

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE * SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ www.melkitescranton.org

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. Cianci.*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 0:00 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

SIXTEENTH SUNDAY AFTER PENTECOST



Icon of the Great Catch of Fish

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

25 SEPTEMBER 2022 ♦ TONE 07 EOTHINON 05 † **FIRST SUNDAY AFTER HOLY CROSS / ST. EUPHROSYNE**

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 7)

Venerable Mother Euphrosyne

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: *Psalm 28:11, 1*

(Tone 7)

EPISTLE:

Brethren, yes, working together with him, we beg you not to receive God’s grace in vain. For he says, In an acceptable time I have heard you, and in the day of salvation, I have helped you. (Is.49:8) Look, now is the acceptable time; look, now is the day of salvation! We give no offense to anyone, that our ministry may not be blamed. On the contrary, let us behave in all circumstances as God’s ministers, in much patience, in tribulations, in hardships, in distress; in stripes, in imprisonments, in riots; in labors, in sleepless nights, in fastings; in innocence, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in unaffected love; in the word of truth, in God’s power; with the armor of justification on the right hand and on the left; in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown and yet well known, as dying, and look, we live; as punished, but not killed, as sorrowful, yet always rejoicing, as poor, yet enriching many, as having nothing, yet possessing all things.

ALLELUIA: *Psalm 92:1, 2*

(Tone 7)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

To proclaim your kindness at dawn and your faithfulness throughout the night.

GOSPEL:

St. Luke 5:1-11

At that time Jesus was standing by the Lake of Gennesaret. And he saw two boats moored by the lake, but the fishermen had left them and were washing their nets. And getting into one of the boats, the one that was Simon’s, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. But when he had stopped speaking, he said to Simon, “Put out into the deep, and lower your nets for a catch.” And Simon answered and said to him, “Master, the whole night through we have toiled and have taken nothing; but at your word I will lower the net.” And when they had done so, they caught a great number of fishes, but their net was breaking. And they called to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw this, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord,” For he and all who were with him were amazed at the catch of fish they had made; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you shall catch men.” And when they had brought their boats to land, they left all and followed him.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/45

Liturgy Book p. 38

Liturgy Book p. 45

Liturgy Book p. 109

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 60

2 Corinthians 6:1-10

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89

who unexpectedly came upon the presence of God. Even for those who are striving to live righteously, an experience of the power of the Lord entering into our world makes us confront the great gap between us and Him. We see instantaneously how attached we are to the things of the earth and, correspondingly, how far we are from the Holy One.

When God appeared to Moses in the burning bush He told him, “‘*Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.*’ ... *And Moses hid his face, for he was afraid to look upon God*” (Exodus 3:4, 6). The only appropriate response of mortals to the holy is the recognition that we have wandered onto Mount Sinai, into a realm beyond our worth.

This reaction became something of a pattern for the ascetic Elders of the Christian East. As St. Clement of Rome counseled, “Even if an angel should indeed appear to you, do not receive him but humiliate yourself, saying, ‘I am not worthy to see an angel, for I am a sinner.’” To look upon the holy without repentance, they felt, was like putting oneself on the same plane as God or His saints.

The Fear of God

This sense of utter inadequacy before the Lord is what the Scriptures call “the fear of God.” The English author C.S. Lewis wrote that fear of God is not like fear of a wild animal. It is not terror that God is out to get us. Nor is it panic that we will be punished once God catches sight of us, like a schoolmaster looking for the culprit who is disturbing the class. The fear of God, which is praised as a virtue in both Old and New Testaments, is the sense of our inadequacy once we glimpse the truly holy that destroys any false sense of self-confidence or self-righteousness we may have.

“Fear of God” is a phrase we hear repeatedly in our Liturgy. In the Great Litany the deacon invites us: “For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.” The phrase is repeated when we are invited to receive Communion: “Approach in the fear of God with faith and with love.” Yet we know that we have been admitted to “this holy house” through baptism and are invited to the Lord’s Table. So with what kind of fear should we be filled when we take part in the Liturgy?

Many of us were raised in the Church and grew up amid its “icons of holiness.” We may have learned the “right answers” expounded in the catechism. We may have learned prayers, practices, principles of morality and the meaning of many elements of our Church’s life but never truly experienced the presence of God. If so, we may find it difficult to appreciate the concept of the “fear of God.” But we then run the risk of believing that we understand God because we know when and how we are to fast or what the Church teaches on this or that matter. But a relationship with God is more than a matter of ritual or doctrine or anything we may feel we possess. As we read in the Sermon on the Mount, “*Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’*” (Mt 7:22-23).

