

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 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.

SUNDAY OF
THE FOREFATHERS
THE SECOND SUNDAY
BEFORE THE NATIVITY OF OUR LORD

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

13 DECEMBER 2020 ♦ TONE 03 EOTHINON 06 † SECOND SUNDAY BEFORE THE NATIVITY / FORE-FATHERS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: (Tone 3)

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

Resurrection (Tone 3)

Forefathers of Christ our God

Through faith, You have justified Your Ancestors, O Christ our God, and through them You have espoused in advance the Church set apart from the Gentiles. The saints rejoice in glory because, from the seed of these Ancestors, has come forth the glorious fruit, who gave You birth without seed.

Through their intercession, O Christ God, save our souls

Saint Joseph

KONDAKION: *Preparation of the Nativity*

TRISAGION:

PROKIMENON: *Psalms 118:19, 20*

Sing praise to our God, sing praise! Sing praise to our King sing praise.

Stichon: All you peoples clap your hands! Shout to God with cries of gladness.

EPISTLE:

Brethren, when Christ, our life, appears, then you too shall appear in glory. Put to death whatever in your members is of the earth: immorality, uncleanness, lust, evil desire, covetousness, which is a form of idol-worship. Because of these passions, God's wrath comes upon the sons of disobedience and you yourselves once walked in them when they were your (way of) life. But now, you too put them all away; anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another. Strip off the old man with his deeds and put on the new, one that is being renewed toward perfect knowledge according to his creator's image. Here there is no Gentile and Jew, no circumcised and uncircumcised, no Barbarian and Scythian, no slave and freeman, but Christ is all things, and in all.

ALLELUIA: *Psalms 98:6; 33:18*

Moses and Aaron were among His priests and Samuel among those who called upon His name.

The just cried out, and the Lord heard them, and He delivered them from all their trials.

GOSPEL:

The Lord told this parable, "A certain man gave a great supper, and he invited many. And he sent his servant at supper time to tell those invited to come, for everything is now ready. And they all with one accord began to excuse themselves. The first said to him, 'I have bought a farm, and I must go out and see it; I pray you hold me excused.' And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray you hold me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant returned, and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the lame, and the blind.' And the servant said, 'Sir, your order has been carried out, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled. For I tell you that none of those who were invited shall taste of my supper.' For many are called but few are chosen."

HIRMOS:

KINONIKON:

COMUN

HYMNS AFTER COMMUNION

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 12

Liturgy Book p. 14

Liturgy Book p. 16

(Tone 2)

Liturgy Book p. 20

Handout

Liturgy Book p. 23

(Tone 3)

Colossians 3:4-11

St. Luke 14:16-24

Liturgy Book p. 40

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 52

The most customary manner of reverencing an icon in church 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.

ICONS IN THE HOME Our use of icons is not restricted to the church building. God is with us wherever we are, and so it has become customary for Eastern Christians to proclaim His presence in their homes and workplaces by setting up icons. In particular the family prayer or icon corner is the focus of a household's Christian identity and the place in the home where family prayer is conducted.

Customarily a corner is chosen which faces east and there the family's sacred objects are gathered. Most common are the icons of Christ and the Theotokos, the holy cross, and the icons of the patron saints of each member of the family. The icon corner usually includes a lectern, shelf or small table upon which are placed a cross, the holy Scriptures, and a small incense burner. Many people also keep containers of holy oil, holy water, and antidoron as well as other blessed objects (palm, flowers, etc) on the table in their icon corner.

In addition to the icon corner many people place a special icon of the Theotokos near the door of the house. People venerate this icon, known as the 'Doorkeeper', on leaving or entering the house to ask for blessing on their comings and goings. It is also common to place in the dining room the icon of the Hospitality of Abraham, which represents the Trinity in the form of the three angels who dined with Abraham and Sarah (Genesis 18). Icons of the family members' patron saints are often put in their bedrooms as well.

Since icons are considered to be sacramental, revealing the special presence of the holy ones depicted in them, candles or oil lamps are kept burning before them. The faces of true icons are painted in such a way as to reflect the light of the lamps, just as the person depicted in the icon reflects the grace of the Holy Spirit within them.

