

# ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABRINI AVENUE ✱ SCRANTON, PA 18504

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## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Jos. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prezzia. 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. ✱Charl. & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Natey Cheffers. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann & John Coury. ✱Mary Sue Betress. ✱Cecilia Davidson. ✱Margt. Dillenburg. ✱Eric Jolly. ✱Jos. King. ✱Blakely Landell. ✱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-FOURTH SUNDAY AFTER PENTECOST



Icon of Healing Jairus' Daughter (Luke 8:41-56)

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

03 NOVEMBER 2024 ♦ TONE 07 EOTHINON 02 † EIGHTH SUNDAY AFTER HOLY CROSS ♦ 24TH SUNDAY PENTECOST

## GREAT DOXOLOGY:

### ANTIPHONS:

FIRST:

SECOND:

THIRD

### ENTRANCE HYMN:

### APOLYTIKIA:

*Resurrection (Tone 7)*

*Holy Martyrs Acepimus, Joseph & Aeithalas*

*Dedication of the Church of the Great-Martyr George in Lyddia*

Since you are a deliverer of captives and a defender of the poor, and a physician of the sick, and a protector of the kings, O great among the martyrs and victorious George, intercede with Christ God that He may save our souls.

*Patron: St. Joseph*

*Glory to the Father....*

### KONDAKION:

### TRISAGION:

### PROKIMENON:

### EPISTLE:

*Brethren*, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets (Cf. Is. 28:16) with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.

### ALLELUIA:

(Tone 7)

*It is good* to give thanks to the Lord, to sing praises to your name, O Most High!  
*To proclaim* your kindness at dawn and your faithfulness throughout the night.

### GOSPEL:

*At that time*, the Lord told this parable; "there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' But Abraham said to him, 'Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.' And he said, 'Then, father, I pray you to send him to my father's house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.' And Abraham said to him, 'They have Moses and the Prophets; let them listen to them.' But he answered, 'No father Abraham, but if someone from the dead goes to them, they will repent.' But he said to him, 'If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.'"

### HIRMOS:

### KINONKON:

### COMMUNION HYMN:

### POST-COMMUNION HYMN:

*Liturgy Book p. 17*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 40/ p.45*

*Liturgy Book p. 38*

*Liturgy Book p. 45*

*Liturgy Book p. 99*

*tone 4*

*Liturgy Book p. 47*

*Liturgy Book p. 48*

*Liturgy Book p. 50*

*Liturgy Book p. 59*

*Ephesians 2:14-22*

*Liturgy Book p. 62*

*St. Luke 16:19-31*

*Liturgy Book p. 77*

*Liturgy Book p. 83*

*Liturgy Book p. 87*

*Liturgy Book p. 89 / Liturgy Book p. 90*

Christ. Why Christ would be willing to give Himself to us is beyond our comprehension, and expression of his great love for us. How his human Body can be present in churches all over the world at the same time is explained only by referring to the ineffable power of the Holy Spirit. Finally, we acknowledge that God made us worthy to partake of this great Mystery. In the face of all of this wonder, that bursts the bonds of our limited understanding, we can only thank and praise the Lord for his great love and mercy for us.

## The Ambon Prayer

*O Lord who bless those who bless You...* in this prayer, originally read from the middle of the church, the priest invokes the blessing of God first upon the assembled Church, and then upon the whole world. We ask God to safeguard the fullness of the Church; we do not want to lose church members, or the truths of salvation. We remember those who love the beauty of the house of God because it takes money and work to build and maintain the edifices that we use for our various church activities. We ask for peace for the Church, and the whole world. When we use this word *peace* in the Church, we understand first of all not as the absence of hostilities, but rather the peace of soul from Christ. Peace is a gift of Christ (*John 14:27*), and therefore can only come from Him. Indeed, we spend the entire Liturgy mentioning this *peace*. *In peace let us pray to the Lord... Peace be to all. Let us go forth in peace.* When the Liturgy ends it is our mission to bring the peace of Christ into the world around us. May we do so with His help.

