

**ST. JOSEPH THE BETROTHED**

**MELKITE GREEK- CATHOLIC CHURCH**  
**130 ST. FRANCIS CABRINI AVENUE ✕ SCRANTON, PA 18504**

melkite.scranton@gmail.com ♣ www.melkitescranton.org  
Contact office: 570.343.6092 † stjosephscranton@gmail.com

**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.

**TENTHTH SUNDAY**  
**AFTER THE HOLY CROSS**  
**SUNDAY OF THE CRIPPED WOMAN**  
**SAINT NICHOLAS ARCHBISHOP OF MYRA**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

6 DECEMBER 2020 ♦ TONE 02 EOTHINON 04 † TENTH SUNDAY OF HOLY CROSS / SAINT NICHOLAS OF MYRA

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: (Tone 2)

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

*Resurrection (Tone 2)*

*Saint Nicholas Archbishop of Myra in Lycia*

O Father and Pontiff Nicholas, the holiness of your life was set before your flock as a rule of faith, an example of meekness and a teaching of temperance; wherefore you acquired greatness through humility and spiritual wealth through poverty. Pray to Christ God that He may save our souls.

*Saint Joseph*

KONDAKION: *Preparation of the Nativity*

TRISAGION:

PROKIMENON: *Psalm 118:19, 20*

My strength and my courage is in the Lord and He has been my Savior

*Stichon:* The Lord has chastised me through His teaching. Yet He has not delivered me to death.

EPISTLE:

*Brethren*, obey your superiors and be subject to them, for they keep watch as having to render an account of your souls -- so that they may do this with joy, and not with grief, for that would not be fitting for you. Pray for us, for we are confident we have a good conscience, since we wish to live uprightly in all things. But I more especially exhort you to do this, that I may be restored to you the sooner.

Now may the God of peace, who brought forth from the dead the great Pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, fit you with every good thing to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom is glory, forever and ever. Amen.

ALLELUIA: *Psalm 131 9, 13*

Your priests, O Lord, shall be clothed in righteousness, and your saints shall rejoice.

For the Lord has chosen Zion.

GOSPEL:

*At that time* Jesus was teaching in one of their synagogues on the Sabbath. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. When Jesus saw her, he called her to him and said to her, “Woman, thou art delivered from thy infirmity.” And he laid his hands upon her, and instantly she was made straight, and glorified God. But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, “There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath.” But the Lord answered him and said, “Hypocrites! Does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?” And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

HIRMOS:

KINONIKON:

COMUN

HYMNS AFTER COMMUNCION

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Liturgy Book p. 12*

*Liturgy Book p. 14*

*Liturgy Book p. 16*

*(Tone 4)*

*Liturgy Book p. 20*

*Handout*

*Liturgy Book p. 23*

*(Tone 2)*

*Hebrews 13:17-21*

*St. Luke 13:10-17*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

*Liturgy Book p. 48*

*Liturgy Book p. 52*

1453 AD – Constantinople falls to the Ottoman Turks. Their expansion throughout the East continues. At a later date, by decree of the Ottoman Sultan, all Greeks in the Middle East are made subject to the Patriarch of Constantinople. Byzantine bishops take control at Antioch and Jerusalem.

1724 AD – Patriarch Cyril VI of Antioch, due to the efforts of Archbishop Eftimios (Saifi) of Saida and Tyre, affirms the union with Rome which had existed between East and West during the first thousand years of Christianity. From this time the Melkite Church of Antioch is formally divided between Greek Orthodox (those not in union with Rome) and Greek Catholics (those in union with Rome). The term Melkite begins to be associated exclusively with the Catholics.

1772 AD – The Melkite Greek Catholic Patriarch of Antioch, Theodosius VI, extends his jurisdiction over Melkite Catholics in the Churches of Alexandria and Jerusalem.

19TH CENTURY AD – Melkite Greek Catholics begin to emigrate to North and South America, Australia and Africa.

1966 AD – An exarchate for Melkites in the United States is established with Bishop Justin (Najmy) as the first exarch. A similar jurisdiction is set up in Brazil under Bishop Elias (Cueter).

