

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. 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 :

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-EIGHTH SUNDAY AFTER PENTECOST



Icon of the Rich Young Ruler and Christ (Luke 18:18-27)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

01 DECEMBER 2024 ♦ TONE 03 EOTHINON 6 † FOURTEENTH SUNDAY AFTER CROSS ♦ 28 SUNDAY PENTECOST

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

BEATTITUDES

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 3)

Holy Prophet Nahum

Holy Father Philaret the Merciful

From the inner wealth of your faith in God, you shared your riches with the needy; and your works of mercy have glorified Christ, the Giver of mercy, O Philaret. Your whole life was adorned with a love like His. Intercede for us, Almsgiver, that He richly grant mercy and compassion unto us, the poor!

Patron: St. Joseph

Glory to the Father....

KONDAKION: Preparation for the Nativity

TRISAGION:

PROKIMENON:

(Tone 3)

EPISTLE:

Brethren, we thank God the Father who has enabled us to share in the saints in light. He has delivered us from the power of darkness and transferred us to the kingdom of his beloved Son in whom we have deliverance, the remission of sins. He is the image of the invisible God, the first-born of all creation; for in Him all things were created, those in heaven and those on earth, the seen and the unseen, whether Thrones or Dominations or Principalities or Powers: all things were created through Him all things hold together; and He is the head of the body, the Church. He is the beginning, the first-born from the dead, so that He may be first in all things.

ALLELUIA:

(Tone 3)

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

He will say to the Lord, "My wall, my refuge my God in whom I will trust!"

GOSPEL:

At that time, when Jesus came close to Jericho, a certain blind man was sitting by the wayside, begging; but hearing a crowd passing by, he inquired what this might be. And they told him that Jesus of Nazareth was going to pass. And he cried out, saying, "Jesus, Son of David, have mercy on me!" And those who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" Then Jesus stopped and commanded that he should be brought to him. And when he came close, he asked him, saying, "What would you have me do for you?" And he said, "Lord, that I may see!" And Jesus said to him, "Receive your sight, your faith have saved you." And at once he received his sight and followed him, glorifying God. And all the people upon seeing it gave praise to God.

HIRMOS:

KINONKON:

COMMUNION HYMN:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 41

Liturgy Book p. 108

Tone 3

Liturgy Book p. 47

Liturgy Book p. 150

Liturgy Book p. 50

Liturgy Book p. 56

Colossian 1:12-18

Liturgy Book p. 62

Saint Luke 18:25-43

Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

The Jesus Prayer

The cry of the blind man is also the heart of the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" In this prayer we first of all confess Christ as the Son of God, as the blind man confessed Him to be the Messiah, the "Son of David." Then we admit that we are broken, sinners, in need of God's mercy.

This prayer summarizes the Christian's entire spiritual life. Little wonder, then, that it has for centuries been the One-Step Program for countless Eastern Christians seeking to express their connection to God.

"As one, therefore, who already believed that the Word, being God, had of His Own Will submitted to be born in the flesh of the holy Virgin, he drew near to Him as unto God, and said, 'Have mercy upon me, Son of David (v.38). For Christ bears witness that this was his state of mind in offering his supplication, by saying unto him, 'Your faith has saved you' (v.42)." St Cyril of Alexandria

DECEMBER 04: ST. JOHN OF DAMASCUS

WHILE ST BARBARA LIVED in the fourth century during the Roman persecutions, John of Damascus lived in the seventh century, after the Arab conquest of Syria.

John was born in Damascus in c. 680, the son of Sergius ibn al-Mansour, a civil servant to the Umayyad caliphate, as was his father before him. Sergius wanted his son to "learn not only the books of the Muslims, but those of the Greeks as well," according to one ancient source. John was tutored by a Sicilian monk who had been kidnapped by Arabs and brought to Damascus. This monk was also tutor to St Cosmas of Maiuma, John's foster brother whom his father had taken in after he was orphaned.

In 706 the caliphate increased the Islamizing of Syria. Many Christians in civil service, including John's father, left the government administration at that time. Some think that this was when John entered the monastery of Mar Saba near Jerusalem. John was certainly a professed monk before the outbreak of iconoclasm in 717, which he opposed. In all John composed three Apologetic Treatises against those Decrying the Holy Images which were widely circulated and were cited as authoritative at the Second Council of Nicaea, years after his death.

