

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. SusVieselmeyer. 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. ✱Gary Bolos. ✱Nich. Cianci. ✱Patricia Ci-
makosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Cecilia Davidson
✱Margt. Dillenburg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell.
✱Elaine Manuele. ✱Frank Milewski, Sr. ✱Frank Milewski, Jr. ✱
Mary L. Mooty. ✱Karen Murray. ✱Marie Patchoski. ✱Anth. Si-
mon. ✱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

TWENTY-SECOND SUNDAY AFTER PENTECOST



Icon of Raising the Daughter of Jairus

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

06 NOVEMBER 2022 ♦ TONE 05 EOTHINON 11 † SEVENTH SUNDAY AFTER CROSS / HOLY FATHER PAUL

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 5)

Father among the Saints, Paul the Confessor, Archbishop of Constantinople

Your confession of the divine faith established you in the Church as another Paul, full of zeal, among the hierarchs. Your innocent blood cries out to the Lord with that of Abel and Zechariah.

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: *Ps. 11: 8, 2*

(Tone 5)

EPISTLE:

Brethren, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA: *Psalm 89:1, 2*

(Tone 5)

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness. For you have said, "My kindness is established forever." In heaven you have confirmed your faithfulness.

GOSPEL:

St. Luke 8:41-56

At that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as He went that He was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind Him and touched the tassel of His cloak; and at once her hemorrhage ceased. And Jesus said, "Who touched Me? But as all were denying it, Peter, and those who were with Him, said, "Master, the crowds throng and press upon You, and You say, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceived that power had gone forth from Me." But the woman, seeing that she had not escaped notice, came up trembling, and falling down at His feet, declared in the presence of all the people why she had touched Him, and how she had been healed instantly. And He said to her, "Daughter, your faith has saved thee; go in peace." While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "your daughter is dead; do not trouble Him." But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved." And when He came to the house, He allowed no one to enter with Him, except Peter and James and John, and the girl's father and mother. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." And they laughed at Him, knowing that she was dead. But He, taking her by the hand, cried out, saying, "Girl, arise!" And her spirit returned, and she rose up immediately. And He directed that something be given her to eat. And her parents were amazed, but He charged them to tell no one what had happened.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 43

Tone 3

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 58

Galatians 6:11-18

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 58

Galatians 6:11-18

(Tone 5)

St. Luke 8:41-56

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89

said to take place at their tomb in the city of Cyrrhus, capital of the Roman province. An imposing basilica was built over their tomb; its ruins may still be seen there.

In the sixth century Emperor Justinian sumptuously restored the city in the saints' honor and erected an important church in Constantinople dedicated to them, which became a celebrated place for pilgrimage.

About the same time a basilica was constructed in Rome in honor of the Unmercenar-ies Cosmas and Damian of Rome (July 1). This church still exists and contains some remarkable mosaics and frescos from before the era of iconoclasm. Raised in a Christian family, these brothers flourished in the late third century at Rome, where they became known for their skill at healing the sick. Since they cared for Christians and non-Christians alike, they became known in the wider community and attracted many to the Church. Accused of sorcery before Emperor Carinus (282-285), they rejected the charge: "We have done evil to no one, we are not involved with the magic or sorcery of which you accuse us. We treat the infirm by the power of our Lord and Savior Jesus Christ and we take no payment for rendering aid to the sick, because our Lord commanded His disciples, 'Freely you have received, freely give' (Mt. 10: 8)." These saints are commemorated in the Canon of the Roman Mass and in the Litany of the Saints, some of the oldest Western prayers still in use.

The last set of brothers came from the Roman province of Arabia (parts of Jordan, Syria and Saudi Arabia today). They practiced their art in Aegea on what is now the coast of Turkey. They were executed along with their brothers Anthimus, Leontius, and Euprepus during the persecution of Diocletian at the end of the third century.

Devotion to all these Unmercenar-ies spread from the place of their death throughout the empire.

Other Unmercenar-ies

Among the twenty saints honored on this feast are St Sampson the Hospitable (June 27), an Unmercenary Healer, who on his parents' deaths, began taking in the poor, sick and homeless. The patriarch of Constantinople ordained him a priest and the emperor established a hospice for the sick poor and entrusted it to him.

