

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. Robert Fairclough, Sr. Sara Gomez. Niko Ma-
yashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer.
Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev.

Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Fran-
cavilla. ✕Rev. Frank Milienewicz ✕Dn. John Karam. ✕Marie
Abda. ✕Charlotte Abda. ✕James Abda. ✕Marie Abda. ✕Nancy
Abda. ✕A.J. Bolus. ✕Nicholas Cianci. ✕Patricia Cimakosky.
✕Ann Coury. ✕Mary Sue Betress. ✕Margaret Dillenburg ✕
Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine Manuele.
✕Frank Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary Lou Mooty.
✕Karen Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill
Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve
Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 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: 7:00 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

NINTH SUNDAY
AFTER THE HOLY CROSS
SUNDAY OF THE RICH FOOL
SECOMD DAY OF THE PRESENTATION

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 NOVEMBER 2020 ♦ TONE 08 EOTHINON 02 † NINTH SUNDAY OF HOLY CROSS/THEOTOKOS PRESENTATION

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:
SECOND:
THIRD: *Beatitudes*
ENTRANCE HYMN: *Resurrection*
Book p. 14

APOLYTIKIA:
Resurrection (Tone 8)
Presentation of Theotokos
Saint Joseph

KONDAKION: *Presentation of Theotokos*

TRISAGION:

PROKIMENON: *Psalm 32:22, 11*

Make vows to the Lord your God and fulfil them: let all around about Him bring gifts to the awesome Lord.
Stichon: God is renowned in Judah in Israel great is His Name.

EPISTLE:

Brethren, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace; one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ’s imparting.

ALLELUIA: *Psalm 17:48, 50*

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Stichon: Let us greet his presence with thanksgiving; let us joyfully sing psalms to him!

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:

KINONIKON:

COMUN

HYMNS AFTER COMMUNCION

ANNUAL CHRISTMAS COOKIE SALE

SAINT NICHOLAS CHURCH
320 Vine St. Old Forge
Sat. December 19th: 10am -12 pm.
Cost is \$9 per pound.
Preorders can be placed
Betty 570-457-9292 / Maria 570-457-8275. Preorder by December 7th.

Liturgy Book p. 1

Liturgy Book p. 11
Liturgy Book p. 11
Back of Liturgy Book
Liturgy

Liturgy Book p. 19
Liturgy Book p. 119
Liturgy Book p. 20
Liturgy Book p. 120
Liturgy Book p. 23
(Tone 8)

Ephesians 4:1-7

(Tone 8)

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

Liturgy Book p. 40
Liturgy Book p. 47
Liturgy Book p. 48
Liturgy Book p. 52

DIVINE LITURGY INTENTIONS

21 November Joseph Viola Family✱
22 November ✱Angela Scavo
from Anne Clarice Zaydon
28 November ✱AJ Bolus
from Joseph II, Jemile, John Zaydon
29 November ✱Joseph I & Catherine Zaydon from Joseph
II, Jemile, John Zaydon

Lord and was taken up, an example for the conversion of all generations” (Sirach 44:16). In the same way Mary's place in glory stands as an example and promise to us.

"FULL OF GRACE" W hen the Bible was translated into the Latin Vulgate (385), Luke 1:28 was rendered “full of grace”, although the Greek means “highly favored”. The English translations of our prayers have adopted the popular rendering, although we do not use the Latin Vulgate, because Mary can truly be said to be full of grace. All spiritual blessings have been given us in Christ (cf. Ephesians 1:3) . Paul further states that the goal of the Christian is to be “... filled with the utter fullness of God” (Ephesians 3:19). Mary, carrying the Son of God in her womb, was definitely filled with this utter fullness, the fullness of grace which is a free gift.

HOLY THEOTOKOS, SAVE US W e as Christians believe that “... there is only one mediator between God and mankind, Himself a man, Christ Jesus, who sacrificed Himself as a ransom for them all. He is the evidence of this, sent at the appointed time ...” (1 Timothy 2:5-7). But we also believe that this appointed time was bound up with a woman, Mary. The prophet Micah wrote concerning the Jewish people, “Yahweh is therefore going to abandon them till the time when she who is to give birth gives birth.” (Micah 5:2)

This verse immediately follows the prophecy of Bethlehem as the Messiah's birthplace. Hence saving grace is directly tied to Mary, the woman who bore Jesus.

Mary is an instrument of salvation. She cooperated and worked with, but did not initiate, God's saving grace. Similarly when we are a channel of grace to someone, it does not detract from Christ, but flows from Him and builds up His Body. “We are God's co-workers ...” (1 Corinthians 3:9) and God's work is salvation. Therefore, being united to Him, we share in the work of redemption. Mary shares in this work in a special way.

Mary is a powerful intercessor because of her deep union with the Holy Trinity. Her portion in life is the fullness of intimacy with God. God has chosen to use her in extraordinary ways.

From the beginning of the Church Mary has been seen as the Mother of us all by reason of our being members of Christ her Son. St. Justin the Philosopher (died 165) saw Mary as a model of the Church. He and later Fathers, such as St. Irenaeus, a disciple of St. Polycarp who was himself taught by the Apostle John, all saw Mary as the New Eve.

