

## 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.

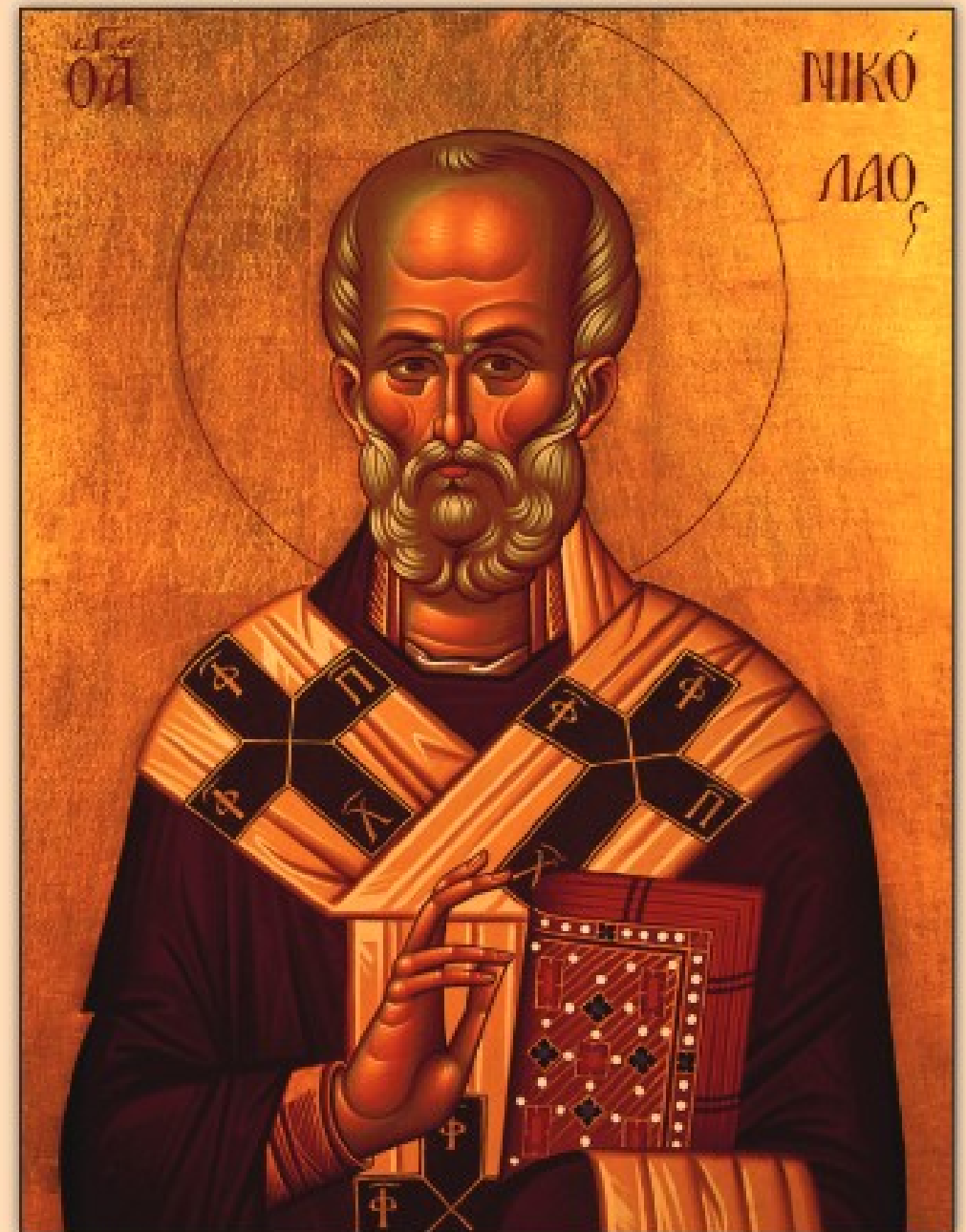
### HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

### VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## TWENTY-SEVENTH SUNDAY AFTER PENTECOST



Icon of Saint Nicholas — December 6th

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

03 DECEMBER 2023 ♦ TONE 02 EOTHINON 05 † TWENTY-SEVENTH PENTECOST/FOURTEENTH 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/BEATTITUDES:		<i>Liturgy Book p. 125</i>
<u>ENTRANCE HYMN:</u>		<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>		
<i>Resurrection (Tone 2)</i>		<i>Liturgy Book p. 40</i>
<i>Holy Prophet Zephaniah</i>	<i>(Tone 2)</i>	<i>Liturgy Book p. 108</i>
<i>St. Joseph the Betrothed</i>		<i>Liturgy Book p. 47</i>
<u>KONDAKION: Preparation for Nativity</u>		<i>Liturgy Book p. 150</i>
<u>TRISAGION:</u>		<i>Liturgy Book p. 50</i>
<u>PROKIMENON: Ps. 117: 18, 14</u>	<i>(Tone 2)</i>	<i>Liturgy Book p. 55</i>
<u>EPISTLE: Twenty-seventh Pentecost</u>		<i>Ephesian 6:10-17</i>
<i>Brethren</i> , be strengthened in the Lord and in the might of his power. Put on God’s armor that you may be able to stand against the devil’s wiles. For our fight is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore, take up God’s armor that you may be able to resist on the evil day and stand perfect in all things. Stand, therefore, wearing the belt of truth. And the breastplate of holiness and with your feet shod in the readiness of the Good News of peace, and in all things take up the shield of faith with which you will be able to put out all the flaming darts of the most wicked one. And take for yourselves the helmet of salvation and the sword of the spirit, that is, God’s word.		
<u>ALLELUIA: PSALM 17: 48, 50</u>	<i>(Tone 2)</i>	<i>Liturgy Book p. 59</i>
The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you. O Lord, save your king and listen to us on whatever day we call upon you.		
<u>GOSPEL:</u>		<i>St. Luke 18:35-43</i>
<i>At that time</i> when Jesus drew near to Jericho, a certain blind man was sitting by the wayside, begging; but hearing a crowd passing by, he inquired what this might be. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, “Jesus Son of David, have mercy on me!” And they who went in front angrily tried to silence him. But he cried out all the louder, “Son of David, have mercy on me!” Then Jesus stopped and commanded that he should be brought to him. And when he drew near, he asked him, saying, “What would you have me do for you?” And he said “Lord, that I may see.” And Jesus said to him, “Receive you sight, your faith has saved you.” And at once he received his sight and followed him, glorifying God. And all the people upon seeing it gave praise to God.		
<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 / p. 90</i>

## *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 nurs-ing mothers are exempt from fasting. Individuals should confer with their confessor regarding ex-emptions from the fasting rules, and should nev-er 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).

## Nicholas and Arius

In 325 Nicholas reportedly attended the First Ecumenical Council called by the emperor to combat the Arian schism prevailing in parts of the empire. Arius, a priest in Alexandria, taught that the Son was not equal to the Father but created by Him. The Holy Spirit, thought to be created by the Son, was subordinate to both. Arius’ teaching was spread throughout the Empire as an “earlier” form of Christianity than that of the official Churches. The Council, called by the emperor to re-store peace and unity to the Churches, produced the first part of the Creed we use today. St Athana-sius the Great, who was present at the council, wrote that 318 bishops participated. Only two final-ly refused to accept the Creed and it eventually became the standard of faith in all the Churches of its day.

Only a few fragments of the official acts of the council have survived. The lists of partici-pants which have come down to us vary in the number of bishops named. Nicholas is named in a few of them and the story of his participation has become enshrined in the Church’s liturgy and iconography.

Always a firm opponent of Arianism, Nicholas reputedly opposed Arius personally at the council. As John the Deacon described it, “Animated like the Prophet Elias with zeal for God, he put the heretic Arius to shame at the synod not only by word but also by deed, smiting him on the cheek.” Nicholas, the account continues, was deposed as a result. His omophorion and Gospel Book, signs of his office, were confiscated and he was imprisoned.

