

# 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.

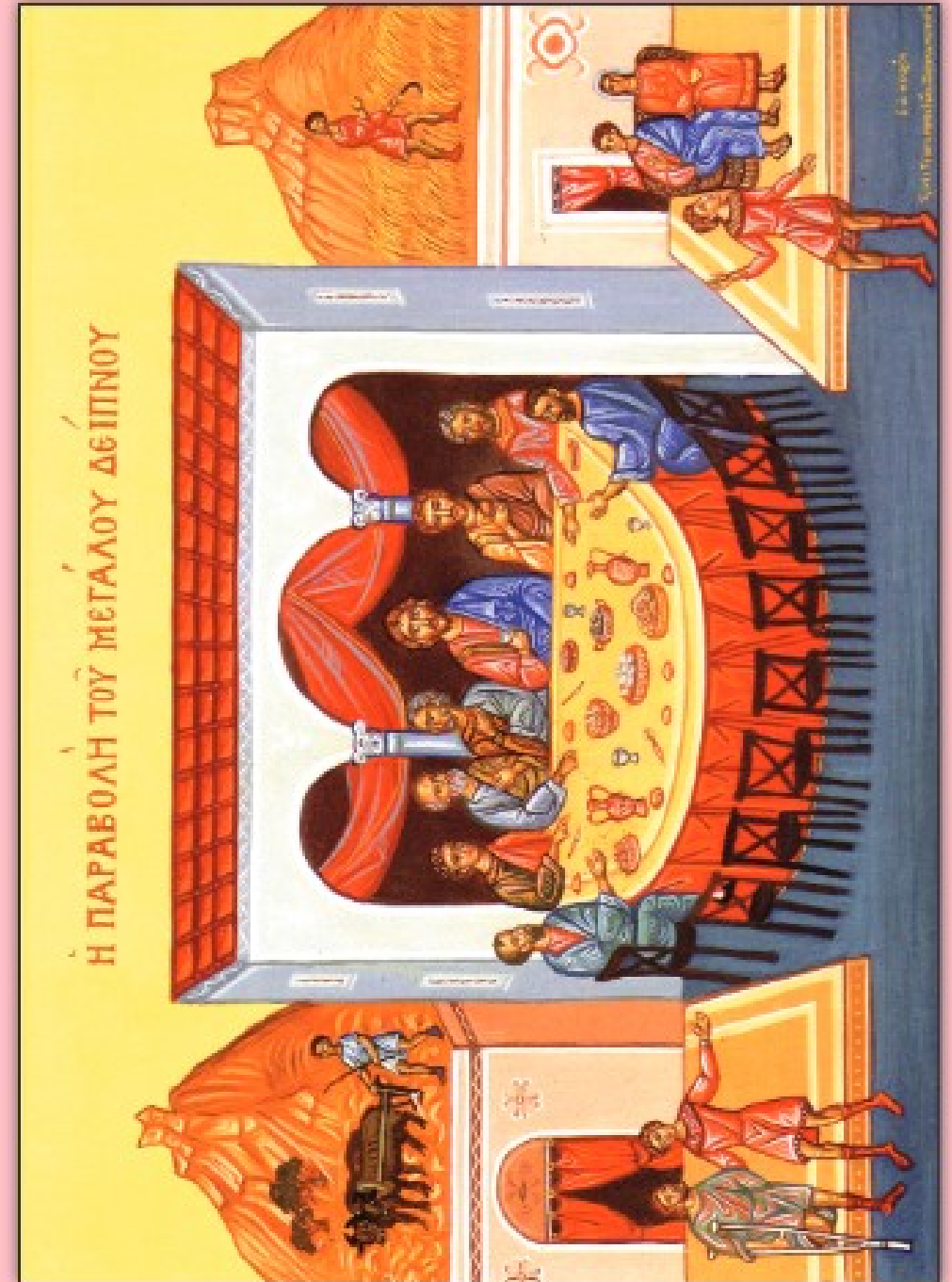
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE FOREFATHERS



Icon of the Parable of the Great Feast

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 DECEMBER 2023 ♦ TONE 04 EOTHINON 07 † TWENTY-NINTH PENTECOST/SUNDAY OF FOREFATHERS

