

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 Bolus.*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.

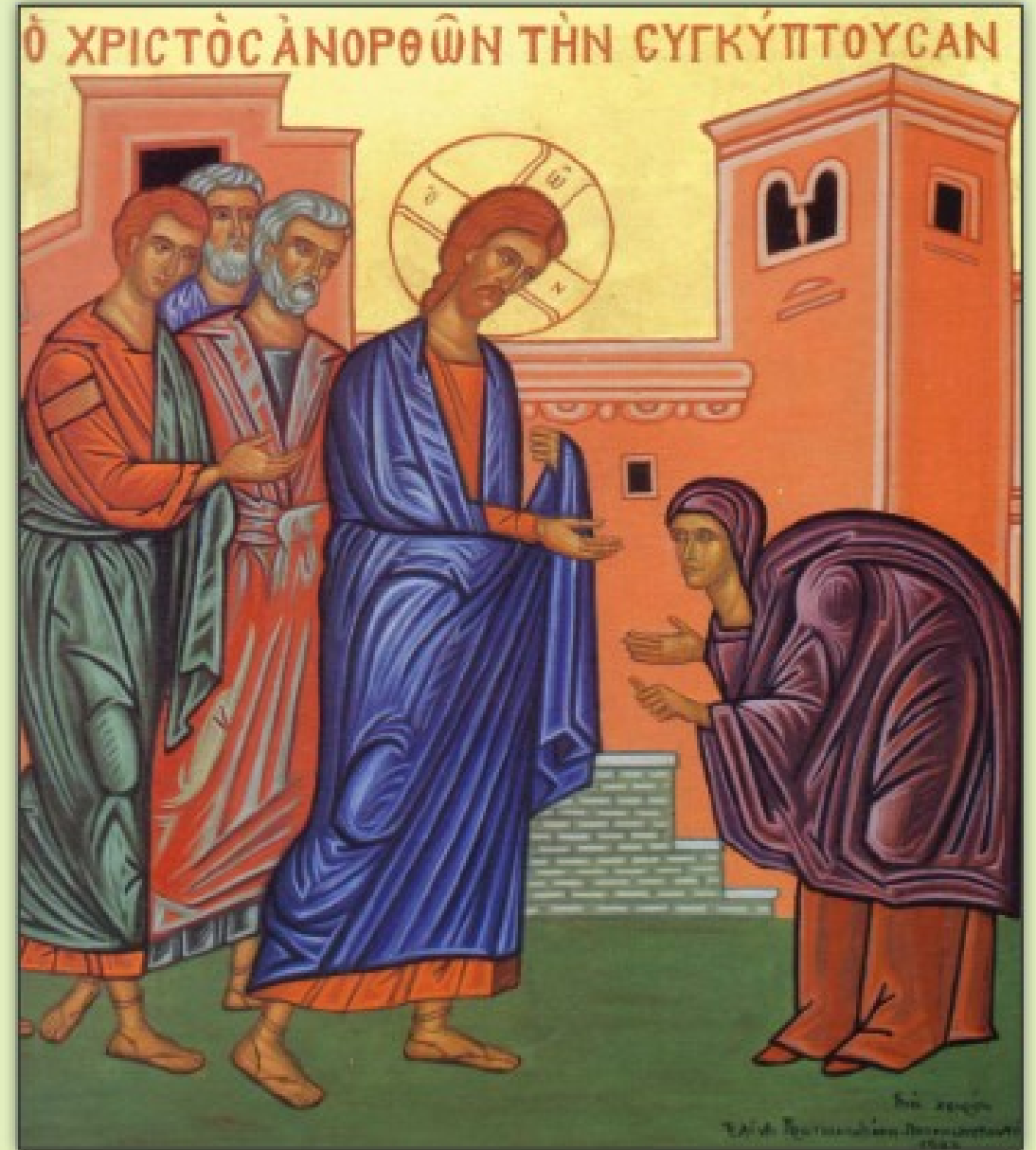
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FIFTH SUNDAY AFTER PENTECOST



Icon of the Disabled Woman (Luke 13:10-17)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

