

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. John Coury. Maryann Nappi Donahue. Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr. Sara Gomez. William Loss, jr. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** *Rev. Char. Aboody.*Rev. Mich. Jolly.*Rev. Jos. Francavilla.*Rev. Theo. Leonarczyk* Rev. Frank Milienewicz*Dn. John Karam.*Marie Abda.*Charlotte Abda.*James Abda.*Marie Abda.*Nancy Abda.*Paul Bauman.*A.J. Bolus. *Nicholas Cianci.*Patricia Cimakosky.*Ann Coury.*Mary Sue Betress.*Cecilia Davidson* Marg.t Dillenburg*Eric Jolly.*Jos. King *Blakely Landell. * Elaine Manuele.*Frank Milewski, Sr.*Frank Milewski, Jr.* Mary L.Mooty.*Karen Murray.*Marie Patchoski.*Anth. Simon.*Bill Simon.*Ruth Sirgany. *Mary A. Walsh.*Gen. 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: 5:30 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; following any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

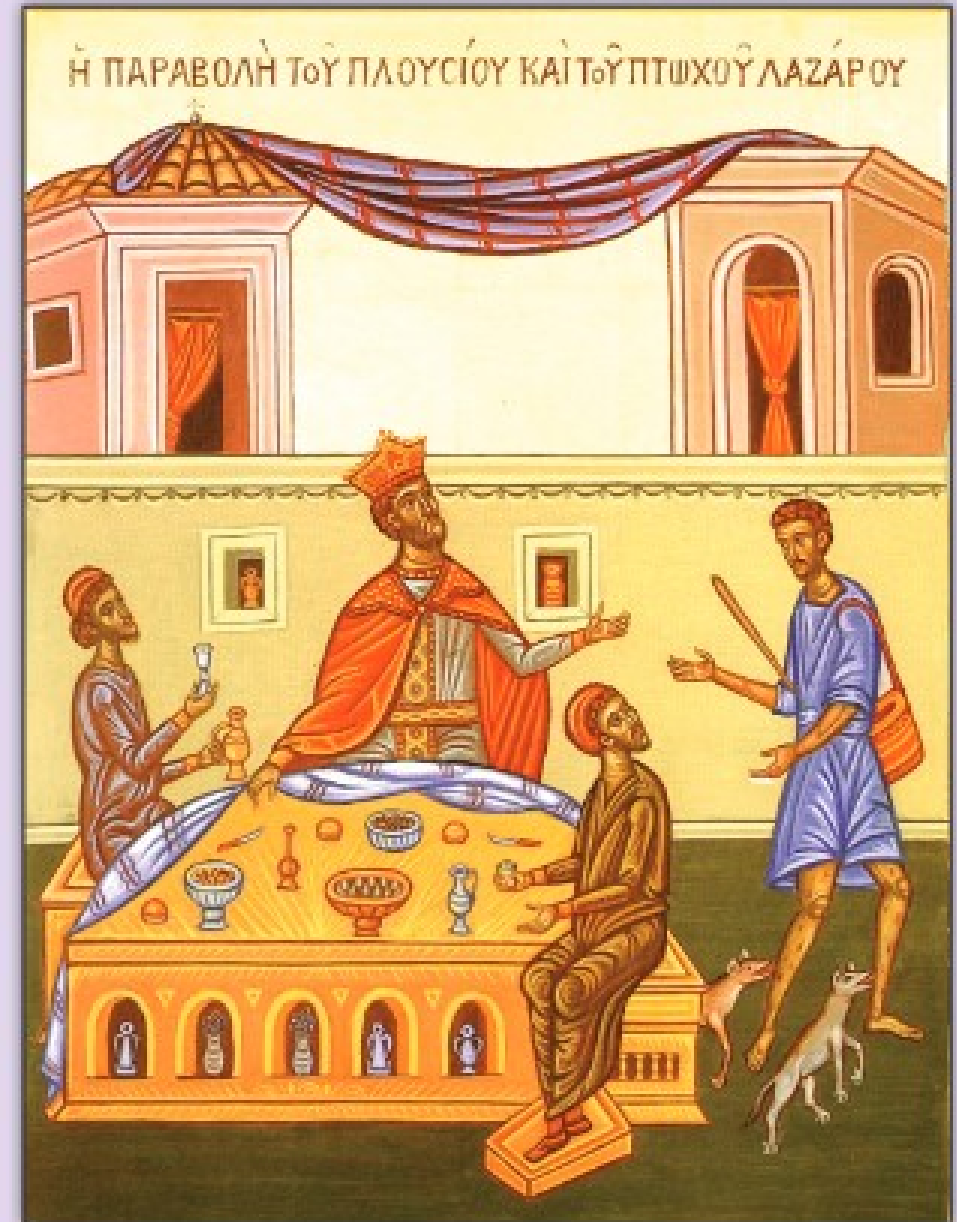
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