During the night the Lord Jesus and the Theotokos appeared to Nicholas in prison, restoring the items taken from him. When the emperor was notified of what had happened, he pardoned Nicholas and reinstated him. Since the eye-witnesses at the council, St Athanasius and Eusebius of Caesarea do not mention any such incident in their writings, modern authors tend to discount it. Nevertheless, icons of St. Nicholas often depict his vision of Christ and the Theotokos returning his omophorion and Gospel.

St Nicholas became an increasingly influential public figure later in his episcopate. He suc-cessfully intervened to save three convicted looters who had been condemned to death, falsely ac-cused of murder. When a famine struck the region in 333 Nicholas intercepted a ship laden with wheat bound for Constantinople. He persuaded the seamen to leave a substantial portion for the people of Myra. When the ship arrived at the imperial capital it was found that it still had its entire original cargo. Nothing was missing.

Another often-repeated story tells how the emperor had levied a heavy tax on the people of Myra. St Nicholas went to Constantinople and pleaded successfully with the emperor to have the taxes reduced. Nicholas dispatched the decree to Myra immediately by sea so that, when the em-peror had second thoughts about the tax cut, St Nicholas could tell him that it had already been en-forced.

## The “Manna” of St. Nicholas

Nicholas died in Myra on December 6, 343 and was buried in his cathedral. His tomb be-came a famous pilgrimage site, blessed with many miracles. The tomb exuded a sweet-smelling liquid called the Manna of St. Nicholas. As a result his relics were not disturbed and parceled out to other churches. After the Seljuk Turks conquered the area, Italian merchants in Venice and Bari sought to “rescue” the saint from the Turks. In 1087 seamen broke into the tomb and spirited away the saint’s body to Bari. It was enshrined by the pope in a great basilica built there in Nicholas’ honor. The Manna continued to exude from the tomb in Bari as it had in Myra. Every year to this day a vial of this fluid is extracted from the tomb, mixed with blessed water and given to the faith-ful.

# “A PRIEST IN BODY AND SOUL”

DECEMBER 6: SAINT NICHOLAS THE WONDERWORKER  
ARCHBISHOP OF MYRA IN LYCIA

A WORLD-WIDE SYMBOL OF GIFT-GIVING and love, St. Nicholas (270-343) is more revered by the Church as a Wonderworker, both in life and in death.

The earliest written source on the life of St. Nicholas we have comes from the early to mid-ninth century, almost 500 years after his death. There was at least one earlier source which no longer exists. An otherwise unknown author, Archimandrite Michael, writing to someone named Leo, mentions an earlier work that has not come down to us, “Until now the spiritual program of this illustrious pastor was unknown to many people, as you yourself suppose, although some had knowledge of his grace from the lone Acts dedicated to him.”

The absence of earlier sources should not surprise us. Detailed biographies were not common in Asia Minor before the ninth century. We do find St. Nicholas mentioned in earlier writings as well as in prayers and iconography. Churches were dedicated to him, even in Constantinople so we know that he was widely known and revered in the Greek Church. One telling point is that, while the name Nicholas was not common in the area before the fourth century, its use spread quickly after St. Nicholas’ lifetime.

Towards the middle of the ninth century, St. Methodios, Patriarch of Constantinople, wrote a Life of the saint, perhaps drawing on older sources. Then we have the early tenth-century Greek text of St. Symeon the Translator, who used all the available sources known to him to compile his Life. Finally we have the first Latin Life of St. Nicholas by John the Deacon, adapted from the text of St. Methodios.

## The Life of St Nicholas

Nicholas was born to wealthy Christian parents in Patara, on the southwest coast of the Roman province of Lycia in Asia Minor. He was orphaned in an epidemic while he was still young and raised by his uncle, another Nicholas, the bishop of Patara.

Of a religious disposition, Nicholas was tonsured as a reader by his uncle while quite young and eventually was ordained a priest. Obeying Christ’s words to “*sell what you own and give the money to the poor,*” Nicholas used his own inheritance to assist the needy, the sick, and the suffering.