1977 AD – The American exarchate becomes a full eparchy (diocese) under Archbishop Joseph (Tawil). In the next few years bishops of various ranks are appointed for Canada, Argentina, Australia and Western Europe.

WHY ARE THERE EASTERN CATHOLIC CHURCHES IN AMERICA? It was natural for the first Eastern Catholic immigrants to want to worship in the fashion of their homelands. And so their Churches followed them to the shores of America. In those early days, Roman Catholics noticed many unfamiliar features about these new arrivals. Their customs and languages were different, their churches unusual, their ceremonies unfamiliar. Accustomed as American Roman Catholics had been to standing alone amid the widespread Protestant rejection of Catholicism, they were unable to see anything Catholic in what was not Roman as well. Today with better education, Roman Catholics understand their Eastern Catholic brethren better and often find their ways of life and approaches to God meaningful and helpful.

MISSION FOR TODAY Any Church exists to bring its people to the Lord. There are many for whom the style of Christian living practiced in our Church is more compatible than contemporary Western forms. For these people the Melkite Church can serve a very important function: it can be their way to God.

Our presence is also a witness to the universality of Christ's Church. In us Roman Catholics can see others, as Catholic as themselves, expressing the faith in different forms, with different traditions and understandings. They come to realize that the Catholic Church includes far more than the one tradition in which they were raised.

To the extent that we are true to ourselves, we can exist as a living example that one can be faithful to a different heritage and yet be in communion with Rome. To the degree that we feel the need to adapt our ways to Roman practices, we show that such fidelity and communion with Rome are incompatible. In either case we exist as an example, for good or bad, of what other Churches can expect if they were to achieve union with the Church of Rome.

The fruit of our long history of joy and suffering must be a passion for unity and love for all mankind. We stand today as Christians seeking to bring ourselves and others closer to God in the faith given to us by the apostles. As Catholics of the Byzantine tradition we stand as landmarks in the journey of the Churches toward full communion. We have a special responsibility given by God to show our faithfulness to the historic Catholic faith as expressed in our own unique heritage so that we might in this way contribute to the healing of our fragmented world and the reunion of the fractured Body of Christ, the divided Christian Church.

# SIGNIFICANT EVENTS IN MELKITE HISTORY

The Melkite story goes back a long way: to the very dawn of Christian history. The Melkites, or Byzantine (Greek) Catholics of Middle Eastern origin, are descendants of the early Christians of Antioch (Syria). Today the term Melkite is used to refer to those Catholics whose ancestry is Middle Eastern and who follow the Byzantine Tradition in worship, theology, and spirituality. As Rome was the most powerful city in early Western Europe and spread her manner of worship throughout the surrounding area, so too the Greek capital, Constantinople (originally called Byzantium), spread her traditions and customs to the countries closest to her.

**MAJOR HISTORICAL EVENTS** Throughout the almost 2000 year history of Christianity in the Middle East there have been a number of events which have contributed to the making of the Melkite Church as it exists today. Among the most important are the following:

C. 33 AD – The Christian Church is founded by Jesus Christ as is recorded in the Gospel of Saint Matthew: “... upon this rock I will build My Church” (Matthew 16:18).

Fifty days after Christ's resurrection from the dead and ten days after His ascension, the apostles and disciples were gathered together in Jerusalem as mentioned in the Acts of the Apostles. “And suddenly a sound came from heaven like the rush of a mighty wind ... And there appeared to them tongues as of fire... And they were all filled with the Holy Spirit.” After this time began the preaching of the Gospel of Jesus Christ.

Saint Peter established the Church in Antioch (Syria), Saint Mark in Alexandria (Egypt) and Saint James in Jerusalem. Our Church dates back to these foundations. It was also in Antioch that the followers of Jesus were first called Christians (cf. Acts 11:26).

110 AD – This marks the first recorded use of the words Catholic Church, employed by Saint Ignatius of Antioch to distinguish the Christians who adhered to the Church founded by Jesus Christ from those who joined the churches of sectarians.

325 AD – A meeting of bishops is held in Nicaea. Here the groundwork is prepared for what eventually evolved into an order of precedence among the five major Churches of early Christendom: Rome, Constantinople, Alexandria, Antioch and Jerusalem.