TWENTY-SECOND AFTER PENTECOST



Icon of the Parable of the Rich Man and Lazarus (Luke 16:19-31)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

24 OCTOBER 2021 ♦ TONE 06 EOTHINON 01 † SIXTH SUNDAY AFTER HOLY CROSS / LAZARUS & RICH MAN

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Holy Apostles Stachys, Apelles, Amplias, Urbanistobuus & nArcissos

Holy Martyr Epimakios

St. Joseph the Betrothed

KONDAKION:

TRISAGION:

PROKIMENON: (Tone 6)

EPISTLE:

Brethren, God, who is rich in mercy, by reason of his very great love with which he has loved us even when we were dead by reason of our sins, brought us to life together with Christ, and you have been saved by grace. [God] raised us up together, and enthroned us together in heaven in Christ Jesus, so that he might show in future ages the overflowing riches of his grace, through his kindness to us in Christ Jesus. For by grace you have been saved through faith: and that, not on your own, for it is God’s gift, and not the result of work which might have been a pretext for anyone to boast. For we are his workmanship, we who were created in Christ Jesus through good works which God has pre-planned so that we could walk in them.

ALLELUIA: *Ps. 44:5, 8*

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

He will say to the Lord, “My wall, my refuge, my God in whom I will trust!”

GOSPEL:

At that time, the Lord told this parable; “there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man’s table; even the dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels into Abraham’s bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, ‘Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.’ But Abraham said to him, ‘Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.’ And he said, ‘Then, father, I pray you to send him to my father’s house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.’ And Abraham said to him, ‘They have Moses and the Prophets; let them listen to them.’ But he answered, ‘No father Abraham, but if someone from the dead goes to them, they will repent.’ But he said to him, ‘If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.’”

Liturgy Book p. 1

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/44

Liturgy Book p. 38

Liturgy Book p. 44

Liturgy Book p. 105

Liturgy Book p. 99

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 59

Ephesians 2:4-10

(Tone 6)

St. Luke 16:19-31

† Does my life reflect the mission I received in baptism and chrismation? Do I share in in the apostolic and charitable works of the Church and in the life of my parish? Have I helped to meet the needs of the Church and of the world and prayed for them: for unity in the Church, for the spread of the Gospel among the nations, for peace and justice, et. cetera?

† Am I concerned for the good and prosperity of the human community in which live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relations?

† In my work or profession am I just, hardworking, honest, serving society out of love for others? Have I paid a fair wage to my employees? Have I been faithful to my promises and contracts?

† Have I obeyed legitimate authority and given it due respect?

† If I am in a position of responsibility or authority, do I use this for my own advantage or for the good of others, in a spirit of service?

† Have I been truthful and fair, or have I injured others by deceit, calumny, detraction, rash judgment, or violation of a secret?

† Have I done violence to others by damage to life or limb, reputation, honor, or material possessions? Have I been responsible for advising an abortion or procuring one? Have I kept up hatred for others? Am I estranged from others through quarrels, enmity, insults, anger? Have I been guilty of refusing to testify to the innocence of another because of selfishness?

† Have I stolen the property of others? Have I desired it unjustly and inordinately? Have I damaged it? Have I made restitution of other people's property and made good their loss?

† If have been injured, have I been ready to make peace for the love of Christ and to forgive, or do I harbor hatred and the desire for revenge?

CHRIST OUR LORD SAYS: “BE PERFECT AS YOUR FATHER IS PERFECT.”

† Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the word of God and meditating on it, receiving the sacraments, self-denial? Have I been anxious to control my vices, my bad inclinations and passions, e.g., envy, love of food and drink? Have I been proud and boastful, despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?

† What use have I made of time, of health and strength of the gifts God has given me to be used like the talents in the Gospel? Do I use them to become more perfect every day? Or have I been lazy and too much given to leisure?

† Have I been patient in accepting the sorrows and disappointments of life? How have I performed mortification so as to “fill up what is wanting to the sufferings of Christ?” Have I kept the precept of fasting and abstinence?

† Have I kept my senses and my whole body pure and chaste as a temple of the Holy Spirit? Have I dishonored my body by fornication, impurity, unworthy conversation or thoughts, evil desires, or actions? Have I given in to sensuality? Have I indulged in reading, conversation, shows, and entertainments that offend against Christian and human decency? Have I encouraged others to sin by my own failure to maintain these standards? Have I been faithful to the moral law in my married life?

† Have I gone against my conscience out of fear or hypocrisy?

PRAYERS OF CONFESSION

Before you approach the priest, say the Trisagion Prayers and the following:

Have mercy on us, O Lord, have mercy on us. At a loss for any defence, we sinners offer this prayer to You, the Master: have mercy on us. Glory be to the Father and to the Son and to the Holy Spirit . O Lord, have mercy on us, for we have put our trust in You. Rise not in full anger against us and do not remember our transgressions, but look down upon us even now in the depth of Your mercy and save us from our enemies; for You are our God and we are Your people. We are all the work of Your hands and we constantly call upon Your name. Now and always and forever and ever. Amen. Blessed Mother of God, open the portal of your deep mercy to us who put our trust in you, so that we may not be brought to confusion but, through you, may be delivered from adversity, for you are the salvation of the Christian fold. I have sinned, O Lord; have mercy. O God, be merciful to me, a sinner.

Confess your sins to God in the presence of the priest, saying: Father, Lord of Heaven and earth, I confess to You all the hidden and open sins of my the heart and mind which I committed. I ask of You, the merciful and righteous Judge, forgiveness and the grace to sin no more.

PREPARAING FOR HOLY CONFESSION

The purpose of the Mystery of Repentance is to confront the fact that, in spite of our Baptism into Christ and the putting on of Christ, sin is still in us. We constantly fall away from the New Life we have received. We have turned away from God, refused His love for us, and gone our own way.

We then realize that we lost something precious. We know we need to be healed, to be reconciled, and to be reunited. We have a deep desire to return and to receive what we have lost. Like the Prodigal Son, we must want with all our heart to return. Then remembering God's ever-present love for us, we gain the courage, turn around, and return to begin a new life.

God forgives us in His Church through Christ. This forgiveness is seen most clearly in the Mystery of Repentance. As a Sacrament, it is an encounter in which we meet Jesus Christ and through which we are saved. Christ is seen in His Body the Church, represented by the priest-confessor. Because he stands in the name of His Body, the priest stands in the place of Christ.

At the time of Confession we confess to Christ and before the priest. The priest accepts our confession of sins and our desire to be reconciled on behalf of the Church, the Body of Christ. We are accountable to the other members of this Body. No one member of the Body of Christ stands alone.

The priest not only receives our confession on behalf of the community, but he also invokes God's mercy and forgiveness for us on its behalf. Christ forgives us as the sign of His love for us, and the priest speaks to us of this love as He urges us to return to Christ with all our hearts.

We come to be healed because we have broken away. We have forgotten how to love. God's forgiveness is a healing that brings us into union with Him and His Church once again. We are given a chance, once again, to begin a new life as a newly-baptized person. The Mystery of Reconciliation is often called "a second Baptism" or the "Baptism of tears" – a Baptism into Christ Who is the forgiveness of our sins. In this "second Baptism," into Christ we are restored to New Life in Christ in His Church.

THE LORD SAYS: "YOU SHALL LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART."

† Is my heart set on God so that I really love him above all things as a child loves its father? Am I faithful to his commandments or am I more concerned about the things of this world? Have I a right intention in what I do?

