

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. 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

SUNDAY OF THE CANAANITE WOMAN



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

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

12 JANUARY 2025 ♦ TONE 02 EOTHINON 02 † TWELFTH SUNDAY AFTER THE HOLY CROSS ♦

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

BEATTITUDES:

Liturgy Book p. 125

ENTRANCE HYMN:

Liturgy Book p. 156

APOLYTIKIA:

Resurrection (Tone 2)

Liturgy Book p. 40

Venerable Father Macarios the Egyptian

Liturgy Book p. 113

Holy Father Arsenios, Archbishop of Corfu

Liturgy Book p. 103

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 4)

Liturgy Book p. 57

EPISTLE:

Colossians 3:4-11

Brethren, when Christ, our life, appears, then you too shall appear in glory. Put to death whatever in your members is of the earth: immorality, uncleanness, lust, evil desire, covetousness, which is a form of idol-worship. Because of these passions, God's wrath comes upon the sons of disobedience and you yourselves once walked in them when they were your [way of] life. But now, you too put them all away: anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another. Strip off the old man with his deeds and put on the new, one that is being renewed towards perfect knowledge according to his creator's image (Cf. Gn.1:26) Here there is no Gentile and Jew, no circumcised and uncircumcised, no Barbarian and Seythian, no slave and freeman, but Christ is all things, and in all.

ALLELUIA:

(Tone 2)

Liturgy Book p. 59

String your bow, go forth, reign for the sake of truth, meekness and righteousness and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

GOSPEL:

St. Luke 17:12-19

At that time as Jesus was entering a certain village, there met him ten lepers, who stood afar off and lifted up their voice, crying, "Jesus, master, have pity on us." And when he saw them, he said, "Go, show yourselves to priests." And it came to pass as they were on their way that they were made clean. But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, and he fell on his face at his feet, giving thanks; and he was a Samaritan. But Jesus answered and said, "Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?" And he said to him, "Arise, go your way, for your faith has saved you."

HIRMOS:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST- COMMUNION HYMN:

Liturgy Book p. 87

The Eastern Fathers had a different view of sin and salvation. Instead of atonement and sacrifice they stressed the loss and restoration of relationship with God as the heart of the question of sin and redemption. The original sin, the sin of Adam, was a break in relationship with God. Adam declines to heed God's warning and eats of the tree, determining for himself what is good rather than heeding God. Going it alone, Adam no longer "walked with God" but hid from Him (Gen 2).

In Christ God enters the world to become one with mankind once more and, through this complete and eternal union with Him, to deliver it from eternal death. The Son of God becomes like us in all things except sin and in Him God and man are perfectly united. Once again God is fully in communion with a Man, the Lord Jesus, and through Him with all mankind. Since being human means to endure suffering and death, Christ shared in those things as well. What was unique about Christ is that He did not remain in death but, once He had experienced it, He triumphed over it.

And so Christ's death on the cross is not emphasized in the Christian East as a sacrifice to atone for original sin; rather it is as the inevitable consequence of His desire to become one of us. Christ's death on the cross is an unavoidable result of His being fully human because all humans die.

The Lepers: an Icon of Salvation

As Blessed Theophilact observed, the lepers represent all humanity, scarred by their common affliction but still dear to Christ. "He healed the whole leprous nature of man, when, for every man's sake, He took flesh and tasted of death."

Without a doubt all ten welcomed their cleansing from leprosy; they accepted the gift but ignored the Giver. Only one returned to Christ, glorifying God. He not only received the blessing of health, he also enjoyed a relationship with the Healer. He welcomed, not only the cleansing from leprosy, but also the presence of the One who brings wholeness and salvation to all who accept Him in their lives. His physical healing is the prelude to his communion with Christ, in which is his – and our –salvation.

To Whom Was the "Ransom" Paid?

St Gregory the Theologian asks this question to demolish what he felt were false ideas about our salvation.

"To whom and why is this blood poured out for us and shed – the great and most precious blood of God, the High Priest and Victim? We were in the power of the Evil One, sold to sin, and had brought this harm on themselves by sensuality. ... If the price of ransom is given to none other than him in whose power we are held, then I ask, to whom and for what reason is such a price paid?"

"If it is to the Evil One, then how insulting is this! The thief received the price of ransom; he not only receives it from God, but even receives God Himself. He receives so large a price for his tyranny that it was only right to have mercy on us.

"If to the Father, then, first, in what way? Were we in captivity under Him?... And secondly, for what reason? For what reason was the blood of the Only Begotten pleasing to the Father, who did not accept even Isaac, when offered by his father, but exchanged the offering, giving a lamb instead of the reasonable victim?"

45th Oration on Holy Pascha.

CHRIST'S ENCOUNTER WITH THE TEN LEPERS

CHRIST'S ENCOUNTER WITH THE TEN LEPERS offers several points on which we can reflect. We see that Christ heals, that He heals foreigners as well as Israelites, and that the only one who glorifies God is that foreigner, a Samaritan. Christ's response to the Samaritan, however, is a bit more complicated and merits our attention.

According to St Luke, when the Samaritan returns glorifying God, Christ responds, "Arise, go your way; your faith has made you well" (Lk 17:19 New King James Version). Is Christ referring to the original healing in which all ten lepers were cleansed or does the Samaritan receive something else because he came back glorifying God?

Some popular English versions offer interesting alternative translations which suggest an answer. "Thy faith hath made thee whole" says the original King James Version. The New American Bible and the Jerusalem Bible translate this phrase "Your faith has saved you."