John also composed a number of apologetic treatises against the Monophysites, Monothelites, Nestorians and Muslims as well as dogmatic treatises. His An Exact Exposition of the Orthodox Faith was perhaps the first systematic presentation of Christian theology in both East and West.

John of Damascus is perhaps most revered as a poet and hymnographer. He composed a number of canons which are still sung at Orthros (Matins). Some credit the beauty of his poetry with making the canon an important part of the morning service. His Paschal canon, "Today is the day of the resurrection" is most particularly loved. He also composed the canons sung in the Byzantine Churches on the Great Feasts of the Nativity, the Theophany and Pentecost. John is also credited with composing the principal parts of the Octoechos, the book of eight tones, which contains the weekly services used in Byzantine churches. John ended his life in his monastery on December 4, 749. The cave he used as a hermitage is kept today as a chapel dedicated to his memory.

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. Tuesdays 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 ex-emptions 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 Vespers Divine Liturgy that day).

A VOICE FOR ALL MANKIND

AT THE DIVINE LITURGY ON ANY ORDINARY DAY the phrase Lord, have mercy will be repeated over fifty times. At other services we might hear this prayer repeated forty or even one hundred times in response to a single petition. It is not unusual to hear people question this repetition. "Why so many times?" they may ask. "Are we so miserable that we must keep begging for mercy?"

This prayer is easily understood coming from the mouth of the blind man in the Gospel. A blind beggar at the side of the road near the city gate was a person alone, without family to take care of him, dependent on strangers hurrying past, intent on their own affairs, for a few coins to buy bread. Such a person would cry out for mercy, but why should we do so, especially as often as we do in our prayers?

Lord, have mercy comes easily to our lips if we are used to praying in the Byzantine tradition; it may not spring from our hearts, especially in this country, where people are raised to believe that our intelligence and determination can find a solution to any problem. We may need more resources, more time, or more ingenuity to solve our problems, but solve them we will.

Participants in the many Twelve-Step Programs for overcoming addictions which have arisen in the past 75 years are the people in our society who have realized that they cannot solve their own problems. They need "mercy."

Although they are couched in secular terms, the first steps in these programs express in contemporary terms the impulse which prompted the blind man to cry out for mercy:

1. "We admitted we were powerless over our addiction—that our lives had become unmanageable.
2. "We came to believe that a Power greater than ourselves could restore us to sanity.
3. "We made a decision to turn our will and our lives over to the care of God as we understood Him."

Those of us who are not dependent on alcohol, drugs, gambling or any other addictive behavior may not feel that we need either these principles or the blind man's plea for mercy. We do, however, share fallen human nature trapped by sin, selfishness and the passions which beset everyone in the world. Whereas the recovering addict realizes his problem and makes the decision to turn to God, most of us remain blissfully unaware or unconcerned.

Mental health therapists often ask clients whether anything they do is truly selfless. Most people are not able to come up with anything. Whatever we do, even prayer or charitable work, we do for our own pleasure or self-satisfaction, at least in part. We understand the perils of alcoholism; we do not see the even more pervasive danger of egoism, the mother of the passions.

The believer who comes to know the brokenness of our human nature and our inclination to sin will know that each of us is as powerless over our passions as the addict is over his or her addictions and will readily embrace the cry of the blind man, "Have mercy on me!"

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN DECEMBER

Friday Evening, November 15

Beginning of Philip Fast:

Sunday Morning, December 01

FOURTEENTH SUNDAY HOLY CROSS

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Sts. Nicholas & Barbara

Youth Celebration: Church Hall

Saturday Evening, December 07

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, December 08

TENTH SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Saturday Evening, December 14

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, December 15

SUNDAY OF THE FOREFATHERS

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 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.

2024 WEEKLY COLLECTION

November 24

Weekly Offering:	\$ 880.00
Holydays:	\$ 25.00
Candles:	\$ 25.00
Total:	\$ 930.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

30 November: *Ann Marie Gowarty from Steve Bartnicki
01 December: *Charles Lefler
07 December: Joseph Viola Family*
08 December: *Charles Lefler
14 December: Joseph Viola Family*
15 December: *Charles Lefler

COLOSINIANS 1:12-18: KNOWING THE WILL OF GOD

MANY OF ST. PAUL'S EPISTLES begin with an introduction combining greetings to the community he is addressing and to individuals he knew in that community. As in the Epistle to the Colossians, the introduction may include prayers of thanksgiving that the Gospel has taken root there as well as prayers of intercession for the members of that local Church. These introductions provide us with models of prayer for our sister Churches and for our own local community as well.

