

# ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH  
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## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.  
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-  
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-  
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara  
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.  
Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: \*Rev. Char. Aboody.\*Rev. Mich. Jol-  
ly.\*Rev. Jos. Francavilla.\*Rev. Theo. Leonarczyk\*Rev. Frank  
Milienewicz\*Dn. John Karam.\*Marie Abda.\*Charlotte &  
James Abda.\*Marie Abda.\*Nancy Abda.\*Paul Bauman.\*A.J.  
Bolos. \*Jos. Bolos. \*Nich. Ciani.\*Patricia Cimakosky.\*Ann  
Coury.\*Mary Sue Betress.\*Cecilia Davidson\*Marg.t Dillen-  
burg\*Eric Jolly.\*Jos. King \*Blakely Landell. \*Elaine Ma-  
nuele.\*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:

Tuesday :

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.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## TWELFTH SUNDAY AFTER PENTECOST



Icon of Moses and the Ten Commandments

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

28 AUGUST 2022 ♦ TONE 03 EOTHINON 01 † TWELFTH SUNDAY PENTECOST/

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/41</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 3)</i>	<i>Liturgy Book p. 41</i>
<i>Venerable Father Moses</i>	<i>Liturgy Book p. 113</i>
<i>Father among the Saints, Augustine, bishop of Hippo</i>	<i>Liturgy Book p. 103</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u> <i>Nativity</i>	<i>Liturgy Book p. 140</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Psalm 46:7, 2</i>	<i>Liturgy Book p. 56</i>
	<i>1 Corinthians 15:1-11</i>
<u>EPISTLE:</u>	
<i>Brethren</i> , I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephaz, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God’s Church. But by God’s grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God’s grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.	
<u>ALLELUIA:</u> <i>Psalm 30: 2, 3</i>	
In You, O Lord, I have hoped: let me never be put to shame. In Your justice, save me and deliver me. Be for me a protecting God, a sheltering house to save me.	
<u>GOSPEL:</u>	<i>St. Matthew 19:16-26</i>
<i>At that time</i> a certain young man came to Jesus and said, “Good Master, what good work shall I do to have eternal life?” He said to him, “Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments.” He said to Him, “Which?” And Jesus answered, - <i>‘Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself.’</i> ” The young man said to Him, “All these I have kept; what is still lacking in me?” Jesus said to him, “If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me.” But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, “Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.” The disciples, hearing this, were exceedingly astonished, and said, “Who then can be saved?” And looking upon them, Jesus said, “With man this is impossible, but with God all things are possible.” “	
<u>HIRMOS:</u>	<i>Liturgy Book p. 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 89</i>

In addition “mammon” can also include the non-material wealth of this world: power, prestige or social position. How do we feel when another is promoted over us, receives a bigger bonus or a more lucrative assignment. Serving mammon takes many forms and they all interfere in some way with our relationship to God.

### The Fathers on the Power of Mammon

When St John Chrysostom commented on this Gospel passage he noted that being devoted to the things of this world did not make you free. “The rich man is a slave, being subject to loss, and in the power of every one wishing to do him harm” (Homily 46 on Matthew). Serving mammon is a form of slavery

In another place Chrysostom said, “If you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. If, on the other hand, you see someone with few needs, you should count him the richest of all, even if he has acquired nothing. Be accustomed to judge poverty and affluence by the disposition of the mind not by the substance of his possessions.” Serving mammon is a kind of poverty.

A century before on another continent, St Cyprian of Carthage had said much the same thing. “The property of the wealthy holds them in chains . . . which shackle their courage and choke their faith and hamper their judgment and throttle their souls. They think of themselves as owners, whereas it is they rather who are owned: enslaved as they are to their own property, they are not the masters of their money but its slaves.”

### Asceticism and the Pursuit of Perfection

The choice between serving God and mammon is at the heart of Christian asceticism, where making that choice is lived and experienced on a daily basis. It is most intensely observed by monastics but also by Christians living in this world, married or single. A person living an ascetic life tries to distance himself or herself from being tied to the passing pleasures of the world so as to be more open to following Christ and living the life of God.

People often equate life with God to the world to come. It is clear to most people, even in the wider society, that our earthly attachments have no place in heaven. A recent installment in Dan Piraro’s widely syndicated cartoon strip, *Bizarro!* makes this point. Two long- time residents of heaven are observing two younger ones. “Most of the new arrivals seem incapable of conversation,” the eldest notes. “They just stare at their hands in despair” trying to text, but there are no electronic devices in heaven!

Yes, there are no cigarettes, no movies, no alcohol, in heaven. To be without them would surely frustrate someone who had made enjoying these things the focus of life. Thus some Christian thinkers have observed that to be in heaven without the object of one’s passions would actually be to dwell in hell.

