

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-SECOND SUNDAY AFTER PENTECOST



Icon of Saints Cosmas and Damian — November 1st

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

29 OCTOBER 2023 ♦ TONE 05 EOTHINON 11 † TWENTY-SECOND PENTECOST/SEVENTH SUNDAY AFTER CROSS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHNS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/43</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 5)</i>	<i>Liturgy Book p. 43</i>
<i>Mother Anastasia of Rome</i>	<i>Liturgy Book p. 100</i>
<i>Venerable Father Abramios</i>	<i>Liturgy Book p. 109</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. 58</i>
<u>EPISTLE:</u>	<i>Galatians 6:11-18</i>
<i>Brethren</i> , 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.	
<u>ALLELUIA: (Tone 5)</u>	<i>Liturgy Book p. 62</i>
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.	
<u>GOSPEL:</u>	<i>St. Luke 8:41-56</i>
<i>AT that time behold</i> , 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 ask ‘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, thy 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.	
<u>HIRMOS:</u>	<i>Liturgy Book 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>POST- COMMUNION HYMN:</u>	<i>Liturgy Book p. 89 / Liturgy Book p. 90</i>

of a tunic over which they wore a mantle large enough to cover them from head to foot. The Torah prescribed than this garment be fringed with tassels (tzitzit); “*Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. When you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them*” (Num 15:38, 39).

Some rabbinic authorities considered blue as the “color of God’s glory”. Covers for the temple vessels were made in this color. Touching the blue-threaded tassel, then, is an attempt to connect with the glory of God.

This garment, reduced in size, is the prayer shawl worn by observant Jews today at worship. Some Orthodox Jewish men wear a kind of scapular under their street wear. Its tassels often may be seen hanging outside their shirts.

Who Was This Woman?

Although the story of this woman is recounted in Mt 9 and Mk 5, as well as in Lk, her name is never given and she is not mentioned again. Later writers tried to remedy the “defects” in the Gospels by recounting “life stories” of characters like this woman whom the Scriptures mention only in passing. Thus, in the fourth-century *Acts of Pilate* this woman, now given a name, is portrayed as trying to give evidence at Jesus’ trial: “And a certain woman named Bernice crying out from afar off said: ‘I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.’ The Jews say: ‘we have a law, that a woman's evidence is not to be received.’”

Another fourth-century attempt to “bolster” the Gospel is found in Eusebius’ Church History. He notes that “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 [Caesarea Philippi], 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. At his feet, beside the statue itself, is a certain strange plant, which climbs up to the hem of the brazen cloak, and is a remedy for all kinds of diseases.“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” (Book 7.18).

Later Eastern chroniclers such as Sozomen and John Malalas were not as cautious about the story of this statue as was Eusebius. They accept the story as unqualified fact. Modern historians suggest that the statue originally depicted the submission of Judea to the Emperor Hadrian but was later give a Christian meaning. The statue was destroyed during the reign of Julian the Apostate and a statue of that emperor erected in its place.

A much later legend based on the story of this woman is the legend of “Veronica’s veil”. In the medieval West, it was said that the woman with the issue of blood was called Veronica (the Latin form of Bernice). She was described as having wiped the face of Jesus on the way to His crucifixion. Although there is no mention of this incident in the Scriptures, it became part of the medieval devotion, the “Stations of the Cross.” In fact, the “veronica” (meaning true image) was not a person, but a relic – perhaps the image of Edessa – brought to Rome in the twelfth century

TOUCHING THE FRINGE OF HIS GARMENT

IT IS COMMON IN MANY EASTERN CHURCHES to see people touching or kissing the priest's vestment as he passes in procession. In this way, they express their veneration for Christ in the Gospel book, the Holy Gifts or other sacred object he is carrying. They are doing liturgically what people in Eastern cultures did regularly to express reverence for or dependence upon their religious or ethnic leaders – or even family elders – for centuries.

We read in the Gospels that people would reach out to touch the hem of Christ's garment in the hope that they would thereby come into contact with holiness and obtain a blessing. On His arrival at Gennesaret, for example, we are told that *"When the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, and begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well"* (Mt 14:35, 36). The woman with the issue of blood in Lk 8 had the same hope.

