

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI 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. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Loss, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan 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.✱
Charlotte Abda.✱James Abda.✱Marie Abda.✱Nancy Abda.✱
Paul Bauman.✱A.J. Bolus. ✱Nicholas Cianci.✱Patricia Cima-
kosky.✱Ann Coury.✱Mary Sue Betress.✱Cecilia Davidson✱
Marg.t Dillenburg✱Eric Jolly.✱Jos. King ✱Blakely Landell. ✱
Elaine Manuele.✱Frank Milewski, Sr.✱Frank Milewski, Jr.✱
Mary L.Mooty.✱Karen Murray.✱Marie Patchoski.✱Anth. Si-
mon.✱Bill Simon.✱Ruth Sirgany. ✱Mary A. Walsh.✱Gen.
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: 5:30 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.

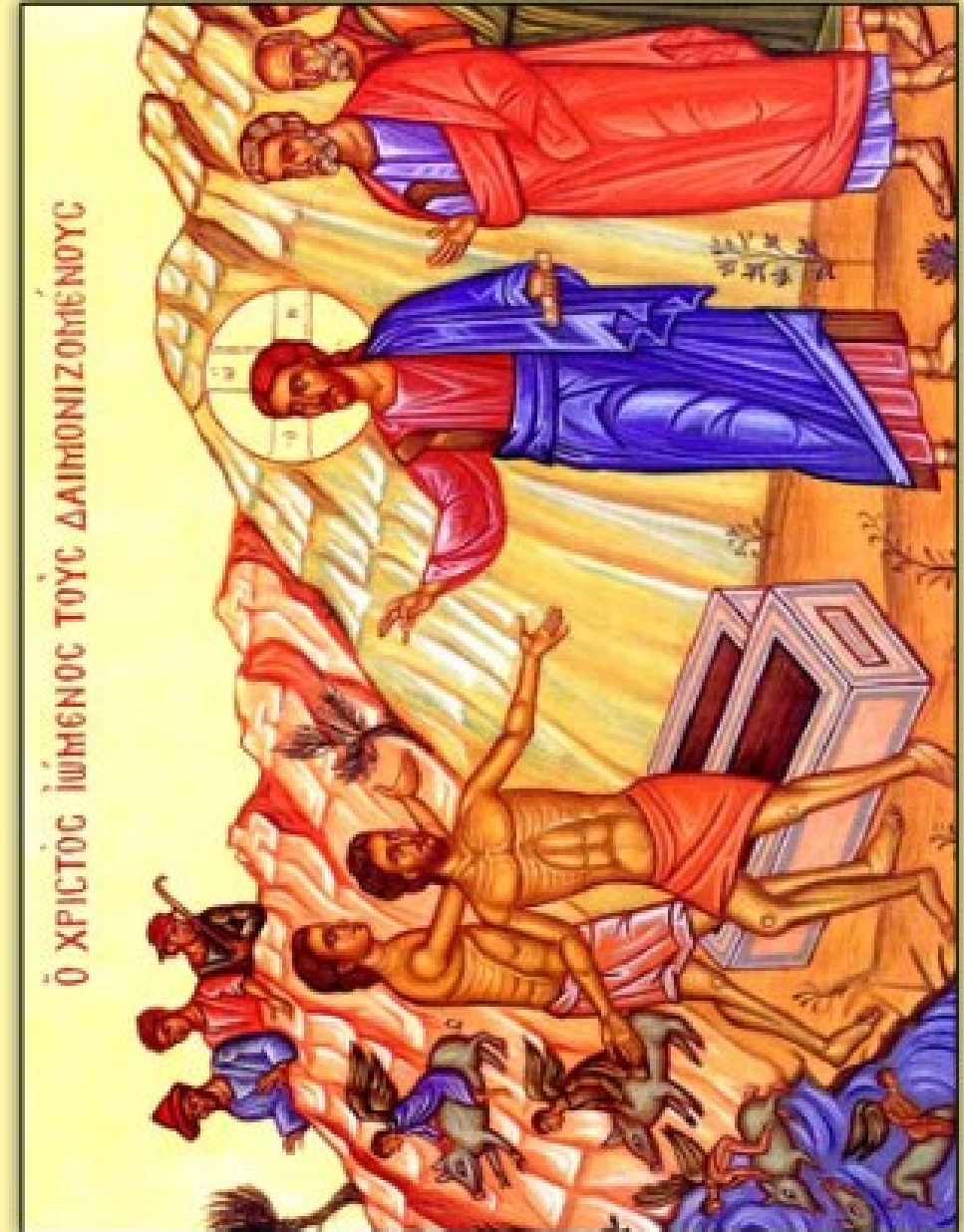
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

TWENTY-THIRD SUNDAY AFTER PENTECOST



Icon of the Healing of the Gerasenes (Luke 8:26-39)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

