

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 Buckley. Chris Carey. Maryann Nappi Donahue. Carol 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. Jolly. ✱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. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann & John Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Margt. Dillenburg ✱Eric Jolly. ✱Jos. King ✱Blakely Lاندell. ✱Elaine Manuele. ✱Frank Milewski, Sr. ✱Frank Milewski, Jr. ✱Mary L. Mooty. ✱Karen Murray. ✱Marie Patchoski. ✱Anth. Simon. ✱Bill Simon. ✱Char. 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.

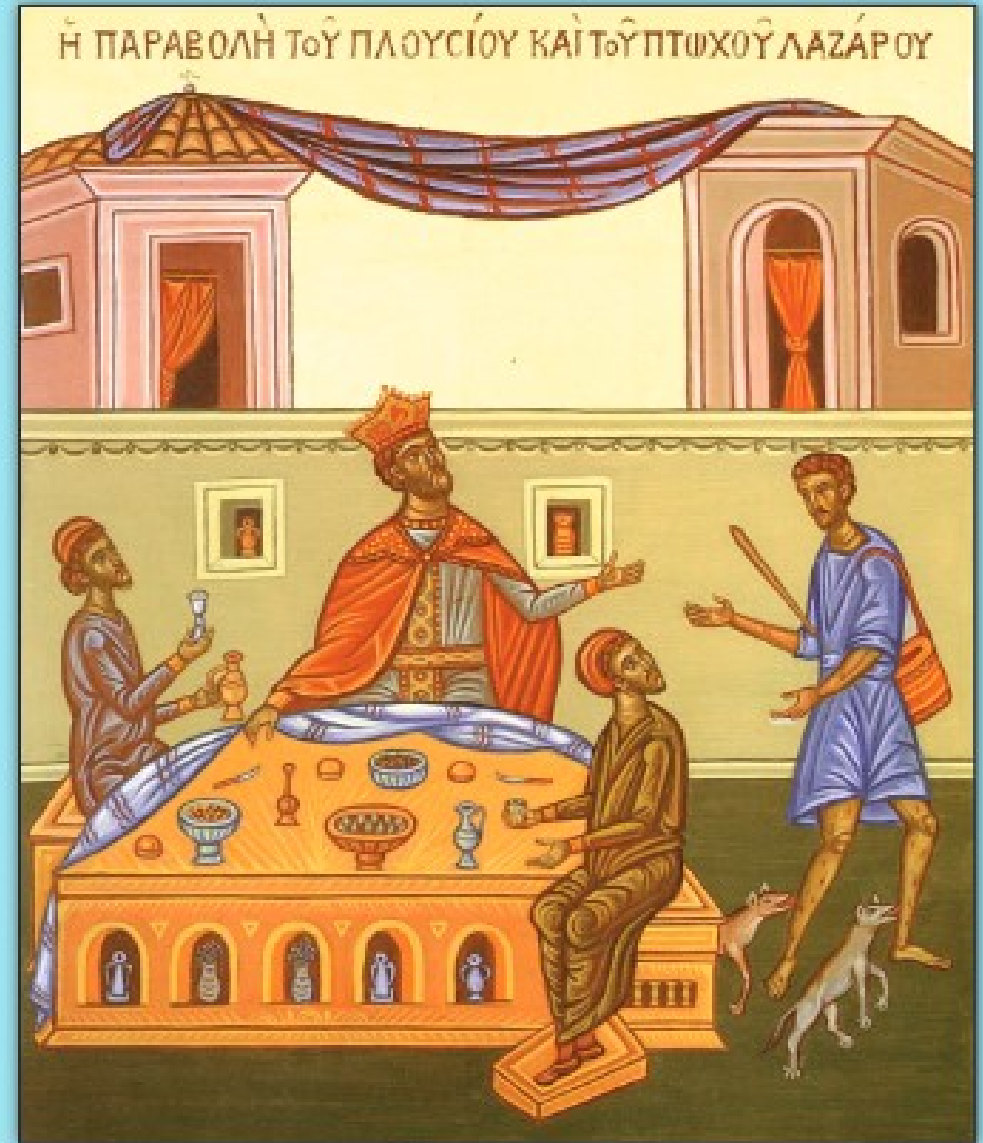
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FIRST SUNDAY AFTER PENTECOST



