

# 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 PRODIGAL SON



*Icon of the Prodigal Son*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

28 JANUARY 2024 ♦ TONE 02 EOTHINON 02 † SUNDAY OF PRODIGAL SON / S. EPHREM & ISAAC THE SYRIANS

GREAT DOXOLOGY:

ANTIPHNS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 2)*

*Venerable Father Ephrem the Syrian*

*Venerable Father Isaac the Syrian*

The one who thundered on Mount Simai with saving laws for us has also given your writings as guides in prayer for monks, O revealer of unfathomable mysteries. Having ascended the mount of the vision of the Lord, you were shown the many mansions. Wherefore, O God-fearing Isaac, pray to the Savior for all who honor you.

*St. Joseph the Betrothed*

KONDAKION: *Prodigal Son /Meeting in the Temple*

TRISAGION:

PROKIMENON:

(Tone 1)

EPISTLE:

*Brethren*, all things are lawful for me, but not all things are fitting. All things are lawful for me, but I will not be brought under the power of anyone. Food is for the belly, and the belly for food, but God will destroy both the one and the other. Now, the body is not for immorality, but for the Lord, and the Lord for the body. For God has raised up the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a prostitute? By no means! Or do you not know that one who cleaves tot a prostitute becomes one body with her? *For the two*, it is said, *shall be one flesh* (Gn.2 : 24). But he who cleaves to the Lord is one spirit with him. Flee immortality. Every sin a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your members are the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own? For you have been bought at a great price. Glorify God therefore in your body and in your soul which both are God’s.

ALLELUIA:

(Tone 2)

O God, you granted me retribution and make 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:

*The Lord told this parable:* “A man had two sons. And the younger of them said to his father, ‘Father, give me the share of the property that falls to me.’ And he divided his possessions between them. And not many days later, the younger son gathered up all his wealth and traveled to a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a severe famine over that country, and he began to suffer from it. And he went and joined one of the local landowners, who sent him to his fields to feed the pigs. And he longed to fill himself with the pods the pigs were eating, but no one offered to give them to him. But when he had come to his senses, he said, ‘How many hired men in my father’s house have bread in abundance, while I am perishing with hunger! I will get up and go to my father, and will say to him, “Father, I have sinned against heaven and before you, I am no longer worthy to be called your son; make me as one of your hired men.”’ And he got up and went to his father. But while he was yet a long way off, his father saw him and was moved with compassion and ran and fell upon his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you, I am no longer worthy to be called your son.’ But the Father said to his servants, ‘Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.’ And they began to make merry. Now his elder son was in the field; and as he came close to the house, he heard music and dancing. And calling one of the servants he asked what this meant. And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has got him back safe.’ But he was angered and would not go in. His father, therefore, came out and began to beg him. But he answered and said to his father, ‘Look, these many years I have been serving you, and have never disobeyed any of your orders; and yet, you have never given me a kid that I might make merry with my friends. But when this son of yours comes, who has devoured your wealth with prostitutes; you have killed for him the fattened calf!’ But he said to him, ‘Son you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead, and has come to life; he was lost and is found.’”

HIRMOS:

KINONIKON:

POST- COMMUNION HYMN:

*Liturgy Book p. 17*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 36/ p.40*

*Liturgy Book p. 151*

*Liturgy Book p. 40*

*Liturgy Book p. 111*

*Tone 5*

*Liturgy Book p. 47*

*handout/Liturgy Book p. 163*

*Liturgy Book p. 50*

*Liturgy Book p. 54*

*1 Corinthians 6:12-20*

*Liturgy Book p. 59*

*St. Luke 15:11-32*

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witness of Ss. Cyrus and John would come to be spread far beyond the place of their martyrdom.

In 414 St Cyril of Alexandria had the relics of Ss. Cyrus and John brought to Menouthis, a city northeast of Alexandria. Menouthis was sacred to the pagan deities Isis and Serapis. At that time there was a temple at Menouthis famed for its oracles and cures which attracted even some simple Christians. St. Cyril thought to replace this cult by establishing a shrine to St. Cyrus the Unmercenary Healer. As Cyril explained in a homily, he had a vision in which an angel instructed him to bring the relics of St Cyrus to Menouthis in order to do battle with Isis.

