

## ST. JOSEPH THE BETROTHED

**MELKITE GREEK- CATHOLIC CHURCH**  
130 ST. FRANCIS CABBINI 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 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.

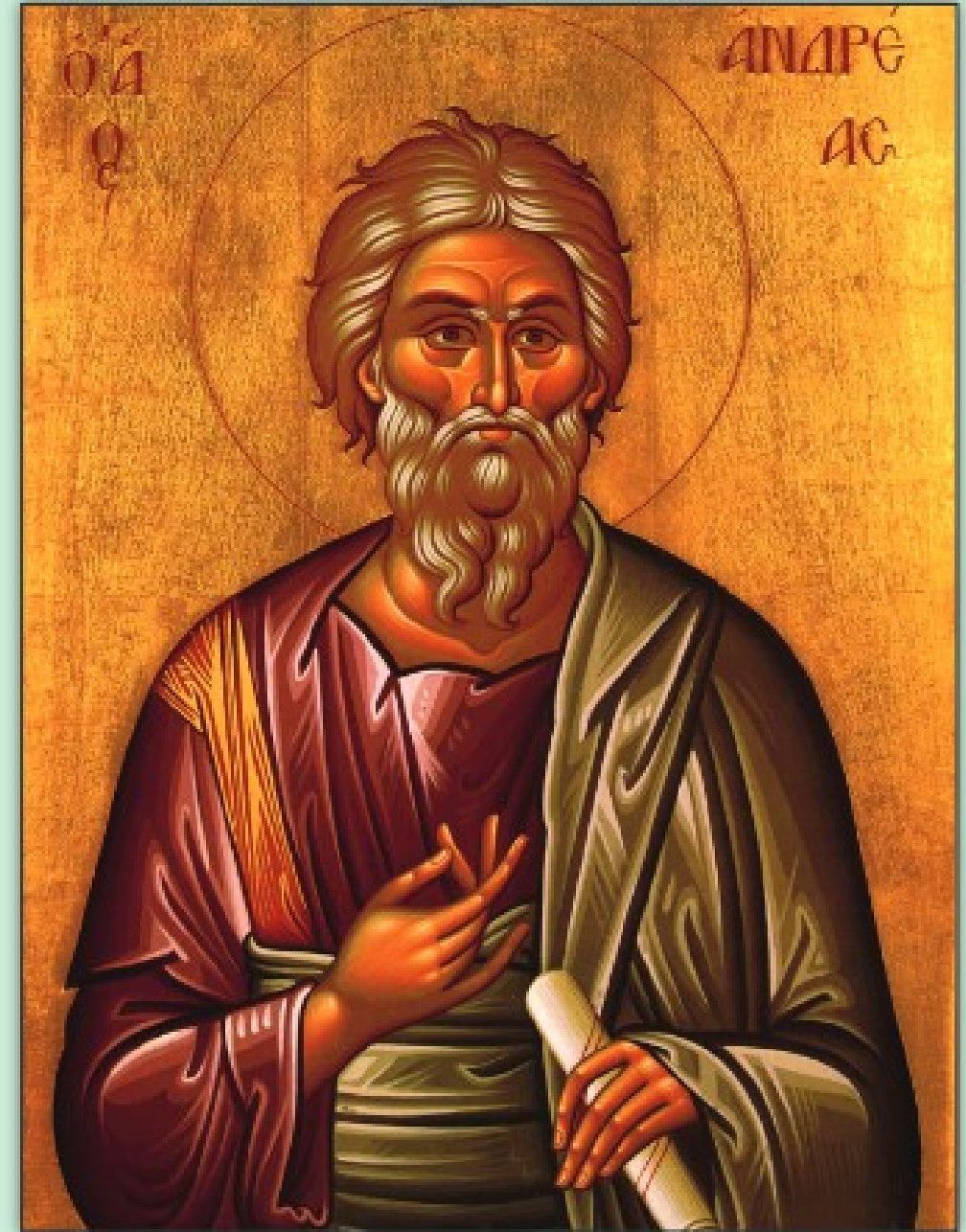
### HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

### VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## TWENTY-SIXTH SUNDAY AFTER PENTECOST



*Icon of Saint Andrew — November 30th*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