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 4)*

*Liturgy Book p. 42*

*Forefathers*

*(Tone 2)*

Through faith, You have justified Your Ancestors, O Christ our God, and through them You have espoused in advance the Church set apart from the Gentiles. The saints rejoice in glory because, from the seed of these Ancestors, has come forth the glorious fruit, who gave You birth without seed. Through their intercession, O Christ God, save our souls

*St. Joseph the Betrothed*

*Liturgy Book p. 47*

KONDAKION: Preparation for Nativity

*Liturgy Book p. 150*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: Ps. 117: 18, 14

*(Tone 4)*

*Liturgy Book p. 57*

EPISTLE: *Forefathers*

*Colossians 3:4-11*

*Brethren*, when Christ, our life, appears, then you too shall appear in glory. Put to death whatever in your members is of the earth: immorality, uncleanness, lust, evil desire, covetousness, which is a form of idol-worship. Because of these passions, God's wrath comes upon the sons of disobedience and you yourselves once walked in them when they were your (way of) life. But now, you too put them all away; anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another. Strip off the old man with his deeds and put on the new, one that is being renewed toward perfect knowledge *according to his creator's image* (Cf. Gn. 1:26). Here there is no Gentile and Jew, no circumcised and uncircumcised, no Barbarian and Scythian, no slave and freeman, but Christ is all things, and in all.

ALLELUIA: *PSALM 98:6; 33:18*

*(Tone 4)*

*Liturgy Book p. 59*

Moses and Aaron were among His priests, and Samuel among those who called upon His name.

The just cried out, and the Lord heard them, and He delivered them from all their trials.

GOSPEL:

*St. Luke 14:16-24*

*The Lord told this parable*, "A certain man gave a great supper, and he invited many. And he sent his servant at supper time to tell those invited to come, for everything is now ready. And they all with one accord began to excuse themselves. The first said to him, 'I have bought a farm, and I must go out and see it; I pray you hold me excused.' And another said, 'I have bought five yokes of oxen, and I am on my way to try them; I pray you hold me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant returned, and reported these things to his master. Then the master of the house became angry and said to his servant. 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the lame, and the blind.' And the servant said, 'Sir, your order has been carried out, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled. For I tell you that none of those who were invited shall taste of my supper.' For many are called but few are chosen."

HIRMOS:

*Liturgy Book p. 77*

KINONIKON:

*Liturgy Book p. 83*

POST- COMMUNION HYMN:

*Liturgy Book p. 89 / 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 exemptions 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).

*no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:5-11).

The *why* of the Incarnation, according to the Apostle Paul is our deification. The *how* of the Incarnation is what has been called the *kenosis* (self-emptying) of Christ: His voluntary putting aside of divine glory and putting on "the form of a bondservant" (our humanity). As man He further humbled Himself by submitting to all the circumstances of time, place and state of life which we find described in the Gospels. He put on the condition of a village carpenter who became an itinerant preacher, challenging the religious status quo of the Jewish establishment supported by Rome. Little wonder that His path led to the death of the cross.

When St Paul says that we should "*let this mind be in you*" as it was in Christ, He is echoing the Lord Jesus, who proposed humility as the hallmark of the Christian. After the Lord had washed His disciples' feet, He told them, "*If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you*" (Jn 13:14, 15). The Lord was not proposing that His disciples be characterized by actual foot-washing, but by humble service to one another.

As the Word of God exchanged His heavenly glory for the manger in a Bethlehem cave, His followers must learn to exchange their views of their own self-importance for the "*form of a bondservant*." In this way, the humility of Christ rather than human "wisdom" will direct our actions.

In addition to humility, the mind of Christ according to the Scriptures is characterized chiefly by dependence on God and compassion toward others. Developing a mindset of humility, dependence and compassion is contrary to the way of thinking most people learn from the society and culture that surrounds us. It requires continual attention and effort to maintain our focus on the mind of Christ. "*Therefore, gird up the loins of your mind, be sober, and be holy in all your conduct ... as He who called you is holy*" (1 Pt 1:13, 15).

