

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE ✱ SCRANTON, PA 18504

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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. 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-SEVENTH SUNDAY AFTER PENTECOST



Icon of Saint Andrew — November 30th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

2 8 NOVEMBER 2021 ♦ TONE 02 EOTHINON 05 † THIRTEENTH SUNDAY AFTER HOLY CROSS / RICH MAN

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 2)

Venerable martyr Stephen

O blessed Stephen, your training in ascetical life on the mountain and the power of the Cross made you capable of routing your spiritual enemies. By your courage in battle and your strong faith, you defeated Copronymos. For both these reasons, God has crowned you with immortal life, O martyr among the Saints, Stephen, worthy of all praise!

New and Holy Martyr Irenarchos

KONDAKION: Nativity

TRISAGION:

PROKIMENON: (Tone 2)

EPISTLE:

Brethren, be strengthened in the Lord and in the might of his power. Put on God’s armor that you may be able to stand against the devil’s wiles. For our fight is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore, take up God’s armor that you may be able to resist on the evil day and stand perfect in all things. Stand, therefore, wearing the belt of truth. And the breast-plate of holiness and with your feet shod in the readiness of the Good News of peace, and in all things take up the shield of faith with which you will be able to put out all the flaming darts of the most wicked one. And take for yourselves the helmet of salvation and the sword of the spirit, that is, God’s word.

ALLELUIA: Psalm 131 9 , 13

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

O Lord, save your king and listen to us on whatever day we call upon you.

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:

Liturgy Book p. 1

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 40

(tone 4)

Liturgy Book p. 99

Liturgy Book p. 150

Liturgy Book p. 50

Liturgy Book p. 55

Ephesians 6:10-17

(Tone 2)

St. Luke 18:18-28

Liturgy Book p. 40

Liturgy Book p. 47

THE BISHOP’S APPEAL: Don’t be like the Rich Young Foot in today’s Gospel. Our Lord tells us not to be sad and downcast worrying about our earthly riches, but to be generous and joyful of heart, storing up treasure in Heaven and being rich in the things of God. If our Lord has blessed us with riches, He does so not only for ourselves and our families, but for the good of His Church. Offer your gratitude to God by giving a generous gift to the Bishop’s Appeal today. Appeal envelopes and reply cards are available in the narthex. Thank you for your generosity.

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.

SELL ALL YOU HAVE: LUKE 18:18-27

“Sell All You Have” (Lk 18:18-27) “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 him 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

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Sun. November 15 – Fri. December 24

Philip’s Fast

Saturday, November 27

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, November 28

Orthros 9:00 a.m.

Divine Liturgy 10:00 a.m.

*Religious Education following
after Brunch*

EVENTS IN DECEMBER

Sunday, December 05

Divine Liturgy 10:00 a.m.

St. Nicholas Children’s Celebration

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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

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 per-mitted: 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).

2021 WEEKLY COLLECTION

November 21

Weekly Offering:	\$ 349.00
Monthly:	\$ 60.00
Divine Liturgy:	\$ 50.00
Candles:	\$ 25.00
Total:	\$ 505.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

27 November: Joseph Viola Family

28 November: Nathan Cheffers✕

04 December: Nathan Cheffers✕

05 December: ✕Christine Michaels
from David & Stephanie Michaels

2021 Year End Report in the back of church

THE TRUE JIHAD: EPHESIANS 6:10-17

ISLAMIC FUNDAMENTALISTS HAVE MADE the term jihad (struggle) a militant concept in our contemporary world. Their idea of struggling is contending to submit the world to God (as they understand Him).

The idea of a spiritual struggle long predates Islam, however. In the Epistle to the Ephesians St. Paul uses very martial terms to describe the struggle a Christian should expect to face. Fundamentalist warfare – whether Islamic, Leninist, Maoist, Crusader or any other ideology – seeks to change the face of the world usually with violence. Christians seek to “fight the good fight” (2 Tim 4:7), to be sure, but it has nothing to do with the external conquests and exploits. The Scriptural idea of spiritual warfare refers to the inner struggles of the Christian seeking to make his or her own the newness of life (cf. Romans 6:4), as realized in Christ Jesus, our Lord.

A New Creation

A number of Church Fathers over the centuries urged Christians to “become what you are” or to “be what you have become.” In baptism, they affirm, we have been made anew. We are a “new creation” as St. Paul insists (2 Cor 5:17), brought through baptism into the new life of sharing in the divine nature. The imagery of baptism repeatedly illustrates this: we die and are raised to life, we are reborn in the womb of the Holy Spirit, we strip off the old man and are clothed anew in Christ. We are victorious in Christ, but we are still struggling in a spiritual warfare, seeking the defeat in our own lives of the enemy whom Christ has conquered.