The "Issue of Blood"

Modern commentators have debated whether this woman suffered from a genetic blood disease such as hemophilia or a menstrual disorder of some kind. This issue is not raised in the Scriptures, which focus on the results rather than the cause of her condition. In Mk 5 we read that she *"had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse"* (v. 26). Not only had her condition worsened, but she had become impoverished in the process (she *"had spent all her livelihood on physicians"* – Lk 8:43).

The Gospels, written for Gentile converts, do not mention another effect of her illness which would have been extremely important to Jews. Whatever the origin of the hemorrhaging, it caused the woman to be ritually unclean according to the Torah. *"If a woman has a discharge of blood for many days, other than at the time of her [customary] impurity, or if it runs beyond her [usual time of] impurity, all the days of her unclean discharge shall be as the days of her [customary] impurity. She shall be unclean. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. Whoever [else] touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening"* (Lev 15:25-27).

Bodily discharges of any kind, being "of the earth," rendered a person or anything they touched unfit for the heavenly action of worship ("defiling the tabernacle" – Lev 15:31). Neither this woman nor anyone who had contact with her could observe the Holydays or offer even the daily sacrifices in the temple on any day she suffered this hemorrhage. Some have surmised that, if she had been married, her husband probably would have divorced her as she would have been unable to care for her children or for others without making them all unclean. She was, in effect, as much of an outcast as a leper as far as participation in the life of her people was concerned. Touching Jesus changed all that.

What Did She Touch?

In Lk 8:44 we are told that this woman *"came from behind and touched the border of His garment."* The phrase translated here as "the border of His garment" is more properly rendered as "the fringe of His robe." The ordinary dress of Jewish men in Christ's day consisted

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

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.

EVENTS IN NOVEMBER

Saturday Evening, November 04

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 05

Divine Liturgy: 10:00 a.m.

Saturday Evening, November 11

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 12

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.

DIVINE LITURGY INTENTIONS

- 28 October: ✠Elizabeth Pendrak
from Stephen Pendrak
29 October: Edward Skurkay✠
from M/M David Michaels
04 November: Michael Kondash Family✠
from M/M William Patchoski
05 November: ✠Veronica Bolus
from St. Joseph Womens Society
11 November: ✠Veronica Bolus
from M/M James Kane
12 November: ✠Veronica Bolus
from M/M Anthony Barrett

2023 WEEKLY COLLECTION

October 22

Weekly Offering:	\$ 960.00
World Mission:	\$ 5.00
<u>Candles:</u>	<u>\$25.00</u>
Total:	\$ 980.00

53RD MELKITE CONVENTION "Becoming Disciples, Making Disciples"

July 4-7, 2024
Boston Marriott Quincy Hotel
in Quincy, MA

“NICE” IS NOT ENOUGH

IN OCTOBER, 1936 THE COVER of The Saturday Evening Post displayed a drawing by Leslie Thrasher depicting a Friendly Neighborhood Butcher and a Sweet Old Lady weighing her purchase at the butcher shop. The Friendly Butcher and the Sweet Lady were each trying to tip the scale in their own favor! The point was clear: no matter how Friendly or how Sweet, each of us is touched by the desire to put ourselves first, ahead of the next person. Even People Like Us, no matter how Nice we may be, are all subject to the dictates of our fallen nature leading us to sin.

The Old Creation

The Biblical vision of creation is found in many books of the Old Testament: the Psalms, the Wisdom literature and, most extensively, in the book of Genesis. In this view, there are two dynamics at work: God’s and man’s. God’s all-embracing love seeks to share existence, to share something of Himself as much as possible. God, the One who truly is, shares His being simply that other things might be. The Wisdom of Solomon summarizes this teaching: *“For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth”* (1:14).

Of all the things that share God’s existence, one – humanity – comes closest to reflecting the Creator. The Book of Genesis teaches that mankind was created to mirror God: *“God created mankind in his own image, in the image of God he created them; male and female he created them”* (Gen 1:27).

Human beings alone were created in the image of God. There is a part of the human person that is literally not of this world. Human beings are possessed of an intrinsic worth which is unique in creation. But, as we know, the story doesn’t end there.