***St Athanasios on the Incarnation***

*"What, then, was God to do? What else could He possibly do, being God, but renew His Image in mankind, so that through it we might once more come to know Him? And how could this be done save by the coming of the very Image Himself, our Savior Jesus Christ? We could not have done it, for we are only made after the Image; nor could angels have done it, for they are not the images of God. The Word of God came in His own Person, because it was He alone, the Image of the Father, Who could recreate man made after the Image.*

*"The Word perceived that corruption could not be got rid of otherwise than through death; yet He Himself, as the Word, being immortal and the Father's Son, could not die. For this reason, therefore, He assumed a body capable of death, ... By surrendering to death the body which He had taken, as an offering and sacrifice free from every stain, He abolished death for His human brethren ... Naturally also, through this union of the immortal Son of God with our human nature, all men were clothed with incorruption in the promise of the resurrection. For the solidarity of mankind is such that, by the Word's indwelling in a single human body, the corruption which goes with death has lost its power over all" (On the Incarnation 34, 35).*



# TAKING THE FORM OF A BONDSERVANT

BEGINNING STUDENTS OF JOURNALISM or other disciplines involving research are taught the importance of the “Five Ws” in compiling information. Fact-finders must be able to answer the following questions on any subject they are investigating: *Who* (was involved)? *What* (happened)? *When* (did it take place)? *Where* (did it take place)? *And Why* (did that happen)?

In reflecting on the incarnation of the Word of God, we focus on the last question: *why* did Christ become man? Our answer is that the reason He assumed our human nature – His incarnation – is to change us by making us partakers of the divine nature (theosis). As the Church Fathers never ceased to repeat: God became human so that man might be deified.

But the answer to that question brings us to ask another one: *how* do we become deified? The Scriptures give us a two-part answer: our deification results initially from being united to Christ at baptism. We maintain this gift of our deification by “*putting on the Lord Jesus Christ*” (Rom 13:14) in the way we conduct our lives.

### We Have Put on Christ in Baptism

The hymn sung repeatedly at baptisms – drawn from St Paul’s Epistle to the Galatians – affirms the teaching that we “put on” Christ at our baptism. As the Incarnation began with a concrete, physical act, the conception of the Lord Jesus, so our deification begins with the concrete, physical act of baptism. In this mystery, the earthly humanity of a believer is joined to the divinized humanity of Christ. The believer is organically united to Christ, immersed in Him, just as he is immersed into the water. The believer has clothed himself with Christ, a spiritual reality symbolized by the white baptismal garment.

St Paul frequently reminds his readers how their likeness to God has been restored in baptism through the image of “putting-off” and “putting-on.” He tells the Ephesians, “*you put on the new man which was created according to God, in true righteousness and holiness*” (Eph 4:24). He tells the Colossians, “*you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him*” (Col 3:10). Their divinization is a restoration of their likeness to God which was lost in Eden.

According to the Scriptures, that “putting-on Christ” also connects us to the eternal God in a new way. As St Paul says, “*For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ*” (Gal 3:26, 27). A person renewed in baptism is, in fact, no longer simply related to God as creature to Creator; the baptized is now an adopted son of God. Because of our baptism it is realistic to call God “Father.”

### We Must Put on Christ in Our Actions

In baptism we *ontologically* put on Christ. We are connected to Him on the level of our deepest nature. We must also put on Christ *psychologically*, on the level of our actions and perceptions. In other words, we must strive to think and act like Him. To do that, we must study the actions of Christ as revealed in the Scriptures and begin to know His mind.

Again, we must turn to St Paul, who gives us an entry into the mind of Christ, particularly in regard to the Incarnation. “*Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of*

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN DECEMBER

December 01 - December 24

*Philip Fast for the Nativity*

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

*Resurrectional Orthros*

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

*Church Christmas Decorating*

Friday Evening, December 22

**[DAY OF STRICT ABSTINENCE,  
& FASTING UNTIL NOON]**

*Royal Hours: 5:30 p.m.*

*Confessions following service.*

Saturday Evening, December 23

*Confessions 3:00 p.m.*

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

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

Sunday Morning, December 24

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

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

Sunday Evening, December 24

*Confessions: 5:00 p.m.*

*Vigil Liturgy of St. Basil the Great:*

*Great Vespers: 5:30 p.m.*

*Divine Liturgy: 6:00 p.m.*

Monday Morning, December 25

**NATIVITY OF OUR LORD JESUS CHRIST**

*Festival Orthros: 8:30 a.m.*

*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

- 16 December: Billy Patchoski\*  
from St. Joseph Parish  
17 December: Marie Barron\*  
from St. Joseph Parish  
23 December: Children pf St. Joseph Church\*  
24 December: Patrick Cherkoski\*  
from Sean T. Pendrak