† God spoke to us in his Son. Is my faith in God firm and secure? Have I been careful to grow in my understanding of the faith, to hear God's word, to listen to instructions on the faith, to avoid dangers to faith? Have I been always strong and fearless in professing my faith in God and the Church? Have I been willing to be known as a Christian in private and public life?

† Have I prayed morning and evening? When I pray, do I really raise my mind and heart to God or is It a matter of words only? Do I offer God my difficulties, my joys, and my sorrows? Do I turn to God in time of temptation?

† Have I love and reverence for God's name? Have I offended him in blasphemy, swearing falsely, or taking his name in vain? Have I shown disrespect for the Mother of God and the saints?

† Do I keep Sundays and feast days holy by taking a full part, with attention and devotion, in the liturgy. † Are there false gods that I worship by giving them greater attention and deeper trust than I give to God: money, superstition, spiritism, or other occult practices?

THE LORD SAYS: "LOVE ONE ANOTHER AS I HAVE LOVED YOU."

† Have I a genuine love for my neighbors? Or do I use them for my own ends, or do to them what I would not want done to myself? Have I given grave scandal by my words or actions?

† Have I contributed to the well-being and happiness of the rest of my family by patience and genuine love? Have I been obedient to parents, showing them proper respect and giving them help in their spiritual and material needs? Have I been careful to give a Christian upbringing to my children, and to help them by good example and by exercising authority as a parent? Have I been faithful to my husband (wife) in my heart and in my relations with others?

† Do I share my possessions with the less fortunate? Do I do my best to help the victims of oppression, misfortune, and poverty? Or do I look down on my neighbors, especially the poor, the sick, the elderly, strangers, and people of other races?

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 30

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 31

Divine Liturgy: 10:00 a.m.

EVENTS IN NOVEMBER

Saturday, November 06

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, November 07

Divine Liturgy: 10:00 a.m.

2021 WEEKLY COLLECTION

October 24

Weekly Offering: \$ 535.00

Monthly: \$ 25.00

Divine Liturgy: \$ 20.00

Candles: \$ 25.00

Total: \$ 340.00

2021 RELIGIOUS EDUCATION

Dr. Nathan Lefler

will prepare us for the celebration of the
Nativity of our Lord Jesus.

As last year after Sunday 10:00 a.m.

Divine Liturgy we will have a potluck
lunch in the church hall

and then return to the chapel

for Catechism.

Beginning Sunday, November 21, 2021

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.

DIVINE LITURGY INTENTIONS

30 October: Angela Manuele

31 October: Nathan Cheffers ✕

06 November: S. J. C. Deceased

07 November: Nathan Cheffers ✕

21 November: ✕ Angela Scavo
from A. Clarice Zaydon

09 January: Ann T. Radgowski
from James & Betsy Zaydon

FAITHFUL PEOPLE SBLE TO TEACH OTHERS

IN BYZANTINE CHURCHES 2 Timothy 2:1-10 is often read when one or another martyr is commemorated. When this epistle was written, first-century Christians were already experiencing attacks – often violent – in various parts of the Mediterranean world. A Church leader had to be prepared to “endure hardship as a good soldier of Jesus Christ” (2 Tm 2:3).

What may surprise us is the first part of St Paul’s injunction: “the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (v. 2). The first requirement for a Church under arrack is to prepare a new generation of leaders who can instruct others in turn.

A Lesson from the Middle East

For many generations Church life in the ancient patriarchates of Alexandria, Antioch and Jerusalem was relatively stable. Christians had a recognized, if subservient, civil identity under Turkish rule and each community ordered its own life according to its respective statutes. They suffered periodic attacks by Muslims or Druze, but these assaults did not affect their inner identity.

That situation changed in the nineteenth century for Egypt’s Coptic Orthodox Church. That century saw a growing Western presence in Egypt which brought prosperity which Coptic businessmen had not seen for centuries. It also brought other Christians to settle in the country – Roman Catholics from Italy, Orthodox and Melkites from Greece, Syria and Lebanon – whose clergy seemed better educated than their Coptic counterparts. More significantly, Protestant missionaries began making inroads among the Copts while some Copts formed the Coptic Catholic Church with the blessings of Rome. The response of the Coptic Orthodox patriarch was to make the training of new leaders on all levels a matter of prime importance to their Church.

