

# 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 :

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:

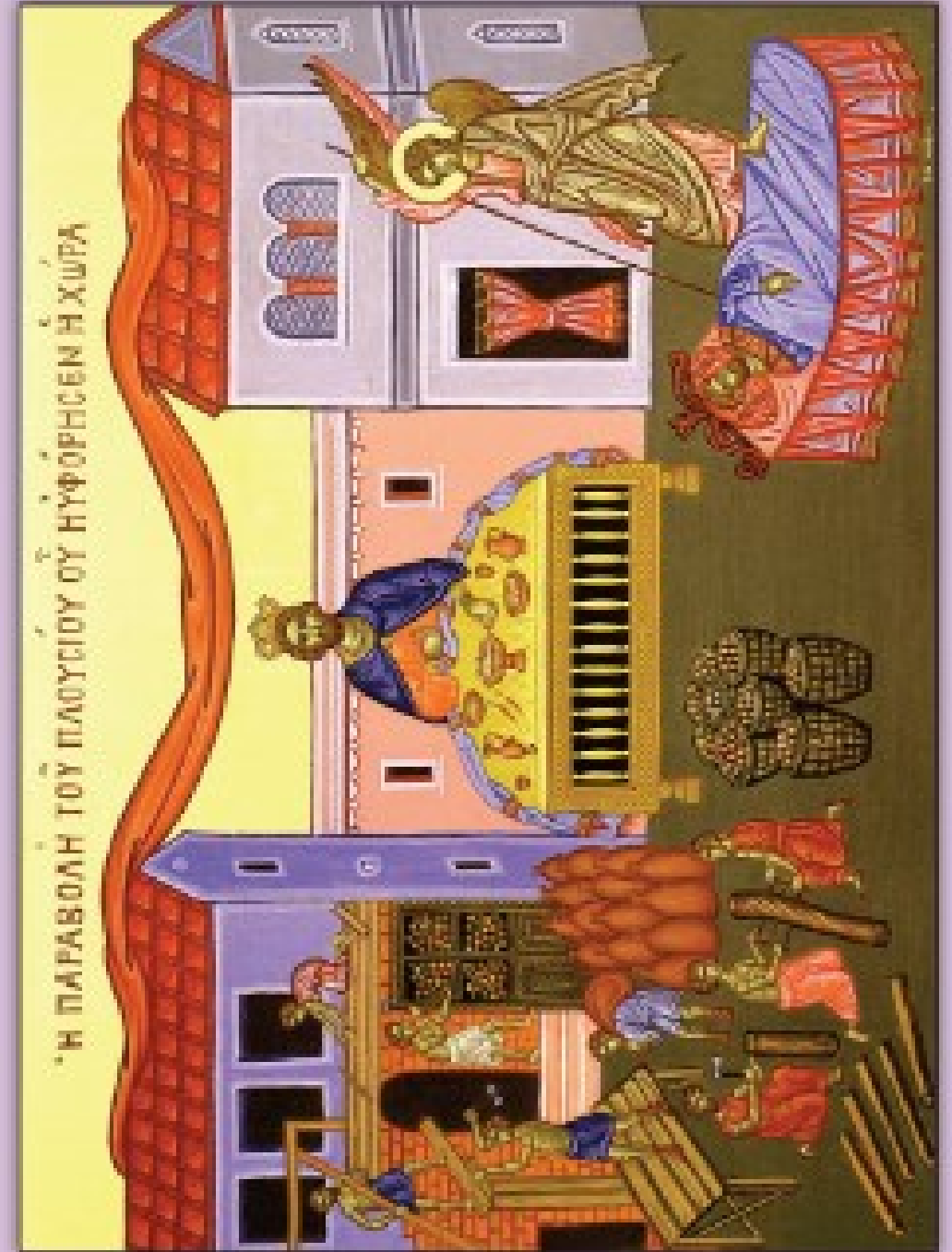
Following services /call the Rectory.

## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910



TWENTY-SIXTH SUNDAY AFTER PENTECOST

Icon of the Parable of the Rich Fool

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

17 NOVEMBER 2024 ♦ TONE 01 EOTHINON 4 † NINTH SUNDAY AFTER HOLY CROSS ♦ 26TH SUNDAY PENTECOST

## GREAT DOXOLOGY:

### ANTIPHONS:

FIRST:

SECOND:

THIRD

## ENTRANCE HYMN:

### APOLYTIKIA:

*Resurrection (Tone 1)*

*Father among the Saints Gregory the Wonderworker, Bishop of Neo-Caesarea*

You became worthy of your name through your way of life, through assiduous prayers and constant works of mercy. Wherefore, holy father Gregory, intercede with Christ God that He may enlighten our minds, lest we go to sleep in sin, which leads to death.

*Patron: St. Joseph*

*Glory to the Father....*

## KONDAKION: Entrance of the Theotokos into the Temple

### TRISAGION:

### PROKIMENON:

### EPISTLE:

*Brethren*, walk as children of light (for the fruit of the spirit is in all virtue and holiness and truth), testing what is well pleasing to the Lord, and have nothing to do with the unfruitful works of darkness, but rather expose them. For of the things that are done by people in secret, it is shameful even to speak; but all things that are exposed are made manifest by the light: for all that is made manifest is light. Thus, there is a saying, Awake, sleeper, and arise from among the dead, and Christ will enlighten you. (Is.26: 19) See to it, therefore, brethren, that you walk with care, not as unwise but as wise, making the most of your time, because the days are evil. Do not become foolish, then, but understand what is the Lord's will. And do not be drunk with wine, for in that is wantonness; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your hearts to the Lord.

### ALLELUIA:

(Tone 1)

*O God*, You granted me retribution and made 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*: "The land of a certain rich man brought forth abundant crops. And he began to consider, saying, 'What shall I do, for I have no room to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. And I will say to my soul, 'Soul, you have many good things laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'You fool, this very night, you must give up your life; and the things you have provided, whose will they be?' So is the man who lays up treasure for himself, and is not rich as regards God.'" After He had said this, He cried out, "He who has ears to hear, let him hear."

### HIRMOS:

### KINONKON:

### COMMUNION HYMN:

### POST-COMMUNION HYMN:

*Liturgy Book p. 17*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p.*

*Liturgy Book p. 38*

*Liturgy Book p. 46*

*Tone 8*

*Liturgy Book p. 47*

*Liturgy Book p. 148*

*Liturgy Book p. 50*

*Liturgy Book p. 60*

*Ephesians 5:8-19*

*Liturgy Book p. 62*

*St. Luke 12:16-21; 8:8-9*

*Liturgy Book p. 77*

*Liturgy Book p. 83*

*Liturgy Book p. 87*

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

disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, "'Do you see all these things?' he asked. 'Truly I tell you, not one stone here will be left on another; every one will be thrown down'" (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God's people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God's temple, the Theotokos, is become for us the way to heaven through her childbearing.

## "Hail, Full of Grace"

Perhaps the most popular hymn of this feast is the kontakion, *O katharotatos naos*, which summarizes in a few lines the theology we have been presenting. It reads: "The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: "This is the heavenly Tabernacle!" In this hymn two teachings are affirmed. Mary is proclaimed by the angels as "the heavenly tabernacle." The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the promised land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple "bringing with her the grace of the Most Holy Spirit." People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God's grace with her. She is proclaimed as "full of grace," even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary's rightful place as the woman full of grace who would contain within the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

## Mary at Work

Icons of the annunciation often show the Holy Virgin weaving when the angel appeared to her. This vignette, too, is drawn from the *Protoevangelion*, which describes Mary as weaving a curtain for the Jerusalem temple with several other girls. The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple.

Our iconography designates these colors to represent divinity. Christ wears a scarlet or purple tunic with a blue cloak over it. This symbolizes that His divinity (scarlet) put on His humanity (blue) in the incarnation. In icons of the Theotokos the colors are reversed. Her humanity (a blue tunic) took on divinity (a scarlet cloak) when she conceived the Lord.