### 2023 WEEKLY COLLECTION

December 10	
Weekly Offering:	\$ 995.00
Monthly:	\$ 20.00
Xtmas Flower:	\$ 50.00
Candles:	\$ 25.00
Total:	\$ 1,090.00

# PREPARING FOR GLORY

CHAPTER THREE OF ST PAUL’S EPISTLE to the Colossians begins with this enigmatic statement: “*For you died, and your life is hidden with Christ in God*” (Col 3:3). The questions it raises are obvious: when did we die and how is our life hidden with Christ?

## Baptism as Death and Resurrection

Many Christians, particularly in the Eastern Churches can answer the first question. We died with Christ in baptism. The passage from the Epistle to the Romans read at every baptism in Byzantine churches includes the following teaching, “*Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?*

*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*” (Rom 6:3, 4).

Baptism is our personal union with the death and resurrection of Christ through which the ultimate power of Death was destroyed. At our baptism this burial is graphically represented when we are “buried” (immersed) in the baptismal water. Our resurrection is represented when we are raised up out of the water. What cannot be depicted, of course, is the effect of our baptism: our life in Christ, hidden in God.

The life of the risen Christ is indescribable, but images help us to appreciate what it might mean. In his Catechetical Sermon on the Resurrection St John Chrysostom gives us a glimpse into some aspects of this hidden life. “All of you, enjoy this feast of faith: Receive all the riches of His loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free... O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one of the dead remains in the grave. For Christ, being risen from the dead, has become the first fruits of those who have fallen asleep.”

St John Chrysostom mentions three aspects of resurrection life we have received:

1. ***Forgiveness of sins*** – “Let no one weep for his iniquities, for pardon has shown forth from the grave.” When we are baptized our sins are forgiven. Future sins can be forgiven in the Church to which Christ entrusted this gift.
2. ***Freedom from death*** – “Let no one fear death, for the Savior’s death has set us free.” The heart of Death is the rupture of communion with God. Death of the body cannot break that unity for those who are living their baptism.
3. ***All that is His is ours*** – “Let no one bewail his poverty, for the universal kingdom has been revealed.” Our “wealth” as heirs of the kingdom includes the general gifts of the Spirit (wisdom, understanding, knowledge, counsel, fortitude, piety, fear of the Lord) and the particular gifts which enable ministry. Living in the kingdom of God includes enjoying a relationship with the Theotokos, all the heavenly hosts and all the saints as well as all believers, living or dead (the communion of saints).

These blessings are hidden from the world, but “*When Christ who is our life appears, then you also will appear with Him in glory*” (v. 4).

## Consequences of This Hidden Life

St Paul insists that receiving the gift of life in Christ has consequences. “*Set your mind*

*on things above, not on things on the earth... Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.*

“*But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man...*” (vv. 2, 5-10).

Elsewhere St Paul had explained why Christians must put away things of the earth. “*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life*” (Gal 6:7, 8). Things of the earth, like our mortal bodies, die and decay no matter how much we pamper them. Lust, envy, wrath, filthy language and the rest of St Paul’s list in Colossians are simply ways we pamper our decaying flesh. By cherishing the “wealth of the kingdom” mentioned above – sowing “to the Spirit” – we enjoy in this world a measure of the life to come.

## Putting off the Old Man

From time to time Christians have misinterpreted St Paul’s teaching on putting off the old man. People like the Amish, for example, thought to express their detachment from the world by adopting a particular form of dress or hair style, or by living apart from others in closed communities because they are Christians. As early as the second century, however, most believers have known the distinction between *living in the world but not of the world*. An unknown “disciple of the apostles” wrote the following description of the Christians for a certain Diognetus somewhere in the Roman Empire.

“For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

“They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified... To sum up all in one word— what the soul is in the body, Christians are in the world... God has assigned them this illustrious position, which it is unlawful for them to forsake.”

While monastics would later separate themselves from the world, they would do so because they had a particular vocation, not simply because they were Christians.