

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. 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. ✱Janice Assaf. ✱Paul
Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci.
✱Patricia Cimacosky. ✱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. 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.

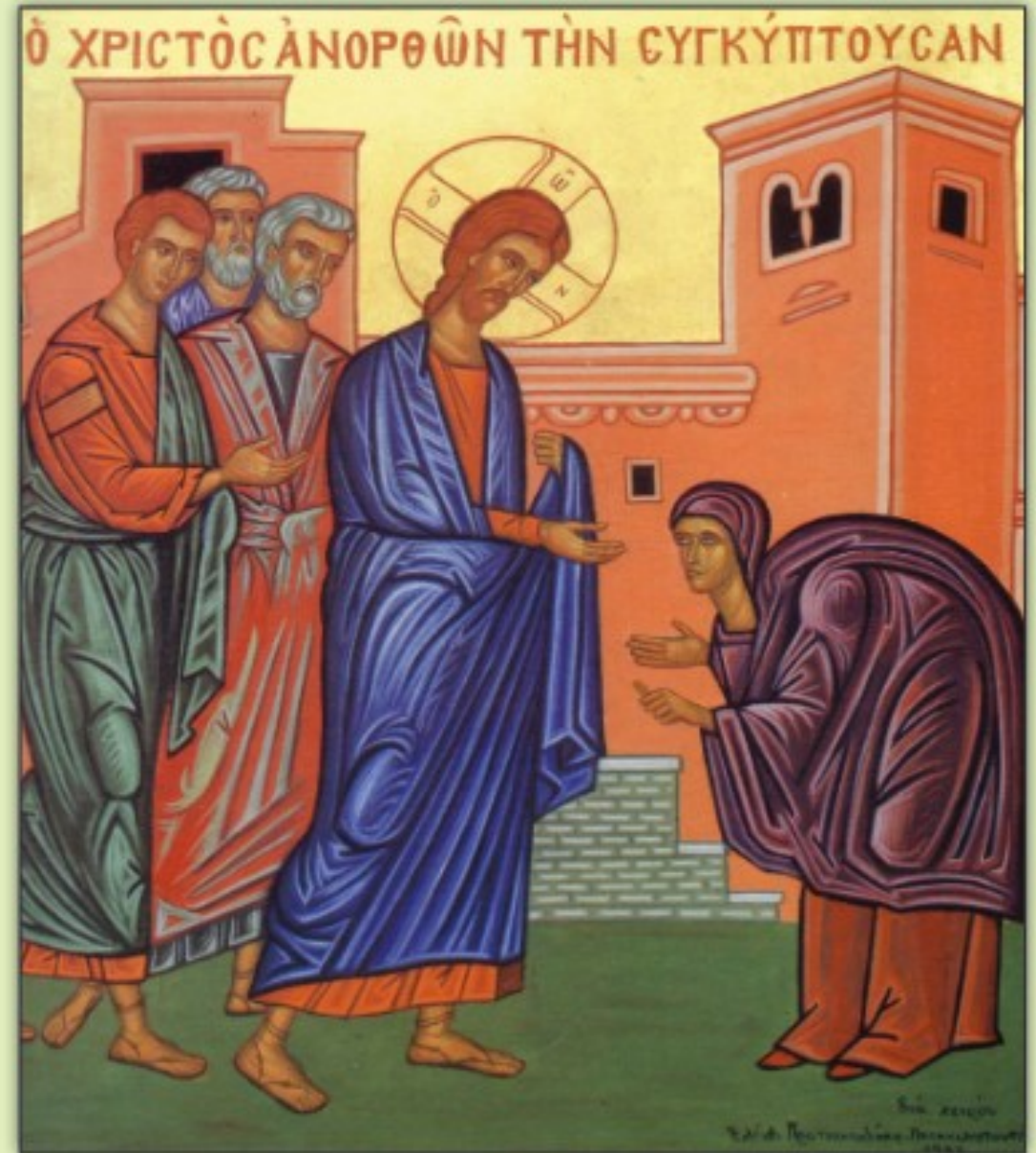
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FIFTH SUNDAY AFTER PENTECOST



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

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

4 DECEMBER 2022 ♦ TONE 01 EOTHINON 04 † TENTH SUNDAY AFTER CROSS/ MARTYR BARBARA

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON:

FIRST: *Liturgy Book p. 29*

SECOND: *Liturgy Book p. 32*

THIRD: *Liturgy Book p. 36/ 39*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:

Resurrection (Tone 1) *Liturgy Book p. 39*

Martyr Virgin Barbara *Tone 8*

Let us praise the most honorable Barbara: she thwarted the enemy’s power, and through the might and the strength of the cross, she was made free in her flight to God.