The Greek verb in this sentence is *sesoken*, a form of the word *soson* which we regularly translate in our prayers as "save." It may be translated as "heal," "make whole" or "save" depending on the context. In such a case it is wise to consult the Tradition for the best interpretation. Early Church commentators on this passage suggest that the Samaritan received more than the physical healing of his disease: he found salvation. As St Athanasius wrote, "This one was given much more than the rest. Besides being healed of his leprosy, he was told by the Lord, 'Stand up and go on your way. Your faith has saved you'" (Festal Letter 6).

In his *Explanation of the Gospel of St. Luke* Blessed Theophylact, Archbishop of Ochrid and Bulgaria writes that "This miracle also signifies the common salvation that came to the whole human race. For the ten lepers represent all of human nature – it was leprous with wickedness, carrying about with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God." The complete healing of mankind is, in fact, what we refer to as "salvation."

It is not uncommon for people to be asked by some Christians (usually Evangelicals or Pentecostals), "Are you saved?" By this they generally mean something like, "Have you personally appropriated the salvation that comes through Jesus Christ?" Their point is similar to that made by Blessed Theophylact. The ten lepers all were cleansed but only one personally appropriated what Christ had done by returning and glorifying God.

What Does It Mean to Be Saved?

When Western Christians talk about salvation they often think of it as described in the fourth-fifth centuries by St Augustine and in the eleventh century by Anselm of Canterbury. In their view all mankind was unrighteous and unclean through the original sin of Adam. It was necessary that mankind make atonement through a well-pleasing sacrifice. That sacrifice was made on the cross, by which Christ offered Himself for the sins of Adam and of the entire human race.

As this view was developed, the West focused increasingly on the cross. Christ's death was the sacrifice offered to atone for sin and ransom mankind. Some saw the cross as an instrument of the Father's wrath originally meant for us, now taken out on His Son! Others thought of Christ's death as a ransom paid to the devil in whose power mankind had fallen. These views took Western Christians further and further from the thinking of the early Church.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday Afternoon, January 18

Mystery of Repentance:

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, January 19

Divine Liturgy: 10:00 a.m.

TWELFTH SUNDAY AFTER HOLY

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

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

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

18 January: Joseph Viola Family
19 January: Joseph Viola Family
25 January: Joseph Viola Family
26 January: Joseph Viola Family
01 February: Joseph Viola Family
02 February: Joseph Viola Family

COLOSSIANS 3:4-11: PREPARING FOR GLORY

CHAPTER THREE OF ST PAUL'S EPISTLE to the Colossians begins with this enigmatic statement: "For you died, and your life is hidden with Christ in God" (Col 3:3). The questions it raises are obvious: when did we die and how is our life hidden with Christ?

Baptism as Death and Resurrection

Many Christians, particularly in the Eastern Churches can answer the first question. We died with Christ in baptism. The passage from the Epistle to the Romans read at every baptism in Byzantine churches includes the following teaching, "Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?"

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom 6:3, 4).

Baptism is our personal union with the death and resurrection of Christ through which the ultimate power of Death was destroyed. At our baptism this burial is graphically represented when we are "buried" (immersed) in the baptismal water. Our resurrection is represented when we are raised up out of the water. What cannot be depicted, of course, is the effect of our baptism: our life in Christ, hidden in God.

The life of the risen Christ is indescribable, but images help us to appreciate what it might mean. In his Catechetical Sermon on the Resurrection St John Chrysostom gives us a glimpse into some aspects of this hidden life. "All of you, enjoy this feast of faith: Receive all the riches of His loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free... O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one of the dead remains in the grave. For Christ, being risen from the dead, has become the first fruits of those who have fallen asleep."

St John Chrysostom mentions three aspects of resurrection life we have received:

1. **Forgiveness of sins** – "Let no one weep for his iniquities, for pardon has shown forth from the grave." When we are baptized our sins are forgiven. Future sins can be forgiven in the Church to which Christ entrusted this gift.

2. **Freedom from death** – "Let no one fear death, for the Savior's death has set us free." The heart of Death is the rupture of communion with God. Death of the body cannot break that unity for those who are living their baptism.

3. **All that is His is ours** – "Let no one bewail his poverty, for the universal kingdom has been revealed." Our "wealth" as heirs of the kingdom includes the general gifts of the Spirit (wisdom, understanding, knowledge, counsel, fortitude, piety, fear of the Lord) and the particular gifts which enable ministry. Living in the kingdom of God includes enjoying a relationship with the Theotokos, all the heavenly hosts and all the saints as well as all believers, living or dead (the communion of saints).

These blessings are hidden from the world, but "When Christ who is our life appears, then you also will appear with Him in glory" (v. 4).

Consequences of This Hidden Life

St Paul insists that receiving the gift of life in Christ has consequences. "Set your mind on

things above, not on things on the earth... Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

"But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man..." (vv. 2, 5-10).

Elsewhere St Paul had explained why Christians must put away things of the earth. "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life" (Gal 6:7, 8). Things of the earth, like our mortal bodies, die and decay no matter how much we pamper them. Lust, envy, wrath, filthy language and the rest of St Paul's list in Colossians are simply ways we pamper our decaying flesh. By cherishing the "wealth of the kingdom" mentioned above – sowing "to the Spirit" – we enjoy in this world a measure of the life to come.

Putting off the Old Man

From time to time Christians have misinterpreted St Paul's teaching on putting off the old man. People like the Amish, for example, thought to express their detachment from the world by adopting a particular form of dress or hair style, or by living apart from others in closed communities because they are Christians. As early as the second century, however, most believers have known the distinction between living *in the world* but not *of the world*. An unknown "disciple of the apostles" wrote the following description of the Christians for a certain Diognetus somewhere in the Roman Empire.

"For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

"They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified... To sum up all in one word— what the soul is in the body, Christians are in the world... God has assigned them this illustrious position, which it is unlawful for them to forsake."

While monastics would later separate themselves from the world, they would do so because they had a particular vocation, not simply because they were Christians.