But the differences between this age and the age to come are not really the point. Life with God, transformation into the image of Christ, begins now with baptism. That life is meant to be experienced in ever deeper ways as we mature in the Christian life here as well as in the life of the age to come. The Christian ascetic seeks to avoid anything which can captivate our minds and, at best, distract us from that relationship to God. Following Christ is meant to be the real source of our joy here on earth as well as in the world to come. Serving Christ in worship and ministering to Him in the needy should be our joys, rather than obligations to be gotten through as quickly as possible. The Christian life, to paraphrase St Catherine of Siena, is meant to be “heaven all the way to heaven.”

# IN WHAT IS OUR JOY?

THE THREE SYNOPTIC GOSPELS – Matthew, Mark and Luke – all record Christ’s meeting with a rich young man who sought His guidance. The young man (Luke calls him a “ruler”) seeks to know what to do to have eternal life. Christ responds by telling him to keep the commandments. When pressed to be more specific, the Lord begins by listing the Ten Commandments. Then He quotes the Great Commandment from Leviticus, “*You shall love your neighbor as yourself.*”

The young man says that He has kept all these commandments from his youth and presses the Lord to tell him what more he should do. The Lord Jesus then attempts to lead him from a stage of merely being obedient to God’s commandments to one of being in a relationship of love with God.

Christ tells the young man what must happen “*If you want to be perfect*” (v. 21): he must give his wealth to the poor and follow Jesus as He went from place to place proclaiming the Kingdom of God. The Lord offered this inquirer the chance to join the company of His disciples, to show that he preferred life with Christ to enjoying his possessions. The young man declined.

## What Does It Mean to Be Perfect?

The Lord has held out this goal of “perfection” before, in the Sermon on the Mount. Being “perfect” seems an impossible task if we think it means absolute perfection without any fault or stain. In the Greek of the New Testament (and our Liturgy), however, to be “perfect” or to be “complete” might best be translated “to be all we were meant to be:” living in the light of the Lord, walking in His way. Jesus pushed His hearers to go beyond the commandments to arrive at a more godly way of life.

The Lord then contrasted regard for God with attachment to one’s belongings. They will ever be competing for a person’s devotion. As Christ tells His listeners, “*Where your treasure is, there your heart will be also*” (Mt 6:21).

The path to perfection as Christ teaches begins with making a choice between following Him and devoting oneself to enjoying the things of the world. As He said so clearly, “*No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon*” (Mt 6:24).

## Do I Serve Mammon?

Most of us do not think that we are “serving mammon.” We may even look down on the obviously greedy or on people driven by addictions. Yes, there are people who “serve” money, drugs or sex. They may be slaves to alcohol or tobacco. We don’t believe that we are controlled like that.

We may not be overly driven to making inordinate amounts of money, but we should consider that dependency on mammon takes many forms. We should become more conscious of how many of this world’s riches we feel that we “need,” that we “can’t do without,” from our morning coffee to the latest smart phone. We don’t physically need these things; it is our ego that requires them. Is this not another form of serving mammon?

To reflect on just how ego is tied to the things of this world we are, consider how difficult it is to fast for any length of time: how much we feel the loss of a favorite food and to what lengths we go to find a pleasing substitute... and how happy we are when the Fast is over.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN AUGUST

Saturday Evening, August 27th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, August 28th

Divine Liturgy: 10:00 a.m.

## EVENTS IN SEPTEMBER

Saturday Evening, September 3rd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 4th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Wednesday, September 7th

Great Vespers 7:00 p.m.

Thursday, September 8th

## NATIVITY OF THE THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 5:30 p.m.

Saturday Evening, September 10th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 11th

Divine Liturgy: 10:00 a.m.

Tuesday, September 13th

Great Vespers 7:00 p.m.

Wednesday, September 14th

## EXALTATION OF HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 10:00 a.m.

## 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.

## DIVINE LITURGY INTENTIONS

27 August: ✱Nancy Evarts  
from Michael & Bertha Milewski  
28 August: ✱Joseph Dippre  
from Michael & Bertha Milewski  
03 Sept.: Kenneth & Lilian Lilik ✱  
from St. Joseph Church  
04 September: Helen Pignotti ✱  
from St. Joseph Church

## 2022 WEEKLY COLLECTION

August 21

Weekly Offering:	\$ 485.00
Monthly:	\$ 10.00
Holydays	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 530.00

*Thank you for your support!*



# THE HEART OF PAUL’S GOSPEL

EVERY DEDICATED BELIEVER has one or two aspects of the Christian life as his/her chief focus. They may stress worship or service or repentance to one degree or another. They may be devoted to one or another prayer form or devotion: the Divine Office, the Jesus Prayer, the Eucharist. The Christian life embraces all these things and more – no one person can give equal weight to all of them in his or her life.

The same is true in terms of the message Christian preachers proclaim. Contemporary TV evangelists from the Protestant traditions, for example, may stress accepting Jesus as one’s “personal savior,” the recognition that we cannot save ourselves, that salvation comes through Christ alone. They may focus on “end-times prophecy,” the apocalyptic imagery in the Bible, as the framework on which their preaching is built.