St. Joseph *Liturgy Book p. 47*

KONTAKION: *Preparation of the Nativity* *Liturgy Book p. 150*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: *Ps. 75: 12, 2 (Tone 1)* *Liturgy Book p. 54*

EPISTLE: *Galatians 3:23-29; 4:1-5*

Brethren, before the faith came, we were kept imprisoned under the Law, shut up from the faith that was to be revealed. Therefore, the Law has been our tutor unto Christ, that we might be made holy by faith. But now that faith has come, we are no longer under a tutor. For you are all God’s children through faith in Christ Jesus. For all you who have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise. (4: 1) Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; but he is under guardians and tutors until the time set by his father. So, we too, when we were children, were enslaved under the elements of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons.

ALLELUIA: *Psalms 94:1, 2 (Tone 1)*

I have waited, waited for the Lord, and he stooped toward me and heard my cry.
He set my feet upon a rock; he made firm my steps.

GOSPEL: *St. Luke 13:10-17*

At that time: Jesus was teaching in one of their synagogues on the Sabbath. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. When Jesus saw her, he called her to him and said to her, “Woman, thou art delivered from thy infirmity.” And he laid his hands upon her, and instantly she was made straight, and glorified God. But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, “There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath.” But the Lord answered him and said, “Hypocrites! Doesn’t each one of you on the Sabbath untie his ox or ass from the manger, and lead it forth to water? And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?” And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

HIRMOS: *Liturgy Book p. 77*

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. The Paramony of the Nativity (Dec. 24) is a strict fast day, on which no solid food should be eaten until the first star is seen in the evening sky (or until after the Vespersal Divine Liturgy that day).

to Antioch, the controversy split the Church of Antioch in two: the (Chalcedonian) Greek patriarchate and a (non-Chalcedonian) Syriac patriarchate.

Mar Saba returned to the region in 531. In the preceding century, Emperor Zeno (474-491) had attempted to force the conversion of the Samaritans to Christianity. He only succeeded in sparking a series of rebellions against Roman rule. From 529 to 531 an especially violent uprising occurred. When it was finally put down, the Samaritans had been decimated. Many churches and monasteries had been damaged and destroyed in the process.

Mar Saba was asked by the Patriarch of Jerusalem to inspect the areas throughout Palestine damaged in the revolt. In 531 he traveled throughout Samaria and the Decapolis fulfilling this task. Mar Saba then traveled to Constantinople, asking Emperor Justinian to remit the taxes due from the people in Palestine because of what they had suffered during the Samaritan revolt. Saba promised to build a hospice at Jerusalem for pilgrims, and a fortress for the protection of hermits and monks against raiders. Shortly after his return, Saba fell ill and was not to recover, dying at the age of 91, on December 5, 532.

Saba was buried in the courtyard between two churches in the Mar Saba Monastery. In the twelfth century, during the Crusades, the relics were taken to Rome. In 1965 Pope Paul VI returned them to the monastery. They are now enshrined in its principal church.

The Monastery and Its Martyrs

Saba’s principal monastery, the Great Lavra, has been the spiritual center of the Jerusalem patriarchate since its foundation. The order of monastic services developed there, the Typikon of Mar Saba, became the basis for the liturgical life of Constantinople and all the Byzantine churches. Though much augmented and adapted since the first millennium, the ordering of Byzantine services is still called the Typikon of Mar Saba.

The monastery, which numbered 500 at its peak, was frequently assailed by invaders. The first martyrs of Mar Saba were the 44 fathers slain on May 16, 614, during the Persian invasion. As described by St Antiochus, one of the survivors, a band of Arab tribesmen fighting with the Persian army attacked the monastery in search of plunder. When they were unable to find the treasure they expected, they became angry and murdered a number of the monks, beheading some and hacking others to pieces. They are remembered in our Church on May 16.

The Arab armies had taken Jerusalem in 638. The Arab rulers imposed the jizya (tax on non-Muslims) and frequently seized properties from their subjects. Attacks on Christian sites became common. In 797 Mar Saba Monastery experienced a particularly savage assault. On March 13, a band of Arabs attacked the monastery, demanding valuables. Thirteen monks were killed and others wounded. One week later the Arabs returned with reinforcements. The remaining monks were herded into the church and tortured until they would reveal the location of their treasury.

The sacristan hid the church vessels and attempted to flee but was captured and beheaded.

Several monks were able to escape and hid in a nearby cave. An Arab sentry spotted them and demanded their surrender. One monk, Patrikios, surrendered but said he was alone. He, along with other monks, was herded into a cave and a fire lit at the entrance with dung piled in it to produce poisonous gases. Eighteen additional monks perished as a result. After the Arabs left, the survivors returned to bury these martyrs. They are remembered in our Church on March 20.

