

# 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. 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 & Marie 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

## SUNDAY OF THE CANAANITE WOMAN



Icon of the Canaanite Woman (Matthew 15:21-28)

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

26 JANUARY 2025 ♦ TONE 03 EOTHINON 03 † FIFTEENTH SUNDAY AFTER HOLY CROSS ♦ SUNDAY OF ZACCHEUS

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHONS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

BEATTITUDES:

*Liturgy Book p. 125*

ENTRANCE HYMN:

*Liturgy Book p. 156*

APOLYTIKIA:

*Resurrection (Tone 3)*

*Liturgy Book p. 41*

*Venerable Father Xenophon & Relatives*

*Liturgy Book p. 115*

*Patron: St. Joseph*

*Liturgy Book p. 47*

*Glory to the Father....*

KONDAKION: Meeting in the Temple

*Liturgy Book p. 163*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: (Tone 7)

*Liturgy Book p. 60*

EPISTLE:

*1 Timothy 4:9-15*

*My son Timothy, this saying is true and worthy of full acceptance: for we work and are reviled for this reason, that we hope in the living God who is the Savior of all men, especially of believers. Command and teach these things. Let no man despise the fact that you are young, but be an example to the faithful by what you say and do, by love, faith, spirituality and chastity. Until I come, be diligent in reading, exhorting and teaching. Do not neglect the grace that is in you, granted to you as a speaker for God through the laying on of the hands of the priesthood. Meditate on these things, give yourself entirely to them, so that your progress may be evident to all.*

ALLELUIA:

(Tone 2)

*Liturgy Book p. 59*

*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:

*St. Luke 19:1-10*

*At that time as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in your house today." And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." Jesus said to him, "Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost."*

HIRMOS:

*Liturgy Book p. 77*

KINONKON:

*Liturgy Book p. 83*

COMMUNION HYMN:

*Liturgy Book p. 87*

POST- COMMUNION HYMN:

*Liturgy Book p. 87*

fies. The same is true of people governed by gluttony, lust, popular acclaim or pride. They never have enough.

A person who has learned to control the passions, on the other hand, is content knowing that all he is and all he has is the gift of God. He has learned that material wealth, physical pleasure, or the good opinion of others are all passing and insignificant when compared with the possibility of knowing and serving God. He is happy to devote energy and resources to others as much as possible because he controls them; they do not control him. Controlling the passions makes us free here and now.

Someone who undertakes spiritual discipline devotes himself to developing spiritual strengths or virtues just as an athlete strengthens physical muscles. We have all seen runners stretching their leg muscles before beginning a run. Their stretches are a warm-up in anticipation of the effort ahead. Similarly there is a warm up necessary at the start of a spiritual effort. Repentance is the necessary prerequisite to any effective spiritual effort, whether it is the encounter with Christ in the Liturgy or any of the mysteries, in the Great Fast, or in any spiritual work which we pray may be fruitful. Ignoring our personal spiritual state before any of these borders on presumption. Even world-class athletes, whether physical or spiritual, always begin each contest at the beginning, with a warm-up.

These strengths, or virtues, also enable spiritual athletes to remain faithful in the face of persecution or hardship. How could the martyrs and confessors have endured the torments they suffered without the fortitude which spiritual discipline produces? How could people like Father Damien in a leper colony, Mother Teresa on the streets of Calcutta, or Dorothy Day in the tenements of New York have served day after day in such atrocious conditions without the patience and dedication of a spiritual athlete? Without the endurance which spiritual discipline produces believers would quickly fall away from their commitment and collapse on the sidelines. Spiritual discipline develops the endurance to live for God in the here and now.

Another aspect of spiritual discipline is concerned with fidelity to prayer. Many people pray – or say prayers – from a sense of duty. Praying, they feel, is something we “ought to do.” A person of prayer is rather one who senses an authentic relationship with God and who prays out of love rather than a sense of obligation. Such a person reaps the fruits of a commitment to prayer in this life, becoming someone who experiences the presence of God in his life on earth.

The presence of God may be experienced in many ways. There are saints who have experienced God directly in visions or in charismatic gifts. But the presence of God may also be experienced in consolations or in the assurance of blessing from God without any exterior manifestation. In either case to experience the presence of God in one’s “life that now is” is clear evidence of the truth of St. Paul’s statement: godliness profits a person in this life as well as in the life to come.



## OUR PROGRAM OF REPEENTANCE – II

The Exhortation in our English translation of the Scripture is a rendering of the Greek word *parakleseis*. We find the same word in the term for the Holy Spirit, *Paraclete* (the Consoler or Comforter), and the Service of *Paraklisis* (Consolation) with which we may be familiar. Here it refers to the bishop's duty to support believers in their struggles to live the Christian life, including those who have fallen.

The third-century Syrian text, the Teaching of the Apostles, holds up Christ's way of exhorting His hearers as the model for the bishop to follow: "For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for 'those who are whole have no need of a physician, but those who are sick' (Mt 9.12). You, O bishop, have become the physician of the Church as well: do not therefore withhold the cure whereby you may heal those who are sick with sins, but by all means cure and heal, and restore them sound to the Church" (2.20).

The third activity St Paul mentions here is Teaching (in Greek, *didaskaleia*), meaning specifically instruction in the true doctrine of the Gospel in an age of competing teachers and sects. In 2 Tm 4:15 St Paul describes this activity as "rightly handling the word of truth," a phrase which has been incorporated into our Divine Liturgy.

One early witness to the importance of Bible teaching is the early third-century Apostolic Tradition of Hippolytus, describing the Roman practice of the day. "The faithful, as soon as they have awakened and gotten up, before they undertake any tasks, shall wash their hands and then pray to God and then hasten to their work. If there is any instruction in the Word of God that day, everyone ought to attend willingly, recollecting that he will hear God speaking through the teacher... any godly man ought to count it a great loss if he does not attend the place of instruction, especially if he can read."