Icon of the Parable of the Rich Man and Lazarus

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 OCTOBER 2023 ♦ TONE 04 EOTHINON 10 † TWENTY-FIRST PENTECOST/SIXTH SUNDAY AFTER HOLY CROSS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/42</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 4)</i>	<i>Liturgy Book p. 42</i>
<i>Holy Averkios the Wonderworker, Equal to the Apostles, Bishop of Hieropolis</i>	<i>Liturgy Book p. 103</i>
<i>Seven Holy Youths of Ephesus</i>	<i>Liturgy Book p. 99</i>
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Ps. 103: 24, 1</i>	<i>Liturgy Book p. 57</i>
<u>EPISTLE:</u>	<i>Galatians 2:16-20</i>
<i>Brethren</i> , 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.	
<u>ALLELUIA:</u> <i>(Tone 4)</i>	<i>Liturgy Book p. 62</i>
<i>String</i> your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully. <i>You loved</i> righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.	
<u>GOSPEL:</u>	<i>St. Luke 8:27-39</i>
At that time when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, "What have I to do with Thee, Jesus, Son of the most high God? I pray Thee, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered into him. And they entreated Him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back. But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, "Return to thy house, and tell all that God has done for thee." And he departed, proclaiming throughout the whole town all that Jesus had done for him.	

2023 Pasta Dinner Fundraiser: Thank you!

135 Dinners sold, up from last year. Another successful fundraiser sponsored by the St. Joseph Ladies Society. We gratefully recognize, as well, Chefs, Anthony Barrett, Jimmie & Greg Kane. Pots washer Daniel Schiller & the wonderful assistance of the Clark Family Children & John G.

age to the emperor.

As part of the festivities, Maximian offered a rich reward to any Thessalonian who would battle one-on-one with his prize gladiator, Lyaeus. Another young Christian, Nestor, visited Demetrios in prison and asked for his spiritual support in accepting the challenge to fight Lyaeus.

At first the emperor was reluctant to pit the gladiator against the youth. "Out of pity for your youth I will reward you just for your daring," the emperor is said to have told Nestor. "Take my gift and keep your life, but do not hurl yourself against Lyaeus who had defeated many more powerful than you."

Relying on Demetrios' prayers, Nestor fought and defeated Lyaeus. The emperor, hearing Nestor invoke Christ, was enraged. Rather than reward him, the emperor had both Nestor and Demetrios slain. Nestor was slain by the military commander. Our earliest source, a fourth-century Syriac translation of the horologion, describes Demetrios as stabbed to death with a spear. The soldiers sent to the prison impaled Demetrios on their lances and disposed of his body.

Demetrios' servant Lupos dipped his garment in the saint's blood and preserved it along with the earth soaked in the martyr's blood. According to an early account of his death, Lupos, a servant of St. Demetrios took the saint's neckscarf, having collected the soil soaked with his blood in it. Taking also the royal ring, which the saint was wearing on his hand, and dipping it in his holy blood, Lupos was able to accomplish many miracles of healing through it.

Demetrios' aid was often invoked over the years as the defender of Thessalonika. Beginning in the sixth century the city was frequently attacked by neighboring Slavic tribes. The city's Christians credited its survival from both invaders and natural disasters to Demetrios' prayers and he is considered the patron of Thessalonika to this day.

Originally depicted holding a cross or the spear by which he was martyred, St Demetrios is now often shown astride a horse, clad in the "armor of God," either defending the city of Thessalonika from invaders or slaying the gladiator whom Nestor killed, symbolizing the power of Demetrius' prayers for Nestor as he entered combat.

The Great Church in Thessaloniki

The first shrine honoring the saint was a small oratory, built shortly after the liberation of Christians in AD 313 on the ruins of the Roman baths where Demetrios had been held captive. In the fifth century, the eparch Leontios constructed a large, three-aisled basilica on the same site, in gratitude for a healing received through the saint's intercession. By then the ground had so risen that the Roman era bathhouse was actually underground. The basilica was built over the site of the saint's martyrdom, which was now housed in a crypt.

Over the centuries the church and its surroundings experienced major changes. Leontios' church burned down in the seventh century. Shortly thereafter, a five-aisled basilica was erected. In 1493, under Ottoman rule, the church was used as a mosque. The crypt was filled in with dirt and forgotten. In 1912, when Thessaloniki was joined to the Greek state, the structure became a church again.

In 1917 a house fire spread unchecked and destroyed two-thirds of the city, severely damaging the Church of St Demetrios. Archaeological work in the church over the next few decades unearthed the forgotten crypt and a Roman-era well where, scholars believe, soldiers disposed of the saint's body after his martyrdom.

