

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-SEVENTH SUNDAY AFTER PENTECOST



Icon of the Healing of the Stopped Woman (Luke 13:10-17)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

24 NOVEMBER 2024 ♦ TONE 02 EOTHINON 5 † THIRTEENTH SUNDAY AFTER CROSS ♦ 27 SUNDAY PENTECOST

GREAT DOXOLOGY:

ANTIPHONS: *Entrance of the Theotokos*

FIRST:

SECOND:

BEATTITUDES

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 2)

Entrance of the Theotokos

Patron: St. Joseph

Glory to the Father....

KONDAKION: *Entrance of the Theotokos into the Temple*

TRISAGION:

PROKIMENON:

(Tone 2)

EPISTLE:

Brethren, be strengthened in the Lord and in the might of his power. Put on God's armor that you may be able to stand against the devil's wiles. For our fight is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore, take up God's armor that you may be able to resist on the evil day and stand perfect in all things. Stand, therefore, wearing the belt of truth. And the breastplate of holiness and with your feet shod in the readiness of the Good News of peace, and in all things take up the shield of faith with which you will be able to put out all the flaming darts of the most wicked one. And take for yourselves the helmet of salvation and the sword of the spirit, that is, God's word.

ALLELUIA:

(Tone 2)

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

O Lord, save your king and listen to us on whatever day we call upon you.

GOSPEL:

At that time, a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me good? No one is good but only God. You know the commandments; *'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.'*" And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me." When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

HIRMOS: *Entrance of the Theotokos*

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. 40

Liturgy Book p. 147

Liturgy Book p. 47

Liturgy Book p. 148

Liturgy Book p. 50

Liturgy Book p. 55

Ephesians 6:10-17

Liturgy Book p. 62

Saint Luke 18:18-28

Liturgy Book p. 77/p. 149

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

century by St Constantine the Great, this city was built on the site of the earlier town of Byzantium. A work entitled *On the Seventy Apostles of Christ*: and attributed to Hippolytus of Rome (+ 235) identified Stachys, one of the Lord's seventy disciples as the first bishop of Byzantium. Later tradition held that Stachys was given leadership of the Church at Byzantium by St. Andrew. Thus the Church of Constantinople would claim to be founded by an apostle like the other Apostolic Churches (Jerusalem, Antioch, etc.).

Death of St Andrew

According to the second-century *Acts of Andrew*, the apostle was martyred in Patras, an important center in central Greece, then capital of the province of Achaia. Seized by order of the proconsul Aegaeates for converting his wife, St Andrew was condemned to be crucified. According to the Acts, St. Andrew spoke to the bystanders from the cross, saying: "Listen to us rather who hang here for the Lord's sake and are about to depart out of this body. Renounce all the lusts of the world, spit upon the worship of abominable idols and establish your minds as men believing in Christ."

The tradition that St Andrew asked to be crucified on an X-shaped cross because he was unworthy of being placed on a cross like Christ's is of later origin, probably in imitation of St. Peter.

St Andrew's Relics

The apostle's tomb soon attracted many pilgrims and quarrels arose over his relics. When the Roman Emperor Constantine, a Christian, established his new capital, Constantinople, on the site of Byzantium, he ordered that relics of the Saint be moved from Patras to Constantinople. In 357 they were taken to Constantinople by order of Emperor Constantius and interred in the Church of the Holy Apostles, built by his father, St Constantine, to house the remains of all the apostles. The saint's skull was returned to Patras by Emperor Basil I (867-886).

A portion of the saint's relics were also taken by St. Regulos (or Rule), the Bishop of Patras, who was shipwrecked off the coast of Fife, in Scotland. One version of the story goes that it was at this time that St. Regulos brought some of St. Andrew's relics to Scotland, because he was warned by an angel in a dream to take the Saint's bones to "the ends of the Earth." The Scottish people adopted St. Andrew Patron Saint of Scotland and his X-shaped cross (the Saltire) as their symbol.

History does not recall what became of the relics of St Andrew that were brought to Scotland, but it is likely that they were destroyed in a frenzy of religious uproar in the 16th century by Protestant reformers, who saw the veneration of such relics as idolatry, forbidden by the teachings of the Bible.

The relics of St. Andrew that were in Constantinople were taken to Amalfi in southern Italy after the sack of Constantinople in 1208. They remain there, in the Cathedral of St. Andrew, to this day.

In 1408 Patras passed into the hands of the Venetians. From 1429 to 1460 the city was ruled by the Despots of Mystra, the Palaiologi, and when Patras was captured by the Turks Thomas Palaiologos removed St. Andrew's head to Rome where it was kept in St. Peter's Basilica until 1964 when it was returned to Patras by Pope Paul VI, the first of many such ecumenical gestures in recent years.

St. Andrew's relics, consisting of a small finger, the top of his cranium and pieces of the cross, are displayed in the cathedral at Patras. The chased gold casket containing the saint's head, was venerated in St. Peter's Rome from 1462 until 1964 when it was returned to Patras.

