

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE ✱ SCRANTON, PA 18504

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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.

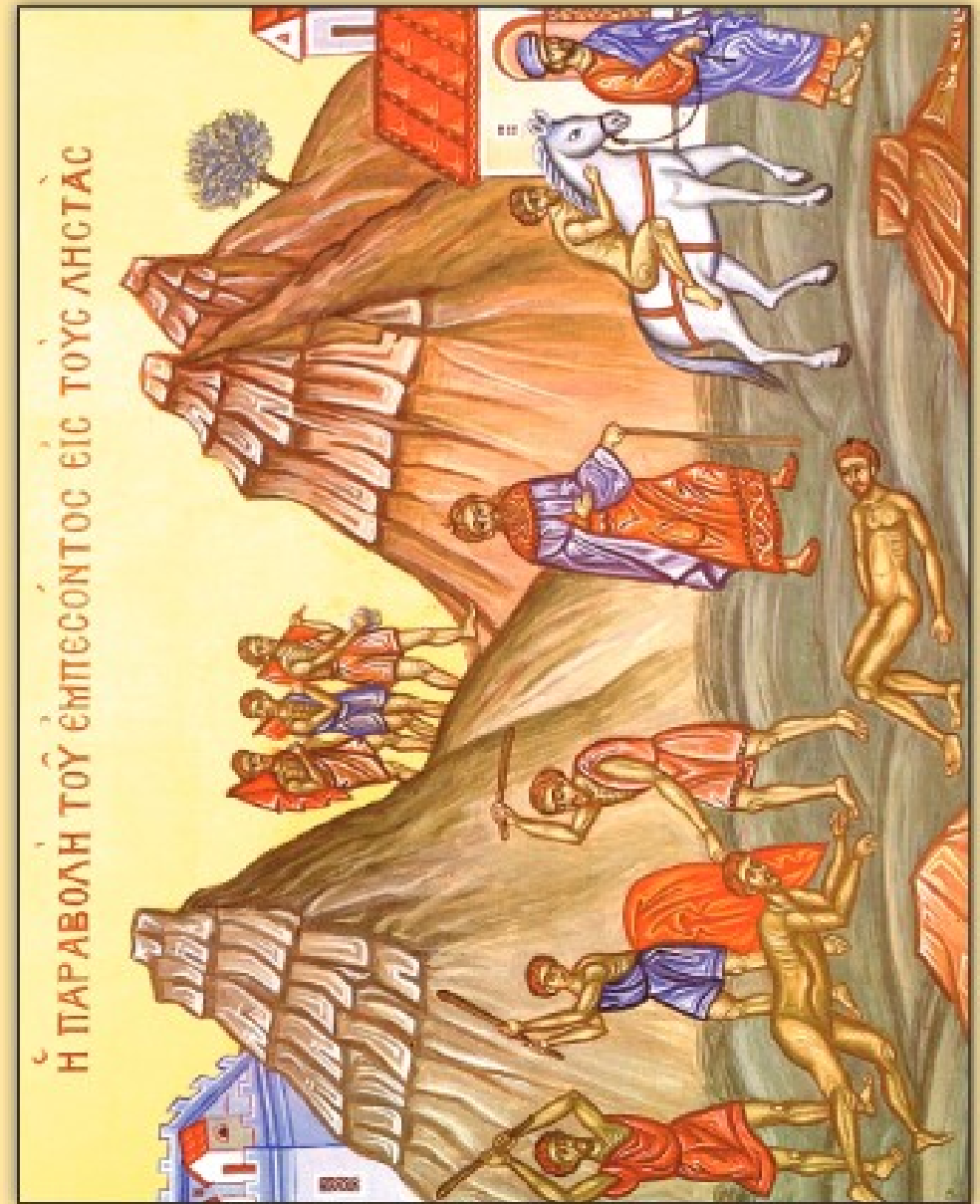
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FOURTH SUNDAY AFTER PENTECOST



Icon of the Good Samaritan

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

12 NOVEMBER 2023 ♦ TONE 07 EOTHINON 02 † TWENTY-FOURTH PENTECOST/EIGHTH SUNDAY AF. HOLY CROSS

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/45

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 7)

Liturgy Book p. 45

Father among the Saints. John the Almsgiver of Alexandria

Tone 8

By your patience, you deserved your reward, O holy father. You were assiduous in prayer, and you loved and helped the poor. Blessed John the Merciful, intercede with Christ God that He may save our souls.