Prior to 1850 the Coptic Church handed on its faith and tradition in a somewhat haphazard fashion, just as other Churches had done in placid times. Future priests observed their elders and learned hymns and rituals by observation and rote. In response to the challenge of their more effective neighbors, the Copts developed strong clergy formation programs over the next fifty years. This included, but was not limited to the training of priests. Before anything else, they trained chanters, catechists and deacons precisely in order to teach others the faith and traditions of their Church.

Over the next century some of these chanters and deacons became priests. Perhaps more significantly, the readers and catechists – all with their own professions in the world – turned toward monasticism and revitalized monastic life in the country where it all began. Today the Coptic Orthodox Church is the strongest Church, spiritually speaking, in the Middle East. It has withstood Muslim violence despite the government’s hands-off treatment of Islamic fundamentalists. Where Copts have emigrated to the West, they quickly established churches at a surprising rate. While other Eastern Churches have taken several generations to begin using English in their liturgical services, the Copts began doing so almost immediately, assuring that their young people, many of whom were trained as “servants” (readers, etc.), would have a place in the life of their Church.

Today each Coptic diocese in the United States has an elaborate and extended training program for “servants.” Participation is expected and laziness is not tolerated. While other Eastern Churches lament poor Sunday School attendance, Coptic youth are training as “servants” over and above their Sunday School classes, beginning in the fourth and fifth grades. While other Eastern Churches resist

imposing any standards for ministry in the Church, the Copts are more than able to maintain quality programs, the fruit of 150 years in the spirit of 2 Tim 2:2.

Training in the Coptic Church Today

Many of us would be shocked to see how seriously St Paul’s advice to Timothy has been taken in the Coptic Church. The following general guidelines from their Southern U.S. diocese show how seriously this Church takes training its “servants”:

“The Servants Prep Program is a 3-year program as established by our Diocese. Each disciple must complete all three years to become a qualified servant, carrying and preserving the teachings of the Coptic Orthodox Church in the ministries of the church and in our community.

- Class is every Friday from 7:30 p.m. until 9:00 p.m. There will also be Saturday retreats/ seminars. Disciples are expected to attend these events.

- There will be three (3) semesters and periods of evaluations per year: Fall, Spring and Summer. You need to score a minimum of 75% to move to the next semester.

“Every disciple is expected to do their part by establishing their own spiritual canon, working on their personal relationship with the Holy Trinity, and maintaining regular attendance of the Divine Liturgy, partaking of the Eucharist, and confessing.

“The disciple is expected to have a fully integrated Orthodox Christian life, which means being consistent in behavior across all aspects of life (church, work, family, social life, etc.) and striving to live a life of purity and holiness pleasing to our Lord.”

Serving in Our Churches

The experience of our Churches today is similar to that of the Coptic Church in some respects. Most of our churches, like theirs, were founded by immigrants. Unlike them, we spent many years acclimating to our society in negative ways. Churches were westernized in the belief that this made them more acceptable in Western eyes. As a result many people had little idea of their own Tradition. Many confused their grandparents’ ethnic customs with the Church’s Tradition.

We then went through a period in which people relearned the basics of their Tradition. Those who have done so can relate comfortably to the Eastern Christian traditions of prayer and fasting which a previous generation had lost. It is time to move to the next step: training young people as readers, chanters and catechists to the degree that they can train others in turn.

The optimum time to begin bringing people into ministry, particularly the liturgical ministry, is during the middle school years. It is a time for growing self-confidence and before young people get involved with high school activities, jobs, and the like. They have sat in the pew long enough – they are ready to take on some form of service.

Incorporating young people into already existing structures for church ministry may also address a long time problem in many churches. Young people are less likely than some of their elders to turn what should be roles of service into their personal place in the spotlight. Young people may be more open to see reading or singing in church as selfless ministries, learning to sing “without envy.” As the Coptic Pope Athanasius II wrote in the sixth century, “They [chanters] also teach others how to sing without envy... If the chanters are not singing with the Holy Spirit, let them not sing”.