24 OCTOBER 2021 ♦ TONE 05 EOTHINON 11 † FIFTH SUNDAY AFTER HOLY CROSS / GERASENE DEMONIAK

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/43</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 5)</i>	<i>Liturgy Book p. 43</i>
<i>Holy Great martyr Arethas and Companions</i>	<i>Tone 1</i>
Regard the sufferings which Your holy martyrs have endured for Your sake; and heal all our sufferings. we beg You, O loving Lord.	
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> (Tone 5)	<i>Liturgy Book p. 58</i>
<u>EPISTLE:</u>	<i>Galatians 2:16-22</i>
<i>Brethren</i> , we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence, we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.	
<u>ALLELUIA:</u> <i>Ps. 44:5, 8</i>	<i>(Tone 5)</i>
Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.	
For you have said, “My kindness is established forever.” In heaven you have confirmed your faithfulness.	<i>St. Luke 8:27-39</i>
<u>GOSPEL:</u>	
<i>At that time</i> when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, “What have I to do with Thee, Jesus, Son of the most high God? I pray Thee, do not torment me.” For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, “What is thy name?” And he said, “Legion,” because many devils had entered into him. And they entreated Him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back. But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, “Return to thy house, and tell all that God has done for thee.” And he departed, proclaiming throughout the whole town all that Jesus had done for him.	
<u>HIRMOS:</u>	<i>Liturgy Book p. 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>COMUNION HYMN:</u>	<i>Liturgy Book p. 87</i>
<u>HYMNS AFTER COMMUNION</u>	<i>Liturgy Book p. 89/90</i>

At first the emperor was reluctant to pit the gladiator against the youth. “Out of pity for your youth I will reward you just for your daring,” the emperor is said to have told Nestor. “Take my gift and keep your life, but do not hurl yourself against Lyaeus who had defeated many more powerful than you.”

Relying on Demetrios’ prayers, Nestor fought and defeated Lyaeus. The emperor, hearing Nestor invoke Christ, was enraged. Rather than reward him, the emperor had both Nestor and Demetrios slain. Nestor was slain by the military commander. Our earliest source, a fourth-century Syriac translation of the horologion, describes Demetrios as stabbed to death with a spear. The soldiers sent to the prison impaled Demetrios on their lances and disposed of his body.

Demetrios’ servant Lupos dipped his garment in the saint’s blood and preserved it along with the earth soaked in the martyr’s blood. According to an early account of his death, Lupos, a servant of St. Demetrios took the saint’s neckscarf, having collected the soil soaked with his blood in it. Taking also the royal ring, which the saint was wearing on his hand, and dipping it in his holy blood, Lupos was able to accomplish many miracles of healing through it.

Demetrios’ aid was often invoked over the years as the defender of Thessalonika. Beginning in the sixth century the city was frequently attacked by neighboring Slavic tribes. The city’s Christians credited its survival from both invaders and natural disasters to Demetrios’ prayers and he is considered the patron of Thessalonika to this day.

Originally depicted holding a cross or the spear by which he was martyred, St Demetrios is now often shown astride a horse, clad in the “armor of God,” either defending the city of Thessalonika from invaders or slaying the gladiator whom Nestor killed, symbolizing the power of Demetrios’ prayers for Nestor as he entered combat.

The Great Church in Thessaloniki

The first shrine honoring the saint was a small oratory, built shortly after the liberation of Christians in AD 313 on the ruins of the Roman baths where Demetrios had been held captive. In the fifth century, the eparch Leontios constructed a large, three-aisled basilica on the same site, in gratitude for a healing received through the saint’s intercession. By then the ground had so risen that the Roman era bathhouse was actually underground. The basilica was built over the site of the saint’s martyrdom, which was now housed in a crypt.

Over the centuries the church and its surroundings experienced major changes. Leontios’ church burned down in the seventh century. Shortly thereafter, a five-aisled basilica was erected. In 1493, under Ottoman rule, the church was used as a mosque. The crypt was filled in with dirt and forgotten. In 1912, when Thessaloniki was joined to the Greek state, the structure became a church again.

In 1917 a house fire spread unchecked and destroyed two-thirds of the city, severely damaging the Church of St Demetrios. Archaeological work in the church over the next few decades unearthed the forgotten crypt and a Roman-era well where, scholars believe, soldiers disposed of the saint’s body after his martyrdom. The rebuilt church was rededicated in 1949.

During the twentieth century reconstruction of the basilica workers found beneath the altar the remains of the original oratory and the Roman baths where Demetrios was killed. An earthen vessel containing soil and human blood as well as a marble basin used for gathering the myrrh from his grave were discovered there as well. Some seventh and eighth century frescoes also survived the fire and are now housed in the church’s crypt-museum.