27 NOVEMBER 2022 ♦ TONE 08 EOTHINON 03 † THIRTEENTH SUNDAY AFTER CROSS/RICH YOUNG

<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>Beatitudes</i>	<i>Liturgy Book p. 125</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 Great-Martyr James the Persian</i>	<i>Liturgy Book p. 99</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u> <i>Preparation of the Nativity</i>	<i>Liturgy Book p. 150</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Ps. 75: 12, 2</i>	<i>Liturgy Book p. 61</i>
	<i>Ephesians 4:1-7</i>
<u>EPISTLE:</u>	
<i>Brethren,</i> I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ’s imparting.	
<u>ALLELUIA:</u> <i>Psalm 94:1, 2</i>	<i>(Tone 8)</i>
Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior! Let us greet his presence with thanksgiving; let us joyfully sing psalms to him!	
<u>GOSPEL:</u>	<i>St. Luke 18:18-28</i>
<i>At that time:</i> “a certain man approached Jesus and asked him, saying, “Good Master, what shall I do to gain eternal life?” But Jesus said to him, “Why do you call me good? No one is good but only God. You know the commandments; <i>‘Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.’</i> ” And he said, “All these I have kept ever since I was a child.” But when Jesus heard this, he said to him, “One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me.” When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, “With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.” And they who heard it said, “Who then can be saved?” He said to them, “Things men cannot do alone, they can do with God’s help.”	
<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>

***Philip Fast: Advent November 15 through December 24 inclusive:
Fasting Guidelines***

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine.

Tuesday and Thursdays: oil and wine are allowed. Saturdays and Sundays: fish, wine and oil are allowed.

On certain feast days: fish, and/or wine and oil are per-mitted: St. Spiridon (Dec. 12), St. Ignatius (Dec. 20), etc. While the Nativity Fast is not as severe as the Fast of Great Lent or the Dormition Fast, Christians will refrain from needless entertainment.

The sick, the very young, the elderly, and nurs-ing mothers are exempt from fasting. Individuals should confer with their confessor regarding ex-emptions from the fasting rules, and should never place themselves in physical danger.

enjoins? It is not wearing some distinctive dress that says “I am different.” It is rather living by a different set of principles, given by Christ.

The popular book, *Way of the Ascetics* by Tito Colliander, affirms that our “wealth” is nothing less than our self-centeredness. “*Take a look at yourself and see how bound you are by your desire to humor yourself and only yourself. Your freedom is curbed by the restraining bonds of self-love, and thus you wander, a captive corpse, from morning till eve. ‘Now I will drink,’ ‘now I will get up,’ ‘now I will read the paper.’ Thus you are led from moment to moment in your halter of preoccupation with self, and kindled instantly to displeasure, impatience or anger if an obstacle intervenes*” (p. 5).

Colliander stresses that asceticism is the only path to victory over our self-centeredness. He gives some practical suggestions for living an ascetic life in the world. Like St Paul, Colliander begins with meekness and humility. He contrasts true humility with the desire to be perceived as humble:

“We notice the person who is forever bowing and fussily servile, and perhaps say, ‘How humble he is!’ But the truly humble person escapes notice: the world does not know him (1 John 3:1); for the world he is mostly a ‘zero’” (p. 26).

Humility is rather a matter of not always putting forth one’s own will. Col-liander teaches that following the Church’s tradition for fasting is the most basic school for obedience. We fast when the Church says to, we do not fast when the Church says not to. We fast not to be “righteous,” but to be obedient.

Ordinary life provides countless other occasions for us to develop a humble spirit through obedience. Colliander notes, “*Your wife wants you to take your raincoat with you: do as she wishes, to practice obedience. Your fellow-worker asks you to walk with her a little way: go with her to practice obedience. A novice in a cloister could not find more opportunity for obedience than you in your own home. And likewise at your job and in your dealings with your neighbour*” (p.44).

To “sell all one has,” then, ultimately means to give up one’s own will to follow Christ. Along with a certain simplicity of life and chastity appropriate to one’s marital state, we attain what St Tikhon of Zadonsk called “interior monasti-cism.” We put aside the values and pursuits of the world to follow Christ along the way of perfection in whatever state of life we find ourselves.