HOLY GROUND

THE READING OF LUKE'S GOSPEL began during the past week with chapters 3 and 4: the narrative of the Lord's baptism (Monday), His genealogy (Tuesday), His temptation in the wilderness (Wednesday), the beginning of His ministry in Nazareth (Thursday and Friday) and in Capernaum (Saturday). On this, the first Sunday in the Cycle of St Luke, we read the story of the miraculous catch of fish.

Jesus is already known in Capernaum. He has taught in the synagogue on the Sabbaths and healed a man there. He had already attracted the attention of Simon and visited his house where he healed his mother-in-law of a raging fever. The next day everyone was back to work and Jesus appears at the lakeside where Simon and others are ending a fruitless night on the water. Meeting the disciples, the Lord Jesus encouraged them to throw their nets in again. *"Simon answered, 'Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets. When they had done so, they caught such a large number of fish that their nets began to break. ...' (Lk 5:5, 6).*

"Depart from me, Lord!"

St Luke's Gospel gives us an interesting insight into the character of St Peter. Simon Peter could be described as a faithful observant Jew. He attended the synagogue, heard Jesus teaching there and invited him to his home. Yet, when he witnessed the miraculous catch of fish he says, *"Depart from me, for I am a sinful man, O Lord"* (Luke 5:8).

Simon had encountered something he did not understand and judged – rightly, as it happened – that it must have been an experience of God's power. His first reaction was to shrink away from this holy man, Jesus. He felt deeply inadequate before the holy; he didn't belong in Jesus' company and felt that he would be consumed by this contact for which he was so unprepared.

St Peter, like many of the first disciples of the Lord Jesus, was a sincerely observant Jew. He kept the Law as best he could, observed the Sabbath and the holydays and the rest; but Peter sensed the difference between these "icons of holiness" (if we can invent such a term) and the real thing (the Lord Jesus).

At first hearing Peter's protest might sound like that of the Gergasenes who saw their swine plunge into the sea: "Leave us alone – don't make trouble for us." In fact, his response puts Peter in a long procession of biblical figures overwhelmed by the presence of God in their midst. When Isaiah experienced his vision of God in the temple, for example, he responded: *"'Woe to me!' I cried. 'I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty'"* (Isaiah 6:5).

Peter and Isaiah were overcome by what they had seen. Each recognized that somehow he had been touched by the divine. Their response was to see themselves as unclean, as sinful. They may have been conscious of a particular sin from their past, but there is no evidence for that. Rather their reaction mirrored that of many godly people

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 24th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 25th

Divine Liturgy: 10:00 a.m.

Blessing of Theotokos Icon

In memory of Cecilia Davidson

Parish Potluck to follow

EVENTS IN OCTOBER

Saturday Evening, October 1st

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 2nd

Divine Liturgy: 10:00 a.m.

Chicken Bar-B-Que

St. Mary's Byzantine Church

Linden Street, Scranton PA

September 25, 2022

Noon – 5:00 p.m. \$13.00

2022 WEEKLY COLLECTION

September 18

Weekly Offering: \$ 950.00

Monthly: \$ 70.00

Holydays: \$ 50.00

Candles: \$ 25.00

Total: \$ 995.00

Thank you for your support!

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

**24 Sept.: ✠Dec. Members Bolus Fam.
from Barbara Albert**

**25 September: ✠Sean Michaels
from David & Stephanie Michaels**

**02 October: ✠Christopher Michaels
from David & Stephanie Michaels**

St. Joseph Ladies Society Pasta Dinner (Take-out Only)

**October 26, 2022: 4:00- 6:00
Adult:\$ 9.00/Child [5-11]:\$4.00**

Rosary Rally 2022

sponsored by America Needs Fatima

Saturday, October 15, 2022: Noon

to pray one Rosary at that hour.

Prayer Intention:

**for the United States of America-
to raise awareness for folks *to return* to Church and
to turn to Heaven to resolve their problems.**

A PEOPLE BROUGHT TOGETHER

SINCE THE SIXTH CENTURY the ordinary Western calendar has used the birth of Christ as its main point of reference. Years before His birth are designated BC (before Christ) while those since are termed AD (the year of the Lord). Secularists today prefer to use the terms “Common Era” (CE), and “Before the Common Era.” Their reluctance to mention Christ does not change the fact that our era is the era of the Lord Jesus Christ.

The Scriptures and the Fathers use many images to describe the work of Christ for us: His incarnation, death, resurrection and second coming. In 2 Corinthians St Paul gives us a crucial way of speaking about the work of Christ. He calls it Christ’s ministry of reconciliation, the bringing together of disparate beings. When we hear the word “reconcile” we think “quarrel” but that is only one level of meaning for this term. More basically reconciliation is the bringing together of parts that are essentially different, that we would not expect to find together. In this sense St Paul says that in Christ mankind is reconciled to God. The human and the divine, essentially different, are now one. Human and divine are one in Christ’s own person; human and divine are one through Christ as we share in the divine nature (theosis).