When the floor of St Mark’s was opened, two graves were found and the story of Cyrus’ companion John came to light. Both bodies were brought to Menouthis with much fanfare, an event commemorated in the Byzantine Churches on June 28. As St Cyril described it, “The holy martyrs, Ss. Cyrus and John, came forth ready to do battle for the Christian religion... As their reward for their love for Christ, they received the power to trample upon Satan and expel the force of evil spirits” (Homily 18, 3).

St Cyril knew that it would be futile to forbid Christians to visit “the Mistress,” as Isis was known; he did, however, insist that they first visit the relics of Ss. Cyrus and John. This expression of Christian devotion caused the priests of Isis to refuse them entry to her shrine, effectively bringing its popularity to an end!

Entrusted to the care of the Pachomian monastery of Tabennisi, the shrine of Ss. Cyrus and John became known throughout the Middle East and beyond for the healings reported there. This in turn spread the fame of the saints and the city eventually became known as Aba-Kyr (Father Cyrus).

Perhaps the most famous healing attributed to these saints was that of St Sophronios of Jerusalem who was cured of ophthalmia, an inflammation of the eyes which often led to total blindness. In gratitude he composed an encomium in praise of the saints recounting a number of miracles attributed to them. In English this work is generally called *The Seventy Miracles of Ss. Cyrus and John*.

It is thought that St Sophronios was to some extent responsible for the rise of devotion to these saints in the West. In 634 Sophronios sent a copy of his Miracles along with some relics of Ss. Cyrus and John to Pope Honorius in Rome. Sophronios was seeking the pope’s support in the doctrinal controversies of the day. In time three churches were erected in Rome in honor of these saints, mistakenly called “St Passera” (Pa Ser = Aba Kyr).

In the tenth century the relics remaining at Menouthis were relocated to a church bearing their name in Old Cairo, the new center of Coptic Church life. In 960 this church was destroyed in a riot and the relics moved to the nearby Church of St Barbara where they remain in a chapel dedicated to their memory. A portion of their relics is also enshrined in the nearby monastery of Deir Tados.

*Today the wonderworkers Cyrus and John are like two stars rising above us, those martyrs who heal the sorrows of our souls. The one, imitating the angels, fought the good fight in solitude, in which he excelled until the end, when he was joined to Christ through the blood of martyrdom. The other, enlisted as a soldier on earth, was registered in the role of the heavenly armies. On their feast, they grant healing to those who celebrate it with faith; and they intercede with Christ for our souls.*

*O faithful, with canticles of praise let us magnify Cyrus and John, those brothers in spirit who were of one mind concerning the body. Let us praise, together with them, the generous Athanasia and her daughters Theodota, Theoctista and Eudoxia, the victorious martyrs who preserved their virginity. They always intercede before Christ for our souls. From the Services of the Feast*



# JANUARY 31: HOLY MARTYRS CYRUS AND JOHN

IT IS NOT OFTEN that the Byzantine, Coptic and Roman Churches commemorate saints on the same day. It is true in the case of saints like the holy martyrs Cyrus and John, who are remembered on January 31. They were not Apostles who brought the Gospel to new lands or Church Fathers whose thought influenced Churches all over the world. Who were they and what does their witness have to say to us today?

## Cyrus the Unmercenary Healer

Nothing is known of the early lives of these saints. We do not know whether either or both of them were born into Christian families. We first meet them later in life, during the persecution of Diocletian (303- 305), which was particularly fierce in Egypt. At that time Cyrus was a physician in Alexandria who treated the sick with potions he developed in his workshop, a place later transformed into a shrine.

Cyrus is celebrated as one of the great “Unmercenary Healers” – those who would not accept payment for their services, seeing their skill as a gift from God. This practice attracted many of his patients to Christ and, consequently, brought Cyrus to the attention of the authorities. Denounced to the city prefect, Cyrus fled and took refuge in the Roman province of Arabia (southern Jordan and northwest Saudi Arabia today). There he abandoned the practice of medicine and adopted the monastic life. When the persecution waned, Cyrus returned to Egypt. John, a young Christian soldier from Edessa in northern Mesopotamia was on a pilgrimage to Jerusalem, when he heard of the physician-become-monk, Cyrus. He sought him out, becoming his companion and disciple.

