

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 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 Landell. ✱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.

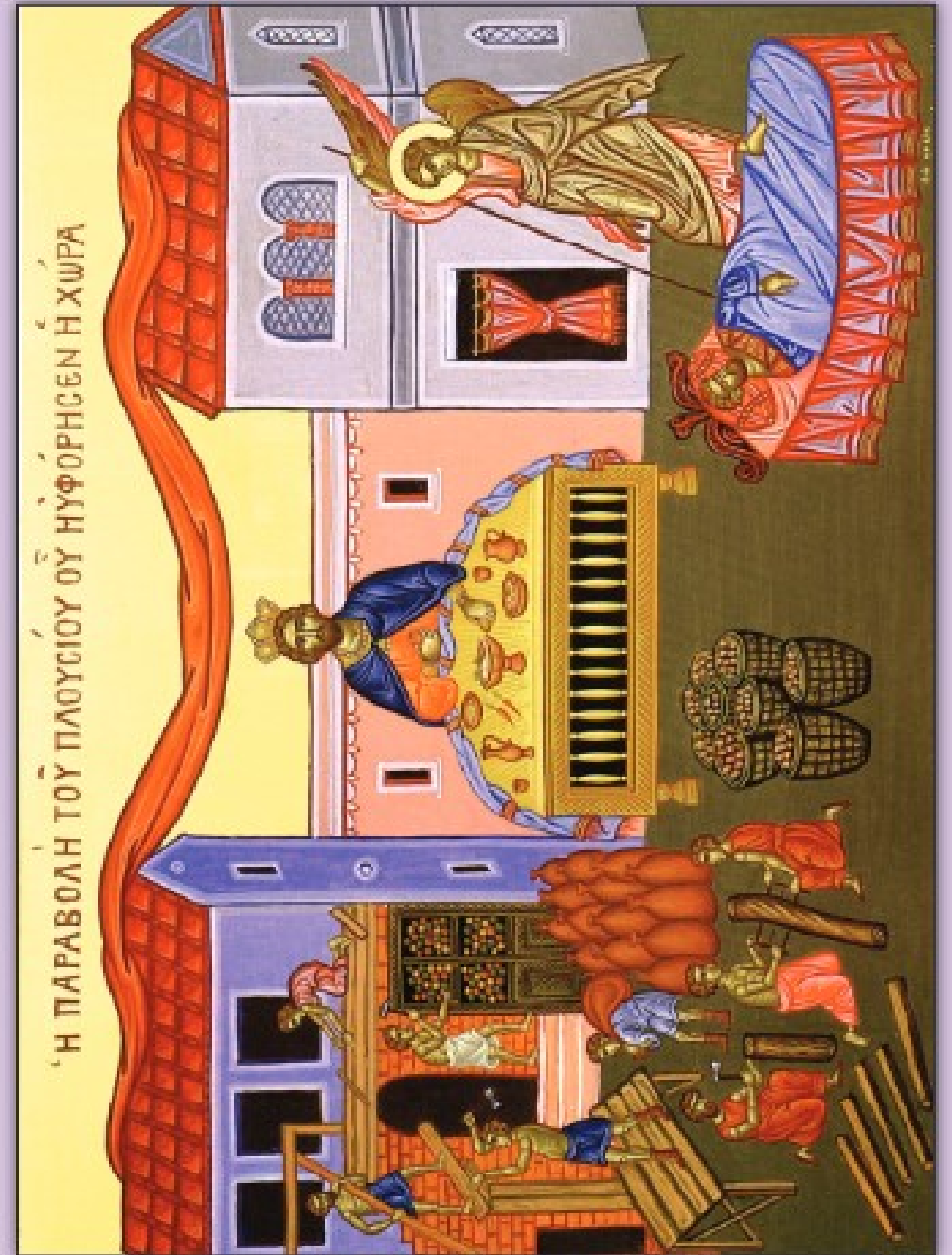
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FIFTH SUNDAY AFTER PENTECOST



Icon of the Parable of the Rich Fool

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

19 NOVEMBER 2023 ♦ TONE 08 EOTHINON 03 † TWENTY-FIFTH PENTECOST/NINTH SUNDAY OF HOLY CROSS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 8)

Holy Prophet Obadiah (Tone 4)

Holy Martyr Barlaam (Tone 4)

St. Joseph the Betrothed

KONDAKION: Presentation of the Theotokos

TRISAGION:

PROKIMENON: *Ps. 103: 24, 1*

(Tone 8)

EPISTLE:

Brethren, 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.