“SELL ALL THAT YOU HAVE”

“WHAT MUST I DO TO INHERIT ETERNAL LIFE?” This question is posed by a young Jewish leader whom Jesus meets on His way to Jerusalem. At first glance it seems a reasonable inquiry, one that many people would still ask today. “Tell me what prayer to say, what shrine to visit, what project I can take on which will guarantee that I’ll get to heaven.”

Church Fathers, however, saw this as a trick question, seeking to trap Jesus into setting some new requirement not in the Law. The Lord does not give him another thing to do, adding to the list of precepts which devotees of the Torah felt set forth God’s will for them. Rather Jesus says that to be perfect you must “sell all you have” and commit yourself completely to Him. Perfection does not come from performing this or that isolated action, however good it may be. Perfection comes from entrusting one’s whole life to Christ.

In the Pastoral Epistles we see some consequences of this life in Christ as it was perceived in the apostolic Church. The “elect of God” (Col 3:12) have died to the world, been buried in Baptism and are now alive in Christ. Their way of life is to be Christ’s, embodying the compassion and forgiveness of Christ Himself. They are to bear with one another (after all, others are putting up with them). They are to build up one another’s faith “with psalms and hymns and spiritual songs” (Col 3:16), thankful for the grace filling their hearts. This is certainly in stark contrast to the way of the world, where self-love, resentments, grudges, and slanderously tearing others down is the norm for many.

One of the first qualities of someone dead to the world mentioned in Colossians is humility, a virtue most associate with monasticism rather than life in the world. In fact, as the Church grew, perfection came to be associated increasingly with some kind of ascetic life. At first people like the “sons and daughters of the covenant” in the Syriac Church lived in the world, but somewhat apart from others, devoting themselves to prayer and good works. By the third century ascetics like St Antony and the Desert Fathers lived as hermits in the wilderness, completely apart from others. Monasticism brought like-minded people together to live in a community, where they could commend themselves *and one another* and their whole life to Christ God while being apart from the world at large.

But the Gospel is not addressed simply to monks and nuns; it is meant for all believers. How does a Christian in the world “sell all” and follow Christ? Is there a way for a believer to live in the world but not be of the world, as Christ

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday Evening, November 26th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, November 27th

Resurrectional Orthros: 9:00 p.m.

Divine Liturgy: 10:00 a.m.

EVENTS IN DECEMBER

Saturday Evening, December 03rd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, December 04th

Divine Liturgy: 10:00 a.m.

*St. Nicholas Youth Celebration
& Religious Education*

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

19 November: Adam Sheridan*
from Theresa Manuele

20 November: the newly weds
Sean & Alexandra *

03 December: *Deceased G. G. A.

04 December: *Mary Betress
*Peter Betress
*Mary Susan Betress
*Anastasia Billek
*Mary Petrochko
*John Petrochko
*Sadie Betress
*Murad Betress
Nancy Betress *
from Nancy Betress

2022 WEEKLY COLLECTION

November 20

Weekly Offering:	\$ 360.00
Monthly:	\$ 35.00
Holyday:	\$ 35.00
Candles:	\$ 25.00
Total:	\$ 455.00

Thank you for your support!

STRIVING FOR PARISH UNITY IN THE CHURCH

EVERY CALLING HAS A CODE of conduct – written or unwritten – which sets out the principles for functioning ethically in that vocation. Some professional standards set limits to govern the practitioner’s exercise of his or her craft while others outline directions or indicate ideals to which the professional should aspire.

As Christians we have general standards of behavior, such as the Ten Commandments, and standards of belief, such as the Nicene Creed. We also have particular norms for believers in specific circumstances, such as clergy or spouses. In the Epistle to the Ephesians St Paul indicates a basic norm for a Christian community: the first rule for living as Church. To be “*worthy of the calling with which you were called*” (Eph 4:1), a Christian group must “*endeavor to keep the unity of the Spirit in the bond of peace*” (Eph 4:3).

Mutual Submission

Preserving this unity takes work – we must “endeavor” or strive to attain this goal. It cannot simply be assumed. People are often astonished to find that someone has left their congregation. After all, we stood or knelt together, we lined up for the Eucharist or to kiss the cross together. We were one – weren’t we?

