

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.*Janice Assaf.*
Thalia Assaf*Paul Bauman.*A.J. Bolus. *Jos. Bolus. *Gary
Bolos.*Nich. Cianci.*Patricia Cimakosky.*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-SIXTH SUNDAY AFTER PENTECOST



Icon of the Healing of the Ten Lepers (Luke 17:12-19)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 JANUARY 2023 ♦ TONE 07 EOTHINON 10 † TWELFTH SUNDAY AFTER CROSS/FATHERS PAUL & JOHN

<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/ 45</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 7)</i>	<i>Liturgy Book p. 45</i>
<i>Venerable Paul of Thebes</i>	<i>Liturgy Book p. 111</i>
<i>John the Hut-Dweller</i>	<i>Tone 4</i>
Since your early youth, you have longed with fervor for the things of the Lord; leaving the world and its pleasures, you became an example of the monastic life. John most blessed, you built your hut at the door of your parents’ house and overcame the Devil’s guiles. Wherefore Christ Himself has glorified you as you deserve.	
<i>St. Joseph</i>	<i>Liturgy Book p. 163</i>
<u>KONTAKION: Presentation of the Lord</u>	<i>Liturgy Book p. 158</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u>	<i>Liturgy Book p. 59</i>
<u>EPISTLE:</u>	<i>Colossian 3:4-12</i>
<i>Brethren</i> , when Christ, our life, appears, then you too shall appear in glory. Put to death whatever in your members is of the earth: immorality, uncleanness, lust, evil desire, covetousness, which is a form of idol-worship. Because of these passions, God’s wrath comes upon the sons of disobedience and you yourselves once walked in them when they were your [way of] life. But now, you too put them all away: anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another. Strip off the old man with his deeds and put on the new, one that is being renewed towards perfect knowledge <i>according to his creator’s image</i> (Cf. Gn.1:26) Here there is no Gentile and Jew, no circumcised and uncircumcised, no Barbarian and Seythian, no slave and freeman, but Christ is all things, and in all.	
<u>ALLELUIA:</u>	<i>Tone 7</i>
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.	
<u>GOSPEL:</u>	<i>St. Luke 17:12-19</i>
<i>At that time</i> , as Jesus was entering a certain village, there met him ten lepers, who stood afar off and lifted up their voice, crying, “Jesus, master, have pity on us.” And when he saw them, he said, “Go, show yourselves to priests.” And it came to pass as they were on their way that they were made clean. But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, and he fell on his face at his feet, giving thanks; and he was a Samaritan. But Jesus answered and said, “Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?” And he said to him, “Arise, go your way, for your faith has saved you.”	
<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>

THEOPHANY HOME BLESSINGS

from January 7 to the beginning of Great Lent.

*Please speak to Father Christopher to arrange a day and time
which is convenient for your family*

ing to find him dead, and would hear him singing, ‘Let God arise and let His enemies be scattered, let them that hate Him flee before His face. As smoke vanishes, let them vanish; as wax melts before the face of fire, so let the sinners perish from the face of God;’ and again, ‘All nations compassed me about, and in the name of the Lord I requited them.’”

Anthony’s reputation spread over the years and people increasingly came to see him, hoping to imitate his way of life. After twenty years “Anthony came forth, as from a shrine, initiated in the mysteries and filled with the Spirit of God. Then for the first time he was seen outside the fort by those who came to see him. And they, when they saw him, wondered at the sight, for he looked as he had years before. He was neither fat, like a man without exercise, nor lean from fasting and striving with the demons. He was just the same as they had known him before his retirement.”

Anthony now encouraged others to settle nearby and adopt his way of life. The numbers so increased that, as Athanasius says, “cells arose even in the mountains, and the desert was colonized by monks.”

Forays to Alexandria

Although other monks leaved nearby, Anthony still lived in seclusion for most of the time, coming together with them for occasional worship and instruction. He first left this place of solitude in 311, during the persecution of Maximinus when Christians were being rounded up and taken to Alexandria. He presented himself publicly in the city but noone dared touch him. He spent some time ministering to the suffering Christians there. When the persecution ceased, he then returned to his cell.

Anthony now resolved to return to solitude. He settled further into the mountains and allowed other monks to bring him food once a month. He would descend to the other monks from time to time to instruct and encourage them in their monastic life.

Anthony returned to Alexandria to refute the rumor that he sided with the Arians. He publicly denounced the Arian teaching, calling it the forerunner of the antichrist. During his stay there he healed many and freed others from demons.