Paul's prayer for the Colossians begins with verse 9 of chapter 1: *"For this reason, we also – since the day we heard it – do not cease to pray for you and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding."*

What does it mean to be filled with the knowledge of His will? St Paul is not talking here about God's will for one or another individual. Rather he is speaking about the great plan of God for the restoration of creation, for which the Incarnation is the linchpin. To know the will of God is to know the depth of His compassion for His fallen creation: a compassion which does not balk at setting aside for a time the splendor of His rightful place on what Scripture calls *"the throne of the majesty on high"* (Heb 1:3) to come as one of us, sharing our broken human nature. *"For it pleased the Father that in Him all the fullness should dwell and by Him to reconcile all things in Himself by Him, whether things on earth or things in heaven, having made peace through the blood of His cross"* (Col 1:19-20).

To know the will of God is to know deeply – as a guiding force in our lives – that Christ God and His creation have been brought together again. This is *"the mystery which has been hidden from ages and generations but now has been revealed to His saints: ... Christ in you, the hope of glory"* (Col 1:26-27).

While God's will is for the restoration of all creation, His will for human beings is that they *"may be partakers of the divine nature"* (2 Pt 1:2) through Jesus Christ, united to God through Him. In the words of St. Ignatius of Antioch and so many others, "God became man so that man might become god."

Knowing That You Are the Church

St Paul then turns his attention to practical questions concerning the Church. Many people in our society have come to understand "the Church" to mean its leaders, the clergy. Even practicing believers talk about "the Church" when they mean the hierarchy. In effect they place themselves outside the Church when they speak this way, relegating themselves to the status of spectators, clients, or even customers.

The nineteenth-century Danish philosopher Søren Kierkegaard described this kind of church in terms of the ordinary Lutheran worship experience of his day. Kierkegaard said that in church the clergy and the choir are the actors, God is the prompter giving the lines and the people are the audience. In reality, he affirmed, it is the people who are meant to be the actors. The clergy and the choir are the prompters ("Let us pray") and God is the audience.

That the people of God are the "actors" not the audience points out another dimension to the will of God which we must know: all believers are meant to affirm by their actions their

conviction that we are called to union with God. This happens first of all in the liturgical assembly where we are to be more than spectators, *"teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"* (Col 3:16).

St. Paul's vision of the Church in this epistle is focused, not on distinctions of rank or function but on mutuality: the Church is one body with Christ as its head (see Col 1:18, 24), a theme developed further in other epistles. In his vision believers are called to bear with one another, forgive one another and pray for one another, thus building up the Church as one body. Our unity in the one body to which we have been called is first of all experienced in the local parish. As we look around the church at those worshipping with us we find countless opportunities to support, through prayer and interaction, those whom God has placed in our lives. Through prayer for those around us and by the way we relate to one another before or after the service we can demonstrate that love for our local parish which St Paul calls *"the bond of perfection"* (Col 3:14).

We can extend our support for one another through the week as well. A custom which some have found helpful is to take your parish directory and so divide the list of names that in the course of one month you are praying each day for five or ten of your fellow parishioners. Making such a commitment is one way of responding to St. Paul's injunction, *"Continue earnestly in prayer, being vigilant in it with thanksgiving"* (Col 4:2).

Praying for the Wider Church

The Christian family has been likened to a series of concentric circles. Beyond the local community we see the other parishes which make up our eparchy as well as the parishes of other eparchies in the community in which we live. Beyond them we see the other eparchies of our nation or our patriarchate. Praying for several in turn not only benefits them but deepens our feelings of connection to these fellow believers for whom we may pray.

We may be moved to pray in a particular way for the suffering Churches throughout the world. There seem to be few countries in Asia or Africa today where Christians are not in constant danger on account of their faith.

As a result of hardships in their homelands, Eastern Christians have been scattered around the world in search of peace for themselves and their families. In response their Churches have journeyed with them, at first to support them in their time of need, but then to make with them a new frontier of witnesses to their particular traditions. Thus today we find Coptic churches in Australia, Syriac churches in Sweden and Malankara churches in Texas! We do well to pray for these "diaspora churches" that they may prosper as loving witness to the diversity of the apostolic traditions nourished by them for centuries.

When we think of missions we often imagine primitive peoples receiving the Gospel for the first time. There are still peoples all over the world whose Churches are in the early stages of development or whose economic environments compel them to continue seeking the support of more prosperous Christians. Missionary churches form another category of fellow believers in need of our intercession.