## The Dismissal

There are several blessings that end the prayers of the Liturgy. Originally, these blessings were reserved for the servers and singers after the people received the antidoron. The kissing of the Cross and receiving the Blessed Bread (Antidoron) is important. The people approach the priest to receive a personal blessing by kissing the Cross. This custom of the personal blessing goes back to Jesus Himself. After the Feeding of the Five Thousand, the Gospel tells us that Jesus dismissed the crowd while the Apostles left in a boat (*Matthew 14:22*). This seems to refer to a personal blessing for those present, and not just a general one for all. Jesus also dismissed the crowds in the Feeding of the Four Thousand (*Matthew 15: 39*). More important, the Gospel tells us that Jesus laid his hands on the children and prayed, and then went away (*Matthew 19: 13-15*). So, it seems that giving a personal blessing to the members of the congregation as they leave goes back to the Lord. In our Church it gives the priest a chance to personally greet and bless his flock. The Antidoron is a remnant of the ancient Agapé or Love Feast of the Church. We all share the Sacred Meal of the Body of Christ together, and then we share together the beginning of our earthly meal by sharing in bread that has received a simple blessing. One of the realities of Christian Life is that we are brothers and sisters in Christ. By sharing this bread together at the end of the Liturgy we show that we are God's Family.

## Conclusion

When we leave the church building we do so to bring Christ, who is in our hearts, into a world that needs Him desperately. This is our evangelical mission. If you do not have the words to speak to others about Christ, let Him shine through to others by your love, good works and peace of mind.

# EXPLANATION OF THE DIVINE LITURGY - VII

By Rt. Rev. Philip Rączka, PhD

## The Rites of Holy Communion: The Prepatory Prayers

After the singing of the Kinonikon, which is a Psalm verse (Praise the Lord... in honor of the resurrection of Christ on Sunday), everyone prays together the Prayers before Holy Communion. These prayers were originally said only by the clergy. They started to be prayed by the laity first in the Slavic Byzantine Churches, and since 1968 they have been prayed by the laity in the Melkite Church. The first prayer, I believe Lord and profess... tells us how to approach Holy Communion. First, we believe that Christ is the Son of the Living God, and He is our Savior. In this we echo the faith of St. Peter (Matthew 16:16). Second, we admit that we are sinners, just as St. Paul did (I Timothy 1:15). Third, we profess that the Bread and Wine are truly the Body and Blood of Jesus Christ as He stated at the Last Supper (Matthew 26:26-30). Finally, we admit that only God can make us worthy to receive Holy Communion. To partake of the Body and Blood of Christ is a great gift and mercy from God. We never can be worthy to receive it on our own merit. The second prayer asks Jesus to receive us as faithful followers. While the third prayer asks Jesus to heal us in soul and body through the reception of Holy Communion.

## The Rites of Holy Communion: Receiving the Body and Blood of Christ

Melkites receive Holy Communion by the priest, or the deacon, dipping the sacred Body in the chalice. This is called *intinction*. We have only used this method for about 140 years. Previously, the sacred Body was placed in the chalice, and the priest used a spoon to communicate the faithful, as is still done in the Slavic Byzantine Catholic and various Orthodox Churches. Intinction was first used in Aleppo, Syria due to a plague. It was remarked that more people approached to receive Holy Communion with the new method, so other Eparchies followed their example. It is good to note that the movement for frequent reception of Holy Communion started in the Melkite Church about 20 years before it started in Latin Church with Pope Saint Pius X (1903-1914). Also, as Melkite Catholics, we always receive both the Body and Blood (bread and wine). Christ instituted the Sacrament in two parts, bread and wine, not just one or the other. Normally, during the reception of Holy Communion, we sing the hymn, *Make me this day...* This piece comes from the Holy Thursday Vespers-Liturgy, and was first introduced there in 573 AD. It restates the themes of the Communion Prayers that we discussed previously, but in a more poetic fashion. It also poignantly recalls the cry of the Good Thief, *Remember me in your kingdom (Luke 23:42)*. This simple phrase once again reminds us that we are utterly dependent upon the mercy of God to receive the Body and Blood of Christ.