## The Great Persecution

Diocletian abdicated on May 1, 305. His successor, Maximinus, renewed the persecution of Christians the next year. The contemporary Church historian Eusebius of Caesarea, in his *Martyrs of Palestine*, writes that tens, twenties, even hundreds of Christians were put to death on a single day in Egypt, making it the region which suffered the most during the persecutions. According to one report, 660 Christians were killed in Alexandria alone between 303 and 311. To this day the Coptic Church structures its calendar around this persecution rather than the birth of Christ.

Maximinus had revised the procedure for registering citizens to include women and children. This enabled the authorities to summon even children and infants to offer sacrifice to the Roman deities. It happened that at Canopus, on the outskirts of Alexandria, officials arrested a Christian family and brought them to the city to sacrifice. Along with their mother, Athanasia, three youngsters had been arrested: fifteen-year old Theoctista, thirteen-year old Theodota and eleven-year old Eudoxia.

At that time in Egypt Christians were often mutilated and exiled to work in mines, if not killed outright. When Cyrus and John heard of it, they were concerned that the girls might not be strong enough to preserve their faith. They resolved to go to Alexandria to comfort and encourage these youngsters. When their presence became known, they too were arrested and beheaded together with the others on January 31, 311. They were buried at the Church of St Mark in Canopus.

## Their Wonderworking Relics

Cyrus and John had put themselves in mortal danger to sustain the faith of Athanasia and her daughters. As a result they personified the Lord Jesus’ teaching, “*Whoever desires to save his life will lose it, but whoever loses his life for My sake and the Gospel’s will save it*” (Mk 8:35). The

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN JANUARY

Saturday Evening, January 27

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, January 28

**PRODIGAL SON SUNDAY**

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

*Weekly Fasting Resumes*

## EVENTS IN FEBRUARY

Thursday Evening, February 01

*Great Vespers: 7:00 p.m.*

Friday Evening, February 02

**MEETING IN THE TEMPLE**

*Divine Liturgy: 5:30 p.m.*

*Blessing of Candles*

Saturday Evening, February 03

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, February 04

**SUNDAY OF LAST JUDGEMENT:**

**MEATARE**

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

*Last week for Eating Flesh Products*

Saturday Evening, February 10

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, February 11

**SUNDAY OF FORGIVENESS:**

## 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

27 January: Joseph Bolus  
28 January: Christmas Flowers Intentions  
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  
17 February:  
18 February: Russell & Kathleen Bateman✕  
from M/M Zachary Bateman Family

## 2023 WEEKLY COLLECTION

December 10

Weekly Offering:	\$ 585.00
Monthly:	\$ 40.00
Candles:	\$ 25.00
Total:	\$ 650.00

# WHEN GOOD ACTIONS ARE MADE VOID

THIS WEEKEND OUR CHURCH opens the pages of the Triodion, the book containing the texts for all the services leading up to Pascha. This Lenten journey may be viewed on two levels, chronologically and spiritually. Both are important as we look ahead to our celebration of Pascha.

Chronologically, the period of the Triodion consists in three distinct sections: the pre-Lenten period, the Great Fast itself, and the Great and Holy Week. The first, the pre-Lenten period, progressively leads us to the coming Great Fast. It begins with two Sundays which introduce us to thoughts of *repentance*. Next we have a weekend of observances reminding us of our *mortality*: the Saturday of the Dead and the Sunday of the final Judgment. Finally, in Meat-fare Week, we are eased into the Fast by beginning to *abstain* from meat. The last pre-Lenten observance takes place on Cheese-Fare Sunday with the ceremony of *forgiveness*, in which we ritually ask the entire community to forgive us our offences so that we may begin the Great Fast with pure hearts.

## The Publican and the Pharisee

On this first Sunday of the Triodion's pre-Lenten period we are presented with the Lord's parable of the Publican or tax collector and the Pharisee in Lk 18:9-14. As we begin our Lenten journey, we are reminded how the prayer of the Pharisee did not reach God while the Publican's prayer was heard. The Pharisee's devotions were "correct," but, the Lord teaches, it is not enough to say the right words when the heart is not correct as well.

