

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 ZACCHEUS



Icon of the Holy Fathers Athanasius and Cyril — January 18th

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

14 JANUARY 2024 ♦ TONE 08 EOTHINON 11 † SECOND SUNDAY OF THEOPHANY/EIGHTH DAY OF THE POSTFEAST

GREAT DOXOLOGY:

ANTIPHNS: *Theophany*

FIRST:

SECOND:

THIRD/BEATTITUDES:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 8)

Theophany

St. Joseph the Betrothed

KONDAKION: *Theophany*

TRISAGION: *All of you who have been baptized*

PROKIMENON: *(Tone 8)*

EPISTLE:

Brethren, to each one of us the grace was given according to the measure of Christ's bestowal.

Thus is says, *Ascending on high, he led away captives; he gave gifts to men (Ps.61:19)*. Now this *ascending*, what does it mean but that he also descended first into the lower parts of the earth?

He who descended, he it is who ascended also above all the heavens, that he might fill all things.

And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.

ALLELUIA: *(Tone 8)*

Your favor, O Lord, I will sing forever; from generation to generation,
my mouth will proclaim your faithfulness.

For you have said, "My kindness is established forever."

In heaven you have confirmed your faithfulness.

GOSPEL:

At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, by the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death a light has arisen." From that time, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

HIRMOS: *Theophany*

KINONIKON: *Theophany*

POST~ COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 151

Liturgy Book p. 46

Liturgy Book p. 157

Liturgy Book p. 47

Liturgy Book p. 158

Liturgy Book p. 51

Liturgy Book p. 61

Ephesian 4:7-13

Liturgy Book p. 59

St. Matthew 4:12-17

Liturgy Book p. 158

Liturgy Book p. 160

Liturgy Book p. 157 / p. 90

divinity to take up our humanity, only allowing it to be seen by Peter, James and John at the Transfiguration. Christ is described as the opposite of many of us who refuse to let our status symbols free from our grasp. He puts aside the glory of being the Father's icon to become Son of Man. The One who is enthroned upon the cherubim now has nowhere to lay His head.

Glorification: Jesus is Lord

While kenosis expressed the downward movement of the Word's voluntary setting aside of His glory, the upward movement of His glorification is connected with the term *kyrios* (Lord). This is the term we regularly associate with Christ but we do not realize how revolutionary that association was at first. In the Septuagint, the Greek version of the Old Testament, Kyrios was the word spoken in place of the un-pronounceable name of God, "Yahweh," the name God gave to Moses at the burning bush (see Ex 3:15), a term we roughly translate as "The One Who Is" or "The Existing One." Similarly observant Jews today refuse to speak this name, referring to God simply as *Hashem* ("the name").

The most basic "creed" in the apostolic Church was connected with this term. St Paul incorporates it into his Epistle to the Romans: "*If you confess with your mouth that Jesus is Lord [Kyrios] and believe in your heart that God has raised Him from the dead, you will be saved*" (Rom 10:9).

And so the apostolic Church, which had first met Jesus in the villages of Galilee, came to know Him as the pre-eternal Son of the Father who descended to become one of us and ascended once more as Lord, bearing humanity with Him to where He was before.

In our Liturgy the emphasis is principally on Jesus as Kyrios, the eternal Word. At the end of Orthros or Vespers the priest turns to the icon of Christ and proclaims, "Blessed is He-Who-Is, Christ our true God, at all times..." The icon to which he points – and all icons of Christ – is inscribed with the same Greek word, Ὁ ΩΝ (the One-Who-Is): Jesus of Nazareth, the One-Who-Is, now in glory as God and Man.

Kenosis in the Liturgy

Our liturgical poetry frequently alludes to the contrast between Christ's divine state and His incarnation.

Today, He who holds the whole creation in the hollow of His hand is born of the Virgin! He whose Essence none can approach will be wrapped in swaddling clothes as a mortal. God, who established the heavens at the beginning of time will lie in a manger. He who rained down manna on His people in the desert will be nourished by milk from His Mother's breast! The Bridegroom of the Church, who called the Magi, will accept their gifts as the Son of the Virgin. We bow down and worship Your Nativity, O Christ! Show us also Your Theophany! *Ninth Royal Hour*

Beholding him who was in God's image and likeness fallen through the transgression, Jesus bowed the heavens and came down. And without change, He took up His dwelling in a Virgin's womb: that He might fashion corrupt Adam anew, who cried out to Him: "Glory to Your Theophany, O my Redeemer and my God!" *Liti of the Nativity*

For our sakes, Christ has come forth from the seed of Abraham, to raise up to the dignity of sons those who had fallen into the darkness of sin, which bowed them down to the earth. Despite His great dignity, He who dwells in endless Light has willed to dwell in a manger for the salvation of mankind. *Canon of the Nativity*

CALLED BY NAME VOCATIONS CAMPAIGN 2024

“HE WHO DESCENDED”

THE LORD JESUS’ PUBLIC MINISTRY begins, as it were, where John the Forerunner left off. He travels through Galilee, the Gospels assert, preaching like John, “Repent for the kingdom of heaven is at hand” (Mt 4:17). *“News of Him went out throughout the surrounding region and He taught in their synagogues, being glorified by all”* (Lk 4:14-15).

