

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. 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

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS



Icon of Simon Carrying the Cross of Christ

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

18 SEPTEMBER 2022 ♦ TONE 06 EOTHINON 04 † SUNDAY AFTER HOLY CROSS / 5TH DAY OF FEAST

GREAT DOXOLOGY:

ANTIPHON: *Exaltation of Holy Cros*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Exaltation of the Holy Cross

Holy Father Eumenios, the Wonderworker

You enriched your life with fasting. You love the poor and gave them all you had. You were brighter than the sun in virtue, cheering the sad and comforting the mourning. By virtue of these riches, O father Eumenios, beg Christ to forgive our sins by your prayers.

St. Joseph

KONDAKION: *Exaltation of Holy Cross*

TRISAGION:

PROKIMENON: *Psalms 103:24, 1*

(Tone 4)

EPISTLE:

Brethren, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

ALLELUIA: *Psalms 44:5, 8*

(Tone 4)

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity:

therefore God, your God, anointed you with the oil of joy above your companions.

GOSPEL:

The Lord said, “No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting.” For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/44

Liturgy Book p. 38

Liturgy Book p. 43

Liturgy Book p. 143

Tone 7

Liturgy Book p. 47

Liturgy Book p. 144

Liturgy Book p. 145

Liturgy Book p. 57

Galatians 2:16-21

Liturgy Book p. 145/77

Liturgy Book p. 146/83

Liturgy Book p. 89

sion of Christ our God who was suspended on it, for Christ destroyed by this Cross the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead, and He beatified us and made us worthy of Heaven, for He is merciful. Wherefore, we exalt His name with great rejoicing and glorify His infinite condescension.”

Our Reason for Fasting

We also observe the feast of the Cross by fasting – not in anticipation of the feast but on the feast itself. Church directives say that September 14 is a strict fast day, on whatever day of the week it falls. So we may be called upon to fast on Saturday or even on Sunday. The fast is mitigated on weekends (wine and oil are permitted) but not completely abolished. Since Sunday is always a Eucharistic day, today’s fast means that we do not eat until we receive Holy Communion. After that, we do not eat meat, fish or dairy products.

The Church’s reason for fasting on this day is not to lament the death of Christ, which as we have seen is a source of blessings. Rather we fast because of our sins, committed despite the fact that we know what Christ has done for us on the cross and still prefer to follow our own egos rather than following His way. We do well to be distressed when we look on the Cross – not for the Lord’s sake (He is risen!) – but because our salvation, brought about on the Cross, means so little to us.

The mention of fasting usually prompts two reactions. Some overly meticulous people tend to overemphasize fasting rules in a legalistic way. Others, imbued with a pietistic ideas about devotion, see fasting and any discipline involving the body, such as prostrations, kissing icons, etc. as unspiritual.

St Paul would not agree. He definitely saw that the body becomes an important component in worship when we use it in a sacrificial way. “*I beseech you therefore, brethren,*” he wrote, “*by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service*” (Romans 12:1). When we refrain from food and drink, from sleep, from sexual activity or from any normal physical activity we make our longing an offering to God. In this way we push the physical beyond itself into the spiritual realm. Our physical desires become a logike latreia, a reasoned or conscious act of worship of the One who has given us all things.

“The Lord accomplished our salvation by His death on the Cross: on the Cross He tore up the handwriting of our sins; through the Cross He reconciled us with our God and Father; and through the Cross He brought down upon us grace-filled gifts and all heavenly blessings. But this is the Lord’s Cross itself. Each of us becomes a partaker of its salvific power in no other way than through our personal cross.

“When the personal cross of each of us is united with Christ’s Cross, the power and effect of the latter is transferred to us and becomes, as it were, a conduit through which ‘every good gift and every perfect grace’ (James 1:17) is poured forth upon us from the Cross of Christ.

“From this it is evident that the personal cross of each of us is as essential to the work of salvation as the Cross of Christ.”

EXPIATION FOR THE WORLD

THE GREAT FEASTS OF THE CHURCH are each celebrations of an aspect of the mystery of Christ: Of these feasts Pascha is considered “the Feast of Feasts,” the center of our Church life, the mystery of Christ’s resurrection. While Pascha is celebrated with feasting, the Great and Holy Week which leads up to Pascha observes the last events of Christ’s earthly life, His death and burial with fasting.

