

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. 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. ✱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 :

Compline0:00 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.

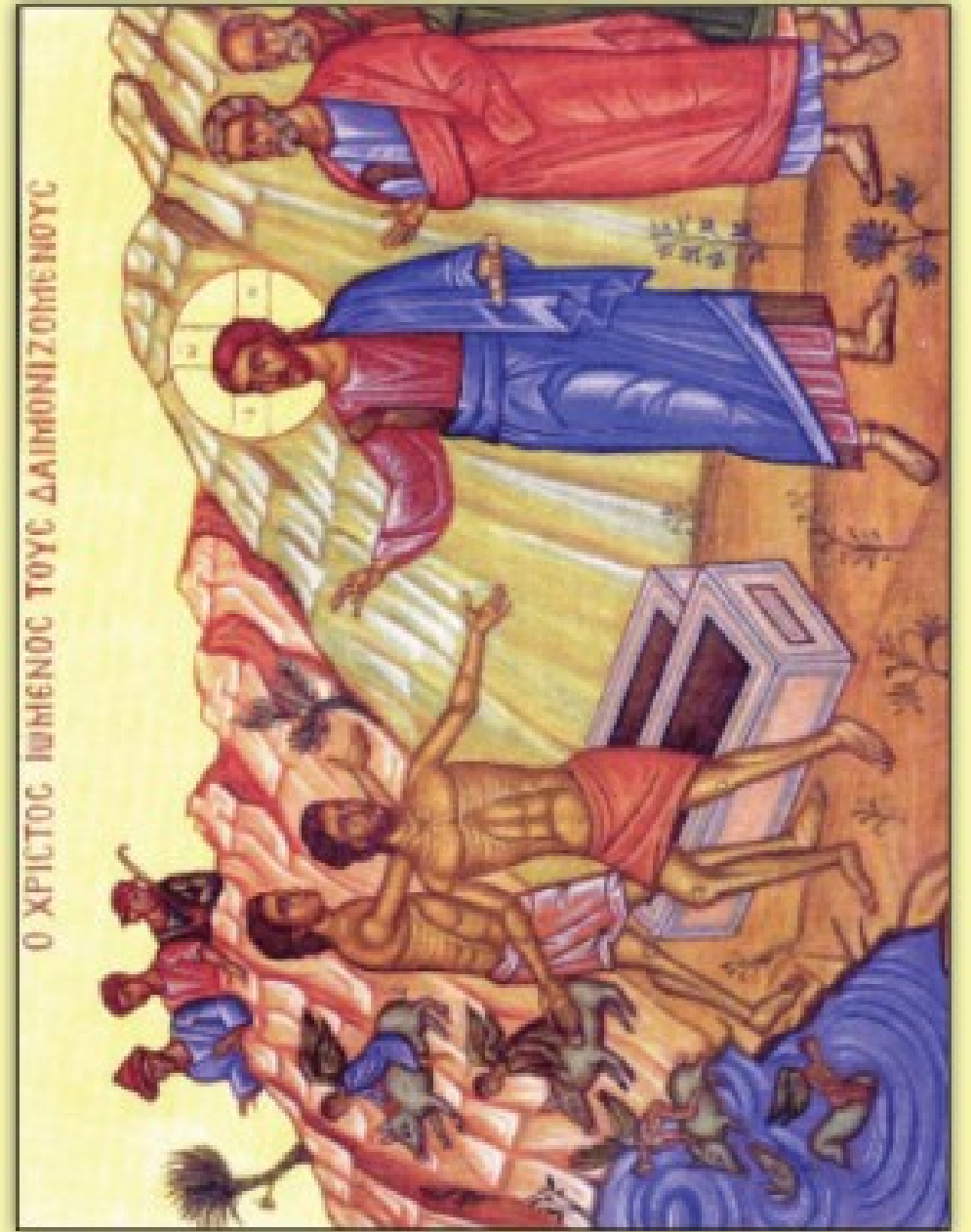
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-THIRD SUNDAY AFTER PENTECOST



Ο ΧΡΙΣΤΟΣ ΙΑΘΗΝΟΣ ΤΟΥΣ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ

Icon of Healing the Gadarene Demoniaics (Laska 8:26-39)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

20 OCTOBER 2024 ♦ TONE 05 EOTHINON 11 † SIXTH SUNDAY AFTER THE HOLY CROSS ♦ GERASENE DEMONIAK

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD

Liturgy Book p. 40/ p.43

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 5)

Liturgy Book p. 43

Holy Great-Martyr Artemios

Liturgy Book p. 99

Patron: St. Joseph

Liturgy Book p. 47

Glory to the Father....