The basic attitude of the heart for which the Pharisee is faulted is *pride*: "I fast twice a week," he boasts; "*I give tithes of all that I possess*" (Lk 18:12)... and that makes me better than that tax collector. The Pharisee is right in one sense: it is good to fast and to give tithes, but his good deeds are made void through his pride.

Reflecting on this parable in its hymnody, our Church describes the Pharisee's prayer as "ungrateful." He says, "I thank you, God," but thankfulness to God is not revealed in his underlying attitude. His inner spirit is not focused on God's gifts, but on his own perceived accomplishments. He does the right thing, but for the wrong reason.

A consequence of the Pharisee's self-centered parody of religion is the judgmental way he regards his fellow man: "*I am not like other men*" (v.11): my devotions make me superior, more worthy in the sight of God. Christ takes the opposite view: "*I tell you, this man [the publican] went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted*" (v.14).

Keeping a Proper Perspective The Scriptures often return to the place of formal religious practices in our spiritual life. Some people – we might call them iconoclasts – reject such practices outright as hypocrisy. The Lord is not one of them. He affirms the value of devotional practices, when kept in a suitable way. He condemns the Pharisees for their attitudes, not their actions. He tells His followers, "*The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works, ... all their works they do to be seen by men*" (Mt 23:2, 5).

Our fasting should not be a matter of public display. "*Moreover, when you fast,*" the Lord says, "*do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fast-*

*ing, but to your Father who is in secret; and your Father who sees in secret will reward you openly*" (Mt 6:16, 17).

In Mt 23, Christ specifies the place of devotional practices in a mature spiritual life. "*Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone*" (Mt 23:23). Devotional practices are commendable, but not as a replacement for mutual love.

During the coming Fast we may become so concerned with its devotional aspects, such as attending special services or avoiding meat and dairy products, that we become irritable with others and make void our striving to keep the Fast. The mature approach is that outlined by Christ in the verse above: observe the devotional practices, but do not ignore or abuse others in the process. As the Greek saying put it, it is better to eat the fish than to eat the fisherman!

## Isn't Fasting Obsolete?

In the first century AD, some Christians coming from a Jewish background were concerned with keeping the ritual precepts of the Old Testament in addition to accepting Jesus as the Messiah. In the traditional Jewish view, it was keeping the precepts of the Law which makes a person righteous before God. St Paul repeatedly insisted that this was no longer the case. It is putting our faith in Christ, not the devotions we observe, which justifies us. The Law of Moses, the Apostle taught, was "*a shadow of things to come, but the substance is of Christ*" (Col 2:17).

For us, observing the precepts of the Fast are meant to lead us to Christ, not substitute for a relationship with Him. We cannot earn ourselves a place in heaven by fasting, or by any other practice we might undertake. We can fast and pray, however, to express our gratitude for the gifts of God who has united us to Himself in Christ. We fast, not to improve our standing with God, but to respond with gratitude to what He has done for us.

## The Canon from the Triodion

*Every good deed can be made void through foolish pride, while every sin can be cleansed by humility. Let us then embrace humility in faith and completely turn away from the path of pride. From Ode 1*

*God the Word humbled Himself and took the form of a servant, showing that humility is the best means to exaltation. All those who follow the Lord's example, humbling themselves, will be exalted on high.*

*To lead us to exaltation with God, the Savior and Master revealed in His deeds the humility which can lift us up on high. With His own hands, He washed the feet of His Apostles. From Ode 4*

*Let us hasten to follow the example of the Pharisee in his virtues and to imitate the Publican in his humility. Let us flee what is wrong in each of them: foolish pride and the defilement of transgressions. From Ode 5*

*O faithful, let us flee from the pride of the Pharisee! Let us never claim, 'We are pure,' as he did. Let us rightly follow the Publican in his humility and gain the mercy of our God. From Ode 8*

*Like the Publican, let us pray to the Lord, entreating His mercy and flee from the Pharisee's ungrateful prayer and the proud words with which he judged his neighbor, that we may gain God's forgiveness and light. From Ode 9*