Finally, Luke adds, Jesus came to Nazareth “*where He had been brought up*” (Lk 4:16) and people were amazed at Him – they knew Him simply as Joseph’s son. Over and over in the Gospels we see people wondering just who Jesus is, the disciples growing in faith and emboldened to proclaim, as Peter did on Pentecost, “*that God has made both Lord and Messiah this Jesus whom you crucified*” (Acts 2:36).

The Apostles’ faith continued to develop as they began preaching the risen Christ. By the time St Paul wrote his so-called prison epistles (Philippians, Ephesians and Colossians) some thirty years later, the apostolic Church had come to recognize that Moses and the Prophets had intimated something deeper about the Messiah. Their deepening faith in Jesus’ eternal existence as the Word of God is expressed repeatedly in these epistles.

In the Epistle to the Colossians St Paul makes a straightforward confession of the unity of Christ with the Father. *“He is the image [ikon] of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominations or principalities or powers. All things were created through Him and for Him. He is before all things and in Him all things consist. And He is the head of the body, the Church who is the beginning, the firstborn of the dead that in all things He may be preeminent, for it pleased the Father that in Him all the fullness should dwell and by Him to reconcile all things to Himself, whether things on earth or things in heaven, having made peace through the blood of His cross”* (Col 1:15-20).

And so, Paul taught, Jesus who was crucified and risen was also the pre-eternal icon of the Father through whom all things were created. In the Epistle to the Ephesians he describes the mystery of Christ in puzzling terms of a downward motion (descent) and an upward motion (ascent). Commenting on a verse from Psalm 68, St Paul writes, *“Now this ‘He ascended’ – what does it mean, but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things”* (Eph 4:9-10).

Kenosis: Christ Empties Himself

This movement of descent and ascent is perhaps most clearly explained in the Epistle to the Philippians as a voluntary self-emptying of Himself and thus as a model for our lives. *“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 emptied Himself, 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 has also 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 that every tongue should confess that Jesus Christ is Lord to the glory of God the Father”* (Col 2:5-11).

From the Greek word translated here as “emptied Himself” we have the word **kenosis** to describe the Son of God’s voluntary descent to assume our nature. He put aside the glory of His

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday Evening, January 13

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Evening, January 14

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

St. Joseph Youth Choir

Nativity Concert: Church

Theophany Potluck II: Hall

Saturday Evening, January 20

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Evening, January 21

PHARISEE & PUBLICAN SUNDAY

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Fast Free Week: No Fasting

Saturday Evening, January 27

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Evening, January 28

PRODIGAL SON SUNDAY

Theophany House Blessings

If you would like your home blessed during this holy season please sign up in the back of the church, call the rectory 570.343.6092

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

13 January: ✠Deceased members of Barron & Shehadi Families

14 January: ✠Veronica Bolus from Kimberly Boackle

20 January: Joseph Bolus

21 January: Michael & Carolyn deTar ✠ from M/M Zachary Bateman Family

27 January: Joseph Bolus

28 January: Russell & Kathleen Bateman✠ from M/M Zachary Bateman Family

02 February: Nick & Patrica Peluso from M/M Daniel Schiller Family

03 February: Lois Cianci

04 February: Paul & Kathleen Schiller from M/M Daniel Schiller Family

10 February: Joanna Simon

11 February: Russell & Kathleen Bateman from M/M Daniel Schiller Family

“THE KINGDOM OF HEAVEN IS AT HAND”

THE LORD JESUS BEGAN His public ministry with the same message that St John the Baptist had proclaimed before Him, namely that the “Kingdom of God” or the “Kingdom of heaven” was at hand. What did their hearers understand by this announcement and what should we take it to mean today?

God’s Kingdom in the Old Testament

Biblical reflection on the world saw it as the creation of God. Therefore He was its king from the beginning. We find this in a number of places in Scripture, such as Psalm 93 (LXX 92): *“The Lord is king, in splendor robed; Robed is the Lord and girt about with might, For He has made the world firm And it shall not be moved. Your throne has been established of old; You are from everlasting”* (vv. 1-3).

Here the Kingdom of God is **all creation**. We sing verses from this psalm as the proki-menon of vespers on Saturday evening.