Venerable Father Nilus the Sinaite

Liturgy Book p. 111

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION: Presentation of the Theotokos

Liturgy Book p. 148

TRISAGION:

Liturgy Book p. 50

PROKIMENON: Ps. 103: 24, 1

(Tone 7)

Liturgy Book p. 60

EPISTLE:

Ephesian 2:14-22

Brethren, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in His flesh. He has voided the Law of commandments expressed in decrees, so that of the two He might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as He came, He announced the good tidings of peace to you who were far away, and of peace to those who were near: because through Him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets (Cf.Is.28: 16) with Christ himself as the chief cornerstone. In Him the whole structure is closely fitted together and grows into a temple holy in the Lord; in Him you too are being built together into a dwelling place for God in the Spirit.

ALLELUIA: PSALM 91: 1, 2

(Tone 7)

Liturgy Book p. 59

It is good to give thanks to the Lord, to sing praises to Your name, O Most High!

To proclaim Your kindness at dawn and Your faithfulness throughout the night.

GOSPEL:

St. Luke 10:25-37

At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." And he said to him, "You have answered rightly; do this and you shall live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you send, I, on my way back, will repay you.' Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

HIRMOS:

Liturgy Book 77

KINONIKON:

Liturgy Book p. 83

fourth-century church in Hierapolis. The church had been built over the tomb which had contained the relics of St Philip. The relics were very likely moved from Hierapolis to Constantinople at the end of the sixth century when fire destroyed the shrine. Portions of the relics were later taken to Rome and placed in the newly dedicated Church of St. Philip and St. James where they are enshrined beneath the high altar. Some of St Philip's relics remained in Constantinople until 1204 when they were taken to Cyprus during the Crusader's attack on the city. They are venerated there to this day.

November 15 to December 24 – The Nativity Fast

THE AMERICAN SHOPPING SEASON is at hand. Some people will spend it jostling for bargains; others will pass the time lamenting the commercialization of Christmas. The Eastern Churches, on the other hand, encourage their faithful to prepare for this feast by fasting. Each of these Churches has a pre-Nativity Fast, but each Church observes it to a different degree.

Like the feast of Christ's Nativity itself, this fast originated in the West. In AD 380 the Council of Saragossa in Spain mandated daily church attendance beginning on December 17. Pope St Leo the Great (400-461) described four Fasts, one in each season, "so that over the course of the year we might recognize that we are constantly in need of purification." He indicated that the "winter fast" was to begin when the "ingathering of the crops was complete." In France it was specified in the next century that this Fast begin on November 11, the feast of St Martin; the Fast was called "St Martin's Lent."

The Eastern Churches began observing this Fast between the 6th and 8th centuries. Originally it lasted one week, as in the Armenian Church today. In the eleventh century Pope Christodoulos of Alexandria lengthened it to forty days for the Coptic Church. The Byzantine Church followed suit in the next century. The Syrian Churches (Chaldeans, Indians, etc.) keep it for three to four weeks in December.

Why Do We Fast?

St Simeon of Thessalonika, writing in the fifteenth century, explained the purpose of this Fast in terms of its length. "The Nativity Forty-day Fast represents the fast undertaken by Moses, who—having fasted for forty days and forty nights—received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word—not written upon stone, but born, incarnate—and we will commune of His Divine Body." As Moses received the Law after his forty-day fast, we will receive the living Word incarnate at the end of this Fast.

One thread running through this Fast is the remembrance of the time before the Incarnation. Mankind was in one sense disconnected from God, having lost the intimacy with Him which we were meant to have because we were created in His image. Fasting is our way to express our sorrow at man's loss of fellowship with God.