## The "Nea" Church

*The sixth-century Byzantine Emperor Justinian saw himself as a new Solomon, destined to outdo the Hebrew king of that name in building magnificent temples to the Lord. He rebuilt Jerusalem's church of the Resurrection and gave us the Great Church of Constantinople, Hagia Sophia.*

*Justinian also built a vast church complex in Jerusalem on the highest point in the city, the New (Nea) Church of the Theotokos. Of unprecedented size itself, it was surrounded by many buildings: accommodations for pilgrims, a hospital and a monastery. The principal historian of that age, Procopius, described it as "a shrine with which no other can be compared." Antoninus of Piacenza, who visited it in 570, spoke of "its great congregation of monks, and its guest houses for men and women. In catering for travelers they have a vast number of tables, and more than three thousand beds for the sick."*

*Archeologists have shown that the Nea was designed to be twice the size of the Jewish temple. Like the temple, the Nea was adorned with cedars of Lebanon. Also like the temple, its entrance was flanked by two elaborately carved red marble columns. As the Theotokos, the new temple, was the katharotatos naos, so the Nea would be the ultimate temple built by the new Solomon.*

*Like the Jewish temple, the Nea would not survive the first millennium, destroyed in wars and earthquakes. The Theotokos, however, remains our heavenly tabernacle in whose womb Christ took flesh.*

## 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).

## NOVEMBER 21: ENTRANCE OF THEOTOKOS INTO TEMPLE

IT IS PROBABLY SAFE TO SAY that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story is found in *The Protoevangelion of James*, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, *The Protoevangelion of James* among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith. The

### Source of This Feast

The prayers and icon of this Feast focus on two elements of the *Protoevangelion* story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

After describing the scene, the *Protoevangelion* continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the *Protoevangelion* avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning” (Heb 9:9). By placing Mary in the Holy of Holies, the *Protoevangelion* is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary’s coming into the temple is portrayed as an “Entrance” on this feast in the Christian East rather than as a “Presentation” as in the West. This term puts us in mind of things like the “Great Entrance” at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a “side chapel,” as it were, but a festive “prelude” or “overture” inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem His

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN NOVEMBER

Friday Evening, November 15

*Beginning of Philip Fast:*

Saturday Evening, November 16

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, November 17

**NINTH SUNDAY AFTER HOLY CROSS**

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

Wednesday Evening, November 20

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

Thursday, November 21

**PRESENTATION OF THEOTOKOS**

Saturday Evening, November 23

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, November 24

**TENTH SUNDAY AFTER CROSS**

*Resurrectional Orthros: 9:00 a.m.*

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

*40 Day Memorial: Nathan Cheffers*

### 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 10

Weekly Offering:	\$ 395.00
Candles:	\$ 25.00
Total:	\$ 420.00

*Thank you for your support!*

### DIVINE LITURGY INTENTIONS

16 November: Joseph Viola Family\*

17 November: \*Natey Cheffers  
John & Annie Cheffers Family\*  
from Thomas & Kelly Bolus

23 November: Joseph Viola Family\*

24 November: Joseph Viola Family\*

30 November: Joseph Viola Family\*

01 December: Joseph Viola Family\*

### 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.*

## **NINTH SATURDAY: LUKE 9:57-62: WHO FOLLOWED HIM**

ON THE NINTH SATURDAY after the Holy Cross we read from the ninth chapter of St Luke's Gospel. The Gospel portrays the Lord Jesus' ministry as growing: He is more widely known and more people were seeking Him out.

*"Now it happened as they journeyed on the road, that someone said to Him, 'Lord, I will follow You wherever You go'"* (Lk 9:57). Well, Jesus wanted to reach all of Israel and He frequently called people to follow Him. But here He was not very encouraging. *"And Jesus said to him, 'Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head'"* (v. 58). Why would He say that?

The Gospel continues, *"Then He said to another, 'Follow Me.' But he said, 'Lord, let me first go and bury my father.'* Jesus said to him, *'Let the dead bury their own dead, but you go and preach the kingdom of God'"* (vv. 59, 60). At first that seems heartless and cruel until we realize that the man's father was not dead – in the Middle Eastern climate the dead were buried immediately out of necessity. Mourning followed burial rather than preceded it as in many American funerals.

This passage shows Christ correctly discerning the motivations of the people whom He approached or who approached Him. Some were called but found excuses not to respond, like this procrastinator. Others, like the first man mentioned, wanted to follow Him but for the wrong reasons. The second-century African writer Tertullian suggested that following Christ "... was not his object. How could it be? ... For his wish was not simply to follow Christ, as so many others of the Jewish multitude did, but rather to thrust himself into apostolic honors" (57th Homily). Some seek to "follow Christ" because of the prestige they think it brings.