As Jesus is the New Adam, Lord of the New Creation (cf. 1 Corinthians 15:45-49), Mary is the New Eve who undid what the first Eve had done. The first Eve disobeyed God and brought sin and death into the world. The New Eve, Mary, believed God's message to her and obeyed, bringing salvation and life to the world in her Son Jesus, who crushes the head of the serpent. She is seen as a type of the Church just as Peter and Paul saw Sarah (cf. Galatians 4:21-31; 1 Peter 3:6).

The earliest existing witness of Christians asking Mary's intercession dates back to the 200's. As a matter of fact, the Nicene Creed which all Christians profess was heavily influenced by the creed delivered to St. Gregory the Wonderworker by the Virgin Mary around the year 260.

The Catholic and Orthodox Churches have thus always had a devotion to Mary, Mother of God, but some of the faithful have misunderstood her proper place, as they have misunderstood many other things. Mary is not divine: she can never be equal to God. She, like we, participates in the divine nature, though in a fuller and deeper way. Due to God's will and her free and loving cooperation, she is more intimately united to the divine nature. And so we honor her as the crown and fruit of creation found pleasing and acceptable to God.

THEOTOKOS: MOTHER OF GOD

THEOTOKOS: MOTHER OF GOD Mary, the Mother of Jesus, was deeply steeped in the Bible and Jewish Tradition. So well was she versed in the Scriptures that the New Testament presents her as quoting and applying them in her everyday life: when she visited her cousin Elizabeth, and at the wedding in Cana. But this humble woman who pondered the Scriptures is quite often misunderstood. We shall try to answer questions about Mary using the Bible as meditated upon by the Church in Tradition.

MOTHER OF GOD (THEOTOKOS) The first one to call Mary this was her cousin Elizabeth when she asked, “Why should I be honored with a visit from the mother of my Lord?” (Luke 1:43). The Greek word for “Lord” was the common word used to mean God. When we say that Mary is the Mother of God we do not, of course, mean that she existed before God, the Holy Trinity, but that she is the mother of Jesus. The apostle John teaches us that the Word who is God was made flesh. This is Jesus born of Mary. If Jesus is God made flesh and Mary is truly His mother, then she deserves the title Mother of God. As a title this term dates back to the 200's. It was used as a defense of Christ's divinity at the Council of Ephesus in 431.

EVER-VIRGIN Many ask why Mary should be called ever-virgin when “Jesus had brothers and sisters” (cf. Matthew 13:55). The Aramaic language spoken at Jesus’ time used the word “brother” for “relative.” Eastern Christians understood that James, the “brother of the Lord” (cf. Galatians 1:19), was Joseph’s son from his first wife and the others mentioned may have been cousins, nephews, etc.

The Tradition of the Church has stated that Mary is both physically and spiritually pure and immaculate. Mary was consecrated to God in a very special way, and so she offered her perpetual virginity to God as a gift. After bearing God in her womb she would not allow herself to be known by another. Her virginity is actually spiritual purity manifested in an everlasting physical way: Mary's first husband is the Lord God.

IMMACULATE The Virgin Mary was begotten for a unique purpose – to bear God's seed within her. She was predestined to be the Bride of God in a unique way. Because Mary bore Jesus, the Wisdom of God, in her body she had to be sinless. As it is written, “No, Wisdom will never make its way into a crafty soul nor stay in a body that is in debt to sin...” (Wisdom 1:4) . Her sinlessness is due to God's prerogative and her free, grace-sustained cooperation.

It is only by God's saving grace that one can be preserved from sin. Just like us, Mary needs God as her Savior and Lord. We believe that Mary freely and fully cooperated with God's saving grace. A special grace was given her and she participates fully in this grace.

This is why Christian Tradition has long considered Mary as a model of the Church, which Paul says is to be “... holy and immaculate, without spot or wrinkle or anything of that sort” (Ephesians 5:27). The earliest extant writing that describes Mary is this way is from St. Ephrem the Syrian about AD 370, but the belief is indirectly stated as early as 150.

ASSUMED INTO HEAVEN It is through Tradition that we believe Mary was taken up into heaven. This belief is traceable to the 400's, when Mary was looked to as a sign of the promise that at Christ's coming we will all be caught up into heaven (cf. 1 Thessalonians 4:13-18).

This should not appear so impossible. The Bible states that Enoch and Elias were taken into heaven. Enoch walked with God in purity of heart (cf. Genesis 5:24). In Sirach it is written, “Enoch pleased the

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday, November 21, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, November 22, 2020

Sunday Divine Liturgy 10:00 a.m.

Religious Education

after the Divine Liturgy

Thursday, November 26, 2020

Divine Liturgy 10:00 a.m.

Gregory the Great Academy

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 Holy Spirit be glorified, now and ever and unto the ages of ages. † Amen.

2020 WEEKLY COLLECTION

November 15

Weekly Offering	\$ 525.00
Monthly	\$ 35.00
Holyday	\$ 5.00
Candles	\$ 10.00
Total:	\$ 575.00

Thank you for your support!

*Philip Fast: Advent:
November 15 through December 24*
Fasting Guidelines

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine.

Tuesday 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).

A Feast of Theology

IT’S 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.”

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 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. Now Mary, 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 her innermost self the Uncontainable One. There she remains in the Holy Places of our churches: the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

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.