As a prominent Christian, Nicholas was imprisoned during the persecutions of Diocletian and Galerius, which ended in 311. In response to his deliverance, Nicholas traveled to the Holy Land on pilgrimage. While there he reportedly lived with a group of monks in what is today Beit Jala. However Nicholas was not called to the monastic life and returned to Patara.

On the return voyage the ship was threatened by a powerful storm. The terrified sailors were amazed to see the storm suddenly subside at Nicholas’ prayers. This gave rise to the custom of praying to St Nicholas as protector of seamen.

In 317 Nicholas was chosen as archbishop of Myra the provincial capital of Lycia. He was neither a great ascetic nor a martyr. His reputation rests on his pastoral concern for the people under his care, particularly the poor and the defenseless.

The tenth-century life of St. Nicholas by Symeon the Translator tells of secret gift-giving to save an impoverished man’s daughters from penury. St. Nicholas secretly left money to provide a dowry for each of the daughters in turn. These stories and more became known in the West and Nicholas became a favorite saint throughout Europe.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN DECEMBER

December 01 - December 24

*Philip Fast for the Nativity*

Saturday Evening, December 02

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, December 03

*Resurrectional Orthros: 9:00 a.m.*

*Young Religious Education*

*Church Hall 9:30 a.m.*

*Divine Liturgy: 10:00 a.m.*

Friday Evening, December 08

**CONCEPTION OF ST. ANN**

*Divine Liturgy: 7:00 p.m.*

Saturday Evening, December 09

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, December 10

*Divine Liturgy: 10:00 a.m.*

*St. Nicholas Youth Celebration*

*Church Hall: after Divine Liturgy*

Saturday Evening, December 16

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, December 17

*Divine Liturgy: 10:00 a.m.*

Saturday Evening, December 23

*Confessions 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.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

02 December: ✠Veronica Bolus  
from St. Joseph Parish

03 December: ✠Veronica Bolus  
from M/M James Zaydon

## 2023 WEEKLY COLLECTION

November 26

Weekly Offering:	\$ 470.00
Monthly:	\$ 325.00
Holydays:	\$ 30.00
Xtmas Flower:	\$ 65.00
<u>Candles:</u>	<u>\$ 25.00</u>
Total:	\$ 915.00

*Thank you for your support!*



# THE TRUE JIHAD

ISLAMIC FUNDAMENTALISTS HAVE MADE the term *jihad* (struggle) a militant concept in our contemporary world. Their idea of struggling is contending to submit the world to God (as they understand Him).

The idea of a spiritual struggle long predates Islam, however. In the Epistle to the Ephesians St. Paul uses very martial terms to describe the struggle a Christian should expect to face. Fundamentalist warfare – whether Islamic, Leninist, Maoist, Crusader or any other ideology – seeks to change the face of the world usually with violence. Christians seek to “*fight the good fight*” (2 Tim 4:7), to be sure, but it has nothing to do with the external conquests and exploits. The Scriptural idea of spiritual warfare refers to the inner struggles of the Christian seeking to make his or her own the newness of life (cf. Romans 6:4), as realized in Christ Jesus, our Lord.

## A New Creation

A number of Church Fathers over the centuries urged Christians to “become what you are” or to “be what you have become.” In baptism, they affirm, we have been made anew. We are a “*new creation*” as St. Paul insists (2 Cor 5:17), brought through baptism into the new life of sharing in the divine nature. The imagery of baptism repeatedly illustrates this: we die and are raised to life, we are reborn in the womb of the Holy Spirit, we strip off the old man and are clothed anew in Christ. We are victorious in Christ, but we are still struggling in a spiritual warfare, seeking the defeat in our own lives of the enemy whom Christ has conquered.

Once more St. Paul helps us understand the terms of our struggle. “*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 of the earth*” (Col 3:1-2). “Things of the earth” in this passage has been explained to mean anything that distracts our minds or steals our hearts from the communion with God of which we are possible. The spiritual life aims to help us reintegrate these dimensions of our makeup in an order that reflects the new creation.