OCTOBER 26: ST. DEMETRIOS THE MYROBELITE

GREAT ARE THE ACCOMPLISHMENTS of faith!” This exclamation is heard several times each year“ as we remember the exploits of spiritual giants like the three young Hebrews who survived the fiery furnace in Babylon (Dan 3) or the Great-martyr Theodore the Recruit who suffered in Asia Minor in the early fourth century. The latter’s namesake, Theodore the General is described as fighting courageously “with the weapons of faith” (troparion) and “the Word of God as a .spear” (kondakion)

These references and others like them allude to the imagery employed by St Paul in his Epistle to the Ephesians. While he affirms that we are saved through faith in Christ’s work, not our own, he encourages us to actively don the “*whole armor of God that you may be able to stand against the wiles of the devil*” (Eph 6:11). St Paul goes on to expand on this image telling us to “*Stand, therefore, having girded your waist with truth, having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; above all taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one and take the helmet of salvation and the sword of the spirit , which us the word of God*” (Eph 6:14-17). This martial theme is echoed again and again in the stories of martyrs and confessors who stood firm to profess their faith before those who opposed it. It is shown for in a particularly graphic way in the story of the Great Martyr Demetrios of Thessalonika and his companion, the martyr Nestor, commemorated respectively on October 26 and 27.

Nothing was written in his own time about one of the more popular saints in the Byzantine Churches, the Great Martyr Demetrios. The oldest written life of this saint dates to the ninth century, some 700 years after his lifetime! Earlier witnesses to this saint include the seventh-century *Miracles of St Demetrios*, a testimony to the protection afforded to that city by its patron, St Demetrios. The *Miracles* consists of two books: the first is a compilation of homilies by Archbishop John of Thessaloniki praising the saint for his intercession for the city. The second is a slightly later account of the Slavic invasion of the Balkans in which the saint once again protected his city from destruction.

Older than these written works, however, is the archaeological record some of which came to light only in the twentieth century.

Life of St Demetrios

St Demetrios is said to have been born in Thessaloniki in about AD 260 to an aristocratic family. The oldest icons we have (7th century) depict him in upper class dress. He is said to have been an officer in the Roman army and many icons portray him in a military uniform. During the Great Persecution of the early fourth century Demetrios was appointed proconsul of the city, charged by Emperor Maximian with exterminating the Christians there. When it became known that Demetrios himself was a Christian, he was seized and imprisoned in the bathhouse complex at the Roman forum.

Demetrius the Prayer-Warrior

The power of Demetrios’ faith is told in the traditional story of his vicarious defeat of the gladiator Lyaeus, recorded in the ninth-century version of the saint’s life by Anastasius the Librarian. Demetrios, a young but dynamic Christian, had won the enmity of some leading pagans in the city for converting a number of young people to Christ. He was denounced for his faith during a celebration in honor of the Eastern Roman emperor, Maximian, and imprisoned in the baths near the palace and the arena where games and sacrifices were to be held in hom-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday Evening, October 21

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 22

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Parish Meeting

following Divine Liturgy

Saturday Evening, October 28

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 29

Divine Liturgy: 10:00 a.m.

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

October 15

Weekly Offering:	\$ 665.00
Monthly:	\$ 40.00
Candles:	\$25.00
Total:	\$ 730.00

Thank you for your support!

2023 50/50 Raffle

Gross Income \$1097.00

First Place winner [35%]

Edward Bolus: \$383.95

Second Place Winner [10%]

Terry Patchoski: \$109.70

Third Place Winner [5%]:

Isabel Silva: \$54.85

DIVINE LITURGY INTENTIONS

- 21 October: *deceased members of Barron & Shehadi Families from Marie Barron
- 22 October: *John Koury from Al & Sonia ElGhazal
- 28 October: *Elizabeth Pendrak from Stephen Pendrak
- 29 October: Edward Skurkay*

53RD MELKITE CONVENTION

“Becoming Disciples, Making Disciples”

July 4-7, 2024

Boston Marriott Quincy Hotel
in Quincy, MA

LETTING CHRIST LIVE IN ME

WHAT DID ST. PAUL MEAN when he wrote, “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me*” (Gal 2:20)? How was he crucified with Christ? In the sacramental sense, he was “crucified” the same way we were: through baptism. In this mystery the death and resurrection of Christ are mystically represented. We are buried in Christ when we are immersed (buried) in the water. We are resurrected with Him when we are raised up out of the font.

This is not simply an attempt to paint a picture of Christ’s burial and resurrection. These events, like the incarnation, the ascension and all the mysteries of Christ’s work for us are neither abstract ideas nor even moments from the past. They are, to be sure, historical events which happened once in time, but which possess all the power of eternity. Their effect exists in “God’s time,” which is not limited to our earthly limitations of space or the passage of days. Through the holy mysteries – especially baptism and the Eucharist – we are able to connect with the saving events of the incarnation. We do not simply think about them as past, we unite with them as ever-present in what they have accomplished: our union with God in Jesus Christ.