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 5)

Liturgy Book p. 58

EPISTLE:

Galatians 6:11-18

Brethren, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA:

(Tone 5)

Liturgy Book p. 62

Your favor, O Lord, I will sing forever;
from generation to generation, my mouth will proclaim your fitfulness.
For you have said, "My kindness is established forever."
In heaven you have confirmed your faithfulness.

GOSPEL:

St. Luke 8:27-39

At that time when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, "What have I to do with Thee, Jesus, Son of the most high God? I pray Thee, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered into him. And they entreated Him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back. But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, "Return to thy house, and tell all that God has done for thee." And he departed, proclaiming throughout the whole town all that Jesus had done for him.

HIRMOS:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST- COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

Council - the Angels are there to worship Him. So, the icons of the Angels in our church are expressing the spiritual reality of their presence with us as we glorify God together. In the Liturgy, the Church on earth and the Church in Heaven are united before the throne of God in praise and worship.

The Anaphora: the Role of the Holy Spirit

Jesus was conceived in the womb of the Virgin Mary by the power of the Holy Spirit (*Luke 1: 35*), and He offered Himself on the Cross to the Father through the power of the Holy Spirit (*Hebrews 9:14*). Likewise, during the Anaphora, when the Bread and Wine become the Body and Blood of Jesus Christ, this is the work of the Holy Spirit. One of the great spiritual insights of the Eastern Churches is to recognize the operation and presence of the Holy Spirit when for example in the Anaphora the priest asks the Father: Send down your Holy Spirit upon us, and upon these gifts here offered, and make this bread the precious Body of your Christ.

This follows singing, *We praise You, we bless You...* by the faithful. We believe that our Heavenly Father answers this petition, for as Jesus says: If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in Heaven give the Holy Spirit to those who ask Him (*Luke 11: 13*)? All of the Sacraments are likewise accomplished through the power of the Holy Spirit. Thus we use passive formulas, i.e. *The servant of God is baptized...* because it is Christ Who is the true Priest, and the Holy Spirit is the true Agent of action in church. We are able to eat the *Bread from Heaven* (*John 6: 33*) because the Holy Spirit placed Christ in the womb of the Virgin, and that same Holy Spirit changes our simple bread and wine into the Body and Blood of Christ during the Anaphora of the Divine and Holy Liturgy.

The Litany before the Lord's Prayer

The Litany before the Lord's Prayer consists of two Litanies. To the first we answer, *Lord, have mercy*, and to the second we respond, *Grant this, O Lord*. The first Litany prays for the renewal of the grace of Pentecost. We ask God the Father to send us the grace of the Holy Spirit because He has received our Sacrifice (Christ) on the Heavenly Altar. The Sacred Body and Blood are the Vehicle of this grace because the human nature of Christ is anointed and filled with the Holy Spirit at His baptism (*Mark 1: 10*). In the second Litany we ask God for a peaceful and sinless life. We ask for an Angel of Peace (guardian angel) to help us in staying free from sin, and we ask for God's forgiveness of our sins. The priest's prayer at the end of the Litany ties both litanies together by asking God to make us worthy of receiving Holy Communion for the purpose of having our sins forgiven, and communion in the Holy Spirit. This Pneumatological (Holy Spirit based) emphasis on the Body and Blood of Christ is part of our unique understanding of the meaning of Holy Communion.

EXPLANATION OF THE DIVINE LITURGY - V

By Rt. Rev. Philip Rączka, PhD

The Anaphora: Our Sacrifice.