Our fractured nature does not easily adapt to this new reality. While our spirit may be united to Christ through this mystery, our soul and body find it much easier to be attached to the earth. Physically and psychically we are “of the earth.” Our bodies are drawn to bodily pleasure and convenience. Our minds and wills are drawn to satisfying our ego. The spiritual warfare in which we are to engage is the attempt to liberate these aspects of our nature from the world and live them in a way that is harmonious with our baptismal union with Christ.

## Engaging in This Unseen Warfare

St Paul uses two images to describe the spiritual warfare. One is military – the “armor of God” (Eph 6:11); the other is athletic. “*For we do not wrestle against flesh and blood,*” he writes, “*against principalities, against powers, against the rulers of the darkness of this age...*” (v. 12). The aim of wrestling is to keep standing against the assaults of the foe. Wrestlers use different offensive and defensive maneuvers in their combat. What “maneuvers” does the Christian athlete have to assist in the struggle?

An important offensive move in this struggle is fasting, simply because the temptation to self-absorption is one of the Enemy’s strongest holds deployed against us. We do not fast because certain foods are bad. There is nothing wrong with eating meat or dairy products.

Fasting from them at regular intervals is a kind of tool to help liberate our minds and hearts from so “needing” these things that all our energies may be focused on meeting these false needs.

Each of us knows other things besides food that we feel are indispensable in our life: comfort, entertainment, fashions. A Christian athlete may find the desire to please God be defeated by the desire to accumulate (money, titles, books, jewelry). This is why it is helpful to stand back from these things from time to time, to ask if I really need what I want, or to reflect on what I expect to get out of this outfit or show or trip. I may surprise myself to find that I can survive quite nicely without what I once thought I needed. As the Lord says, we only “need” God – if we focus on Him the rest will be given us (See Mt 6:33).

Another offensive weapon in the spiritual warfare is almsgiving. A person may fast or live simply and find a joy in the money saved, whether it be change in a jar or interest on an IRA. Just as no food is forbidden, neither is wealth. The problem may be in what we do with it. The temptation we need to fight here is that of finding security in possessions. Training ourselves to give things away effectively counters this temptation.

There are always groups and individuals seeking our help. Churches may have particular charities they encourage members to support. There are also hands-on ways of sharing what we have. Every community has its elderly struggling to get by, sometimes sacrificing food to afford medication. In some places people are encouraged to set aside a portion from their family meal for the church freezer, to be given to such people whose needs may not be obvious, but are real nonetheless.

## When We Are Tempted

One of the more popular spiritual books in the last few hundred years is called The Unseen Warfare. Originally written in the sixteenth century by a Roman Catholic priest, Lorenzo Scupoli, it was translated and adapted extensively in the eighteenth century by the Greek saint Nicodemus of the Holy Mountain and then in the nineteenth century by the Russian ascetic, St. Theophan the Recluse. The book details how people may find themselves in this warfare at different times in their lives. It is available in English in all these versions.

These writers note that when we are tempted to any kind of self-indulgent behavior, a certain dynamic is at work. We need to master the defensive maneuvers required to combat these assaults. In the most common description on this dynamic, temptations begin with:

**A Suggestion** – A thought pops into our mind to buy this, watch that, or respond angrily to someone. In the words of St Theophane the Recluse, “*The enemy has a law—not to begin suddenly with a passion but with a thought, and to repeat the thought often.*” We can dismiss it as an idle thought and move on. Or we can hold on to the thought and

**Consider It** – Should I or shouldn’t I? What happens if I do this or not? The more we consider a temptation, the more we are likely to agree to it. We can still say “no” but it’s getting harder.

**Consent to It** – This is where I become accountable for that thought. This is what the Lord calls sinning in one’s heart (see Mt 5:28).

**Become Captive to It** – I decide that this action is acceptable. I do it and justify it in my mind.

**Become Addicted to It** – I do it repeatedly without questioning it because “that’s the way I am.” The destructive passion has taken control of my life.

In the first two phases I am still in the contest; in the third I am down on the mat. In the fourth and fifth phases the contest is over.