The process of recovering this intimacy with God climaxed with the Incarnation, but was prepared for centuries by the Old Testament prophets. During the Nativity Fast we commemorate the prophets Nahum (12/1), Habakkuk (12/2), Zephaniah (12/3), Daniel and the Three Young Men in the Furnace (12/17). On the second Sunday before the feast we remember all those in sacred history who came before Christ and prepared the way for Him – His ancestors and ours.

NOVEMBER 12: THE HOLY APOSTLE PHILIP

THERE IS VERY LITTLE INFORMATION in the New Testament about any of the apostles apart from the chief apostles, Peter and Paul. The Gospels do tell us something about the apostle Philip. Only mentioned in the other Gospels, Philip has a larger part in the Gospel of John. We read that Philip was one of the first called, when the Lord Jesus was with John the Baptist at the Jordan. “Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’ (Jn 1:36). The two followed Jesus and stayed with Him. One of them was Andrew who called his brother, Simon Peter.

John then introduces St Philip: “The following day Jesus wanted to go to Galilee, and He found Philip and said to him, ‘Follow Me.’ Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, ‘We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph’ (Jn 1:43-45). Philip is thus one of the first called by Christ at the start of His public ministry.

Andrew, Simon and Philip were all Jews from the fishing town of Bethsaida, near Capernaum. None of them were scholars –why, then, did Andrew and Philip have Greek names? Then, as now, tradesmen had to deal with customers of all sorts and that meant learning their languages. Perhaps while Peter was the brother who captained the boats, Andrew was the brother who dealt with the customers, some of whom would have been Greek-speaking.

One incident mentioned in John suggests that Philip too was experienced in commerce. It was Philip to whom Jesus turned when faced with a hungry audience and asked, “Where shall we buy bread that these may eat?” (Jn 6:5)

It is both Philip and Andrew whom we later find dealing with “Greeks” (Greek-speaking Jews or proselytes?) who wanted to see Jesus. “Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, ‘Sir, we wish to see Jesus.’ Philip came and told Andrew, and in turn Andrew and Philip told Jesus” (Jn 12:20-22). Andrew and Philip were comfortable with speaking Greek and they were the followers of Jesus who dealt with Greek-speakers.

John’s Gospel mentions one other incident featuring Philip. When Jesus was preparing His disciples for His arrest, “Philip said to Him, ‘Lord, show us the Father, and it is sufficient for us.’ Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me?’” (Jn 14:8-10). This incident would be referred to time and again as the early Church developed its understanding of the Trinity.

The Scriptures do not mention Philip in their stories of the early Church. When the Acts of the Apostles speaks of Philip it is referring to Philip the Evangelizer of Samaria, one of the first deacons. A number of later Christian writings confuse the two.

Several non-Scriptural Acts of Philip exist but they all seem to be from later centuries. One common thread in these works is the mention that Philip was martyred in the Roman city of Hierapolis in Phrygia (western Turkey today). This city was a well-known resort in the first century, famous for its thermal baths. There was a church there from the days of the apostles; St Paul mentions it in Col 4:13.

In 2011 archaeologists unearthed a first-century tomb while they were excavating a

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

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.

Parish Religious Education

Potluck Brunch: Church Hall

Wednesday, November 15

*Traditional Beginning
of the Nativity Fast*

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

Divine Liturgy: 10:00 a.m.

40 Memorial Service for Bonnie Bolus

Parish Religious Education

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.

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 Vespereal Divine Liturgy that day).

DIVINE LITURGY INTENTIONS

- 11 November: ✱Veronica Bolus
from M/M Anthony Barrett
- 12 November: ✱Veronica Bolus
from M/M James Kane
- 18 November: ✱Veronica Bolus
from St. Joseph Parish
- 19 November: ✱Veronica Bolus
from M/M Thomas Bolus

2023 WEEKLY COLLECTION

November 05

Weekly Offering:	\$ 665.00
Candles:	\$25.00
Total:	\$ 690.00

CHRIST THE CHIEF CORNERSTONE

THE CHURCH, IN THE TEACHING OF ST. PAUL, IS “built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,” (Ephesians 2:20). What seems wrong with his image?