For St. Paul it was the death and resurrection of Christ which was the core of both his personal experience and his message. He himself encountered the presence of the risen Christ on the road to Damascus and his conviction that Christ was alive formed the basis of all his future activity. But as Paul says in 1 Cor 15:3, faith in Christ’s death and resurrection was not solely based on this encounter. It was also the message passed on to him through the preaching of the Apostles. He had rejected their message until it was confirmed for him personally in a way he could not refute. When he encountered Christ on the road to Damascus Paul became as much an eye-witness to the resurrection as the apostles were.

This passage in Paul is the only one in the New Testament to mention a similar appearance to James. We know from the Gospels (e.g. Mt 12:46, Jn 2:12) that Jesus’ earthly family did not belong to the innermost circle of His followers. Now also an eye-witness to the resurrection, James would convert his family (by Pentecost they were in the company of the apostles) and would go on to lead the Church in Jerusalem and to write the New Testament epistle which bears his name.

The death and resurrection of Christ remains the cornerstone of faith for the Apostolic Churches. In the Byzantine Churches, for example, almost every week this mystery is observed in two ways; by fasting in remembrance of His death (Wednesday and Friday) and by celebration of His resurrection (Sunday), continuing the practice of the apostolic era. Because Christ is risen and life-giving we can see God completely imaged in Him and attain eternal life through Him. We can look forward to His return in glory and to our ultimate resurrection in Him. Ultimately our faith in the Church, the Eucharist, the communion of saints and our own deification only makes sense because of the resurrection.

With St Paul we say that the Church is the Body of Christ. But if Christ is not alive, then the Church is a corpse, a body without life or power. With Christ we affirm that in the Eucharist we partake of His Body and Blood and of the eternal life that is in Him. If Christ is not alive, the Eucharist is simply a play about the Last Supper. With the Church we assert that in Christ we are one with the communion of saints, united to God in the “communion of the Holy Spirit” (Divine Liturgy). If Christ is not alive, then the dead are simply dead and, as Paul says, our faith is futile and we are still in our sins. We believe that Christ is now in glory, not only as God but also in His humanity. As “the first fruits of those who sleep” He reveals our ultimate destiny: to participate in our humanity in His divine nature. If our Christian experience ends when we die, then “we are of all men the most pitiable” (1 Cor 15:19).

When many believers think of Christ they imagine Him preaching by the lake or walking through the fields of Galilee. They want to pinpoint what He actually said and did during his earthly ministry. But that Christ – the “historical Jesus” – is in the past. The risen Christ who lives now is the One seated at the Father’s right in His human nature as “the first fruits of those who sleep,” (1 Cor 15:20) the firstborn from among the dead.

In the Byzantine Liturgy, as the gifts are offered we remember the whole of Christ’s saving work on our behalf: “...his cross, his tomb, his resurrection on the third day, his ascension into heaven, his sitting at the Father’s right, his second and glorious coming.” Our observances of Christ’s earthly Pascha, his present and eternal glory in his human nature at the Father’s side, his return at the end of human history all point to the reality that Christ lives. This is also the message of Byzantine church design. Our principal icon of Christ is not the Crucified, as in Western Churches, but the Ascended One who will return “as you saw Him go into heaven” (Acts 1:11).

Because Christ lives in glory we can pray to Him and in Him. And we can look forward to sharing in his glory in our bodies, transformed through the divine life we have through Him.

## AUGUST 29: BEHEADING OF JOHN THE BAPTIST

THE GOSPELS DEPICT St John the Baptist as the “forerunner” or herald announcing the immanent coming of God’s saving work in Jesus Christ. In the Gospel of Mark, for example, we read, *“There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit”* (Mk 1:7, 8). John’s work as herald of our salvation was not limited to announcing the beginning of Christ’s ministry in Galilee. Our troparion for today’s commemoration mentions that John baptized the Lord Jesus. Then, it continues, “You have fought for the sake of truth and proclaimed to those in Hades that God who appeared in the flesh has taken away the sins of the world and bestowed his great mercy upon us.” John’s ministry continued after death as he announced to the dead in Hades that Christ’s coming was close at hand.

### The Story of John’s Struggle

We read the story of John’s final fight *“for the sake of truth”* in Mark’s Gospel. *“For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her. Because John had said to Herod, ‘It is not lawful for you to have your brother’s wife’”* (Mk 6:17, 18).

John languished in prison because Herod had a superstitious fear of the prophet. He revered John as a holy man but could not bring himself to follow the Baptist’s teachings.

*“Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee. And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, ‘Ask me whatever you want, and I will give it to you.’ He also swore to her, ‘Whatever you ask me, I will give you, up to half my kingdom’”* (Mk 6:21-23).

What followed has been frequently retold in literature, music, painting and sculpture. Prompted by her mother, Salome asks for the head of John: *“I want you to give me at once the head of John the Baptist on a platter”* (v. 25).

Because of the oath he had sworn in the presence of his guests, Herod agreed and had John beheaded, making possible the prophet’s ministry in Hades.