

# 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.  
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-  
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-  
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara  
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.  
Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.  
**MEMORY ETERNAL:** ✱Rev. Char. Aboody. ✱Rev. Mich. Jol-  
ly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank  
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte &  
James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J.  
Bolos. ✱Jos. Bolos. ✱Gary Bolos. ✱Nich. Cianci. ✱Patricia Ci-  
makosky. ✱Ann 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. Si-  
mon. ✱Bill 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.

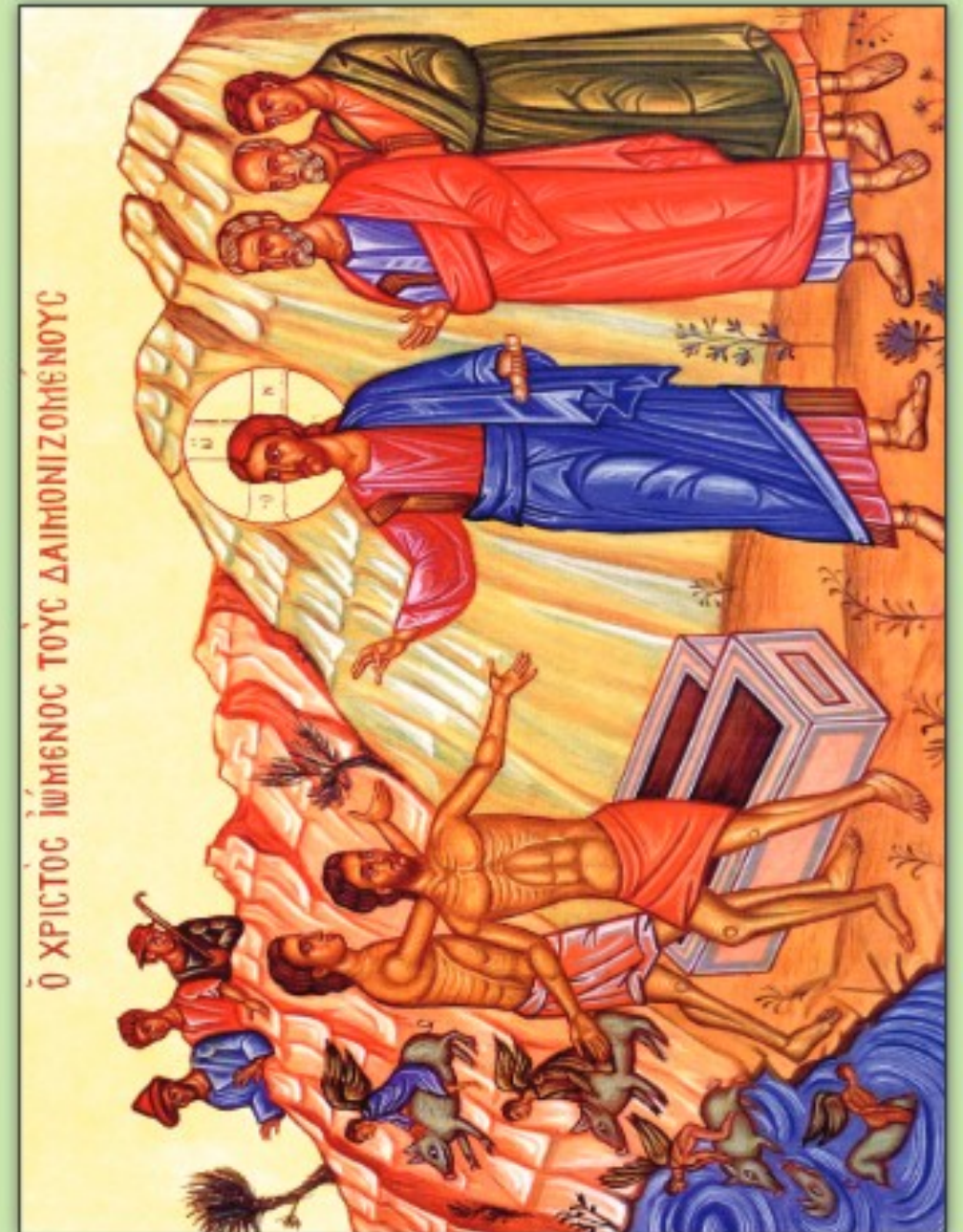
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## TWENTY-FIRST SUNDAY AFTER PENTECOST



Icon of Healing the Gadarenes

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 OCTOBER 2022 ♦ TONE 03 EOTHINON 09 † **SIXTH SUNDAY AFTER CROSS** / **HOLY APOSTLE JAMES**

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 3)*

*Holy Apostles James, brother of God, First bishop of Jerusalem*

O holy James, as a disciple of the Lord, you received the Gospel. As a martyr, you displayed an unyielding will.

As a brother of God, you have special power with Him. As a hierarch, you have the right of intercession, Intercede, therefore with Christ God that He may save our souls.