Other saints commemorated today include martyred physicians Luke the Evangelist (October 18) and Diomedes of Tarsus (August 16). Other saints whose tombs became sources of miraculous healings like St Antipas (April 11) and St Spyridon (December 12) are also commemorated.

God continues to be glorified by unmercenary healers. Some of them, like the sainted Mother Theresa of Kalikut, are known all over the world. Others, like St Luke of Simferopol, the unmercenary physician who became a Ukrainian Orthodox bishop during the worst days of Communist persecutions, are not as widely known. They all have received gifts of healing and all have shared these gifts as freely as they had received them from God.

Today we praise the blessed choir of the holy unmercenary physicians: the Apostle and Evangelist Luke, the excellent healer of the infirm; the most honored hieromartyrs Antipas, Charalampus and Blaise, Spyridon and Modestus, the all-splendid luminaries of the Church; the three pairs of divinely wise saints Cosmas and Damian, who shared the same names and the same ways; Cyrus and the glorious John; the divine Panteleimon and Hermolaus; Diomedes and Sampson; together with Mocius, Photius and Anicetas, Artemius, Thalalxus and Tryphon.
(Sticheron at Lord to You I call...)

THE HOLY UNMERCENARIES

ON THE FIRST SUNDAY in November a number of Byzantine Churches keep a special remembrance (Synaxis) for All the Unmercenary Healers: those who cared for the sick or aged in the spirit of Christ, without concern for gain. These physicians and other medical workers understood their skills in the spirit of St Paul's teaching on spiritual gifts ("To each is given a manifestation of the Spirit for the common good" – 1 Cor 12:7).

A Christian's skills are given, according to Paul, not simply to enhance the person who receives them but chiefly to benefit the entire Body of Christ. St Paul lists several of these spiritual gifts: *"To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills"* (1 Cor 12:8-11). Any of these gifts – and of the countless others manifested in the Church – is God's gift to the entire Church given through the one who manifests them.

The Unmercenary Physicians adopted this teaching as the guiding principle of their professional lives to a heroic degree. In an age when health care, as rudimentary as it often was, was exclusively for those who could afford it, the Unmercenaires stood out by their compassionate attention to the sick poor. When Christians were still suspect in the pagan Roman Empire, the witness of Holy Unmercenaires led people to see that Christians were living by a higher standard than the leaders of their own culture. Not surprisingly, Unmercenaires took the occasion of caring for the sick as opportunities for preaching the Gospel as well. The ideal of physicians serving without pay for Christ inspired many in the Church to follow their example.

The Great Martyr Panteleimon

Front and center in the icon of the Holy Unmercenaires is the most revered of these saints in the Christian East, St Panteleimon. He was converted to the Christian faith by St Hermolaus, one of the survivors of the great persecution in Nicomedia. Panteleimon achieved renown by tending without expecting payment to wounded and imprisoned Christians in Nicomedia during the last Great Persecution of Christians in the fourth century. Panteleimon effected many cures by prayer alone which brought him the love of his fellow-Christians and the unwanted attention of the imperial authorities. Executed by order of Emperor Maximian on July 27, 305 St Panteleimon is remembered on that day in the Byzantine calendar.

Cosmas and Damian

The hymns for our feast of the Unmercenaires speak of "three pairs of divinely wise saints Cosmas and Damian, who shared the same names and the same ways" (Verse at the Lamp-lighting Psalms). Two of these pairs of brothers were martyred, one at Rome and the other at Aegae (Ajass today) in the region of Cilicia.

The other Cosmas and Damian, who lived in the third century, came from Asia Minor but lived and ministered to the poor in Mesopotamia where they reposed in peace. After their pagan father's death, their Christian mother Theodotia raised them in the faith and saw to their medical education. Under her guidance they used their medical knowledge to heal the sick without expecting any payment. Miracles accompanied their activity in this life and were frequently

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday Evening, November 5th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, November 6th

Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, November 12th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, November 13th

Divine Liturgy: 10:00 a.m.