26 NOVEMBER 2023 ♦ TONE 01 EOTHINON 04 † TWENTY-SIXTH PENTECOST/THIRTEENTH SUNDAY HOLY CROSS

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHNS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD/BEATTITUDES:

*Liturgy Book p. 125*

ENTRANCE HYMN:

*Liturgy Book p. 38*

APOLYTIKIA:

*Resurrection (Tone 1)*

*Liturgy Book p. 39*

*Venerable Fathers Alypios the Stylite*

*(Tone 1)*

A pillar of endurance, you competed with the Forefathers: Job in his struggles, Joseph in his temptations, and the bodiless Angels, though you were in the body. Our holy Father Alypios, intercede with Christ God for the salvation of our souls.

*St. Nikon, the Preacher of Repentance*

*(Tone 3)*

Sparta rejoices for it holds your holy remains, s source of healing and encouragement to those who have recourse to you. Wherefore, O holy Nikon, intercede with Christ God that He may grant us His great mercy.

*St. Joseph the Betrothed*

*Liturgy Book p. 47*

KONDAKION: Preparation for Nativity

*Liturgy Book p. 150*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: Ps. 32: 22, 1

*(Tone 1)*

*Liturgy Book p. 54*

EPISTLE: Twenty-sixth of Pentecost

*Ephesian 5:8-19*

*Brethren*, walk as children of light (for the fruit of the spirit is in all virtue and holiness and truth), testing what is well pleasing to the Lord, and have nothing to do with the unfruitful works of darkness, but rather expose them. For of the things that are done by people in secret, it is shameful even to speak; but all things that are exposed are made manifest by the light: for all that is made manifest is light. Thus, there is a saying, Awake, sleeper, and arise from among the dead, and Christ will enlighten you. (Is.26: 19) See to it, therefore, brethren, that you walk with care, not as unwise but as wise, making the most of your time, because the days are evil. Do not become foolish, then, but understand what is the Lord’s will. And do not be drunk with wine, for in that is wantonness; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your hearts to the Lord.

ALLELUIA: PSALM 17: 48, 50

*(Tone 1)*

*Liturgy Book p. 59*

O God, you granted me retribution and made peoples subject to me and saved me from my raging enemies.

Therefore I will proclaim you, O Lord, among the nations, and I will sing praise to your name.

GOSPEL:

*St. Luke 12:16-21*

*At that time* a certain man approached Jesus and asked him, saying, “Good Master, what shall I do to gain eternal life?” But Jesus said to him, “Why do you call me good? No one is good but only God. You know the commandments; ‘*Thou shat not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.*’” And he said, “All these I have kept ever since I was a child.” But when Jesus heard this, he said to him, “One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me.” When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, “With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.” And they who heard it said, “Who then can be saved?” He said to them, “Things men cannot do alone, they can do with God’s help.”

*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 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).

work entitled On the Seventy Apostles of Christ: and attributed to Hippolytus of Rome (+ 235) identified Stachys, one of the Lord’s seventy disciples as the first bishop of Byzantium. Later tradition held that Stachys was given leadership of the Church at Byzantium by St. Andrew. Thus the Church of Constantinople would claim to be founded by an apostle like the other Apostolic Churches (Jerusalem, Antioch, etc.).

## Death of St Andrew

According to the second-century Acts of Andrew, the apostle was martyred in Patras, an important center in central Greece, then capital of the province of Achaia. Seized by order of the proconsul Aegeates for converting his wife, St Andrew was condemned to be crucified. According to the Acts, St. Andrew spoke to the bystanders from the cross, saying: “Listen to us rather who hang here for the Lord’s sake and are about to depart out of this body. Renounce all the lusts of the world, spit upon the worship of abominable idols and establish your minds as men believing in Christ.”

The tradition that St Andrew asked to be crucified on an X-shaped cross because he was unworthy of being placed on a cross like Christ’s is of later origin, probably in imitation of St. Peter.