In 1980 fragments of the cross of St Andrew, venerated in Marseilles since the Crusades, were also returned. They are enshrined together with the relics in the Cathedral of St Andrew, the largest church in the Balkans.

St. Andrew Today

In recent years St. Andrew has become an important focus in the growing friendship between Rome and Constantinople. Since 1969 a delegation from the Roman Catholic Church has visited Constantinople each November to participate in the feast of St Andrew, patron of the Byzantine Church. Every June a Greek Orthodox delegation has traveled to Rome for its patronal feast of Saints Peter and Paul. Several times these delegations have been led by the Pope of Rome and the Ecumenical Patriarch.

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 permitted: 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 exemptions 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 30: ST. ANDREW THE FIRST-CALLED

ONE OF THE MOST REVERED New Testament figures in the Christian East is the Apostle Andrew the First Called. His title comes from the first mention of him in the Gospel of John: *"The next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, 'Behold the Lamb of God!' The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, 'What do you seek?' They said to Him, 'Rabbi' (which is to say, when translated, Teacher), 'where are You staying?' He said to them, 'Come and see.' They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, 'We have found the Messiah' (which is translated, the Christ). And he brought him to Jesus"* (Jn 1:35-42).

The New Testament states that Andrew was the brother of Simon Peter, by which it is inferred that he was likewise a son of Jonah (Mt. 16:17; Jn. 1:42) He was born in Bethsaida on the Sea of Galilee (Jn. 1:44). Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them to be his disciples by saying that he will make them "fishers of men" (Greek: ἀλιεῖς ἀνθρώπων, *halieis anthrōpōn*). At the beginning of Jesus' public life, they were said to have occupied the same house at Capernaum (Mk. 1:21-29).

As disciples of John the Baptist, Andrew and Peter were among those with a firmer faith, ready to make a deeper commitment to God in their lives. And so when they next encountered Jesus back home in their adopted home town of Capernaum (the Gospel calls Andrew a native of Bethsaida), the result should not strike us as odd. *"Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, 'Follow Me and I will make you fishers of men.' They immediately left their nets and followed Him"* (Mt 4:18-20). Their undying faith in a difficult world is an inspiration to all Christians.

While Peter, James and John came to be the foremost of Christ's closest followers, Andrew had a prominent place as well.

In the Gospels Andrew is referred to as being present on some important occasions as one of the disciples more closely attached to Jesus. In the Gospel of John he appears as a kind of go-to person for Jesus, bringing people to Him and presumably keeping the crowds at bay. It was Andrew who reported to Jesus about the lad with the five loaves and two fish. When Jesus and His disciples had arrived in Jerusalem for the Passover we are told that, *"Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, 'Sir, we wish to see Jesus.' Philip came and told Andrew, and in turn Andrew and Philip told Jesus"* (Jn 12:20-22). Since both Philip and Andrew had Greek names – not unusual in Galilee since the second or third century BC – it was perhaps natural that these Greek pilgrims approached them.

St Andrew and the Early Church

After Pentecost, at which he was present, there is no further mention of Andrew in the New Testament. Our next reference to this apostle is in Eusebius' *History of the Church* 3,1 written in the fourth century. There he quotes Origen as saying that Andrew brought the Gospel to Scythia.

The region known as Scythia in the ancient world corresponds to portions of today's nations of Bulgaria, Romania and Ukraine. For this reason Churches in these nations have a particular devotion to St. Andrew. Ukrainians, for example hold that St Andrew planted a cross on the site of the future city of Kiev, prophesying that a great Christian center would be established there in time. *The Primary Chronicle* of the eleventh-century Monk Nestor added that St. Andrew's apostolic preaching took him as far as Novgorod, making him apostle to Russia as well.

Another city claiming a connection with St Andrew is Constantinople. Founded in the fourth

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

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

THIRTEENTH SUNDAY AFTER CROSS

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

40 Day Memorial: Nathan Cheffers

Saturday Evening, November 30

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

EVENTS IN DECEMBER

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

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 17

Weekly Offering:	\$ 1,450.00
Monthly:	\$ 65.00
Holydays:	\$ 35.00
Divine Liturgy:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 1,585.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

23 November: Joseph Viola Family*
24 November: *Charles Lefler
30 November: Joseph Viola Family*
01 December: *Charles Lefler
07 December: Joseph Viola Family*
08 December: *Charles Lefler

LUKE 13:10-17: THE CHALLENGE OF THE SABBATH

MODERN MEDICINE HAS FOUND treatments for a number of diseases that had plagued mankind for centuries. Some have even been eradicated, at least in the developed world. This is not the case with scoliosis (curvature of the spine), such as afflicted the woman in St Luke's Gospel. To this day no one knows the cause of this affliction in most cases.

The Gospel says she had been afflicted with this condition for eighteen years, but since scoliosis is often manifested at puberty, she was probably not old by our standards. Treatments available in our day such as wearing braces, surgery, physical therapy and pain medication, were unknown in the first century AD. They must have been eighteen long years indeed.

