

# ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH

130 ST. FRANCIS CABRINI AVENUE \* SCRANTON, PA 18504

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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. 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.

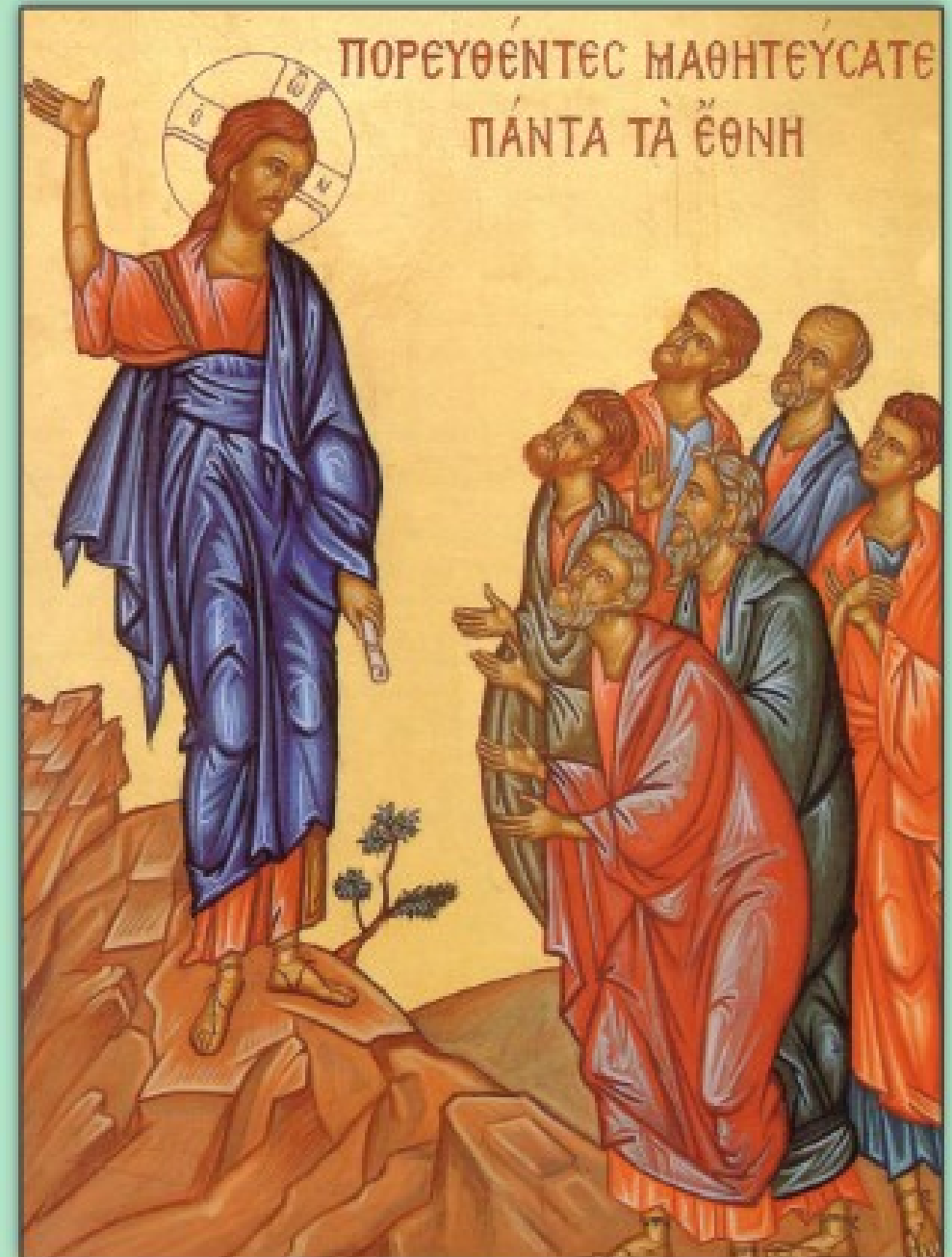
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SEVENTEENTH SUNDAY AFTER PENTECOST



*Icon of Christ Teaching His Disciples*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

02 OCTOBER 2022 ♦ TONE 08 EOTHINON 06 † **SECOND SUNDAY AFTER HOLY CROSS / ST CYPRIAN**

<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. 36/46</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 8)</i>	<i>Liturgy Book p. 46</i>
<i>Holy Martyr Cyprian</i>	<i>Liturgy Book p. 101</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Ps. 11:11, 1</i> (Tone 8)	<i>Liturgy Book p. 61</i>
<u>EPISTLE:</u>	<i>2 Corinthians 9:6-11</i>