In Acts 9 we read that Paul was baptized in Damascus by Ananias three days after his life-changing encounter with Christ. His attachment to the Law of Moses died as a result of that encounter. He had always been a religious man, but until that time his religious energy was focused on keeping the precepts of the Torah. Paul’s reliance on the Law died when he encountered Christ. His energy was now focused on preaching Christ crucified and risen as the way to God for all, Jew and Gentile. As he wrote in Galatians 2:19, “*For I through the law died to the law that I might live to God.*”

Dying to Self

But Paul did not simply say, “My reliance on the Law has been crucified” but that “*I have been crucified...it is no longer I who live.*” *In this he seems to be responding to the call of Christ recorded in the Gospels: “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me”* (Mt 16:24). A follower of Christ, then, should be prepared to imitate the Master’s way of life.

Paul depicts the Lord’s fundamental act of self-denial, the incarnation, as setting a pattern for our life. “*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 bondservant, and coming in the likeness of men*” (Phil 2:5-7). Paul lived in imitation of this as he went about the Roman Empire preaching Christ but assuring his own livelihood so that he would not seem to be in the preaching business.

Serving others in the spirit of Christ was quickly seen as an important, perhaps the primary, way of letting Christ live in the believer. The image of Christ washing His disciples’ feet was imitated liturgically in Christian history and is practiced in all the apostolic Churches to this day. The head of the community (bishop, abbot, pastor) washes the feet of those he serves as a reminder that all leadership in the Church should be viewed as humble service.

Personal Asceticism

Paul first died to the Law that he might live in Christ. He and, the other apostles and countless servants of the Church through the ages died to themselves to serve the Church after the manner of Christ. But there is also a way in which every believer is called to die to oneself. Further in the Epistle to the Galatians St Paul specifies this death as “death to the flesh”: “*Those*

who are Christ’s have crucified the flesh with its passions and desires” (Gal 5:24). His list of the passions of the flesh runs from adultery and fornication to contentiousness and jealousies. His definition of “flesh,” then, is not limited to what we might call the physical but also to what we might label as psychological or emotional. The common denominator to Paul’s list is the ego. To be Christ’s, for Christ to live in us, we must deal with the distorted ego of our fallen human nature.

The average, well-meaning Christian often envisions the Christian life as attending church services and keeping the commandments as best he can. However the average, well-meaning Christian rarely if ever has an experience of the God whom he worships. Those who have experienced God’s presence in their lives are generally those who have attempted to cleanse their hearts from egotistical desires and passions.

According to the nineteenth century Russian theologian St Theophan the Recluse, the spiritual life takes work. “An instantaneous prayer life is impossible. You must make a strong effort to control your thoughts, at least to some degree. Prayer does not come about as you expect—by just wishing for it, and, suddenly, there it is. This does not happen.” In another place he wrote, “The chief reason why so few people attain to full Christian perfection is exactly their reluctance, through self-pity, to force themselves to deny themselves.” He calls our reluctance to take up the cross “self-pity.” It’s too hard to pray and fast regularly, to work on my failings day after day, to put up with so-and-so. What would he have thought of our lifestyle, dedicated to the pursuit of happiness as it is?

Dying to one’s self through fasting and humility draws away the curtain of our egos, as it were, and allows us to see the deeper reality of our existence. When we are constantly striving to focus on the image of Christ in us rather than on the cravings of our “flesh,” we awaken to our true nature and realize that God truly does dwell within us. When that happens we appreciate that Paul’s statement, “*It is not I who live...*” is not mere rhetoric. It is the true meaning of our existence revealed in fact.

A Spiritual Warfare

St John of Kronstadt was a charismatic parish priest in 19th century Russia. He so exemplified the life in Christ that his cathedral – built to hold 5,000 – was packed for Liturgy every day. On the 45th anniversary of his ordination in 1903 he described his taking of the cross:

“Once ordained a priest and pastor, I soon learned through experience ...how many infirmities, weaknesses, and sinful passions there were in me, how strong a hold the prince of this world had over me, and how I had to struggle hard with myself, with my sinful inclinations and habits, and conquer them, so as to be as far as possible invulnerable to the arrows of the enemy. The spiritual warfare began, and with it watchfulness over oneself, sharpening of spiritual sight, teaching oneself uninterrupted secret prayer and invocation of the all-saving Name of Christ.

“In this warfare I have come to know the immensity of God's long-suffering to us; for He alone knows all the infirmity of our nature... He has surrounded and continued to surround me everyday with the joys of salvation from sin in peace and expansion of the heart. The divine mercy which I have experienced and the perpetual nearness to me of the Lord confirm me in the hope of my eternal salvation and in that of those who follow and hear me.”