### Training for the Kingdom

Now We may readily grasp that spiritual exercise may bear fruit in the life to come, but what promise does it have "for the life that now is"?

A great part of spiritual training is concerned with the control of the passions. We strive to free ourselves from the compulsion to pursue pleasure so that we can pursue a relationship with the living God. If we follow this training, the result in our life now is that we are no longer driven to acquire or possess. We are content.

When a person is beset by greed he is never satisfied with what he has. There is always more, there is always something better to be acquired. While he seems content with his latest acquisition it is only for a moment, because nothing he has truly satis-

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN JANUARY

Saturday Afternoon, January 25

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, January 26

FIFTEENTH SUNDAY AFTER CROSS

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

### EVENTS IN FEBRUARY

Saturday Afternoon, February 01

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, January 02

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

*Religious Education: following  
Potluck Brunch*

Saturday Afternoon, February 08

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, January 09

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

### 2024 WEEKLY COLLECTION

January 19

Weekly Offering:	\$ 200.00
Monthly:	\$ 30.00
Candles:	\$ 25.00
Total:	\$ 255.00

*Thank you for your support!*

### 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.

### DIVINE LITURGY INTENTIONS

25 January: ✠ Joseph Barron

26 January: ✠ Marie Barron

01 February: Joseph Viola Family ✠

02 February: Joseph Viola Family ✠

### Theophany House Blessings

*If you would like your home blessed during this holy season please sign up in the back of the church, call the rectory*

*570.343.6092*

# OUR PROGRAM OF REPEENTANCE — I

PERHAPS IT WAS AN ATHLETIC ENTHUSIAST who deleted from our liturgical books the verse which introduces today's passage from the First Epistle to Timothy. It reads as follows: "For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come" (1 Tm 4:8). This is the "faithful saying and worthy of all acceptance" to which St Paul refers in verse 9, the first one we hear today.

St Paul is here setting the priorities which a presbyter, such as Timothy, should embrace. Put your efforts in spiritual athletics rather than physical, as spiritual effort will build you up in the next life as well as in this one.

## Timothy a "Young Elder"?

The Acts of the Apostles and some of the epistles of St Paul tell us a bit about Timothy. He was born in Asia Minor to a Greek father and a Jewish mother who had accepted Christ. Timothy was raised as a Christian by his mother Eunice and his grandmother Lois and, as St Paul reminds him, "from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation" (2 Tm 3:15).

As a young man Timothy became a helper to St Paul in his travels and eventually joined him in his missionary journeys. St Paul ultimately left him in Ephesus as the leader of his Christian community there. The epistles St Paul wrote to Timothy were sent to him in Ephesus.

St Paul mentions Timothy's ordination twice in this correspondence in seemingly contradictory ways. In Second Timothy St Paul writes, "I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Tm 1:6, 7).

In the previous epistle, however, Paul had written, "Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you" (1 Tm 4:14). In both texts St Paul speaks of the laying-on of hands, the most ancient term for what we call ordination. Was St Timothy ordained twice?

We know that in the first century Church a variety of terms was used to describe ecclesiastical orders. In some places, the presbyters were the council assisting the bishop (overseer); in other places the terms bishop and presbyter (and others) were used interchangeably. There is no documentation to shed light on what the practice was in Ephesus at the time St Paul wrote this epistle. It is possible, therefore, that St Paul had ordained Timothy as a presbyter and that the presbyterate in Ephesus later ordained him as their bishop. It is also possible that there was one laying-on of hands

by Paul assisted by the presbyterate.

When Christianity was recognized as the official religion of the Roman Empire, Church offices and the terms used to describe them became standardized. This is why St John Chrysostom (+397) could observe, "He speaks not here of Presbyters, but of Bishops. For Presbyters cannot be supposed to have ordained a Bishop" (Homily on 1 Tim).

Timothy had been a co-worker of St Paul for some fifteen years before this epistle was written. Why, then, does St Paul tell Timothy, "Let no one despise your youth" (1 Tm 4:12)? He may have been referring to his place as head of the Christian community: Timothy was a "young bishop," rather than a young person.

## St Paul's Advice

At first glance St Paul seems to be counseling Timothy on two levels: his personal spiritual life and his ministry. In reality, they are one, as any church leader, worker or even member ministers first of all through example. Thus in v. 12 Timothy is told to "be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." The way you speak and how you live your life away from the church are always under scrutiny and surely impact the way your message is heard.

St Paul identifies three areas of life which should characterize Timothy's relationship with his people: love, faithfulness and purity. Throughout most of Church history a bishop was considered "wedded" to his flock and was not expected to move from one eparchy to another. In many places the same was true for priests in parish churches. The virtues on which St Paul focuses here are essential for any such long-term bonds. They are the qualities required in any marriage, and point to the family-like quality of a worshipping community.

In the next verse St Paul identifies some activities particularly connected with the pastoral ministry expected of Timothy: "Till I come, give attention to reading, to exhortation, to teaching" (1 Tm 4:13). How were these activities performed in the first-century Church?

Today we consider Reading to be a private activity for individuals. This has not always been so. Before the mass production of texts became possible in the fifteenth century public reading of important documents and religious texts was the only way most people had access to them. The reading of the Scriptures in the Liturgy is perhaps the last survival of what was a much more common practice.

The reading St Paul is discussing here, then, is the public reading of Scripture. In current Byzantine practice the entire New Testament (except for the Book of Revelation) is read publicly at the daily Divine Liturgy each year. During the Great Fast the Old Testament books of Isaiah, Genesis and Proverbs are read at the daily offices.