

SUNDAY OF THE CANAANITE



Icon of the Canaanite Woman (Matthew 15:21-29)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 JANUARY 2022 ♦ TONE 03 EOTHINON 04 † CANAANITE WOMAN SUNDAY / THREE HOLY HIERARCHS

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHONS:
FIRST: *Liturgy Book p. 29*
SECOND: *Liturgy Book p. 32*
THIRD: *Liturgy Book p. 40*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:
Resurrection (Tone 3) *Liturgy Book p. 40*
Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom *Tone 4*

O you, the equal of the apostles by your way of life, the teachers pf the universe:00 intercede with the Lord of all that He may grant peace to the worlds and great mercy to our souls.

Saint Joseph *Liturgy Book p. 47*

KONDAKION: *Meeting in the Temple* *Liturgy Book p. 163*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: *(Tone 3)* *Liturgy Book p. 56*

EPISTLE: *Hebrews 13:7-16*

Brethren, remember your superiors who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and today, yes, and forever. Do not be led away by various and strange doctrines. For it is good to make the heart steadfast by grace, not by foods, in which those who walked found no profit. We have an altar, from which they have no right to eat who serve the tabernacle. For the bodies of those animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp. And so Jesus also, that he might sanctify the people by his blood, suffered outside the gate. Let us therefore go forth to him outside the camp, hearing his reproach; for here we have no permanent city, hut we seek for the city that is to come. Through him, therefore, let us offer up a sacrifice of praise always to God, that is, fruit of lips praising his name. And do not forget kindness and love, for by such sacrifices God’s favor is obtained.

ALLELUIA: *(Tone 4)*

O God, our ears have heard, our fathers have declared to us the deeds
you did in their days, in the days of old.

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

GOSPEL: *Matthew 15:21-28*

At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did him homage, saying, "Lord, help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.” Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And her daughter was healed from that hour.

HIRMOS: *Liturgy Book p. 77*

KINONIKON: *Liturgy Book p. 83*

COMMUNION *Liturgy Book p. 87*

HYMNS AFTER COMMUNION *Liturgy Book p. 89*

ST. JOSEPH THE BETROTHED

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

Contact office: 570.343.6092 † stjosephscranton@gmail.com
♣ www.melkitescranton.org ♣

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. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. Niko Mayashairo. Mary McNeilly. Sue Sols-
man. 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.; 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.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday, January 29th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, January 30th

Divine Liturgy 10:00 a.m.

EVENTS IN FEBRUARY

Tuesday, February 01 st

Great Vespers: 7:00 p.m.

Wednesday, February 02 nd

TWELVE FEASTS: MEETING IN THE TEMPLE

Divine Liturgy 5:30 p.m.

Blessing of Candles

Saturday, February 05th

NO DIVINE LITURGY

Sunday, February 06th

Divine Liturgy 10:00 a.m.

Pharisee and Publican Sunday

Fast Free Week

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, be-
stow 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.

2021 WEEKLY COLLECTION

January 23

Weekly Offering:	\$ 315.00
Monthly:	\$ 15.00
Holydays:	\$ 65.00
Envelops:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 430.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

29 January: ✱George C. Selden
From Steve Bartnicki

30 January: Nathan Cheffers ✱

05 February: Nathan Cheffers ✱

06 February: Stephanie Davids ✱

Children of St. Joseph ✱

UNWAVERING FAITH

THE MIDDLE EAST TODAY IS an ethnic and religious jumble: Mediterranean and European Jews, Eastern and Western Christians, Sunni and Shiite Muslims and innumerable other variations on each of these themes. This is not merely a present-day phenomenon. This is the way it has been throughout the Christian era and even earlier. The Middle East and the entire Mediterranean region have always been home to a rich mix of peoples.

The Jews always lived surrounded by others. The coastal regions, including Caesarea, the regional capital, Haifa, Tyre and Sidon were at first controlled by the seafaring Phoenicians. Later it was the Greeks and Romans who dominated in these areas. By the time of Christ, archaeologists, affirm there were upwards of 30 Gentile towns in what we call the Holy Land. The area of Capernaum, where the Lord lived as an adult, was called “Galilee of the Gentiles” (Mt 4:15) since there was a great number of them there.

During their first years in the Holy Land strict Jews sought to minimize their dealings with the Gentiles. God’s people were too young in their faith to withstand the cultural pressure of their idolatrous neighbors. When Jezebel, daughter of the king of Sidon married Ahab, the Samaritan king of Israel in the ninth century BC, she promoted the worship of the Phoenician gods and many, including the king, followed her lead. He “began to serve Baal and worship him. He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole [i.e. a shrine to the Phoenician fertility goddess] and did more to arouse the anger of the LORD, the God of Israel, than did all the kings of Israel before him” (1 Kings 16:31-33). Ahab so decimated the prophets of the God of Israel that the Prophet Elijah complained, “I am the only one of the LORD’S prophets left” (1 Kings 17:23). Elijah confronted the prophets of Baal and convinced the people to destroy them and return to the LORD.