Today the Great Church of St Demetrios is part of the World Heritage site incorporating the Roman forum, palace, temple, hippodrome, and a bathhouse used by the athletes competing there. This was the place where the Saint had been imprisoned and martyred.

OCTOBER 26: ST DEMETRIOS THE MYROBELITE

GREAT ARE THE ACCOMPLISHMENTS of faith!” This exclamation is heard several times each year“ as we remember the exploits of spiritual giants like the three young Hebrews who survived the fiery furnace in Babylon (Dan 3) or the Great-martyr Theodore the Recruit who suffered in Asia Minor in the early fourth century. The latter’s namesake, Theodore the General is described as fighting courageously “with the weapons of faith” (troparion) and “the Word of God as a .spear” (kondakion)

These references and others like them allude to the imagery employed by St Paul in his Epistle to the Ephesians. While he affirms that we are saved through faith in Christ’s work, not our own, he encourages us to actively don the “whole armor of God that you may be able to stand against the wiles of the devil” (Eph 6:11). St Paul goes on to expand on this image telling us to “Stand, therefore, having girded your waist with truth, having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; above all taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one and take the helmet of salvation and the sword of the spirit , which us the word of God” (Eph 6:14-17).

This martial theme is echoed again and again in the stories of martyrs and confessors who stood firm to profess their faith before those who opposed it. It is shown for in a particularly graphic way in the story of the Great Martyr Demetrios of Thessalonika and his companion, the martyr Nestor, commemorated respectively on October 26 and 27.

Nothing was written in his own time about one of the more popular saints in the Byzantine Churches, the Great Martyr Demetrios. The oldest written life of this saint dates to the ninth century, some 700 years after his lifetime! Earlier witnesses to this saint include the seventh-century Miracles of St Demetrios, a testimony to the protection afforded to that city by its patron, St Demetrios. The Miracles consists of two books: the first is a compilation of homilies by Archbishop John of Thessaloniki praising the saint for his intercession for the city. The second is a slightly later account of the Slavic invasion of the Balkans in which the saint once again protected his city from destruction.

Older than these written works, however, is the archaeological record some of which came to light only in the twentieth century.

Life of St Demetrios

St Demetrios is said to have been born in Thessaloniki in about AD 260 to an aristocratic family. The oldest icons we have (7th century) depict him in upper class dress. He is said to have been an officer in the Roman army and many icons portray him in a military uniform. During the Great Persecution of the early fourth century Demetrios was appointed pro-consul of the city, charged by Emperor Maximian with exterminating the Christians there. When it became known that Demetrios himself was a Christian, he was seized and imprisoned in the bathhouse complex at the Roman forum.

Demetrius the Prayer-Warrior

The power of Demetrios’ faith is told in the traditional story of his vicarious defeat of the gladiator Lyaeus, recorded in the ninth-century version of the saint’s life by Anastasius the Librarian. Demetrios, a young but dynamic Christian, had won the enmity of some leading pagans in the city for converting a number of young people to Christ. He was denounced for his faith during a celebration in honor of the Eastern Roman emperor, Maximian, and imprisoned in the baths near the palace and the arena where games and sacrifices were to be held in homage to the emperor.

As part of the festivities, Maximian offered a rich reward to any Thessalonian who would battle one-on-one with his prize gladiator, Lyaeus. Another young Christian, Nestor, visited Demetrios in prison and asked for his spiritual support in accepting the challenge to fight Lyaeus.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 23

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 24

Divine Liturgy: 10:00 a.m.

Saturday, October 30

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 31

Divine Liturgy: 10:00 a.m.

2021 WEEKLY COLLECTION

October 17

Weekly Offering:	\$ 310.00
Monthly:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 340.00

Thank you for your support!

St. Michael’s Church

Chicken Parmesan Drive Thru:

November 7th

St. Michael the Archangel Church

205 N. Main Street, Pittston

Pre-ordering suggested.

Phone: Mike: 570-704-6520

Linda: 570-905-7387.

Orders will be taken to November 6.

Cost: Adults \$12.00; Child \$7.00

Pay by cash at time of pickup.

Pick up: 12 noon to 3:00 pm at tent.

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.

DIVINE LITURGY INTENTIONS

23 October: Nathan Cheffers ✕

24 October: ✕Lois J. Diedrich
from James & Betsy Zaydon

30 October: Nathan Cheffers ✕

31 October: St. Joseph Church

21 November: ✕ Angela Scavo
from A. Clarice Zaydon

October 23: St. James, the Brother of the Lord

THE NEW TESTAMENT MAKES MENTION of three important disciples of Christ named James. The first, James the son of Zebedee, was one of the first called. The Gospel records that, after calling Peter and Andrew, Jesus "...saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and followed Him" (Mt 4:21-22). This James, along with Peter and John, would be the closest of Jesus' disciples. He chose them to be with Him at His transfiguration and also in the garden after the Last Supper. James the son of Zebedee would be the first apostle to die for Christ (Acts 12:3). He is commemorated on April 30.