As the years progressed more and more people came to live the monastic life in Anthony’s shadow. His fame even reached Emperor Constantine and his sons who wrote to him seeking guidance. Anthony lived to be 105. His body was placed in an unmarked grave, as he directed.

Asceticism and Us

What does the witness of St Anthony – and of the ascetic life in general – say to people in the world? We are all called to follow Christ, if not to a martyr’s death or to a foreign mission, but where is He leading us? St Paul gives us this answer: *“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth”* (Col 3:1, 2).

Asceticism is essentially a refocusing of our hearts away from “things on the earth” to enable us to develop our relationship to Christ where He is now. While people in the world have important family and career responsibilities, we also have a great deal of free time which we devote to recreation or entertainment of one sort or another. In our society we are increasingly addicted to non-stop music, TV or Internet, with their increasingly godless atmosphere. What time do we have left for prayer, Scripture reading or service? What spirit do we have left for relishing fellowship with God? Asceticism for us might well involve turning from such pursuits at least in part to set our minds *“on things above, where Christ is.”*

JANUARY 17: ST. ANTHONY THE GREAT

January 17 – St Anthony the Great THE LORD JESUS SAID to the rich young ruler, “*You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me*” (Lk 18:22). This young man declined, but others through the centuries have left all and followed Him. In times of persecution they followed Him to the cross (or the sword, the wild beasts, or the flames) as martyrs. But what if there is no persecution – how can one follow Christ?”

A number of early Christians sought to follow Him into the wilderness. Ascetics, both men and women, left their homes and withdrew from society to follow the One who had said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” (Lk 9:58).

The first to do so, like St Takla, the first woman martyr, left their homes to dwell outside their town or village in relative seclusion. Two others, whom the Church remembers this week, went further than that. The first, St Paul of Thebes (January 15), is revered as the first hermit in Egypt. *During the persecution of Decius Paul fled to the Theban desert where he lived in a cave for almost 100 years before his death in 342.*

We know more about the second, St Anthony the Great (January 17), the “father of monks” whose life was written by his contemporary, St Athanasius the Great, Archbishop of Alexandria. This work was soon translated into numerous languages and spread the fame of St Anthony and of the ascetic life throughout the Churches of East and West. “Sell all that you have...”

Anthony (c. 251-356) was the son of landowners from the village of Coma on the Nile, south of Alexandria. When he was 18 years old, his parents died, leaving his unmarried sister in his care. A few months later he had what we might call a “Conversion Experience” while attending the Liturgy in the village church. He heard the Gospel passage quoted at the start of this article and, as St Athanasius tells it, “As though God had put him in mind of the Saints, and the passage had been read on his account, Anthony went out immediately from the church, and gave the possessions of his forefathers to the villagers— they were three hundred acres, productive and very fair— that they should be no more an obstruction to himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake.”

Soon after he felt called to a more ascetic way of life. Placing his sister in the care of “known and faithful virgins,” Anthony began living in solitude outside his village, visiting any nearby ascetics and studying their way of life. When he was about 35, he settled among the tombs at the edge of the Western Desert, giving himself over to prayer and fasting. A friend bringing him bread one day found him collapsed outside the tomb and brought him back to the village. St Athanasius says that Anthony had a divine visitation in which he was told, “since you have endured, and have not been overcome, I will always help you, and will make your name known everywhere.” Having heard this, Antony arose and prayed, and received such strength that he perceived that he had more power in his body than formerly.”

20 Years at Deir al-Meimun

As soon as Anthony recovered he headed further into the desert, settling in the ruins of an abandoned fort in the mountains on the other side of the Nile. Friends would come to bring him food but he would not leave the fort, speaking to them through a slit in the wall. St Athanasius says that these friends often heard him beset by demons and that they “used often to come expect-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday, January 14th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, January 15th

Resurrection Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday, January 21st

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, January 22nd

Divine Liturgy: 10:00 a.m.

Religious Education & Potluck

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.

2023 WEEKLY COLLECTION

January 08

Weekly Offering:	\$ 1,325.00
Flowers:	\$ 15.00
Monthly:	\$ 30.00
Holyday:	\$ 785.00
Candles:	\$ 25.00
Total:	\$ 2,180.00

Thank you for your support!

2023 BISHOP'S APPEAL

His Grace Francois Beyrouti asks your gracious financial support for the educational and charitable works of the Melkite Church in America.