2022 WEEKLY COLLECTION

October 30

Weekly Offering: \$ 800.00

Diocesan collection: \$ 5.00

Candles: \$ 25.00

Total: \$ 830.00

Thank you for your support!

FEAST DAY DRIVE -THRU DINNER

St. Michael's Byzantine Catholic Church

Sunday November 13: 12 to 3pm.

[2 Piggies, Kielbasa, Mashed Potatoes, Vegetable, and dessert.]

Price: Adult: \$15.00 Child:\$12.00

Pirohi:\$10.00 dozen; Halushki: \$8 Qt.

Order in advance: Michael 570-704-6520.

We are also accepting monetary donations for Ukraine relief.

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

05 November ✠Joseph Bolus
from Gail Kuback

06 November Barbara Jones-Good ✠
from Sean T. Pendak

12 November ✠Joseph Bolus
from Gail Kuback

13 November Jeffrey B. Jones ✠
from Sean T. Pendak

THE HEMORRHAGING WOMAN

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace higher speed means greater efficiency. Today “to build a better mousetrap” means “to build a faster mousetrap.”

As a result we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office our impulse is to leave and come back later. Our relationships with others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast we find the situation of the woman recorded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah any contact with vital fluids such as blood rendered a person ritually impure and called for the sufferer to be avoided. *“If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the days of her period. Every bed that she lies on and every object that she sits on shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean.”* (Leviticus 15:25-28). Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

Christ Alone Brings Healing

In Mark 5:26 we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to avoid defiling Him or being rejected by Him, but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healings and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition.

Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to touch the hem of Christ’s garment for our broken nature to be restored.

For us who live in the time after Christ’s resurrection the “hem of His garment,” the physical realities which convey His divine power to us, are the Holy Mysteries. In baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life – our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries – seeking to be transformed by His presence. And when we approach the water, chrism, oil, or crowns with the faith of this unnamed woman in the Gospels

we are touched by the power going out from Him through them as well.

The Mysteries as “Works of the Law”

It is all too easy for us, particularly those raised in the Church, to approach the Holy Mysteries as if they were acts of ritual cleansing as described in the Torah. We can bring our children for baptism because that’s what we do with babies to “make them Christians.” We can approach the mystery of confession legalistically, so that we can get a pass to receive the Eucharist. Approaching any of the mysteries as if they were rites of passage or ritual purifications – or as anything other than reaching out to touch the hem of Christ’s garment – turns them into “works of the Law.” And, as St Paul insists, *“by the works of the law no flesh shall be justified”* (Gal 2:16).

Our sacramental contacts with Christ are meant to affect our life. The Holy Mysteries are not simply “rites,” ceremonial moments that we perform then return to ordinary life without their affecting the way we live. On the one hand we live and worship as Christians only because we have “touched” Christ. He alone is holy, He alone is Lord.

On the other hand we know that our baptismal union with Christ does not guarantee that we will live the life we have received. As with the woman in the Gospels, our contacts with Christ are simply part of the story. The way we live determines how the story develops and will end.

The Woman in Eastern Christian Lore

The Scriptures do not mention this woman again. A later work, the Acts of Pilate, gave her a name, Berenice, but this does not shed any light on how her healing affected her life. In the West this name was transliterated as Veronica, whose connection with Christ’s passion was popularized in the Middle Ages.

The *Acts of Pilate*, parts of which date to the mid-second to third century, describe this woman as offering testimony at the trial of Jesus: “There was found there also a woman named Berenice, and she said: ‘Twelve years I was in an issue of blood, and I only touched the edge of his garment, and directly I was cured.’ The Jews say: ‘Our law does not admit the testimony of a woman’” (*Acts of Pilate*, 7).

According to one tradition, Berenice caused a statue of the Lord Jesus to be made in gratitude for her healing, before which she prayed to God. The fourth century Bishop of Caesarea, Eusebius, described it: “Since I have mentioned this city [Caesarea Philippi] I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.”

This statue was preserved until the year 305 when it was demolished under the emperor Maximinus Daia. Julian the Apostate (), attempted to replace it with an image of his own, but (as the contemporary historian Sozomen asserts in his Church history, Hist. Ecd. V, 20) that “a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day looking black as if burned by lightning.”..