We begin the Anaphora (or Eucharistic Prayer) with a dialogue between the priest and people that goes back to the origins of Christianity. First, we are called to attention: *Let us stand well...to offer the holy oblation in peace.* This sentence points out two truths, first the people offer the Sacrifice together with the priest. The priest leads his people in prayer, facing East with them. The priest stands at the head of his community, not over it. He cannot offer the Liturgy without the faithful being present, and they cannot offer without him. Second, the Liturgy is a Sacrifice. The Sacrifice is our gifts, our lives, and above all Christ Himself on the Cross. The crucifixion is not re-enacted, but rather we are present at the original event through the power of the Holy Spirit. We also praise and thank God for the death of Christ on the Cross and what it accomplished. This Sacrificial nature of the Liturgy is expressed in the words that we use: *Qurban* in Arabic or *Prophora* in Greek for the bread means sacrifice or offering. The people answer: *A mercy of peace, a sacrifice of praise.* This phrase acknowledges that Christ made peace with the Father for us by his death on the Cross (*Romans 5: 1*). In the Old Testament there were sacrifices for sins, called peace offerings, and for thanksgiving. The Divine Liturgy is both. We also offer our praises and our very lives as a sacrifice to God along with Christ. This sacrificial nature of the offering is confirmed in the Words of Institution. When Christ said: *This is my Body... This is my Blood (Matthew 26: 26-28)*; He was using the same words that a 1st century Jew used when he presented a sacrificial lamb in the Temple. The difference of course being that Christ presented not a lamb, but Himself as the Sacrifice (*Hebrews 9: 12*). This supreme Sacrifice is made present at each Holy and Divine Liturgy.

The Anaphora: We Praise God with the Angels

Almost every church member knows by heart the Angelic Hymn: *Holy, Holy, Holy Lord of Sabaoth...* These words of the Angels found in the Prophet Isaiah (*Isaiah 6: 3*) become ours as we praise God for his majesty, and for all of his Gifts to us. The greatest Gift that God the Father ever gave us was Jesus Christ, and the work of Salvation that He accomplished for us. The Salvation that we have received from Jesus Christ is the main reason that we come together to praise and worship God. In the Anaphora (Eucharistic Prayer) the work of Christ is the main theme. We glorify God with the Angelic Hosts because we have experienced Salvation through Baptism, Chrismation, Eucharist, membership in the Church, and our Christian Life. We look forward to when the Lord will come again, and perfect the Kingdom. In the meantime, we continue to glorify and praise Him. Wherever Christ is present - He is present in church through the Icons, Gospel, bishop, priest, Holy Communion and in the hearts of the faithful according to the Second Vatican

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday Evening, October 19

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 20

SIXTH SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Wednesday Evening, October 23

Pasta Dinner: 4:00 - 6:00 p.m.

Saturday Evening, October 26

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 27

SEVENTH SUNDAY AFTER HOLY CROSS

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.

ST. JOSEPH PASTA DINNER

WEDNESDAY, OCTOBER 23, 2024:

4:00 p.m. - 6:00 p.m.

Take Out Only

Tickets: Adults \$11.00 † Children \$ 6.00

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.

2024 WEEKLY COLLECTION

October 13

Weekly Offering: \$ 810.00

Candles: \$ 25.00

Total: \$ 835.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

19 October: Joseph Viola Family*
20 October: John & Annie Cheffers Family
*Natey Cheffers
26 October: Joseph Viola Family*
27 October: *Judy George
from Jemille Zaydon
02 November: Joseph Viola Family*
03 November: *Eva Moretti

“YOU SHOULD SO AS I HAVE DONE TO YOU”

ONE OF THE FIRST CONTROVERSIES in which the Apostolic Church engaged concerned the continuing importance of the old Law, and in particular the need to be circumcised. Many Jewish believers or converts to Judaism wrestled with this question: did one need to be circumcised as well as to be baptized to be a member of God’s new community, the Church.

St Paul’s position, set forth in his Epistle to the Galatians, was clear. If a believer required physical marks as evidence of his faith, it was to be “*the marks of the Lord Jesus*” (v. 17): the imprint of the cross.

Some Christians had experienced physical torture for their faith; St Paul was one of them. But as St Paul grew in his union with Christ, he came to believe that the term “marks of the Lord” applied to more than any scars of physical torture, because the Christian understanding of God and His relationship to His creation was bound up with the cross. Paul did not proclaim Christ’s submission to death simply as a historical event; nor did he see it simply as a dogma to be accepted intellectually. Acceptance of the cross *as a way of life* was to be the mark of the authentic Christian.