Once more St. Paul helps us understand the terms of our struggle. “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things of the earth” (Col 3:1-2). “Things of the earth” in this passage has been explained to mean anything that distracts our minds or steals our hearts from the communion with God of which we are possible. The spiritual life aims to help us reintegrate these dimensions of our makeup in an order that reflects the new creation.

Our fractured nature does not easily adapt to this new reality. While our spirit may be united to Christ through this mystery, our soul and body find it much easier to be attached to the earth. Physically and psychically we are “of the earth.” Our bodies are drawn to bodily pleasure and convenience. Our minds and wills are drawn to satisfying our ego. The spiritual warfare in which we are to engage is the attempt to liberate these aspects of our nature from the world and live them in a way that is harmonious with our baptismal union with Christ.

Engaging in This Unseen Warfare

St Paul uses two images to describe the spiritual warfare. One is military – the “armor of God” (Eph 6:11); the other is athletic. “For we do not wrestle against flesh and blood,” he writes, “against principalities, against powers, against the rulers of the darkness of this age...” (v. 12). The aim of wrestling is to keep standing against the assaults of the foe. Wrestlers use different offensive and defensive maneuvers in their combat. What “maneuvers” does the Christian athlete have to assist in the struggle?

An important offensive move in this struggle is fasting, simply because the temptation to self-absorption is one of the Enemy’s strongest holds deployed against us. We do not fast because certain foods are bad. There is nothing wrong with eating meat or dairy products. Fasting from them at regular intervals is a kind of tool to help liberate our minds and hearts from so “needing” these things that all our energies may be focused on meeting these false needs.

Each of us knows other things besides food that we feel are indispensable in our life: comfort, entertainment, fashions. A Christian athlete may find the desire to please God be defeated by the desire to accumulate (money, titles, books, jewelry). This is why it is helpful to stand back from these things from time to time, to ask if I really need what I want, or to reflect on what I expect to get out of this outfit or show or trip. I may surprise myself to find that I can survive quite nicely without what I once thought I needed. As the Lord says, we only “need” God – if we focus on Him the rest will be given us (See Mt 6:33).

Another offensive weapon in the spiritual warfare is almsgiving. A person may fast or live simply and find a joy in the money saved, whether it be change in a jar or interest on an IRA. Just as no food is forbidden, neither is wealth. The problem may be in what we do with it. The temptation we need to fight here is that of finding security in possessions. Training ourselves to give things away effectively counters this temptation.

There are always groups and individuals seeking our help. Churches may have particular charities they encourage members to support. There are also hands-on ways of sharing what we have. Every community has its elderly struggling to get by, sometimes sacrificing food to afford medication. In some places people are encouraged to set aside a portion from their family meal for the church freezer, to be given to such people whose needs may not be obvious, but are real nonetheless.

When We Are Tempted.

One of the more popular spiritual books in the last few hundred years is called The Unseen Warfare. Originally written in the sixteenth century by a Roman Catholic priest, Lorenzo Scupoli, it was translated and adapted extensively in the eighteenth century by the Greek saint Nicodemus of the Holy Mountain and then in the nineteenth century by the Russian ascetic, St. Theophan the Recluse. The book details how people may find themselves in this warfare at different times in their lives. It is available in English in all these versions.

These writers note that when we are tempted to any kind of self-indulgent behavior, a certain dynamic is at work. We need to master the defensive maneuvers required to combat these assaults. In the most common description on this dynamic, temptations begin with:

A Suggestion – A thought pops into our mind to buy this, watch that, or respond angrily to someone. In the words of St Theophane the Recluse, "The enemy has a law—not to begin suddenly with a passion but with a thought, and to repeat the thought often." We can dismiss it as an idle thought and move on. Or we can hold on to the thought and

Consider It – Should I or shouldn’t I? What happens if I do this or not? The more we consider a temptation, the more we are likely to agree to it. We can still say “no” but it’s getting harder.

Consent to It – This is where I become accountable for that thought. This is what the Lord calls sinning in one’s heart (see Mt 5:28).

Become Captive to It – I decide that this action is acceptable. I do it and justify it in my mind.

Become Addicted to It – I do it repeatedly without questioning it because “that’s the way I am.” The destructive passion has taken control of my life. In the first two phases I am still in the contest; in the third I am down on the mat. In the fourth and fifth phases the contest is over.