PRAYER, FASTING, AND ALMSGIVING

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN NOVEMBER

Saturday, November 14, 2020

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, November 15, 2020

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

*Religious Education*

*after the Divine Liturgy*

## DIVINE LITURGY INTENTIONS

14 November Joseph Viola Family\*

15 November Joseph Viola Family\*

21 November Joseph Viola Family\*

21 November Joseph Viola Family\*

22 November \*Angela Scavo  
from Anne Clarice Zaydon

## 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.

2020 Year End Report

Back of the Church

## 2020 WEEKLY COLLECTION

November 08

Weekly Offering	\$ 1,465.00
Monthly	\$ 35.00
Missions	\$ 5.00
Holyday	\$ 10.00
Candles	\$ 50.00
Total:	\$ 1,565.00

***Thank you for your support!***

***Philip Fast: Advent:***  
***November 15 through December 24***  
***inclusive:***

## 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).



# Through the Prism of the Fathers

WHEN PEOPLE READ THE SCRIPTURES they can often easily grasp the basic meaning of the passage. In the parable of the Good Samaritan, for instance, Christ is clearly exalting the compassion of the Samaritan over the lack of concern on the part of the priest and Levite. The enmity that existed between Jews and Samaritans is also generally known, so people easily comprehend Christ’s point that your enemy is your neighbor when he is compassionate. We can also easily – if grudgingly – realize that we are called to imitate the Samaritan, even in dealing with people not like ourselves.

When passages are not so easily explained, however, people turn to others for help. People may turn to their pastor or another clergyman or instructor. Many will surf the net to see what others say on the subject. As Eastern Christians we have another – and preferred – source for guidance in reading the Scriptures. We look to the tradition of the Church Fathers to explain the sacred texts.

Since the rise of academic, rather than pastoral, theology in its Middle Ages, the West has preferred contemporary scholarship to the Fathers’ insights on the Scriptures. Academic scholarship first stressed the context of the Scriptural texts and then sought proof of their historic origins to determine their original literal meaning.

One of the approaches favored by the Fathers but out of favor in scholarly circles has been *allegory*, which sees many passages as a kind of extended metaphor for the entire Gospel. Allegory was virtually universal throughout early Christianity, which inherited from Judaism. It seeks to draw our attention through many well-known Scripture passages to the universal condition of mankind and the all-embracing love of God. It was used in various ways by [Irenaeus](#), [Clement](#) of Alexandria, [Origen](#), and John [Chrysostom](#) in the East, as well as [Ambrose](#) and [Augustine](#) in the West.

## Chrysostom on the Good Samaritan

Using this method St John Chrysostom (feast: November 13) was able to help us see through this text God’s constant and all-embracing love for us. This parable becomes a word-picture of the entire mystery of salvation:

*A man went down from Jerusalem to Jericho* – Adam, by trusting in himself instead of God, descended from Paradise into this world. Jericho, at 825 feet below sea level is the lowest city on earth, as far down as you can get.

*He fell among robbers* – Mankind apart from God is beset by the band of demonic powers led by the ruler of this age.

*They stripped him of his raiment* – the robe of immortality.

*They departed, leaving him half dead* – he was reduced to the half-life of this earth, subject to sin and death.

*It happened that a priest ...and a Levite came that way, but passed by on the other side* – The people of Israel kept to themselves and did not aid mankind.

*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine* – Christ, not from this world, who was accused of being a Samaritan (John 8:48), is that compassionate stranger. He doctors mankind by His teachings (the bandages), His anointing with the Holy Spirit (the oil), and the Eucharist (the wine) by which He begins our healing.

*He set him on his own beast, brought him to an inn and took care of him* - Christ joined mankind to His own human nature, brought him to the hospital of His Church and continued to minister to him as the divine physician.

***When he left on the next day he gave the innkeeper two dinars and said, ‘Take care of him’ – After His ascension Christ entrusted mankind to the Apostolic Synod personified by its great apostle to the Gentiles, St Paul, and “through Paul to the high priests and teachers and ministers of each church,” saying: “Take care of the Gentiles whom I have given to you in the Church. Since men are sick, wounded by sin, heal them, putting on them a stone plaster, that is, the prophetic sayings and the gospel teachings, making them whole through the admonitions and exhortations of the Old and New Testaments.” So according to St. John Chrysostom, Paul is the one who upholds the churches of God “and heals all men through spiritual admonitions, distributing the bread of offering to each one...”***

*‘And when I come again I will repay you’* – At my second coming I will reward you.

In his important work, *Orthodox Psychotherapy*, the contemporary Greek Metropolitan Hierotheos Vlachos expresses the life of the Church in terms of this imagery. “So in the Church we are divided into the sick, those undergoing treatment, and those – the saints – who have already been healed. ... The Fathers do not categorize people as moral and immoral or good and bad on the basis of moral laws. This division is superficial. At depth humanity is differentiated into the sick in soul, those being healed, and those healed. All who are not in a state of illumination are sick in soul... It is not only good will, good resolve, moral practice and devotion to the Orthodox Tradition which make an Orthodox, but also purification, illumination and deification.” These stages of healing are the purpose of the Orthodox way of life.”

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*In another place St John Chrysostom taught that ministering to the spiritually ill in the hospital of the Church is for us all:*

“Let us not overlook such a tragedy as that. Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: ‘I am no priest or monk; I have a wife and children. This is a work for the priests; this is work for the monks.’ The Samaritan did not say: ‘Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?’ But the Samaritan is like a man who found some great store of booty and got the profit. “Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: ‘Why did so-and-so or so-and-so not take care of him?’ You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: ‘Why didn’t so-and-so pick it up?’ Do you not rush to snatch it up before somebody else does?

“Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.”

St John Chrysostom, *Eighth Homily against the Judaizers* 4: 1-3