Old Testament prophets also saw **Israel** as God’s Kingdom. After the Babylonian exile the people of Israel were generally ruled by others – Syrians, Greeks or Romans – with brief interludes of independence. God’s people increasingly looked for God to intervene in human history by reestablishing their kingdom. According to the Book of Daniel, God’s instrument for restoring this kingdom would be the “*Son of Man*” (Dn 7) or “*Messiah*” (Dn 9). What was called the “*Messianic Age*” would usher in the Kingdom of God.

Jewish thought generally accepted the thought of the Prophet Isaiah that the great sign of God’s Kingdom would be a time of universal peace and brotherhood on the earth, without crime, war and poverty when “*the earth shall be filled with the knowledge of God, as the waters cover the sea*” (Isaiah 11:9). The coming messiah would inaugurate this Kingdom by defeating the powers warring against God’s people.

The rabbis therefore rejected claims that Jesus was the messiah, since greed and enmity still exist in our world. He had “failed,” and died as a result. As the twelfth century Jewish thinker Maimonides wrote, failure or death is proof that a defeated leader is not the messiah: “If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah” (*Mishnah Torah*, Hilchot Malakim 12).

The Lord Jesus and the Kingdom

The Lord Jesus clearly claimed to usher in the Kingdom of God. At the same time He resisted being declared king by the Jews: “*When Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone*” (Jn 6:15). His Kingdom, as He would tell Pilate, was “*not of this world*” (Jn 18:36).

The New Testament presents a vision that **Jesus Himself is the presence of the Kingdom**, what the third-century theologian Origen termed the autovasilieia (the Kingdom in Himself). In Him there is perfect communion with the Father and an outpouring of God’s love. The Gospels show Him as constant in prayer and in doing the Father’s will. He manifests God’s love for mankind in a way that no other has done. In the words of Pope Benedict XVI, “Jesus himself is the Kingdom; the Kingdom is not a thing, it is not a geographical dominion like worldly kingdoms. It is a person; it is he.... By the way in which he speaks of the Kingdom of God, Jesus leads men to realize the overwhelming fact that in him God himself is present among them, that he is God’s presence” (*Jesus of Nazareth*, Part 1, p. 49).

The Kingdom Is Within You

While the Lord Jesus is the Kingdom of God in our midst, He tells us that this Kingdom

may also be present in human hearts. When people are taken by the love of God and keeping His Commandments, the Kingdom of God is formed within them. When love is present, the God who is love is manifest as love within us.

Citing the Scriptures, Origen connects them with the Lord’s injunction to pray “Thy Kingdom come”: “*‘The Kingdom of God,’ in the words of our Lord and Savior, ‘does not come for all to see; nor shall they say: Behold, here it is, or behold, there it is; but the Kingdom of God is within you,’* [Lk 17: 20, 21] *‘for the word of God is very near, in our mouth and in our heart’* [Deut 30:14].

Thus it is clear that he who prays for the coming of God’s Kingdom prays rightly to have it within himself, that there it might grow and bear fruit and become perfect” (*On Prayer*, 25). Enduring for the Kingdom

Many Christians today feel that, because God loves His entire creation, this means that everyone will enter the Kingdom of heaven automatically. They find it difficult to harmonize God’s love for us with the need to respond actively to that love. While rejoicing in God’s love for us, we need to remember these sobering words of the Lord:

“Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few (Mt 7:13, 14)... *Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it”* (Mt 7:24-27).

Entering the Kingdom is possible for us, then, if we put the Lord’s teachings into practice, something which may cause us great hardship. Living the Lord’s way may cost us friends, a job, even family support. It will certainly cost us the freedom to live according to our own desires, unmindful of the needs of others. As the nineteenth-century elder of the Optina Monastery in Russia, St Anthony of Optina, wrote in a letter to one of his spiritual children: “Of course, it would be easier to get to paradise with a full stomach, all snuggled up in a soft feather-bed, but what is required is to carry one’s cross along the way, for the Kingdom of God is not attained by enduring one or two troubles, but many!”

The Church and the Kingdom

The ultimate expression of the Kingdom will be in the age to come when Christ, seated at the Father’s right, shall reign forever and ever. There He shall be surrounded by the saints – those who have allowed the Kingdom within them to mature fully through communion with God in prayer and faithfulness to His teachings in action.

The Church on earth is, as it were, the “anteroom” of the kingdom of heaven: the vestibule through which we pass in order to enjoy the presence of God within. We enter this “vestibule” through the necessary doorway of baptism. As the Lord told Nicodemus, “*Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (Jn 3:5).

Yet for those outside the Church their goodwill toward believers is a kind of baptism into the kingdom, the “baptism” of love. As we read in Christ’s parable of the judgment, “*Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world... Truly I say to you, as you did it to one of the least of these my brethren, you did it to me’*” (Mt 25:34, 40).