Communal practices – ritual gestures, using offering envelopes or pledging in fundraising campaigns do afford us a measure of unity, but while people may be united in these practices they may be divided in other fundamental ways.

St Paul (writing before there were pledge cards or parish newsletters) indicates that the quality of the interpersonal relationships in a community is the first basis for its unity. If I sense that you ignore me or look down on me, will I want to exchange signs of communion with you? Kissing an icon or worshipping at the Liturgy express our vertical relationships in the Church – to God or the saints – but living in the Body of Christ involves horizontal relationships as well – to fellow parishioners, those in our eparchy and in the wider Church.

Horizontal relationships in a Christian community, Paul writes, should be characterized by two main qualities: humility and long-suffering. Humility in this sense is expressed in “*lowliness and gentleness*” (Eph 4:2), a virtue continually acclaimed in the New Testament. In the Canticle of the Theotokos (Lk 1:46-56), sung daily at orthros, God is extolled for “*regarding the lowliness of His handmaiden*” (v. 48) and praised as the One who “*puts down the mighty from their thrones and exalts the lowly*” (v. 52).

Christ Himself confronted the relationships of believers in Israel. He criticized the Pharisees for loving “*the best places at feasts, the best seats in the synagogues*” (Mt 23:6) and counseled guests to take the last place rather than the first before the host gives their place to another. When we are tempted to seek preferential treatment or control of even small things in Church, we might well reflect on these passages.

Long term relationships in a parish also demands that we be “*long-suffering, bearing with one another in love*” (Eph 4:3). Some people are simply not going to change. They cannot or will not see that their behavior might offend others. We must simply bear with them if we value unity with them, “warts and all.”

Diversity in Unity

Paul goes on to say that those who strive to maintain the unity of the Spirit in the Church do well to recognize and respect the variety and purpose of the Spirit’s gifts in the Church. In Eph 4: 11 he indicates that there are various levels of leadership such as apostles, pastors and teachers. They have these gifts, not to occupy the best places at feasts, but “*for the equipping of the saints for the work of ministry*” (Eph 4:12).

There have always been a number of ministries in our Church exercised by laypeople: in worship (as chanters and readers), in education (as teachers of children and youth), in the arts (as builders and iconographers) and in administration (on community and administrative councils). In times when the clergy may have been the only literate members of the community they often exercised these ministries as well as those proper to their orders. However in our world today this is no longer appropriate. With sufficient training Church members are capable of exercising all these traditional ministries as well as modern ones such as parish web masters. Ignoring the gifts of parishioners is another way to destroy people’s commitment to their Church.

It is the role of the clergy, according to St. Paul, to see that their believers are afforded the training necessary for service. Ministry of one form or another is the calling of all the faithful, but responsible exercise of ministry presumes that the faithful are willing to be trained and that the pastors and teachers provide the necessary training.

In some cases local clergy can personally “equip the saints” in their parish for works of ministry. A pastor or deacon, for example, may train young men to serve at the altar. They may engage the services of an experienced chanter to train people in church singing or an effective youth worker to train others in this work. In other cases it is the wider circle of “pastors and teachers” – the bishop and his presbyters – who are called to provide more specialized training, equipping people to be clergy or catechists in local parishes. The emergence of on-line courses from seminaries and diocesan ministries can make distance learning an option for training in these roles.

True unity in the local Church as envisioned in this epistle presumes that “the saints” do what is necessary to assume the service to which they are called. It also demands that they respect the gifts and ministries given to others. Higher clergy should not infringe on the roles of one another; rather they should provide the training necessary to improve the quality of their service. Professional teachers build unity, not by boycotting the classes of inexperienced catechists, but by offering their services as master teachers.

Twice at each Divine Liturgy the priest prays that the holy gifts be given to us “*for the communion of the Holy Spirit.*” By coming forward to share in the Eucharist we are expressing our desire to deepen our communion with God, but also with one another. We are echoing the priest’s prayer in the Liturgy of St Basil, “*Unite all of us who share the one Bread and the one Cup to one another in the communion of the Holy Spirit.*” By the mutual respect we show one another and by our commitment to serve the Church in ministry we back up our prayer with action.