Centuries later, by the time of Christ, however, the Jews were much more secure in their conviction that the God of Israel was the only true God. They had been scattered throughout the Mediterranean world and retained their faith. Furthermore, as contacts with the Jews increased, Gentiles had been drawn to the faith of Israel. Even Roman military officers – such as the one who begged Jesus to heal his servant (Mt 8:4-14) or Cornelius, who invited Peter to share his message (Acts 10) – had accepted the God of the Jews as the only true God.

Still, strict Jews refrained as much as possible from contact with Gentiles. As Peter told Cornelius, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation” (Acts 10:28). Yet we find Jesus going to the region of Tyre and Sidon or across the Jordan without hesitation. He was about to bring salvation to the Gentiles as well as the Jews.

Christ’s encounter with the woman seeking His aid showed that true faith in God was not the exclusive property of the Jews, and that Gentiles could have even greater faith than any in Israel. He works miracles among the Gentiles as He did among the Jews. At one time it has been necessary for God’s people to be separate from the Gentiles. Now it was time for God’s people to lead the Gentiles to God.

Separation in the Church

As communities of Gentile believers sprouted up in the Mediterranean world we find their leaders, such as St. Paul, encouraging isolation from those around them. “What agreement has

ceptable to a broader number of their Christian subjects. While Arianism survived in many places until the seventh century, it was all but eliminated in Cappadocia (Asia Minor) because of the influence of these Fathers.

The writings of these Fathers contributed significantly to the development of Byzantine theology and liturgy in the centuries that followed. Due largely to his treatises on the Trinity, St Gregory was accorded the title “Theologian” at the Council of Chalcedon (451). Only two others have been given that distinction in the East: the first being St John the Apostle and the third St Simeon the New Theologian.

St John Chrysostom (c.347-407), originally from Antioch, had been called to Constantinople in 397 to be its archbishop. This Father was popular with the poor but castigated the wealthy – including Empress Eudoxia – for their extravagant lifestyles. He had little interest in or sympathy for the kind of politics inherent in being bishop of the imperial capital. Within five years his enemies had begun a successful campaign against him and he was exiled to the Caucasus where he died on September 14, 404 in what is today Abkhazia. The next year his remains were brought back to Constantinople and buried with honor, an event we remember on January 27.

As Archbishop of Caesarea, St Basil had devoted his energies to ordering the Liturgy. His Liturgy would become the usual rite of Constantinople. When St John Chrysostom became Archbishop of Constantinople he too provided an order for the Liturgy. Over the next few centuries their arrangements would spread throughout the Greek-speaking Churches and in the Slavic world. We still use their prayers in the Byzantine Churches and remembered these Fathers at every Liturgy today.

Who Is the Greatest?

When the Lord’s apostles disagreed over which of them was the greatest, He diffused their squabble by setting a child in the place of honor. Something similar happened in the case of these “January Fathers.”

In the eleventh century monks and teachers in the imperial capital, Constantinople, were rowing about which of these Fathers was the greatest. Their partisans cited the various contributions of each Father to the theology, liturgy and monastic tradition of the Church. As the issue became more widely known, ordinary believers began taking sides as well. Some called themselves “Basilians,” others referred to themselves as “Johnites” and still others as “Gregorians.”

The question was finally resolved in 1084 with the establishment of a common feast for all three saints: the Synaxis of the Three Ecumenical Teachers and Holy Hierarchs. According to the Synaxarion, each of the saints appeared, first each separately and then all three together, to John Mavropos, a learned author and poet who served as the Metropolitan of Euchaita (today’s Avkat).

The saints reportedly told Metropolitan John, “We three are one, as you see, close to God and nothing can separate us or make us contend... There is no first or second among us... Arise, therefore, and tell those who are quarrelling not to be divided into parties over us because in life and death we had no desire other than to bring peace and unity to everyone.” In response the metropolitan undertook the task of reconciling the conflicting groups.

As a symbol and expression of their unity, the saints also urged Metropolitan John to establish a common feast for all three. He established the feast on January 30 and composed a single service for all three. The metropolitan chose January as the most suitable month for this commemoration, because all three Fathers are celebrated in that month.

JANUARY 30: THE THREE HOLY HIERARCHS

WHERE DO WE FIND THE TRUTHS of our faith? As could be expected, we look first to the Holy Scriptures, the revealed word of God. The Scriptures, however, were not written as dogmatic treatises but as records of God’s intervention in our history. As such they do not necessarily address concerns that arose later among Christians. They must be interpreted in a way that accords with the practices of “the Church of the living God, the pillar and ground of truth” (1 Tim 3:15).

Clarifying the Church’s teachings from the earliest times been the task of its leaders: first the apostles and later their successors, the bishops. While each of them individually has the mission to teach in the name of the Church, the Body of Christ, the determination of correct doctrine has always been a task for its leaders as a group. Thus the Acts of the Apostles records how, all together, the apostles settled the question of Jewish ritual and dietary requirements (see Acts 15:8-29).