451 AD – A dispute about who Jesus was is settled by a meeting of bishops held at Chalcedon. The Byzantine Emperor and the assembled bishops agreed that Jesus was both “true God and true man”. Those who followed the decision of this council were called Melkites or “King's Men” because they accepted the correct understanding of Jesus Christ which was shared by the Emperor.

622 AD – Muslim conquests in the Middle East put Christians in a secondary position and begin a gradual erosion of their numbers and strength.

1054 AD – Rome and Constantinople separate for a variety of reasons, political and cultural as well as doctrinal. This separation from Rome gradually takes hold throughout the other Eastern Churches. During this period the Byzantine Emperors slowly extended their domination and influence. Byzantine models in ritual and administration become the norm for all Melkites.

1071 AD – The Seljuk Turks crush the Byzantine army and drive the Greek Christians from the Middle East.

12–13TH CENTURIES AD – Latin Crusaders invade the East to re-capture the holy places from Muslim control. Roman Catholic bishops are imposed upon Antioch and Jerusalem.

13TH CENTURY AD – Mongolian invasions of the Latin West and the Byzantine East drain the resources of Christendom. Muslims reassert their dominance in the Levant.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN DECEMBER

Saturday, December 05, 2020

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, December 06, 2020

*Divine Liturgy 10:00 a.m.*

*Coffee Hour in Parish Hall*

*after the Divine Liturgy*

Sunday, December 20th

*Divine Liturgy 10:00 a.m.*

*Church Decoration*

Thursday, December 24rd

**PARAMONY OF NATIVITY**

*Royal Hours: 9:00 a.m.*

*Confessions 11:00 a.m. - 12:30 p.m.*

## 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 29

|                 |           |
|-----------------|-----------|
| Weekly Offering | \$ 595.00 |
| Holyday         | \$ 115.00 |
| Monthly         | \$ 130.00 |
| Flowers         | \$ 50.00  |
| Candles         | \$ 15.00  |
| Total:          | \$ 905.00 |

*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).

## DIVINE LITURGY INTENTIONS

05 December ✠Joseph Viola Family  
06 December ✠St Joseph Parish Children



# “A Priest in Body and Soul”

A WORLD-WIDE SYMBOL OF GIFT-GIVING and love, St. Nicholas (270-343) is more revered by the Church as a Wonderworker, both in life and in death. The earliest written source on the life of St. Nicholas we have comes from the early to mid-ninth century, almost 500 years after his death.

There was at least one earlier source which no longer exists. An otherwise unknown author, Archimandrite Michael, writing to someone named Leo, mentions an earlier work that has not come down to us, “Until now the spiritual program of this illustrious pastor was unknown to many people, as you yourself suppose, although some had knowledge of his grace from the lone Acts dedicated to him.”

The absence of earlier sources should not surprise us. Detailed biographies were not common in Asia Minor before the ninth century. We do find St. Nicholas mentioned in earlier writings as well as in prayers and iconography. Churches were dedicated to him, even in Constantinople, so we know that he was widely known and revered in the Greek Church. One telling point is that, while the name Nicholas was not common in the area before the fourth century, its use spread quickly after St. Nicholas’ lifetime.

Towards the middle of the ninth century, St. Methodios, Patriarch of Constantinople, wrote a Life of the saint, perhaps drawing on older sources. Then we have the early tenth-century Greek text of St. Symeon the Translator, who used all the available sources known to him to compile his Life. Finally we have the first Latin Life of St. Nicholas by John the Deacon, adapted from the text of St. Methodios.

## The Life of St Nicholas

Nicholas was born to wealthy Christian parents in Patara, on the southwest coast of the Roman province of Lycia in Asia Minor. He was orphaned in an epidemic while he was still young and raised by his uncle, another Nicholas, the bishop of Patara. Of a religious disposition, Nicholas was tonsured as a reader by his uncle while quite young and eventually was ordained a priest. Obeying Christ’s words to “sell what you own and give the money to the poor,” Nicholas used his own inheritance to assist the needy, the sick, and the suffering.