To Be Crucified to the World

In the Epistle to the Galatians St Paul uses the image of *dying to the world* as the mark of the cross in a believer’s life: “... *the world has been crucified to me, and I to the world*” (Gal 6:14). By this he means that the values of the world – what people prize and strive to obtain – were dead for him. We value possessions and focus on acquiring bigger and better ones. We thrive on the status and respect such possessions gain for us in the eyes of others and may be devastated when we lose them. St Paul’s witness is that attachment to these values cannot co-exist with imitation of Christ, who described them as “*the deceitfulness of riches*” (Mk 4:19).

In their teaching and practice, the first Christians often returned to this theme that “the world” is opposed to the way of Christ. We find the same imagery used in the First Epistle of John, for example: “*For all that is in the world – the lust of the flesh, the lust of the eyes, and the vainglory of life – is not of the Father but is of the world*” (1 Jn 2:16). By the “lust of the flesh” is meant the inordinate pursuit of physical satisfaction of any kind through food, drink, exercise, or any means. By the “lust of the eyes” is meant the deep-seated pursuit of acquiring more of the world’s goods: “the most toys,” of the popular saying. “The vainglory of life” refers to the quest for titles, office and status that every society employs.

People may attach themselves to a specific parish or group of parishioners as a way to recognition in the community or even advancement in business. St Paul, on the other hand, was not cultivating his hearers for his own ends; as he wrote to the Corinthians, “*For I decided to know nothing among you except Jesus Christ, and him crucified*” (1Cor 2:2).

Detachment from the values of the world would later become the hallmark of monasticism. Monks and nuns embrace poverty, chastity, stability of life or obedience to a superior for the sake of the community. Some of these traits, such as simplicity of life, have been adopted by people in the world as well.

Kenosis: the Mark of the Cross

In his Epistle to the Philippians St Paul focuses on the mind of Christ, which brought Him to the cross and the tomb, as the key to our understanding of the cross. “*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 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).

St Paul teaches that the willingness to empty oneself – *kenosis* in Greek – is what identifies Christ and marks us as His followers. But the way we are to empty ourselves cannot be identical to Christ’s *kenosis*. The Word emptied Himself of the divine glory, which was His by right, to identify with us. This led to the cross and to the exaltation of Christ as Lord. Of what are we to empty ourselves in imitation of Him? It would be our “glory,” or what we think of as our glory, which we would give up to identify with Him. As Christ became a “bondservant” for our sake, the Christian is called to become a servant of others also. This is what Christ depicted graphically when He washed His disciples’ feet at the Supper then 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).

Practicing “Servanthood”

Our Church’s traditional disciplines are based on these teachings. By *fasting* we learn to distance ourselves from physical pleasures, dying to the world through abstinence from food, drink, entertainment and the rest. In *almsgiving* we learn to dispose of our resources rather than to hoard them. By joining others in common *prayer* and ascetic exercises we become servants of one another, helping others to grow in the Christian life as well. It has been said that others will believe in Christ when they see His crucifixion displayed in the lives of His followers. By practicing these traditional disciplines we show that we, like St Paul, attempt to live the cross.

As the “Holiday Season” approaches, so does the *Nativity Fast*, giving us an opportunity to deepen our practice of these disciplines and to explore new ways of serving others as Christ has served us. In this way we prepare for the Feast – rather than just jumping into it – by putting on the “marks of the Lord Jesus” in our hearts.

On Boasting in the Cross

“Now indeed [the cross] appears to be a reprehensible thing, but only to the world and to unbelievers. In heaven and for believers it is the highest glory. For poverty too is reprehensible, yet it is a cause of boasting to us. Many mock simplicity, but we are disciplined by it. Paul did not say, ‘I do not boast’ or ‘I do not wish to boast’ but God forbid, as though he were deprecating something absurd and calling on the aid of God to set this right. But what is this boasting in the cross? That on my behalf Christ took the form of a slave and suffered what He suffered on account of me the slave, the enemy, the ingrate”

(St John Chrysostom, Homily on Galatians 6,14). Twenty Third Sunday after Pentecost)