Each Sunday celebrates the resurrection with the Eucharistic banquet while each Wednesday and Friday remember Christ’s betrayal and death – again, with fasting.

Next in importance to Pascha are “the Twelve Great Feasts” which celebrate events of Christ’s life, of His Mother, of His ascension and the coming of the Spirit. Several of these are preceded by days or seasons of fasting. The feast of the Exaltation of the Holy Cross is the only one observed by simultaneous feasting and fasting!

Our Reasons for Feasting

The immediate historical events celebrated on this feast are, first of all, the unearthing of the Cross in the fourth century during the expedition led by St Helena to adorn the Holy Land with fitting shrines to Christ. The second event remembered is the recovery of the cross in the seventh century by Byzantine forces fourteen years after it had been captured by Persian invaders.

Two traditions common among Eastern Christians celebrate the discovery of the cross. It is said that St. Helena’s workmen were led to the site of the cross by the fragrant aroma of basil growing there. It is customary to adorn the cross and, in some places, the entire church with sprigs of basil. Some basil would be given to people when they venerate the Cross to take home and adorn their icons. In some parts of Greece basil would be ground and added to the dough used to make prosphora.

A second festive act observed throughout the Middle East in both Byzantine and Oriental Churches is the lighting of bonfires, usually after the vespers or vigil of the feast. When the cross was unearthed by St. Helena’s expedition, the news of this discovery was spread from Jerusalem to Constantinople by a series of bonfires set on the mountains along the coast through Asia Minor. Today’s bonfires are a popular re-enactment of that event.

The recovery of the Cross is remembered by another festive act – the one which gives this feast its name. When the victorious Byzantine army returned the Cross to Jerusalem, Patriarch Zachariah “exalted” the Cross, lifting it high for the veneration of the people who continually cried out Kyrie eleison as they gazed on the Cross. In our ceremony of the exaltation, the Cross is raised high in each direction – north, south, east and west – to bless the entire world as the people repeatedly chant *Kyrie eleison*.

Our most basic reason for feasting on this day, however, is what took place on the Cross. As St. John Chrysostom described it, “The Cross has taken away sin. It was an expiation for the world, a reconciliation of the ancient enmity. It opened the gates of heaven, changed those who hated into friends; it took our human nature, led it up to heaven, and seated it at the right hand of God’s throne. And it brought to us ten thousand other blessings” (*Homily 3 against the Judaizers*).

The first sticheron sung at vespers on this feast echoes this festive sentiment:

“By its elevation, the Cross is like an appeal to the whole creation to adore the blessed Pas-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 17th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 18th

Divine Liturgy: 10:00 a.m.

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.

LEBANESE Heritage Festival

18 SEPTEMBER 2022 - PRICE STREET
St. Ann Maronite Church, Scranton
Noon - 7:00 p.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 11

Weekly Offering: \$ 1,205.00

Holydays \$ 5.00

Candles: \$ 25.00

Total: \$ 1,235.00

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 p.m.~ 6:00 p.m.

Adult:\$ 9.00/Child [5-11]:\$4.00

CONFESSING OUR FAITH THROUGH WORKS

THE APOSTLES INVARIABLY BEGAN their preaching ministry in a foreign city at the Jewish synagogue. They sought to show both the Jews and the “God-fearing Gentiles” who worshipped with them that Jesus was the Messiah foretold by the prophets. It was usually after forming a nucleus from among these believers that they approached other Gentiles.

This attempt to integrate Jews and Gentiles into one community of faith prompted the controversy over the place of circumcision and the works of the Law (the Torah) that recur again and again in the apostolic writings. The New Testament teaching, spearheaded by St Paul, is that these “works” – circumcision, sacrifices, etc. – do not save. Salvation is the work of Christ alone which we appropriate by faith.