As a prominent Christian, Nicholas was imprisoned during the persecutions of Diocletian and Galerius, which ended in 311. In response to his deliverance, Nicholas traveled to the Holy Land on pilgrimage. While there he reportedly lived with a group of monks in what is today Beit Jala. However Nicholas was not called to the monastic life and returned to Patara. On the return voyage the ship was threatened by a powerful storm. The terrified sailors were amazed to see the storm suddenly subside at Nicholas’ prayers. This gave rise to the custom of praying to St Nicholas as protector of seamen.

In 317 Nicholas was chosen as archbishop of Myra, the provincial capital of Lycia. He was neither a great ascetic nor a martyr. His reputation rests on his pastoral concern for the people under his care, particularly the poor and the defenseless. The tenth-century life of St. Nicholas by Symeon the Translator tells of secret gift-giving to save an impoverished man’s daughters from penury. St. Nicholas secretly left money to provide a dowry for each of the daughters in turn. These stories and more became known in the West and Nicholas became a favorite saint throughout Europe.

## Nicholas and Arius

In 325 Nicholas reportedly attended the First Ecumenical Council called by the emperor to combat the Arian schism prevailing in parts of the empire. Arius, a priest in Alexandria, taught that the Son was not equal to the Father but created by Him. The Holy Spirit, thought to be created by the Son, was subordinate to both. Arius’ teaching was spread throughout the Empire as an “earlier” form of Christianity than that of the official Churches. The Council, called by the emperor to restore peace and unity to the Churches, produced the first part of the Creed we use today. St Athanasius the Great, who was present at the council, wrote that 318 bishops participated. Only two finally refused to accept the Creed and it eventually became the standard of faith in all the Churches of its day.

Only a few fragments of the official acts of the council have survived. The lists of participants which have come down to us vary in the number of bishops named. Nicholas is named in a few of them and the story of his participation has become enshrined in the Church’s liturgy and iconography. Always a firm opponent of Arianism, Nicholas reputedly opposed Arius personally at the council. As John the Deacon described it, “Animated like the Prophet Elias with zeal for God, he put the heretic Arius to shame at the synod not only by word but also by deed, smiting him on the cheek.”

Nicholas, the account continues, was deposed as a result. His omophorion and Gospel Book, signs of his office, were confiscated and he was imprisoned. During the night the Lord Jesus and the Theotokos appeared to Nicholas in prison, restoring the items taken from him. When the emperor was notified of what had happened, he pardoned Nicholas and reinstated him.

Since the eye-witnesses at the council, St Athanasius and Eusebius of Caesarea do not mention any such incident in their writings, modern authors tend to discount it. Nevertheless, icons of St. Nicholas often depict his vision of Christ and the Theotokos returning his omophorion and Gospel.

St Nicholas became an increasingly influential public figure later in his episcopate. He successfully intervened to save three convicted looters who had been condemned to death, falsely accused of murder. When a famine struck the region in 333 Nicholas intercepted a ship laden with wheat bound for Constantinople. He persuaded the seamen to leave a substantial portion for the people of Myra. When the ship arrived at the imperial capital it was found that it still had its entire original cargo. Nothing was missing. Another often-repeated story tells how the emperor had levied a heavy tax on the people of Myra. St Nicholas went to Constantinople and pleaded successfully with the emperor to have the taxes reduced. Nicholas dispatched the decree to Myra immediately by sea so that, when the emperor had second thoughts about the tax cut, St Nicholas could tell him that it had already been enforced.

## The “Manna” of St. Nicholas

Nicholas died in Myra on December 6, 343 and was buried in his cathedral. His tomb became a famous pilgrimage site, blessed with many miracles. The tomb exuded a sweet-smelling liquid called the Manna of St. Nicholas. As a result his relics were not disturbed and parceled out to other churches. After the Seljuk Turks conquered the area, Italian merchants in Venice and Bari sought to “rescue” the saint from the Turks. In 1087 seamen broke into the tomb and spirited away the saint’s body to Bari. It was enshrined by the pope in a great basilica built there in Nicholas’ honor. The Manna continued to exude from the tomb in Bari as it had in Myra. Every year to this day a vial of this fluid is extracted from the tomb, mixed with blessed water and given to the faithful.