In our experience a cornerstone is an ornamental piece, inscribed with the name of the building, the date of construction, perhaps the names of those responsible for it. A cornerstone may have images carved on it or adhering to it. It may have holy relics or other artifacts encased within it. It may be beautiful, but it is strictly ornamental. If that is what St. Paul is implying, then Christ is an ornament of the Church rather than the reason for its existence.

In classical architecture, however, the term we translate as “cornerstone” had a very different meaning. A cornerstone (or foundation stone) was the first stone set in the construction of a masonry foundation. It might not even be visible above ground, but it was all-important to the construction of the building. All other stones in the foundation would be set in reference to this one, determining the position of the entire structure.

This type of cornerstone gives meaning to St. Paul’s image. The building is set upon the foundation of the apostles and the prophets. But the foundation is set upon the very basis of the entire structure, the foundation stone or cornerstone, who is Christ.

Who Are the Apostles and the Prophets?

Different commentators have identified these figures in different ways. While all agree that the apostles are, first of all, Peter and Paul with the rest of the Twelve, the Eastern Churches also include the four Evangelists and the seventy disciples who first preached the resurrection to the world. It is their message – whether oral or written (the New Testament) – on which the community of believers rests.

Some have said that “prophets” here refers to the great persons and events of the Old Testament in which we find the prophecies of the coming Messiah. Others have identified the prophets with those charismatic figures of the Church who have manifested the continuing presence of Christ in His Church by the gifts of the Spirit which they have received.

In either case, the image is true: the Church rests upon the witness of those who have known the mystery of God’s plan in the Old Testament, the New Testament and the life of the Church – all of which rest upon the foundation stone, Jesus Christ.

A Stone Rejected

The Lord Himself used the image of the cornerstone when alluding to His own role in the plan of God. The Gospels of Matthew, Mark and Luke all report that on the eve of His passion Jesus quoted Psalm 118:22-23. “Have you never read in the Scriptures,” He asked, “‘The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing and it is marvelous in our eyes’” (Mt 21:42). From its earliest days the Church saw this psalm verse as a prophecy of Christ – He is the Stone rejected by the builders (the leaders of Israel) whom God chose to be the very foundation of His new people, the Church.

Builders would reject a stone for several reasons: it was misshapen, it was flawed, or it was just too unattractive for the work at hand. This image of the rejected stone calls to mind a similar image in the prophecy of Isaiah which we have come to describe as the Suffering Servant: “... there were many who were appalled at him – his appearance was so disfigured beyond

that of any human being and his form marred beyond human likeness” (Is 52:14). “He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.” (Is 53:7-9).

The rejected stone would be restored; his suffering was not the last word. Isaiah tells us: “See, my servant will prosper; he will be raised and lifted up and highly exalted” (Is 52:13). Both Isaiah’s prophecy and the psalm’s image of the chief cornerstone, rejected and exalted would be proclaimed by the first Christians as indicators of Christ’s voluntary passion and resurrection.

The Foundation Stone in Jerusalem

Visitors to Jerusalem cannot but be impressed by the Dome of the Rock, an elaborately tiled Islamic shrine at the heart of the Old City. It is as its name suggests a dome erected over a rock, in this case what is believed to be the foundation stone of the ancient Jewish temple of Jerusalem. This stone is considered the holiest site in Judaism, the spiritual junction of Heaven and Earth. Jews traditionally face it while praying, in the belief that the Holy of Holies in the Temple was built over this rock. After the Islamic conquest in the 7th century AD, the conquerors built the dome over this shrine.

Curiously enough, the dome erected over this rock is inscribed to Jesus – proclaiming Him as God’s “prophet and servant, Jesus the Son of Mary.” Thus the site believed by Jews to be the foundation stone of the temple is dedicated – by Muslims – to Christ, the living stone, whose sacrifice offered in Jerusalem is the eternal oblation which includes and surpasses all the oblations of the Old Testament.

Christ the Living Stone

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word that you may grow thereby, if indeed you have tasted that the Lord is gracious.

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious; and he who believes on Him will by no means be put to shame.” (Is 28:16) Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected has become the chief cornerstone,” and “a stone of stumbling and a rock of offense” (Is 8:14). They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light: you who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1 Peter 2: 1-10)