Pledge forms are available in the back of Church

EPIPHANY CONCERT

Heartfelt thanks
to choir mistress Annie Lefler
and the young adults of St. Joseph Church
for the beautiful musical tribute last Sunday.

DIVINE LITURGY INTENTIONS

14 January: ✠Thalia Assaf
from Judith Manley
15 January:
Russell & Kathleen Bateman✠
from Zachary & Catherine Bateman
22 January:
Clark Family✠
from Stephen Pendrak
29 January: Lefler Family✠
from Stephen Pendrak
from Zachary & Catherine Bateman
4 February: Deceased Members of the
Shehahdi & Barron Families
from Marie Barron
5 February: Deceased Members of the
11 February: Deceased Members of the
Shehahdi & Barron Families
from Marie Barron

PREPARING FOR GLORY

CHAPTER THREE OF ST PAUL’S EPISTLE to the Colossians begins with this enigmatic statement: “*For you died, and your life is hidden with Christ in God*” (Col 3:3). The questions it raises are obvious: when did we die and how is our life hidden with Christ?

Baptism as Death and Resurrection

Many Christians, particularly in the Eastern Churches can answer the first question. We died with Christ in baptism. The passage from the Epistle to the Romans read at every baptism in Byzantine churches includes the following teaching, “*Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?*

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom 6:3, 4).

Baptism is our personal union with the death and resurrection of Christ through which the ultimate power of Death was destroyed. At our baptism this burial is graphically represented when we are “buried” (immersed) in the baptismal water. Our resurrection is represented when we are raised up out of the water. What cannot be depicted, of course, is the effect of our baptism: our life in Christ, hidden in God.

The life of the risen Christ is indescribable, but images help us to appreciate what it might mean. In his Catechetical Sermon on the Resurrection St John Chrysostom gives us a glimpse into some aspects of this hidden life. “All of you, enjoy this feast of faith: Receive all the riches of His loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free... O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one of the dead remains in the grave. For Christ, being risen from the dead, has become the first fruits of those who have fallen asleep.”

St John Chrysostom mentions three aspects of resurrection life we have received:

1. *Forgiveness of sins* – “Let no one weep for his iniquities, for pardon has shown forth from the grave.” When we are baptized our sins are forgiven. Future sins can be forgiven in the Church to which Christ entrusted this gift.
2. *Freedom from death* – “Let no one fear death, for the Savior’s death has set us free.” The heart of Death is the rupture of communion with God. Death of the body cannot break that unity for those who are living their baptism.
3. *All that is His is ours* – “Let no one bewail his poverty, for the universal kingdom has been revealed.” Our “wealth” as heirs of the kingdom includes the general gifts of the Spirit (wisdom, understanding, knowledge, counsel, fortitude, piety, fear of the Lord) and the particular gifts which enable ministry. Living in the kingdom of God includes enjoying a relationship with the Theotokos, all the heavenly hosts and all the saints as well as all believers, living or dead (the communion of saints).

These blessings are hidden from the world, but “*When Christ who is our life appears, then you also will appear with Him in glory*” (v. 4).

Consequences of This Hidden Life

St Paul insists that receiving the gift of life in Christ has consequences. “*Set your mind*

on things above, not on things on the earth... Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

“*But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man...*” (vv. 2, 5-10).

Elsewhere St Paul had explained why Christians must put away things of the earth. “*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life*” (Gal 6:7, 8). Things of the earth, like our mortal bodies, die and decay no matter how much we pamper them. Lust, envy, wrath, filthy language and the rest of St Paul’s list in Colossians are simply ways we pamper our decaying flesh. By cherishing the “wealth of the kingdom” mentioned above – sowing “to the Spirit” – we enjoy in this world a measure of the life to come.

Putting off the Old Man

From time to time Christians have misinterpreted St Paul’s teaching on putting off the old man. People like the Amish, for example, thought to express their detachment from the world by adopting a particular form of dress or hair style, or by living apart from others in closed communities because they are Christians. As early as the second century, however, most believers have known the distinction between living *in the world* but not *of the world*. An unknown “disciple of the apostles” wrote the following description of the Christians for a certain Diognetus somewhere in the Roman Empire.

“For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

“They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified... To sum up all in one word— what the soul is in the body, Christians are in the world... God has assigned them this illustrious position, which it is unlawful for them to forsake.”

While monastics would later separate themselves from the world, they would do so because they had a particular vocation, not simply because they were Christians.