A hanging lamp suspended from the ceiling or from a bracket over the principal icon in the icon corner in the most traditional way to adorn the icons. Some people leave a candle burning in their icon corner all the time. Others light the lamp and burn incense on occasion, such as on Sundays or the Great Feasts. Still others burn the lamp when they are praying, or when in need of a special blessing or protection.

BLESSING AN ICON Icons are often blessed simply by being placed on the holy table during the Divine Liturgy. There are also specific prayers for the blessing of icons, appropriate to the subject of the icon (Trinity, Christ, Theotokos, saints) as well as a general prayer which may be used for any icon. The priest would say the prayer then sprinkle the icon with holy water. Everyone would then venerate the newly-blessed icon. If a bishop is blessing the icon, he anoints it with chrism rather than with holy water.

ICONS: IMAGES OF GLORY

Icons play an important role in the spiritual life of Byzantine Christians, both Catholic and Orthodox. An icon is not merely a picture of Christ or of a saint, much less a religious decoration, but an expression of the most fundamental realities of our faith and a making present of the heavenly reality they depict.

GOD TRULY WITH US The first reality of faith expressed in icons is that the Word of God truly and completely became one of us in Jesus Christ. He was not simply manlike: He was truly human, like us in all things except sin as the Scripture says. Our icons of Him proclaim the truth of His humanity while stressing His divinity as well. As St John of Damascus noted, “Of old God, the incorporeal and uncircumscribed, was not depicted at all. But now that God has appeared in the flesh, I make an image of the God who can be seen.” This is why icons are not symbolic designs (depicting Christ in symbol, as a lamb, for instance, is forbidden in Byzantine tradition) but realistic images of the One who is truly one of us.

WE SHALL BE CHANGED In the Scripture we are promised that the Lord “will give a new form to this lowly body of ours and remake it according to the pattern of His glorified body.” (Philippians 3:21). And so the second reality to which icons point is that of the glorified body of the new creation.

Icons are realistic images, but they do not seek to depict the flesh of our fallen human nature, but the glorified bodies of those who are filled with the Holy Spirit. Sanctity is possible, the icon proclaims, and will fill even our bodies with the light of the Spirit of God. This is why the iconographer does not strive for the natural realism of a photograph. This would only reproduce the physical reality of this world.

Rather his intention is to suggest spiritual beauty, transfiguration, deification. It also explains why the figures in icons are usually heavily draped with clothing. Naturalistic art exposes the flesh, glorying in physical beauty. In icons it is generally only the face and the eyes and – through them the soul – which are shown. In Byzantine icons the physical presentation is meant to be colored by the spiritual reality just as the body of Christ reflects divine glory in a physical way.

WINDOW TO HEAVEN The icon has nothing in common with the decorative art we have in our homes, offices, or subway stations meant to adorn our living space. Icons are meant to call us to prayer, to an encounter with the Lord whom they reveal. This is why we pray before icons and fill our churches with them. We carry them in procession, bow before them and kiss them. A Byzantine church, in which all the walls are covered with holy icons, pulls us out of the mundane world of this age and into the life of the world to come. We see the effect of the grace of the Holy Spirit which we receive in the holy mysteries when the believer lives in this light of that grace.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN DECEMBER

Saturday, December 12, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, December 13, 2020

Divine Liturgy 8:30 a.m.

Missa Maska

Divine Liturgy 10:00 a.m.

Religious education

after the Divine Liturgy

Sunday, December 20th

Divine Liturgy 10:00 a.m.

Church Decoration

Thursday, December 24rd

PARAMONY OF NATIVITY

Royal Hours: 9:00 a.m.

Confessions 11:00 a.m. - 12:30 p.m.

Tuesday, December 24th

VIGIL OF THE NATIVITY

Great Vespers: 5:30 p.m.

St. Basil Divine Liturgy 6:00 p.m.

Divine Liturgy 12:00 a.m.

Wednesday, December 25th

NATIVITY OF OUR LORD

Orthros of the Nativity: 11:00 p.m.

Divine Liturgy 10:00 a.m.

Sunday, December 27th

FEAST OF ST. JOSEPH

Parish Potluck after Divine Liturgy

DIVINE LITURGY INTENTIONS

12 December ✕ Vincent McGuire

13 December ✕ Brendan McGuire

2020 WEEKLY COLLECTION

December 06

Weekly Offering	\$ 860.00
Monthly	\$ 55.00
Flowers	\$ 65.00
Candles	\$ 15.00
Total:	\$ 995.00

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.