## St Andrew’s Relics

The apostle’s tomb soon attracted many pilgrims and quarrels arose over his relics. When the Roman Emperor Constantine, a Christian, established his new capital, Constantinople, on the site of Byzantium, he ordered that relics of the Saint be moved from Patras to Constantinople. . In 357 they were taken to Constantinople by order of Emperor Constantius and interred in the Church of the Holy Apostles, built by his father, St Constantine, to house the remains of all the apostles. The saint’s skull was returned to Patras by Emperor Basil I (867-886).

A portion of the saint’s relics were also taken by St. Regulos (or Rule), the Bishop of Patras, who was shipwrecked off the coast of Fife, in Scotland. One version of the story goes that it was at this time that St. Regulos brought some of St. Andrew’s relics to Scotland, because he was warned by an angel in a dream to take the Saint’s bones to “the ends of the Earth.” The Scottish people adopted St. Andrew Patron Saint of Scotland and his X-shaped cross (the Saltire) as their symbol.

History does not recall what became of the relics of St Andrew that were brought to Scotland, but it is likely that they were destroyed in a frenzy of religious uproar in the 16th century by Protestant reformers, who saw the veneration of such relics as idolatry, forbidden by the teachings of the Bible.

The relics of St. Andrew that were in Constantinople were taken to Amalfi in southern Italy after the sack of Constantinople in 1208. They remain there, in the Cathedral of St. Andrew, to this day.

In 1408 Patras passed into the hands of the Venetians. From 1429 to 1460 the city was ruled by the Despots of Mystra, the Palaiologi, and when Patras was captured by the Turks Thomas Palaiologos removed St. Andrew’s head to Rome where it was kept in St. Peter’s Basilica until 1964 when it was returned to Patras by Pope Paul VI, the first of many such ecumenical gestures in recent years.

St. Andrew's relics, consisting of a small finger, the top of his cranium and pieces of the cross, are displayed in the cathedral at Patras. The chased gold casket containing the saint’s head, was venerated in St. Peter’s Rome from 1462 until 1964 when it was returned to Patras. In 1980 fragments of the cross of St Andrew, venerated in Marseilles since the Crusades, were also returned. They are enshrined together with the relics in the Cathedral of St Andrew, the largest church in the Balkans.

## St. Andrew Today

In recent years St. Andrew has become an important focus in the growing friendship between Rome and Constantinople. Since 1969 a delegation from the Roman Catholic Church has visited Constantinople each November to participate in the feast of St Andrew, patron of the Byzantine Church. Every June a Greek Orthodox delegation has traveled to Rome for its patronal feast of Saints Peter and Paul. Several times these delegations have been led by the Pope of Rome and the Ecumenical Patriarch.

## NOVEMBER 30: ST. ANDREW THE FIRST-CALLED

ONE OF THE MOST REVERED New Testament figures in the Christian East is the Apostle Andrew the First Called. His title comes from the first mention of him in the Gospel of John: “The next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’ The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, ‘What do you seek?’ They said to Him, ‘Rabbi’ (which is to say, when translated, Teacher), ‘where are You staying?’ He said to them, ‘Come and see.’ They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first found his own brother Simon, and said to him, ‘We have found the Messiah’ (which is translated, the Christ). And he brought him to Jesus” (Jn 1:35-42).

The New Testament states that Andrew was the brother of Simon Peter, by which it is inferred that he was likewise a son of Jonah (Mt. 16:17; Jn. 1:42) He was born in Bethsaida on the Sea of Galilee (Jn. 1:44). Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them to be his disciples by saying that he will make them "fishers of men" (Greek: ἁλιεῖς ἀνθρώπων, haliēis anthrōpōn). At the beginning of Jesus' public life, they were said to have occupied the same house at Capernaum (Mk. 1:21-29).

As disciples of John the Baptist, Andrew and Peter were among those with a firmer faith, ready to make a deeper commitment to God in their lives. And so when they next encountered Jesus back home in their adopted home town of Capernaum (the Gospel calls Andrew a native of Bethsaida), the result should not strike us as odd. “Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, ‘Follow Me and I will make you fishers of men.’ They immediately left their nets and followed Him” (Mt 4:18-20). Their undying faith in a difficult world is an inspiration to all Christians.