In the same way Jews, chosen by God for a purpose stood in contrast to all peoples outside Israel, the “others” (Gentiles). Jews saw themselves as set apart from the Gentiles for God. A host of practices reinforced that separation. Some insisted that Jews and Gentiles could not eat together, visit one another or even associate with one another for the sake of their witness to the true God. In contrast St. Paul says that Jew and Gentile are now one when Jew and Gentile believe in Christ. In Christ there is no longer a question of “the other;” humanity is a “new man” brought together by the One who stretched out His hands to the entire human race on the cross.

Reflecting on the mystery of Christ as reconciliation leads us to certain conclusions for our own lives. St Paul reminds the Corinthians that they are living in the age of salvation, when this bringing-together is being accomplished, and that they cannot live carelessly so as to receive this grace in vain. They – and we – are become a reconciling people, bring others together in the light of Christ who is the life of all.

The first place in which we are called to build unity is in the Church, which defines itself as “one.” Paul repeatedly tells his communities to avoid controversies, to always put others first. He sets a principle that we should always defer to the weaker brethren who might be scandalized by our otherwise legitimate actions. In 1 Cor 8-10 he notes that food ritually offered to idols may be eaten because the idols are nothing, but if this scandalizes weaker brethren he would rather never eat meat again. Paul clearly would rather be together than insist on being right.

As we look around our churches we see people with a number of different backgrounds: men and women, young and old, native and immigrant. And we see people with a wide variety of personalities: some attractive and some off-putting. As the time for Communion approaches we would do well to look around the church at those with whom we will share the Eucharist, to pray for them and to ask that we may become more open to one another in the communion of the Holy Spirit. In the Ektene (Insistant Litany) we pray formally for our community: the clergy, our church workers, the singers and everyone present with us. These same concerns should find a place in our heart as well.

The Unity of the Holy Churches of God

In the Great Litany we pray repeatedly for “well-being of the holy Churches of God.” The Church is more than our congregation and exists on several different levels. As people who have been brought together in Christ and thus been given a “ministry of reconciliation” (2 Cor 5:18), we are to reach out to other congregations and eparchies to express our unity with them in Christ. Many jurisdictions have the practice of dedicating one day each month to pray for their sister congregations throughout the diocese and for other dioceses in their particular Church. As we approach the Eucharist seeing the others in our congregation we can also see – in our mind’s eye – our fellow believers across the country and across the world and pray for them.

If our spiritual vision is keener we can look even farther and see all the Eastern Churches with whom we have a special affinity: Catholic and Orthodox, Greek and Syriac, Coptic and Chaldean. We can bring them with us also to the Eucharist and pray in spiritual fellowship with them. We can unite with those Churches suffering persecution or the hardships of war and with those seeking to establish themselves in new homes throughout the world.

With many of them we are not in full communion: we cannot share the Eucharist together. We can, however, pray in spirit with all of them for the day when our union will be complete. This prayer by Russian Orthodox theologian Sergius Bulgakov may be especially appropriate here: “You called all Christians to draw near and partake of Your Body and Blood. But our sin has divided us and we have no power to partake of Your holy Eucharist together. We confess this our sin and we pray You: forgive us and help us to serve the reconciliation, according to Your will.... Give us the spirit of wisdom and of faith, of daring and of patience, of humility and of firmness, of love and repentance...” Those who celebrate union with God in Christ are meant to be united to one another.

Finally we can look even further and see the Great Church of the West and the innumerable groups that have broken apart from it since the great separation of the Reformation. Some of these groups, initially divided out of concern for fidelity to the Gospel have wandered far from that Gospel today. We pray for them as well, that distress at their divisions may lead them to seek union with one another in the spirit of Christ.

The Church Beyond Our World

Around us on the walls of our churches we see icons of the Theotokos and the saints. These are not decorations, but reminders that the Church includes all who have been baptized into Christ, the dead as well as the living. In some traditions people go from icon to icon when they enter the church, greeting and reverencing all the saints before taking their place among the worshippers. In the Church we are brought together with the saints of all ages; let us be sure to honor them as our elder brothers and sisters in Christ.

The Church beyond our world includes not only the formally glorified saints but all those who have died in Christ. In the Divine Liturgy we ask that God remember them as “those who have fallen asleep before us in the hope of resurrection to eternal life.” Our spiritual ancestors are just as much a part of us as our physical ancestors: they have passed on to us the life in Christ. In the Ektene we particularly remember the founders and benefactors of our parish, those whose work in our community have made it possible for us to worship here today. Seeing the depth of our prayers for them may inspire those who come after us to pray for us as their spiritual ancestors when we have joined the Church beyond our world.