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).

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.

Taking the Form of a Bondservant

BEGINNING STUDENTS OF JOURNALISM or other disciplines involving research are taught the importance of the “Five Ws” in compiling information. Fact-finders must be able to answer the following questions on any subject they are investigating: **Who** (was involved)? **What** (happened)? **When** (did it take place)? **Where** (did it take place)? And **Why** (did that happen)?

In reflecting on the incarnation of the Word of God, we focus on the last question: *why* did Christ become man? Our answer is that the reason He assumed our human nature – His incarnation – is to change us by making us partakers of the divine nature (theosis). As the Church Fathers never ceased to repeat, God became human so that man might be deified.

But the answer to that question brings us to ask another one: *how* do we become deified? The Scriptures give us a two-part answer: our deification results initially from being united to Christ at baptism. We maintain this gift of our deification by “*putting on the Lord Jesus Christ*” (Rom 13:14) in the way we conduct our lives.

We *Have* Put on Christ in Baptism

The hymn sung repeatedly at baptisms – drawn from St Paul’s Epistle to the Galatians – affirms the teaching that we “put on” Christ at our baptism. As the Incarnation began with a concrete, physical act, the conception of the Lord Jesus, so our deification begins with the concrete, physical act of baptism. In this mystery, the earthly humanity of a believer is joined to the divinized humanity of Christ. The believer is organically united to Christ, immersed in Him, just as he or she is immersed into the water. The believer has clothed himself with Christ, a spiritual reality symbolized by the white baptismal garment.

St Paul frequently reminds his readers how their likeness to God has been restored in baptism through the image of “putting-off” and “putting-on.” He tells the Ephesians, “... *you put on the new man which was created according to God, in true righteousness and holiness*” (Eph 4:24). He tells the Colossians, “*you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him*” (Col 3:10). Their divinization is a restoration of their likeness to God which was lost in Eden.

According to the Scriptures, that “putting-on Christ” also connects us to the eternal God in a new way. As St Paul says, “*For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ*” (Gal 3:26, 27). A person renewed in baptism is, in fact, no longer simply related to God as creature to Creator; the baptized is now an adopted child of God. Because of our baptism it is realistic to call God “Father.”

We *Must* Put on Christ in Our Actions

In baptism we *ontologically* put on Christ. We are connected to Him on the level of our

deepest nature. We must also put on Christ *psychologically*, on the level of our actions and perceptions. In other words, we must strive to think and act like Him. To do that, we must study the actions of Christ as revealed in the Scriptures and begin to know His mind.

Again, we must turn to St Paul, who gives us an entry into the mind of Christ, particularly in regard to the Incarnation. “*Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*” (Phil 2:5-11).

The *why* of the Incarnation, according to the Apostle Paul is our deification. The *how* of the Incarnation is what has been called the *kenosis* (self-emptying) of Christ: His voluntary putting aside of divine glory and putting on “the form of a bondservant” (our humanity). As man He further humbled Himself by submitting to all the circumstances of time, place and state of life which we find described in the Gospels. He put on the condition of a village carpenter who became an itinerant preacher, challenging the religious status quo of the Jewish establishment supported by Rome. Little wonder that His path led to the death of the cross.

When St Paul says that we should “*let this mind be in you*” as it was in Christ, He is echoing the Lord Jesus, who proposed humility as the hallmark of the Christian. After the Lord had washed His disciples’ feet, He told them, “*If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you*” {Jn 13:14, 15). The Lord was not proposing that His disciples be characterized by actual foot-washing, but by humble service to one another.

As the Word of God exchanged His heavenly glory for the manger in a Bethlehem cave, His followers must learn to exchange their views of their own self-importance for the “*form of a bondservant*.” In this way, the humility of Christ rather than human “wisdom” will direct our actions.

In addition to humility, the mind of Christ according to the Scriptures is characterized chiefly by dependence on God and compassion toward others. Developing a mindset of humility, dependence and compassion is contrary to the way of thinking most people learn from the society and culture that surrounds us. It requires continual attention and effort to maintain our focus on the mind of Christ. “*Therefore, gird up the loins of your mind, be sober, and be holy in all your conduct ... as He who called you is holy*” (1 Pt 1:13, 15).