The Gospel tells us that the ruler of the synagogue was indignant *"because Jesus had healed on the Sabbath; and he said to the crowd, 'There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day'"* (Lk 13:15).

The Sabbath in Judaism

One of the hallmark Jewish practices for millennia has been the observance of the Sabbath, the seventh day of the week, as a day set apart for God. We read in the Book of Exodus, *"And the LORD spoke to Moses, saying, 'Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people'"* (Ex 31:14).

According to Exodus, a person profanes the Sabbath by doing any work on it. In traditional Jewish practice, maintained by observant Orthodox Jews in our own day, work is defined as "constructive labor" – whatever is done to benefit our life in this world. The Talmud – the traditional compendium of Jewish interpretation – lists 39 activities prohibited on the Sabbath, including all kinds of farm or household labor including lighting or extinguishing a fire and moving things about from one place to another. The only exception to these rules would be activity which helps save a life, which is why Jewish health care workers may be employed on the Sabbath.

Later commentators have understood these 39 prohibitions as categories, thereby expanding the list of prohibitions. Thus some rabbis teach that, since chaff cannot be picked from wheat on the Sabbath, it follows that one cannot pick the bones from fish as well. Gefilte fish (pre-ground boned fish) became a popular Sabbath food as a result.

In their zeal to preserve the Sabbath some rabbis have gone to what even many Jews perceive as extremes. Thus in some Jewish communities it is forbidden to ride a bicycle on the Sabbath because, if the chain breaks, you might be tempted to fix it. In a similar case a man was forbidden to drive his handicapped mother to the synagogue as it violated the Sabbath; the rabbi suggested that she move within walking distance. Then she would be welcome. The ruler of the synagogue in Lk seems to have been of like mind.

Christ on the Sabbath

Christ was frequently in conflict with more observant Jews over Sabbath-related issues. He was not opposed to the Sabbath itself – He is depicted in the Gospel as a regular worshipper in the synagogue on the Sabbath (see Lk 4:16). Rather He was opposed to the elaboration of prohibitions favored by the Pharisees. Instead, He favored expanding the traditional exemption.

In addition to work involved with saving a life, Christ saw doing good as an appropriate

Sabbath activity: *"There was a man who had a withered hand. And they asked [Jesus], saying, 'Is it lawful to heal on the Sabbath?'—that they might accuse Him. Then He said to them, 'What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath'"* (Mt 12:10-12).

The Gospels record several incidents of healings which caused controversy because they were done on the Sabbath. St Luke tells how Christ asked some lawyers and Pharisees if it was lawful to heal on the Sabbath. When they would not answer, He proceeded to heal a man with dropsy (see Lk 14:1-6). And it was a Sabbath when the Lord Jesus healed the man born blind (see Jn 9:1-41).

We also read in John how Christ healed a paralyzed man at the Pool of Bethesda saying, *"Take up your bed and walk"* (Jn 5:8). The Pharisees did not challenge Jesus; rather they confronted the ex-paralytic: *"It is the Sabbath; it is not lawful for you to carry your bed"* (v.10). The man replied that his healer had told him to do so and, we might add, that was enough for him.

Legalism Is Dangerous

The Sabbath prohibitions were intended to free the Jews from a life which knew nothing but toil. Since they were in the form of bans, some Jews came to feel that extending these exclusions enhanced or honored the Sabbath. The Lord Jesus put forth a different approach, insisting that the Sabbath is honored when we do good on it.

The lawyers and Pharisees whom Jesus challenged were not the first or the last to turn positive precepts into restrictive commands. They turned the joy which should have accompanied the Sabbath into fear of transgressing a prohibition as a particular school of rabbis understood it.

Something similar happens in the Church when we lose sight of the presence of Christ which alone gives meaning to any precept or rubric. When this happens our traditions may become as fruitlessly restrictive as those Christ confronted. Conversely, when we cast them off we may be left, not with renewal but with license.

The Sabbath Today

"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Gen 2:3). This verse is read at the start of Jewish Sabbath eve services to remind worshippers that the Sabbath is a remembrance of God's rest after the work of creation.

In the Church the Sabbath has given way to Sunday with its memory of the Lord's resurrection and the resulting new creation. Nevertheless, the Sabbath still has a place on Eastern Church calendars. In some parishes the Liturgy is offered on Saturday as well as on Sunday.

In our Church remembering the original creation is still a focus for our Saturday prayers. The kondakion sung on most Saturdays reflects the connection of the Sabbath with creation: *"To You, O Lord, Ordainer and Creator of the world, the universe offers the God-bearing martyrs as the first fruits of nature. Wherefore through their prayers and through the intercession of the Theotokos preserve Your Church and our country in safety and peace: You who alone are most merciful."*

The Sabbath as a day of rest is expressed on Holy Saturday in recalling the great Sabbath rest of Christ in the tomb. Throughout the year, and especially on the Saturdays of the Dead, the peaceful repose of those who die in Christ is highlighted.