*Brethren*, he who sows sparingly, will also reap sparingly, and he who sows bountifully will also reap bountifully. Let everyone give as much as he has decided in his heart, not grudgingly or out of compulsion, for God loves a cheerful giver. (Prv.22: 8) And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work, as it is written, He has scattered abroad and has given to the poor: his righteousness remains forever. (Ps. 111: 9) Now, he who provides the sower with seed will both give you bread to eat and multiply your seed, and will increase the growth of the fruits of your justification — that being enriched in all things, you may contribute with simplicity of purpose, and thus through us evoke thanksgiving to God.

ALLELUIA: (Tone 8)

*O God*, you granted me retribution and made peoples subject to me  
and saved me from my raging enemies.

*Therefore*, I will proclaim you, o Lord, among the nations, and I will sing praise to your name.

GOSPEL: *St. Luke 6:31-36*

*The Lord said*, “Even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies, and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. Be merciful, therefore, even as your Father is merciful.”

HIRMOS: *Liturgy Book p. 77*

KINONIKON: *Liturgy Book p. 83*

POST-COMMUNION HYMN: *Liturgy Book p. 89*

## Prayer Breakfast for Life

Guest Speaker: Ernest Preate [former PA Attorney General]

October 15, 2022: 9:00 a.m.- Noon at Fiorelli’s Catering

1501 Main Street, Peckville, PA 18504

Tickets Adult \$55.00 / Seniors & Under 21 \$45.00 † Call: 570.343.5099

it is done for the Other, not to please oneself.

When we approach fasting in the same way it becomes a clear act of love. When people fast only when they feel like it or according to their own regimen instead of the Church’s practice, they may well be doing it to please themselves. Fasting on the days appointed in the Tradition, without making excuses for oneself, is a way of leaving one’s ego behind in an act of love for God.

If these practices are authentically directed toward God, they will invariably lead us to reach out to our neighbor whom God loves. Almsgiving, particularly in terms of sharing our precious free time with others, is for the Christian a concrete act of love for Christ in His Body or on His creation.

Setting up one’s own plan of Godly practices can be little more than an ego trip. We try to show ourselves as truly spiritual by committing ourselves to unkeepable rules of prayer or fasting beyond what it required. We commit ourselves to serve others in ways that we cannot hope to sustain. Invariably we learn that these practices do not suit us and we give off all attempts at reaching out to God. The traditional remedy for excesses like these is that people striving to live for God obtain the blessing of their spiritual guide for each ascetical activity they attempt.

People in a free society become used to doing things their own way, to being independent. But a person who resolves to love God needs to move beyond his “rights” and look towards doing whatever is necessary to serve the Other. Following the directions of a knowledgeable spiritual guide in choosing acts of love appropriate to our spiritual maturity and state in life can help us avoid disappointing ourselves and those who we serve by being unable to complete the spiritual work we have begun.

Such a guide should be someone who knows the Church’s Tradition of spirituality and who knows us as well. Having grown through their own practice of the spiritual Tradition, such a guide is helping us, not from books, but from personal experience. By the same token your guide should know you deeply – your strengths and weaknesses, your state in life and responsibilities – and be able to discern what is right for you at this stage in your life. Such a guide is usually a monastic or a priest-confessor, but not every priest or monastic is necessarily the best spiritual guide for you. If you do not now have such a guide, pray that the Lord lead you to such a person who can walk with you on your journey to Him.

### Why Do We Love?

*The Greek nun, Mother Gavriilia, served in India for many years doing the same sort of work as Mother Teresa of Calcutta. Her witness shows that she learned about love from her own experience.*

*“[Once she was asked] What does God want me to do?...The answer was: God is not interested in where you are or what you do...He is interested only in the quality and quantity of the love you give. Nothing else. Nothing else.”*

*“Love as taught by Christ is offered without expecting anything in return. This is the great, the vast difference [from earthly love]. In this love the ego no longer exists. Our own self ceases to be. We give our love to the other as we receive it from God, without any thought as to what he does with it.... All persons of God love in this way. They do not love because they expect something in return from the one they love. They love because if you cease loving you cease living.”*

# LEARNING TO LOVE

“LOVE, LOVE, LOVE – all you need is love!” That’s what the songs and the tee shirts say. So why do 50% of American marriages end in divorce? And why do so many young people stumble their way through so many abortive relationships? Could it be because love has become a mere slogan, unrelated to the reality of the God who is love?