The second James among the Twelve would be the son of Alphaeus (Mt 10:3). The Gospels record only his name and nothing more about him is recorded in the Scriptures. St Hippolytus of Rome wrote in the early third century that "James the son of Alphaeus, when preaching in Jerusalem, was stoned to death by the Jews, and was buried there beside the temple." Here Hippolytus repeats a story from the second-century writer Hegesippus concerning the death of the third James, whom St Paul calls "the Lord's brother" (Gal 1:19). This confusion has persisted in the West and these two disciples are often considered to be the same. In the Byzantine Churches this James is remembered on October 9

This third James was not one of the Twelve, but played a very prominent role among the first Christians because of his family relationship to Jesus (see Mk 6:3). His connection with the Lord has been a subject of much discussion and controversy among Christians of all ages. Some early sects held that James was Jesus' younger brother, the son of Joseph and Mary. St Jerome, insisting that Mary was ever a virgin, taught that James was Jesus' cousin, saying that "brother" here meant "relative." The more common teaching in the East – recorded in the second-century Protoevangelium of James – is that James is the older half-brother of Jesus, Joseph's son by an earlier marriage. Thus icons often portray a teen-aged James helping Joseph on the flight into Egypt.

The Gospels record that at first Jesus' family was skeptical when He began His public ministry. They were not among His disciples and Jesus even contrasted them to the spiritual family of His disciples (see Mt 12:46-50). There is no reason to think that James' reaction to Jesus was any different from that of His other relatives.

St Paul gives us the first indications that things were to change drastically. He reports that the risen Christ appeared to James (1 Cor 15:7), making him, like the Twelve and the women, an eye-witness to the resurrection. Presumably James and the rest of his family now accepted Jesus as the Messiah. Acts 1:14 places them among Jesus' disciples in the upper room after His ascension. James and Jesus' other relatives were counted quickly as among the foremost members of the Church (see 1 Cor 9:5).

James as the oldest of his brothers was presumably the head of the family and a logical choice to be the leader of the Jerusalem Church. Peter and the Twelve were "apostles" – sent forth throughout the world – while James remained at the center of the local commu-

nity. He figures importantly in the Acts of the Apostles as the head of the local Church, the foremost representative of the native Judean believers. For this reason he has come to be known as the first bishop of Jerusalem.

This James was also identified quite early as the author of the General Epistle of James. This New Testament book has been compared to the wisdom literature of the Old Testament, aspects of which he repeats in a Christian context:

- If anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror who observes himself, goes away and immediately forgets what kind of man he was (Jas 1:22-23).

- If anyone among you thinks he is religious and does not bridle his tongue but deceives his own heart, this one's religion is useless (Jas 1:26).

- If a brother or sister is naked and destitute of daily food and some of you say to them 'Depart in peace, be warm and filled' but you do not give them the things which are needed for the body, what good is it? (Jas 2:15-16)

- You believe that there is one God. You do well, but even the demons believe – and they tremble! (Jas 2:19)

We find several familiar elements in our liturgy drawn from the Epistle of James: This exclamation is uttered in almost every Divine Liturgy: "Every good gift and every perfect grace is from above and comes down from the Father of lights..." (Jas 1:17).

We also see from this text that the apostolic Church performed what we call the mystery of holy unction: anointing of the sick by the elders (presbyters) of the Church.

The first documents of the Eucharistic Liturgy of the Jerusalem Church that we have date from the fourth century AD. Even then this Church identified its Liturgy with St James the Lord's Brother. The model Liturgy for the Church in the Roman-ruled Middle East, the Liturgy of St James is still used in the Syriac Churches of Antioch. A Greek form is offered on St James' feast days in many Byzantine Churches.

James came to be so known for his righteousness that he was nicknamed James the Just. His reputation for righteousness was such that the Jewish historian, Josephus Flavius, in enumerating the reasons for the fall of Jerusalem to the Romans in AD 135, says that the Lord chastised the Jews, among other things, for the murder of the righteous James. James is said to have been stoned near the temple at the urging of the Sanhedrin and buried nearby.

In 2002 a first century ossuary or burial box from Jerusalem was displayed in a Canadian museum. Its inscription reads, "James, son of Joseph, brother of Jesus." This inscription has been seen by some scholars as a later addition; if so it would at least attest to the faith of the Jerusalem Christians that James was the half-brother of Jesus, as the Eastern Churches continue to hold.

In the Byzantine Churches this James is chiefly remembered as the Brother of the Lord on the Sunday following the celebration of Christ's Nativity. His martyrdom is commemorated on October 23 Entrance Hymn at the Liturgy