From the beginning mankind’s relationship with God has been characterized by disobedience. Our relationships with one another have been marked by entrapments, recriminations and murder. Eve entices Adam, Adam blames Eve, Cain kills Abel and on it goes. The result is that the human race, created in God’s image, is bound by sin and subject to death and corruption. Adam drank the *“poison of destruction”* and all are ill as a result.

The New Creation

The New Testament speaks of a “new creation,” creation made new in Christ. Christ’s relationship with His Father is described as one of obedience, in contrast to Adam’s disobedience. He is the new Adam who is not bound by sin. He voluntarily takes up the cross but is no longer subject to death or corruption. He changes the experience of death in Himself.

On Holy and Great Saturday the vesper hymns describes this from the viewpoint of Death itself! *“Today Hades groans: ‘My power has vanished. I received One who died as mortals die, but I could not hold Him. With Him and through Him, I lost those over which I had ruled. I had held control over the dead since the world began; and lo, He raises them all up with Him!’ O Lord, glory to Your Cross and to Your holy Resurrection!”*

The Church Fathers would teach that whatever Christ touched was transformed. As St. Gregory of Nyssa would say, Christ healed the effects of the fall of humankind in the same way as He healed the sick in his earthly ministry – simply by His touch.

Christ “touched” the human race by becoming man. He began the transformation of humanity into the new creation which St Paul proclaims has come: *“If anyone is in Christ, the new creation has come: the old has gone, the new is here!”* (2 Cor 5:17).

In terms of God’s People this “new creation” meant to St Paul that the old division between Jews and Gentiles, between circumcised and uncircumcised no longer mattered. Belonging was no longer about being of this or that race, nation, clan or family. What mattered was Christ and being *“in Him.”* Some sociologists think that this approach accounted for many Greeks and Romans joining the Church in its earliest days. Many of them had been sympathetic to Judaism and embraced its monotheistic faith, but did not join the Jewish community because that would require that they sever relations with their families. They would not be able to eat with uncircumcised people, for example. But, according to Paul and the Church which espoused his teachings, *“Neither circumcision nor un-circumcision means anything; what counts is the new creation”* (Gal 6:16).

Touching Christ

By becoming human Christ touched the human race and made it possible for us to be part of the new creation. As individuals, the first step in our transformation is an **organic** one: being physically joined to Christ in His Body, the Church. We first “touch” Christ by being buried and rising with Him in Baptism. Hence St Paul – and the Church ever since – proclaimed: *“All of you who have been baptized into Christ have put on Christ”* (Gal 3:27).

In his *Great Catechism* St Gregory says that, as baptism is to the soul, so the Eucharist is to the body. In baptism, Christ “transforms what is born with a corruptible nature into a state of incorruption” (*Great Catechism* 33 [84]). In the Eucharist, Christ “disseminates himself in every believer through that flesh, whose substance comes from bread and wine, blending Himself with the bodies of believers, to secure that, by this union with the immortal, man, too, may be a sharer in incorruption.” Our bodies are touched by the transforming presence of Christ. .

With the likeness to God in us restored through Christ, we are enabled to continue our transformation by addressing the deficiencies in our likeness to God through the ongoing **conscious** step of imitating Christ in our way of life. “We recognize both the true and the apparent Christian by what they reveal in their actions,” Gregory writes. “The characteristics of the true Christian are the same we apply to Christ. We imitate those characteristics we are able to assume, while we venerate and worship what our nature cannot imitate” (*On Perfection*).

God’s nature is infinitely removed from ours, but – as St Gregory teaches - it is possible for us to use Christ’s human life as a model for our own. Becoming like God as revealed in Christ does not happen instantaneously; it begins in us by fits and starts. If we persevere, we continue in this process through the rest of our life. Living “in Christ” gradually becomes second nature. Even then this journey is not over. For St Gregory the process of perfection is unending: “This is the real meaning of ‘seeing God:’ never to have this desire completely satisfied”.

Adam and Christ stand for two different ways of being human (1 Cor 15:45, 49). From Adam we inherit our physical life: we bear *“the image of the man of dust”* In the new creation we *“shall bear the image of the heavenly Man,”* Christ risen from the dead.