God’s love is described in Luke’s Gospel as being “kind to the unthankful and the evil” (Luke 6:35). An Athonite elder, commenting on this teaching, opined that God loves the devil as much as He does the Holy Virgin. That kind of love is incomprehensible to most of us. Yet this kind of love is put forward as a model for us to imitate: “*be merciful just as your Father is merciful*” (v. 36)

## Everyday Ideas of Love

Our ordinary ideas of love fall far short of this ideal. Perhaps you’ve heard the expression, “*Show me your friends, and I will tell you who you are.*” In other words, what we love displays the secrets of our hearts. Some people focus on sensual love, and everything they desire and fear, admire and loathe follows from this love. Likewise people who have given their heart to wealth, to drugs or drink become the slaves of that which they love. Their every action is directed towards the acquisition of what they worship. In the Lord’s words, “*Where your treasure is, there your heart shall also be*” (Mt 6:21).

Many good people, Church people included, focus on loving their spouses and children and, perhaps, their extended family. There is nothing wrong with that, surely. But the Lord says that we should not get stuck on family love from which we get great rewards in return: “*For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?*” (Mt 5:46, 47). If you are seeking to live a godly life, you must do more than that.

## Gospel Ideas of Love

When the Lord was asked which commandment was the greatest, He didn’t pick just one. He answered, “‘*You shall love the LORD your God with all your heart, with all your soul, and with all your mind.*’ This is the first and great commandment. And the second is like it: ‘*You shall love your neighbor as yourself.*’” (Mt 22:38-39). It would be easy to delude oneself into thinking that I love God, when in fact what I love is ceremonial, music, or the fellowship of my church friends. It is not so easy to delude oneself about loving another concrete individual with whom we may not have any particular affinity. As we read in the first epistle of John, “*If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?*” (1 Jn 4:20)

For the believer, then, godly love is directed toward God, but authenticated by our relationships with others.

## Love in Action

How can a person show love for God while living an ordinary life in the world? Many suggest that we begin by getting out of ourselves as much as possible in our spiritual lives. We observe a Rule of Prayer without wavering. We don’t pray simply when we feel like it or when it is convenient but every day. Just as parents need to feed their child without fail or dog owners need to walk their pet regularly, we need to make that act of love which is prayer as consistently as these other actions. Following a Rule of Prayer becomes as selfless an act because

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN SEPTEMBER

### 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.

Saturday Evening, October 7th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 8th

Divine Liturgy: 10:00 a.m.

## Donations for Pasta Dinner

See sign-up sheet in Back of Church

## 2022 WEEKLY COLLECTION

September 25

Weekly Offering: \$ 455.00

Monthly: \$ 130.00

Candles: \$ 25.00

Total: \$ 610.00

*Thank you for your support!*

## 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.

## 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

- 01 October: ✠Deceased members of the Barron & Shehadi Families from Marie Barron  
02 October: ✠Christopher Michaels from David & Stephanie Michaels  
08 October: ✠Deceased members of the Barron & Shehadi Families from Marie Barron  
09 October: ✠Deceased members of St Joseph Church  
30 October: ✠Elizabeth Pendrak 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



# THE GIVER OF ALL GOOD GIFTS

HOW MANY TV CHANNELS can you access – 300, 400, more? How many do you actually use? How fast can your car travel – 150 mph? How fast do you actually drive? Does your Smartphone have more apps than you’ll ever use? Manufacturers design their products based on the conviction that people want more than they really need. As humorist Will Rogers said back in the 1920s, “Too many people spend money they haven’t earned, to buy things they don’t want to impress people they don’t like.”

This dynamic, called consumerism, has been known for over 100 years. As more people became financially able to buy more, do more, and travel more “conspicuous consumption” became a way of life for an increasing number of people, particularly in Europe and America. The great symbol of this phenomenon, at least in the U.S. has been “Black Friday,” the day after Thanksgiving, when people descend on stores in a Christmas Shopping frenzy to grab the latest thing before it’s sold out.

Pope Francis has repeatedly denounced a way of life devoted to conspicuous consumption, contrasting it to a Christ-centered way of life. “The encounter with the living Jesus, in the great family that is the Church, fills the heart with joy, because it fills it with true life, a profound goodness that does not pass away or decay.

“But this experience must face the daily vanity, the poison of emptiness that insinuates itself into our society based on profit and having (things), that deludes young people with consumereism,” he said before thousands in St Peter’s Square. “Young people are particularly sensitive to the emptiness of meaning and values that surrounds them. And they, unfortunately, pay the consequences.”