ALLELUIA: *PSALM 94: 1, 2*

(Tone 8)

Liturgy Book p. 59

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!

GOSPEL:

St. Luke 12:16-21

The Lord told this parable: "The land of a certain rich man brought forth abundant crops. And he began to consider, saying, 'What shall I do, for I have no room to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger one, and there I will store up all my grain and my goods. And I will say to my soul, 'Soul, you have many good things laid up for many years; take your ease, eat, drink, be marry.' But God said to him, 'You fool, this very night, you must give up your life; and the things you have provided, whose will they be?' So is the man who lays up treasure for himself, and is not rich as regards God." After he had said this, he cried out, "He who has ears to hear, let him hear."

HIRMOS:

KINONIKON:

POST- COMMUNION HYMN:

Liturgy Book 77

Liturgy Book p. 83

Liturgy Book p. 89 / Liturgy Book p. 90

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 nursing 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 Vesperal Divine Liturgy that day).

the "Great Entrance" at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a "side chapel," as it were, but a festive "prelude" or "overture" inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem His disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, "'Do you see all these things?' he asked. 'Truly I tell you, not one stone here will be left on another; every one will be thrown down'" (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God's people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God's temple, the Theotokos, is become for us the way to heaven through her childbearing.

"Hail, Full of Grace"

Perhaps the most popular hymn of this feast is the kontakion, O katharotatos naos, which summarizes in a few lines the theology we have been presenting. It reads: "The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: "This is the heavenly Tabernacle!" In this hymn two teachings are affirmed. Mary is proclaimed by the angels as "the heavenly tabernacle." The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the promised land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple "bringing with her the grace of the Most Holy Spirit." People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God's grace with her. She is proclaimed as "full of grace," even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary's rightful place as the woman full of grace who would contain within the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

Mary at Work

Icons of the annunciation often show the Holy Virgin weaving when the angel appeared to her. This vignette, too, is drawn from the Protoevangelion, which describes Mary as weaving a curtain for the Jerusalem temple with several other girls. The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple.

Our iconography designates these colors to represent divinity. Christ wears a scarlet or purple tunic with a blue cloak over it. This symbolizes that His divinity (scarlet) put on His humanity (blue) in the incarnation. In icons of the Theotokos the colors are reversed. Her humanity (a blue tunic) took on divinity (a scarlet cloak) when she conceived the Lord.

NOVEMBER 21: ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE

IT IS PROBABLY SAFE TO SAY that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story is found in The Protoevangelion of James, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, The Protoevangelion of James among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.

The Source of This Feast

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

After describing the scene, the Protoevangelion continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning” (Heb 9:9). By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary’s coming into the temple is portrayed as an “Entrance” on this feast in the Christian East rather than as a “Presentation” as in the West. This term puts us in mind of things like

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

November 15 - December 24

Philip Fast for the Nativity

Saturday Evening, November 18

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 19

Resurrectional Orthros: 9:00 a.m.

Youth Religious Education: 9:30 a.m.
in Church Hall

Divine Liturgy: 10:00 a.m.

40 Memorial Service for Bonnie Bolus

Monday Evening, November 20

Great Vespers: 7:00 p.m.

Tuesday Evening, November 21

Divine Liturgy: 5:30 p.m.

Thursday Evening, November 23

Divine Liturgy: 9:00 a.m.

Saturday Evening, November 25

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 26

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

EVENTS IN DECEMBER

December 01 - December 24

Philip Fast for the Nativity

Sunday Morning, December 10

Divine Liturgy: 10:00 a.m.

St. Nicholas Youth Celebration
Church Hall: after Divine Liturgy

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

- 18 November: ✠Veronica Bolus from St. Joseph Parish
- 19 November: ✠Veronica Bolus from M/M Thomas Bolus
- 25 November: ✠Carol Engleman Traeger from Steve Bartnicki
- 26 November: ✠Mary Ann Kazmarik from Stephen Pendrak

2023 WEEKLY COLLECTION

November 12

Weekly Offering:	\$ 510.00
Candles:	\$25.00
Total:	\$ 535.00

Thank you for your support!

ENOUGH VS. ABUNDANCE

DAY AFTER DAY Christians say the Lord's Prayer, asking God to "give us this day our daily bread," that is, to provide us with what we need for today. The rich man in Christ's parable (Lk 12:16-22) clearly has a different perspective. He is not just concerned about today but about tomorrow, finding his security in the "grain and goods" he has stored up.

The man's approach seems eminently practical – we do the same with our IRAs and annuities. Nobody wants to end their days on earth in a welfare hotel. But if we put absolute confidence in any earthly resource we will be as foolish as this rich man for "a man's life does not consist in the abundance of his possessions" (Lk 12:15).