While Peter, James and John came to be the foremost of Christ’s closest followers, Andrew had a prominent place as well. In the Gospels Andrew is referred to as being present on some important occasions as one of the disciples more closely attached to Jesus.

In the Gospel of John he appears as a kind of go-to person for Jesus, bringing people to Him and presumably keeping the crowds at bay. It was Andrew who reported to Jesus about the lad with the five loaves and two fish. When Jesus and His disciples had arrived in Jerusalem for the Passover we are told that, “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). Since both Philip and Andrew had Greek names – not unusual in Galilee since the second or third century BC – it was perhaps natural that these Greek pilgrims approached them.

### St Andrew and the Early Church

After Pentecost, at which he was present, there is no further mention of Andrew in the New Testament. Our next reference to this apostle is in Eusebius’ History of the Church 3,1 written in the fourth century. There he quotes Origen as saying that Andrew brought the Gospel to Scythia.

The region known as Scythia in the ancient world corresponds to portions of today’s nations of Bulgaria, Romania and Ukraine. For this reason Churches in these nations have a particular devotion to St. Andrew. Ukrainians, for example hold that St Andrew planted a cross on the site of the future city of Kiev, prophesying that a great Christian center would be established there in time. The Primary Chronicle of the eleventh-century Monk Nestor added that St. Andrew’s apostolic preaching took him as far as Novgorod, making him apostle to Russia as well.

Another city claiming a connection with St Andrew is Constantinople. Founded in the fourth century by St Constantine the Great, this city was built on the site of the earlier town of Byzantium. A

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN NOVEMBER

November 15 - December 24

*Philip Fast for the Nativity*

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*

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

*Divine Liturgy: 10:00 a.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*

### 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

25 November: ✠Carol Engleman Traeger  
from Steve Bartnicki

26 November: ✠Mary Ann Kazmarik  
from Stephen Pendrak

02 December: ✠Veronica Bolus  
from St. Joseph Parish

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

### 53RD MELKITE CONVENTION

*“Becoming Disciples, Making Disciples”*

July 4-7, 2024

Boston Marriott Quincy Hotel  
in Quincy, MA

### 2023 WEEKLY COLLECTION

November 19

Weekly Offering:	\$ 1,585.00
Monthly:	\$ 55.00
Holydays:	\$ 35.00
Candles:	\$25.00
Total:	\$ 1,700.00

# WALKING IN THE LIGHT

CONTRASTING OPPOSITES WAS a popular rhetorical device during the time of St Paul. The Lord Himself used the method, usually contrasting concrete things such as new wine and old wineskins or the plank in one's own eye vs. the speck in one's brother's eye. He pointed to those who would be first vs. those who would be last in the Kingdom of God. "*Many are called but few are chosen*" He noted, and this became a kind of refrain commenting on Gospel incidents (e.g. Mt 20:16).

When St. Paul wrote to communities where believing Jews and their converts often tended to maintain their allegiance to the Law while accepting Christ as the Messiah, he focused on the contrast between those who found their salvation in keeping the Torah (Law) and those who found it by believing in Christ. But Christ alone, Paul insisted, is the source of our salvation and only through faith are we joined with Him.

Not having to keep the Law made some people think that they could do whatever they wanted. Paul responded with another contrast: that between flesh and spirit. "*The Law is fulfilled in this one word, 'You shall love your neighbor as yourself'*" (Gal 5:14), he affirmed. Our fallen passions – the flesh – push us to abuse our neighbor instead through sexual immorality, hatred, selfish ambitions and the like. But living in the Spirit produces love, joy, peace and the other characteristics St Paul calls "*the fruit of the Spirit*" (Gal 5:22-23).

## Darkness and Light in St. Paul

When Paul writes to the Ephesians he speaks of darkness and light to contrast a life lived in ignorance of God vs. a life illumined by the knowledge of God. When people are "alienated from the life of God" they walk "*in the futility of their minds*" (Eph 4:17-18) like pagans. Separated from God, they try to figure things out on their own and that inevitably leads to disaster: epitomized, in Paul's words, by lewdness and every kind of excess.