## The Litany and Prayer of Thanksgiving After Communion

The word *Mystery* is important in our prayers. It reminds us that what is taking place in the Liturgy defies human logic. Also, that it takes place by the power and grace of the Holy Spirit, which also defies human reasoning. In the Thanksgiving Litany and Prayer after Holy Communion this term is used reminding us that we have done something and received Someone (Christ) because of the power and mercy of God. We just received the Body and Blood of Jesus

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN NOVEMBER

Saturday Evening, November 02

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 03

**EIGHTH SUNDAY AFTER HOLY CROSS**

Divine Liturgy: 10:00 a.m.

Saturday Evening, November 09

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 10

**NINTH SUNDAY AFTER HOLY CROSS**

## Slavic Ethnic Dinner

St. Mary's Parish Center

Mifflin Ave. and Linden St. Scranton, PA  
November 3, 2024: 11:00 a.m.~4:00 p.m.

Tickets: \$15.00

## SACRED HEART CEMETERY HOLIDAY RAFFLE

Sacred Heart Cemetery Association is holding a Holiday Raffle to help with the cost of the care and maintenance of the cemetery grounds. Tickets are now available for purchase for \$20. The drawing will be held on December 8th, 2024. 1st prize - \$1000. 2nd prize - \$500. 3rd prize - \$250. 4th prize - \$250. Please contact **Mary Lou Vandorick** at (570) 466-0055 to purchase tickets. Winners need not be present at the drawing.

## 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 upon 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.

## 2024 WEEKLY COLLECTION

October 27

Weekly Offering:	\$ 605.00
Missions:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 640.00

**Thank you for your support!**

## DIVINE LITURGY INTENTIONS

02 November: Joseph Viola Family\*  
03 November: \*Eva Moretti  
from Jemille Zaydon  
09 November: Joseph Viola Family\*  
10 November: \*Natey Cheffers  
John & Annie Cheffers Family\*  
from Charles Orloski

# PRIESTHOOD IN THE TEMPLE AND CHURCH

THERE ARE ALL KINDS OF PRIESTS in the world. Most Eastern religions (e.g. Hindu, Shinto or Buddhist religions) have priests, generally for the performance of their temple rituals. What is the Christian priesthood and is it different from these examples or from the priesthood of the ancient Greco-Roman and Persian religions?

## The Old Testament Priesthood

Chapters 28 to 30 in the Book of Exodus detail the choice, the anointing and vesting and responsibilities of the Israelite priesthood. We find some of this material summarized in the New Testament Epistle to the Hebrews as well. The Israelite priesthood originated during the exodus from Egypt when Moses' brother, Aaron, and his descendants were designated as priests to offer the sacrifices in the "Tent of Meeting," the portable sanctuary which accompanied the Israelites in the desert. In the tenth century BC a temple was built in Jerusalem as a permanent sanctuary by King Solomon and Aaron's successors served as its priests.

Solomon's temple was destroyed during the Babylonian conquest in 586 BC. Once the Babylonians had been defeated and Jerusalem restored, a second temple was constructed and was dedicated in 515 BC. This was destroyed by the Romans in AD 70 and has never been rebuilt. Jewish Temple sacrifices ceased, although some ultra-Orthodox Jews look to rebuilding the temple in Israel today.

The Old Testament priests were charged with offering sacrifices daily in the sanctuary. These included animal sacrifices and offerings of grain, wine and incense. An animal sacrifice was called in Hebrew a *qorban*, a term translated into Greek as *prosphora* in the Septuagint. Both these terms are used in connection with the Eucharist in Byzantine Churches today.