Others seek the spiritual power or authority they see in Christian leaders. In the Acts of the Apostles we read of a certain Samaritan sorcerer named Simon who was converted and baptized by Philip the deacon. Later the apostles Peter and John came to invoke the Holy Spirit upon Philip's converts, *"And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, 'Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.'* But Peter said to him, *'Your money perish with you, because you thought that the gift of God could be purchased with money!'"* (vv.18-20). Fortunately Simon repented and asked that the apostles pray for him, but his name is still associated with seeking to buy positions in the Church. It is called *simony*.

### **Two Who Responded**

In the past 2000 years there have been countless Christians who have brought the Gospel to places where they would have nowhere to lay their heads. In the first millennium Church of the East missionaries traveled to India and China while Byzantines brought the Gospel north to the Slavs. In the second millennium Europeans brought the Gospel to the Americas and Africa. On November 26 the Russian Church honors one of its missionary bishops whose story illustrates what these evangelists suffered for the Gospel's sake.

Born in Ukraine in 1680 to a prominent family, John Kulchitsky became a monk (Fr. Innocent) and professor in Moscow. In 1721 he was chosen to be the bishop of the Russian spiritual mission in Peking. He traveled across Russia and Asia in the days before any modern means of transportation, only to wait for three years on the Chinese border near Irkutsk in eastern Siberia, and finally to be refused entry to that country. The Chinese did not want any foreign missionaries in their country.

Homeless, without a diocese or a steady income, Bishop Innocent labored as a missionary in the undeveloped region near the Chinese and Mongolian borders, some 2600 miles from Moscow. At that time Irkutsk was a small settlement. The first road from Moscow was not built until 1760; the Trans-Siberian Railway only in the 20th century. Today the trip by rail takes over three days; how long would it have taken in the 1720s?

Bishop Innocent worked among the settlers – mostly exiled Russian criminals – and Mongols, many of whom he brought to Christ. He established the first schools in the region and so improved conditions there that in 1727 the diocese of Irkutsk was created with Innocent as its bishop. He served there for another four years dying exhausted from his labors, at the age of 51, revered by his flock as the "Holy Man of Siberia."

### **Nowhere to Lay His Head**

In 1823 Fr Ioann Veniaminov, a Siberian priest, was assigned to the Aleutian Islands, then owned by Russia. His parish included the island of Unalaska, and the Fox and Pribilof Islands off the Alaskan coast, some 3400 miles from his home (it is only 2800 miles from New York to Los Angeles). The journey took one year over land and ocean.

There were no accommodations for Father Ioann and his family. They had to build an earthen hut and a church in which to serve. There were about 1000 people living in his "parish" – both natives and Russian traders – spread over 1000 square miles accessible only by dogsled or canoe.

Over the next few years this extraordinary missionary studied and mastered six local Aleut dialects, devising their first alphabet and translating portions of the Scriptures and liturgical books in order to bring the Aleuts into the Church.

After fifteen years he returned to Russia to report on his activities. While he was in Moscow, his wife died and he was tonsured a monk, taking the name Innocent, after the pioneering bishop of Irkutsk. In 1840 he was ordained bishop of the Aleutians and returned to his mission field. Bishop Innocent's see was established at Sitka on the mainland and the bishop now added study of the local Tlingit language and culture to his missionary skills. When his diocese was expanded to include the Yakut area he did the same with the language and customs of the Yakut peoples.

In 1867 Bishop Innocent was chosen as Metropolitan of Moscow, where he served until his death in 1879. The diocese he left behind would become the cornerstone of the Eastern Orthodox presence in the United States which purchased Alaska from the Russians in 1867. One hundred year later Bishop Innocent was canonized by the Russian Church as "Enlightener of the Aleuts and Apostle to America."

### **Nowhere to Lay His Head in Death**

Bishop Innocent of Irkutsk died in 1731 and was buried in the Ascension Monastery at Irkutsk. During renovation of the monastery in 1764 his remains were found to be incorrupt and his grave became a site for many pilgrimages over the years. He was proclaimed a saint in 1804.

In 1921, the relics of St Innocent were taken from their shrine and placed in a Soviet anti-religious museum. They were moved to another museum in Yaroslavl in 1939, and were exhibited as "mummified remains of an unknown man." In 1990, the relics were returned to the Church and placed in the Irkutsk cathedral, to the joy of all the faithful. Ninth Sunday of St Luke The Rich Fool (Lk 12:16-21; 8:8)