The parable raises a number of questions for Christians: what are possessions for? Should a Christian's use of his or her wealth differ from that of a non-Christian? Where do we find God's will in these matters?

Need vs. Abundance

The Scriptures frequently speak about money or other assets. It has been estimated that there are over 800 indications in the Bible about using our resources. Perhaps the greatest clarity on this question is found in St Paul's Second Epistle to the Corinthians. He tells his readers that "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (2 Cor 9:8). St Paul's principle is clear: God provides – that we have "enough of everything" and "an abundance" for doing good.

What is "Enough"? – this refers to what we actually need: the "basics" (food, clothing, shelter, etc.). What is actually necessary varies over time and place as well as circumstances of life. We need things in our culture which others societies either did not require or did not have. Today we need health insurance, for example – something which did not even exist before our own age.

Similarly "need" is different for a family than for a single person. A single person probably doesn't require three cars while a suburban family with a son or daughter in college might require just that. Need is different for a couple raising children than for a couple caring for an older relative or for grandparents living alone. The circumstances of our lives and of our society will dictate what we actually need to live the lives which we have been given. St Paul's principle applies in all circumstances, however. Anything more than what we truly need is given to us by God for the doing of good.

The Age of Conspicuous Consumption

Sociologists have long described the modern age as a time of "conspicuous consumption" when people spend money on expensive or unnecessary items, not to meet their real needs but to display wealth or status. People often are pushed to acquire bigger and better houses, cars, flat screen TVs, etc. – not because they need them but in order to outshine their neighbors or social rivals. Products are marketed with an eye towards making people believe they need something they can never even use (Does anyone really need 400 channels?) In the past products were made to last and to be repaired if necessary; today those same items are designed to break down and be replaced by newer and "better" ones. We are taught to keep upgrading our possessions and thus "better" our lives.

This dynamic is not limited to the upper classes of society. The poor are perhaps more susceptible to the tendency to prove one's real worth by the number of their possessions. The spectacle of teenagers being knifed for their sneakers demonstrates how far the concept of conspicuous consumption has penetrated our society.

Two automobiles have become icons of contrasting economic strategies in the world today. The "solid gold Cadillac," title of a 1950s Broadway play and film, represents the world of conspicuous consumption, of spending for show rather than for need. The second automobile, symbolizing the Scriptural principle of spending for need, is the Fiat compact sedan in which Pope Francis rode during his 2015 American visit. People who had never heard of conspicuous consumption instinctively realized that the pope's Fiat was saying something important about the ways of God on earth. God's blessings abound, but they are not meant to be wasted on empty display. As the British newspaper The Guardian quipped at the time, "A Fiat is worth a thousand words."

The Purpose of Our Abundance

Many people feel that they are just getting by, they have no "abundance" to share with others. This is often because we have come to believe the admen who say you absolutely need the latest model, style or title, especially when promoted by a celebrity. If Alex Trebek says you need it, who am I to judge?!

Once we take a realistic look at our needs we find that we can do without things which may be pleasurable or desirable but are not necessary for our life. We may then find that we have an abundance after all.

Each person's life presents a countless number of opportunities to do good with our abundance. We may support – or increase our support for – charitable causes both at home or in our Mother Church, contribute to educational or philanthropic organizations. We will have no difficulty finding ways to use our abundance for good once we have decided that God has actually provided us with an abundance.

Help from the Tradition

Throughout its history the Church has given us a valuable tool to help us recognize that our needs and our desires are not always the same. The weekly fast days of Wednesday and Friday – practiced as early as the first century – and the four fast periods of the year are connected with liturgical observances, to be sure. They have another level of meaning as well. Our ascetic fasts are recurring reminders that "a man's life does not consist in the abundance of his possessions." We put aside food and drink, leisure and entertainment periodically to remind ourselves of a lesson too easily forgotten: that we don't need stuff, we need God.

Our tradition of fasting coupled with almsgiving may be especially important to us today since we live in an age when we can easily pamper ourselves every day and thereby weaken our resistance to evil. People who are addicted to luxuries are less likely to put them aside when forced to choose between keeping them or following the Gospel. As Pope St Leo the Great noted in the fifth century, "Against the threatened attacks of persecutors, against the terrifying shouts of the ungodly, they could not fight with bodily strength or pampered flesh since that which delights the outer does most harm to the inner man, and the more one's fleshly substance is kept in subjection, the more purified is the reasoning soul" (Homily 70 On the Fast of Pentecost I).