In the Middle Ages, when entire nations in the West had become Christian, everyone was assumed to believe. Their verbal confession of faith – the Creed – was recited daily by everyone. Personal faith was stimulated less by words than by what was called “works of supererogation” – pilgrimages, prescribed prayers and devotions – going beyond what was necessary to obtain God’s grace. Donations were often tied to these “works” in support of the shrines, churches or religious orders which promoted them. Though most of these practices were rooted in the mystery of Christ and His Church, it seemed to many that their power came from the “works” themselves. Reaction against this kind of spirituality was an important impetus of the Protestant Reformation.

Protestants, particularly among the “Free Churches” completely rejected spiritual “works” such as rituals, sacraments, images, or relics. Their worship services focused on prayer and preaching. To emphasize the need for interior faith, external expressions were discouraged and even forbidden.

This was not the teaching of the apostles who did not forbid the “works of the Law.” They did not discourage their Jewish followers from observing them nor did they impose these practices on the non-Jewish believers. Only faith in Christ, rather than the observance of any practices, would save. External practices were useful if they expressed and stimulated faith; they simply could not replace it.

The New Testament itself attests to practices such as Baptism, the Eucharist, the Laying-on of Hands and the Lord’s Day. Documents from the next generation of believers show their use of the sign of the cross and fasting on Wednesdays and Fridays. Practices such as a cycle of daily services arose in all the local Churches. Other external expressions of faith arose over the centuries, sometimes in one Church or another. The value of any such practice for us is according to our faith in the Lord to whom they point.

Faith Expressed in Works

For centuries Christians in the historic or apostolic Churches of East and West proclaimed their faith publicly whenever possible through external works. They built shrines, erected crosses and images on their lands, placed icons on the outside of their homes and in their places of work. In our culture such practices are often carried out by recent immigrants, who will display images of their hometown patrons in their stores or the windows of their homes.

Our contemporary secular society discourages such expressions as inappropriate in the world outside the home or church. Religious expression, they say, should be private, especially as our

society is equally for people of every religion and of none. By and large people have gone along with this viewpoint. Churches have gradually abandoned or minimized outdoor processions. Believers generally don’t pray before meals in public places or express preferences for fasting foods on the appointed days when dining with others. We quietly agree to activities scheduled to conflict with the Sunday Liturgy. We rarely see icons in shops or restaurants, aside from some Greek-owned diners. When asked our religion we are likely to respond as did one Middle Eastern shopkeeper, “I am what you are.”

Of late, however, secularists have become more aggressive in their drive to keep religion – and Christianity in particular? – out of the public sector. People have been disciplined, for example, and even fired for wearing a cross or religious medallion in the workplace. Some businesses demand that employees refrain from making any public statements anywhere that do not accord with company aims.

Believers in some places have challenged such policies and in some places won legal victories on constitutional grounds for the right to express their faith visibly in such ways. Perhaps these controversies can serve to remind us of the words of Christ in the Gospel, “*Whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels*” (Mk 8:38).

Many of us can place an icon above the door of our home or a cross in our yard. Each of us can wear a cross or medal around our neck or in our lapel. We can share colored eggs at Pascha with our neighbors or blessed water, fruit and artoklasia bread on the appropriate feast days. Seeing how elaborately people decorate their homes to celebrate Halloween or welcome Santa, can believers not use palms, greens or banners to publicly observe the Gospel mystery?

Works such as these surely do not save, but they can wordlessly express our faith in Christ incarnate, crucified, risen and wondrous in His saints. They can simply but clearly affirm that we are not ashamed of the Son of Man, the Source of our life.

O Master, infinite in Your divine nature, You condescended in these latter days to become incarnate and finite: for in assuming our body, You accepted all its properties. Wherefore, we represent Your likeness and embrace it with the Model in mind. We go up to Your love, and, following the divine tradition set by the Apostles, we draw from it the grace of healing.

(Stichon at the Lamplighting of Vespers, Sunday of Orthodoxy)

O Lord, by exposing Your bodily image for veneration, we proclaim the great mystery of Your saving Economy. O Christ, You have manifested Yourself to our eyes, not by a mere apparition, as the Manicheans wrongfully believe, but in the reality of the flesh, whose nature leads us to love You.

(Stichon at the Praises of Matins, Sunday of Orthodoxy)