Critics have accused the pope of introducing socialism or even Marxism into Church teaching. In fact, the anti-consumerism he espouses may be found in the New Testament and even in pre-Christian philosophers.

## How God Provides

St Paul sets forth his “Christian economics” in 2 Corinthians 9:8 – “*God is able to make every gift abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work*”. The first plank in his three-fold approach is to recognize that God is able to provide for us. We often emphasize our own contribution to life, forgetting that our talents, our abilities, our very existence comes from God. As we read in the Epistle of James – and repeat regularly in the Divine Liturgy – “*Every good gift and every perfect gift is from above, and comes down from the Father of lights...*” (Jas 1:17). We are, to be sure, co-creators with Him by virtue of our creation in His image; but there is nothing good wrought by our hand apart from Him.

Secondly, God provides for us in a specific manner. He provides for us all sufficiency in all things. In other words, He guarantees that we have **everything we truly need**. Third, He guarantees us **an abundance**, over and above what we need, but for a specific purpose: for every good work. We have enough for what we actually require and even more, for the purpose of doing good.

## What Do We “Need?”

St Paul’s economics are easy to understand in principle, but we find ourselves with a lot of questions when we try to apply his teaching. When does “need” – I must have – become “excess” – I can use or I want? And is it good for me to have everything I want and can afford?

We recognize the negative effects on our body if we eat or drink to excess. But there are even more serious effects on our soul. Our physical cravings can lead to a psychological dependency: the feeling that I can’t live without X, Y or X. Overeating leads to overweight, physical discomfort and illness; overdependence on material things leads to psychological unhappiness and spiritual emptiness.

Philosophers throughout the ancient world recognized this apart from Christianity. Lao-Tzu, the fifth-century BC Chinese author of the *Tao Te Ching* said it this way: “To know you have enough is to be rich.” The first-century Roman philosopher Seneca noted, “*It is not the man who has too little, but the man who craves more, that is poor.*” Another Stoic philosopher, Epictetus, Himself born into slavery, had so freed himself from dependence on the material that he reportedly said in AD 55 that, “*Contentment comes not so much from great wealth as from few wants.*” *These pagan philosophers would likely have agreed with the Lord when He said, “It is easier for a camel to go through the eye of a needle than for a rich man [i.e. one dependent on his material wealth] to enter the kingdom of God.”* (Mk 10:25; Lk 18:25).

## Enough vs. Abundance

St. Paul is clear: the purpose of any abundance we may be given is for doing every good work. Do you have more than you need? Don’t look to add to your holdings – you will simply be frustrating God’s purpose for your life. As the Prophet Isaiah warned those who build their life around making more than they need, “*Woe to those who add house to house and field to field... their many houses shall be desolate*” (Is 5:8, 9). Wealth, it must be said, is not wrong. Not using it according to God’s plan turns it – and us – aside from God and His way.

Even this is a principle that non-Christians and non-believers of every kind have espoused. This is evident in the way people have made their own the saying “Live simply, so others may simply live.” Non-Christians have attributed it to Mohandas Gandhi, the Indian nationalist or to Henry David Thoreau, the nineteenth-century American Transcendentalist thinker. Roman Catholics have found it in the writings of Mother Theresa of Calcutta or in the teachings of their first American-born saint, Elizabeth Ann Seton. The idea is clearly easy to accept, but demanding when we try to put it in practice.

One help for those who might try to devote their abundance to the doing of good is the teaching of St John Chrysostom. He reminds us that God’s purpose in commanding almsgiving is not only for the sake of the recipient. It is also, if not primarily, for the donor. The recipient of alms receives physical sustenance but the giver of alms grows in his or her spirit, imitating the Giver of all good gifts.

## St John Chrysostom on Almsgiving

***We are given time by our Lord, God and Savior Jesus Christ for the seeds of almsgiving to fall upon our hearing. Christ has given us the sower to imitate. He sowed his seed on good earth and from it reaped a hundred fold. Hear the message proclaimed by his action.***

***Behold, the lovers of God, the lovers of honor, and the lovers of the poor are all gathered together as in an arena – God is standing by, receiving the little money given by the lovers of the poor and granting them in exchange the kingdom of heaven. I beg you, let none of us forfeit this grace. Let none of us neglect this great and world-transcending gift for the sake of a little money. I entreat all of you: with diligence let us purchase the kingdom of heaven. First Homily on Almsgiving***