St. Paul included idolatry as another example of our futile self-determination. Of course, actual idolatry was practiced in the ancient world for centuries, dying out in some places only in the fifth or sixth century. But St John Chrysostom, commenting on this passage, said that, for those who claim to worship Christ, idolatry may mean something else. Giving service to our passions, he argued, is actually worship of Venus, the goddess of love; allowing wrath to absorb us is actually worship of Mars, the god of war. You more truly worship by your deeds and practices than by your rituals, he insisted, and this is the higher kind of worship! (Homily 18 on Ephesians).

St Paul has been criticized for singling out sexual immorality as the height of godlessness. Paul, they say, saw licentiousness as the gravest sin, worse than any other. Note, however, that Paul only starts by focusing on promiscuity. He then goes on to include all kinds of behavior which, he teaches, are equally incompatible with the life in Christ. He names untruthful speech, unresolved anger, theft, and unseemly language as signs of – and here he introduces another contrast – the old man (vs. the new man created according to God).

It is perhaps the moralizing of some Christians in earlier days rather than St. Paul which is responsible for our ignoring unresolved anger or lack of mutual love while focusing of sexual morality. It may be argued, however, that, our sexual failings are, in fact, weathervanes indicat-

ing our need for self-satisfaction at all costs.

Nowhere is this more obvious than in the Church when lust and greed drive its members, including their leaders, to turn their backs on the light. Then we see the chilling force of Christ's own words, "*If the light that is in you is darkness, how great must it be*" (Mt 6:23).

## Christ as Light in St John

The contrast of light and darkness here concerns our ethical behavior; elsewhere in the New Testament this imagery suggests something more. In the First Epistle of St John we read, "*This is the message which we have heard from Him [Christ] and declare to you: that God is light and in Him there is no darkness at all*" (1 Jn 1:5). There is something about God's very being that can be described as light.

Later in the same epistle we are told that "*God is love*" (1 Jn 4:8). The Fathers came to see this love as the expression of the eternal relationship between the Father, the Son and the Holy Spirit and, by extension, between the Trinity and all creation, particularly mankind. In a similar way they came to see light as the expression of God's holiness, especially in the flesh of the incarnate Son of God, Jesus Christ, with His holy transfiguration on Mt. Tabor as the preeminent experience of that light in His flesh.

## Baptism as Illumination

The Fathers regularly spoke of baptism as the mystery of illumination whereby we are filled with the light of Christ. In *The Life in Christ* St. Nicholas Cabasilas writes, quoting St. John Chrysostom, "From our baptism, our soul, purified by the Spirit, is more resplendent than the sun. Not only do we contemplate the glory of God, but we receive again its luster. Just as pure silver, when exposed to its rays, completely sparkles – not only by its own nature but due to the brightness of the sun – so the soul, purified by baptism, is made brighter than silver, receiving from the Spirit the ray of glory such as to possess a proper brilliance such as only the Spirit can communicate. ... That which Moses bore on his forehead, the saints bore in the depths of their souls, but with far more brilliance..."

## The Taboric Light

This baptismal radiance is so commonly obscured in us by our subsequent acts of sin and neglect that we see Cabasilas' words as hyperbole, exaggeration. Yet it is this very light which iconographers seek to portray by depicting haloes in the icons of the saints.

In addition we have numerous examples of a tangible light – called the Taboric light, in other words, the light experienced on Mt. Tabor – not only in the souls of certain saints, reflecting their union with Christ the Light, but in their bodies as well. Perhaps the most famous of them is St. Seraphim of Sarov, whose disciple, Nicholas Motovilov, described the event in detail.

The recognized saints of the Church are not the only ones to reflect this light. The twentieth-century Romanian elder, Fr Dumitru Bejan tells how in the late 1960s he saw, unobserved, two old monks who always stayed behind in church after Matins. "After everyone had left they would lie outstretched on the floor of the church in the form of the Cross and begin to pray with tears to the Savior, asking for mercy, forgiveness, and absolution of sins....As Fr Dumitru watched them pray, to his amazement he saw a translucent flame of light rise and intensify over their heads. Seeing this flame of the grace of the Holy Spirit manifest, Fr Dumitru fell to his knees and joined the two elders in prayer" (Balan, *Shepherd of Souls*, p. 140-141).