DECEMBER 5: SAINT SABA THE SANCTIFIED

A DESERT IS ONE of the most inhospitable places on the planet. Torrid by day and frigid by night, it offers none of the comforts with which we surround ourselves. And yet, it is a desert – the Judean desert, to be precise – to which St Saba the Sanctified (Dec. 5) followed Christ. In time, in the words of his friend and biographer, Cyril of Scythopolis (echoing St Athanasius), Mar Saba and his followers would turn the desert into a city peopled by monks. Their successors are there today, 1500 years later.

The story of Mar Saba begins in a Cappadocian village called Mutalaska where he was born in AD 439. When Saba was five years old, his father John, a military commander, was sent to Alexandria and Saba was entrusted to an uncle, who took charge of the family's estate. In some accounts, this uncle was so harsh that the boy fled, first to another uncle and then, at the age of eight, to Bishop Flavian of Antioch, who placed him in his own household. It was here that Saba first experienced the monastic way of life.

After ten years, Saba was tonsured as a monk and, in 456, traveled to Jerusalem. He wanted to live with the noted hermit, St Euthymios the Great, but the saint sent him to his own elder, St Theoktistos, whose nearby monastery practiced a communal rule. When Theoktistos died in 467, St Euthymios took Saba, whom he called a "child-elder," as his companion, allowing him to return to the monastery only for divine services on the weekends. When Euthymios himself died in 473, Saba began to live as a hermit.

After five years, Saba sought even more isolation, moving to a cave on the cliffs of the Kedron Valley, south of Jerusalem.

Saba's life of solitude there only lasted five years; as he became known as an experienced elder, others interested in the monastic life came to join him. By 483 Saba had been forced to build a church and a number of cells on the cliffside to accommodate them. This lavra – a gathering of individual cells around a common church – was the beginning of what we call the Mar Saba Monastery.

Over the next fifty years, Saba became the center of a developing monastic presence surrounding the Holy City. Ordained a priest in 491, he was named archimandrite of all the monasteries in Palestine three years later. His prayers were recognized as instrumental in healings and other wonders which took place around him. Saba himself founded a second monastery nearby, the "New Lavra." Before his death he had established seven monasteries in all.

Saba, a Healer of the Church

Besides effecting physical cures by his prayers, Mar Saba also strove to heal the physical and spiritual ills of the Church. Saba's position first thrust him into the midst of a controversy in which the local Church was entangled. The Council of Chalcedon (451) had defined as Orthodox doctrine the belief that Christ was truly God and truly man: one person in two natures. Many in the Eastern Churches did not accept this teaching, supported from time to time by important imperial figures.

On the very day in 511 that Severus was enthroned as Patriarch of Antioch with imperial backing, he denounced Chalcedon and set the Antiochian Church against Rome and Constantinople. When the commander of the palace guard, Flavius Justinus, became emperor in 518, he immediately reversed his predecessor's policy. Severus fled to Alexandria and a Chalcedonian, Paul I, was installed as patriarch.

To bolster the revival of the Chalcedonian doctrine, Mar Saba led a group of abbots from the Judaeen monasteries to eastern Palestine (Samaria) in order to proclaim the emperor's decree restoring Chalcedonian orthodoxy and ending the schism with the West. Although Severus never returned

SAINT JOSEPH CHURCH ANNOUNCEMENTS

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

Saturday Evening, December 10th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, December 11th

Divine Liturgy: 10:00 a.m.

Religious Education

DIVINE LITURGY INTENTIONS

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 ✠

2022 WEEKLY COLLECTION

November 27

Weekly Offering: \$ 1,500.00

Monthly: \$ 55.00

Holyday: \$ 30.00

Candles: \$ 25.00

Total: \$ 1,610.00

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.

Proposed Schedule Services for Christmas

Sunday December 18, 2022

† Church Decoration

Friday December 23, 2022

† Royal Hours 10:00 a.m.

† Confessions 11:30 - 12:30

Saturday, December 24, 2022: Vigil

† Great Vespers 5:30 p.m.

† Divine Liturgy: St. John Chrysostom 6:00 p.m.

Sunday, December 25, 2022

† Nativity Orthros 8:30 a.m.

† Divine Liturgy: St. Basil Liturgy 10:00 a.m.

GALATIANS 4:23~4:5: BEING ONE IN CHRIST

“A LL OF YOU who have been baptized into Christ have put on Christ, alleluia.” This verse, sung at baptisms in Byzantine churches, is taken from the passage read at today’s Divine Liturgy (Gal 3:23-4:5). The newly baptized is processed around the baptistery and into the nave wearing the white baptismal garment, the “robe of light.” This rite illustrates St Paul’s point in the passage that the Christian is one who has “put on” Christ. But what does “putting on Christ” mean apart from this ceremony?