Similar gatherings of bishops, called synods or councils, were held in the early Church as it began to develop structures (dioceses, eparchies). The first ones mentioned in Church annals took place in the mid-second century in Rome and Ephesus. By the end of that century these local decisions were communicated to Churches in other areas. In the third century it became customary for these councils to be held at regular intervals to discuss matters affecting the Churches. When Christianity was officially recognized in the fourth century Roman Empire, the Ecumenical Council (convoking bishops from all over the empire) was introduced. Beginning with Nicaea I, ecumenical councils became “the court of last resort” for settling doctrinal disputes in the early Church.

Who Taught the Teachers?

The Nicene Creed and the teachings of later councils would definitively express the Church’s teaching on certain subjects, like the incarnation of Christ. But who taught the Council Fathers and helped them express these doctrines in the way that they did? At the Third Ecumenical Council (Ephesus, 381) the bishops sought clarity by consulting the writings of certain noted hierarchs. Extracts from works by Peter I and Athanasius of Alexandria, Cyprian, Ambrose, Gregory Nazianzen, Basil, and Gregory of Nyssa were read as authoritative teachers. The idea that certain writers were Fathers of the Church was born.

By the time of the Fourth Ecumenical Council (Chalcedon, 481) it was common for the Churches to see some Fathers as ecumenical teachers and hierarchs, whose writings should be revered after the Scriptures and any authoritative council doctrines. Thus at the Fifth Ecumenical Council (Constantinople II, 553) the assembled bishops affirmed, “Hold fast to the decrees of the four councils, and in every way follow the holy Fathers, Athanasius, Hilary, Basil, Gregory the Theologian, Gregory of Nyssa, Theophilus, John Chrysostom of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith” (Session 1).

The writings of these Fathers are not considered infallible, but the Church sees the consensus that emerges from their teaching as reliable interpretations of the Scriptures for the life of the Church.

The Three Holy Hierarchs

The Cappadocians were particularly instrumental in the defeat of Arianism in the Christian East. While this doctrine, that the Son was like the Father but not of the same essence, had been formally rejected at the First Council of Nicaea in 325, it became even more popular in the years that followed. Several emperors were partial to it as it seemed to be ac-

the temple of God with idols?” he writes, quoting Isaiah and Ezekiel, “Therefore come out from among them and be separate,” (2 Cor 6:16, 17). These early Gentile believers, like the Jews of Elijah’s day a thousand years earlier, were too young in their faith to withstand the influences of the pagan culture in which they lived.

As the years passed and many were martyred rather than deny their faith in Christ, the Christian community became stronger. Believers began to explain their faith to pagans on their own terms. Their “Apologies,” as they were called showed that their understanding of the Gospel was more mature and that their commitment to Christ was firm. Christians would ultimately go out into completely alien cultures for the Lord. The faith of the Canaanite woman would be sought and found among Slavs and Franks and Saxons.

Where Are We in Our Faith Journey?

Like the Jews in the time of Elijah, we live in a pluralistic society surrounded by people of many religions and of none. There is an atmosphere of mutual respect but not everyone is able to make some important distinctions in maintaining the purity of their traditions. As a result many people find particular traditions unimportant because “we’re all worshipping the same God.” For some this even extends to basic doctrines like the Trinity and the unique role of Christ in the redeeming of the world. Their faith – and in some cases their morals – have been watered down because they were not mature enough to live in a pluralistic society without losing their own identity.

Like the first Gentile believers we live in a non-believing culture, increasingly secular and even aggressively opposing any public expression of biblical faith or morals. We are free to worship inside our churches in what one bishop has called “our weekly Sabbath hobby.” But expressions of faith in the public sector are definitely discouraged. Woe to politicians or athletes who dare to speak about their faith, much less act in line with it. Is our faith today too immature to withstand these pressures?

Many feel, like the Jews and the first Christians, that we should isolate ourselves from outside influences to retain our traditional Christian identity. Many Eastern Christians have taken refuge in the foods, music, and dancing of their home country cultures to insulate their children from the wider society. If the church or ethnic community is sufficiently active, this may keep its children from dating “foreigners,” but will it keep them from aborting an unwanted pregnancy?

Our churches have, by and large, concentrated on building programs and social events rather than on faith building. In many parishes there are more parties and fundraisers than holy day services, much less instruction programs. What is there in our parish life to help us discern which elements in our popular culture are compatible with the Gospel and which are not? Does our church life assist us to mature in our faith or does it insure that we remain children?

If we or our children readily accept secular values merely because everyone else is saying or doing them, it may be because Christ is on only the fringes of our lives. If so we need to ask ourselves whether we have truly encountered Christ. Without truly knowing Him, how can we be prepared to prove our faith despite any pressure to the contrary? The Canaanite woman was not discouraged when even the apostles wanted her to be sent away. She persisted in her faith and was rewarded. She is thus a model of perseverance for us seeking to uphold our faith and traditions in the world.