Sacrifices were offered in the temple each morning and evening as well as in connection with personal acts of devotion, such as thanksgiving, or reparation for transgressions of the laws found in the Torah. After the destruction of the temple these sacrifices were replaced in Jewish practice by specific prayers and the role of the priests was all but eliminated. Today Jewish priests (generally in families named Cohen or the like) have very restricted roles in the synagogue, such as giving the Aaronic blessing at the end of the service ("The Lord bless you and keep you...").

## Christ as the Eternal Priest

In the New Testament the Lord Jesus is proclaimed as "high priest of the good things that have come" (Heb 9:11). He is the one who replaces the priests prescribed in the Torah, because He fulfills the Torah in Himself. "*He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance*" (v. 15). He replaces the temple itself, as He Himself prophesied: "*'Destroy this temple, and in three days I will raise it up' The Jews then said, 'It has taken forty-six years to build this temple, and will you raise it up in three days?' But He spoke of the temple of His body*" (Jn 2:22, 24).

The work of Christ for our salvation is described in the Epistle to the Hebrews in terms of the priestly sacrifices in the Old Testament. To fully appreciate this comparison, we need to understand how such a sacrifice (*qorban*) was offered. There were four steps: first the victim had to be killed. This was done, usually by the donor, in the temple courtyard. Secondly the victim was offered on the altar by the temple priest. Thirdly, it was assumed, the sacrifice was ac-

cepted by God in heaven. Finally, the sacrifice was then consumed, first by the priest; then the rest was given to the donor to be shared at his table.

According to this pattern, Christ the victim was killed outside the city of Jerusalem. Then the action moves beyond the earthly plane to the heavenly. As priest as well as victim, Christ offers Himself to God on the heavenly plane. "*He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption*" (Heb 9:12).

As a result, one single sacrifice offered by Christ was enough to fulfill the precepts of the Torah. "*He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself*" (v. 27).

Since Christ's offering of Himself to the Father occurs in the heavens, it cannot be measured in earthly time. It is happening in eternity, "God's time." This is why, in the Divine Liturgy, we can connect with Christ's eternal gift of Himself to the Father and share in consuming what Christ offered – His own Body and Blood.

## The Priesthood of the Church

When we are baptized and chrismated we enter into the Church, the Body of Christ. As such we become members of the royal priesthood of Christ. "*Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ*" (1 Pt 2:4, 5). Our role as members of this holy priesthood is to offer sacrifice, but what just what "spiritual sacrifices" are we to offer?

First of all, as members of the Body of Christ, we offer in our earthly dimension the sacrifice of Christ which He eternally offers to the Father in the heavens. Thus, at the highpoint of the Divine Liturgy, the presiding priest proclaims in our name, "We offer You [*the Father*] Your own of what is Your own [*Your Son*], in all and for the sake of all."

Secondly, our "spiritual sacrifices" include the sacrifice of praise which is the prayer of the Church, the services of praise which the Body of Christ offers daily (vespers, orthros, etc.). Even when we pray these services privately in our own homes we do so in union with the entire Church at prayer: with the Head (Christ) as well as with the entire Body.

A third way in which we exercise our priesthood in Christ is described in St Paul's Epistle to the Romans: "*I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship*" (Rom 12:1). St Paul explains this in the next verse, "*Do not be conformed to this age but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect*" (v. 2). "This age" summons us to one form of self-indulgence after another – greed, lust, gluttony, and the ultimate expression of pride, the belief that we can remake ourselves by redefining our gender, and re-purpose God's plan for man and woman. By resisting "this age" we sacrifice the pleasures such self-indulgence may bring in order to demonstrate that God's plan for us leads to the Kingdom of God rather than to the therapist's couch or the recovery group.

We no longer express our dependence of God by the ritual sacrifices of the Torah, but by the living sacrifice of a holy life, lived in temperance, sobriety and chastity.