Neither Jew Nor Greek

We see St Paul’s explanation in the next verse, *“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus”* (Gal 3:28). Once a person puts on Christ all human distinctions which divide people from one another – race, social status, gender and any other division people have made to exalt themselves over others – cease to have any meaning. A Christian is a brother or sister to every other person baptized in Christ, of any race or nation.

Here St Paul was echoing one of Christ’s most controversial teachings. The family was the most important social structure of His day. It remains so in traditional societies everywhere. But Christ taught that being related by blood was not as important as being “related” in God’s family.

“While He was still talking to the multitudes, behold, His mother and brethren stood outside, seeking to speak with Him. Then someone said to Him, ‘Look, Your mother and Your brethren are standing outside, seeking to speak with You.’ But He answered and said to the one who told Him, ‘Who is My mother and who are My brethren?’ And He stretched out His hand toward His disciples and said, ‘Here are My mother and My brethren! For whoever does the will of My Father in heaven is My brother and sister and mother’” (Mt 12:46-50). Reflecting on this passage, St Augustine was emboldened to say, “It is greater for Mary to have been a disciple of Christ than the mother of Christ” (Sermon 72). Her physical role of bearing Christ in her womb was, after all, dependent on her spiritual acceptance of God’s will at the annunciation.

From the earliest days of the Church the great sign of this union of all believers with one another has been the Eucharist. As St Paul reminded the Corinthians, *“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread”* (1 Cor 10:16, 17). To this day Byzantine Catholics and Orthodox as well as some other Eastern Christians, always receive a particle of “that one bread,” a single loaf broken and divided among participants, as a reminder that at the Eucharist we all share in the one Christ.

Putting on the Mind of Christ

A few years ago, it became popular to label coffee mugs, T-shirts and bracelets with the acronym WWJD (“What would Jesus do?”). Christians, this practice suggests, should think and act like Christ as well as pray to Him. St Paul took a similar approach in his epistles. We should imitate Christ’s way of life, particularly in the way we relate to one another.

One area in which St Paul frequently urges believers to imitate Christ is in bearing with one another’s weaknesses. *“We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me’”* (Rom 15:1-3). Christ bore our failings even to the cross; we can surely bear with the weaknesses of those we encounter in the fellowship of the Church.

Towards the end of his epistle to the Galatians St Paul suggests that not bearing with the weak is really a matter of pride. *“Bear one another’s burdens, and so fulfil the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself”* (Gal 6:2, 3). We are often intolerant of the weak, the ignorant or the poor because we feel ourselves somehow diminished by their company. On the contrary, bearing with the weak is a sign of true inner greatness. As St John Chrysostom observes, “What Paul says is this: If you are strong, then let the weak test your strength (Homilies on Romans, 27).

St Paul speaks with great clarity on this subject in his Epistle to the Philippians: humility is a fundamental imitation of Christ: *“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross”* (Phil 2:5-8). We are urged to enter into the lives of others as Christ entered into our humanity, as an obedient servant.

St Paul is echoing here the words of Christ after He had washed the feet of His disciples: *“If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you”* (Jn 13:14, 15). To put on the mind of Christ, then, means becoming a humble servant of one another in His Body, the Church.

Putting on the Trinity

Gal 4:5-7 expands even further our understanding of the mystery of putting on Christ.” The aim of the Incarnation, he teaches, is our incorporation into the “family” of God, the interrelationship of Father, Son and Holy Spirit which we call the Trinity. We become children of God not by nature (as is His only-begotten Son), but by the freely given act of adoption. *“But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’”* (Gal 4:5-7)

St Paul also teaches here that, because we are adopted children of God in Christ, we subsequently receive the Holy Spirit in our hearts. At our baptism, of course, this is effected in the mystery of chrismation. St. Paul would return to that theme when writing to the Corinthians. Using temple imagery, he describes the baptized as holy since the Holy Spirit dwells in them: *“Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and that temple you are”* (1 Cor 3:16, 17). This is expressed in our Liturgy when the priest invites the worshippers to Communion with the words, “Holy gifts for the holy!”

Since we have put on Christ and have the Holy Spirit dwelling in us, St Paul says, we can call God by name as Jesus did (see Mk 14:36). When Moses asked to know God’s name he was told “I am the Existing One,” the One who truly is and who is the source of all existence. Now in Christ we are given another name, *Abba*, a name of intimate relationship of son to father.

In recent years, it has been said that *Abba* was a child’s word, like daddy or poppa, but there is no evidence that it was used by Jesus’ contemporaries in this way. *Abba* was simply the ordinary word for father in everyday speech. It would later be the term used in monasteries for the head of the community.