*St. Joseph*

KONDAKION:

TRISAGION:

PROKIMENON: *Ps. 47: 6, 1*

*(Tone 3)*

EPISTLE:

*Brethren*, I give you to understand that the Good News that was announced to you by me is not of man. For I did not receive it from man, nor was it taught to me [by man], but I received it by a revelation from Jesus Christ. For you have heard of the way I lived before in Judaism: how I persecuted the Church of God and ravaged it beyond measure. And I advanced in Judaism above many of my contemporaries in my nation, showing much more zeal for the traditions of my fathers. But when it pleased Him Who from my mother’s womb set me apart and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately, without taking counsel with flesh and blood and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia and again returned to Damascus. Then after three years I went to Jerusalem to see Peter, and I remained with him fifteen days. But I saw none of the other apostles, except James, the Lord’s brother.

ALLELUIA: *(Tone 3)*

In You, O Lord, I have hoped: let me never be put to shame. In Your justice, save me and deliver me.

Be for me a protecting God, a sheltering house to save me.

GOSPEL:

*At that time* 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.

HIRMOS:

KINONTIKON:

POST-COMMUNION HYMN:

*Liturgy Book p. 17*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 125*

*Liturgy Book p. 38*

*Liturgy Book p. 41*

*Tone 4*

*Liturgy Book p. 47*

*Liturgy Book p. 48*

*Liturgy Book p. 50*

*Liturgy Book p. 56*

*Galatians 1:11-19*

*Liturgy Book p. 62*

*St. Luke 8:27-39*

*Liturgy Book p. 77*

*Liturgy Book p. 83*

*Liturgy Book p. 89*

- 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 of St James

*Let all mortal flesh be silent, and stand with fear and trembling, and meditate nothing earthly within itself.*

*For the King of kings and Lord of lords, Christ our God, comes forward to be sacrificed, and to be given as food to the faithful.*

*And the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-winged seraphim, covering their faces, and crying aloud the hymn: Alleluia, Alleluia, Alleluia.*



# OCTOBER 23: ST. JAMES, 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 community. 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:

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN OCTOBER

Saturday Evening, October 22nd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 23th

Divine Liturgy: 10:00 a.m.

Wednesday, October 26th

Pasta Dinner: 4:00 - 6:00 p.m.

Saturday Evening, October 29th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, October 30th

Divine Liturgy: 10:00 a.m.

## EVENTS IN OCTOBER

Saturday Evening, November 6th

## 2022 WEEKLY COLLECTION

October 16

Weekly Offering:	\$ 650.00
Monthly:	\$ 60.00
Liturgy:	\$ 30.00
Candles:	\$ 25.00
Total:	\$ 765.00

*Thank you for your support!*

## St. Joseph Ladies Society Pasta Dinner (Take-out Only)

October 26, 2022: 4:00- 6:00  
Adult:\$ 9.00/Child [5-11]:\$4.00

## 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

- 22 October Susan & Paul Vieselmeyer ✱  
and Billy Patchoski ✱  
from William/Terry Patchoski  
23 October: ✱Stephen B. Pendrak  
from David & Stephanie Michaels  
29 October ✱Thomas Donato  
from Steve Bartnicki  
30 October: ✱Elizabeth Pendrak  
from David & Stephanie Michaels  
✱Joseph & Catherine Zaydon  
from Jemille & Joseph Jr. Zaydon

# THE GADARENE DEMONIC

THE G O S P E L S RECORD SEVERAL INSTANCES when the Lord Jesus called people to be His followers. At times He called people to leave their homes and livelihoods and follow Him. He called Peter and Andrew, James and John as they were busy fishing “*and immediately they left the boat and their father and followed him*” (Mt 4:22). Similarly Matthew walked away from his toll booth and followed Jesus (see Mt 9:9); the other disciples whose calls are not recorded in the Gospels did the same.

Sometimes the Lord called but was refused. The cost of following Jesus was more than some people could bear. To the rich young man who wanted to be perfect Jesus said, “*‘If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.’ When the young man heard this, he went away sad, because he had great wealth*” (Mt 19:21-22).

In other instances the Lord raised objections Himself before the would-be follower could discover through failure and discouragement that following Christ meant enduring hardships. Thus “a teacher of the law came to Him and said, ‘Teacher, I will follow you wherever you go.’ Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head’” (Mt 8:19-20). The Lord wanted this teacher of the law to know that following Christ would not provide the comfortable lifestyle he may have been anticipating.

To a procrastinator, however, He gave the opposite advice. “*Then another disciple said to him, ‘Lord, first let me go and bury my father.’ But Jesus told him, ‘Follow me, and let the dead bury their own dead’*” (Mt 8:21-22). The Lord surely wanted followers but He had a different approach based on the readiness of the person before Him.

This passage suggests the hurdles that people in any age will face when they consider following the Lord in a radical way: fear of the unknown, self-concern, pre-occupation and attachment to other things all can hinder us from following Christ.

## The Vocation of the Gadarene

The Gadarene whom Jesus healed (Lk 8:27-39) wanted to follow Jesus as well; the Scripture says that he “begged to go with Him,” but the Lord had another plan for him. “*Jesus sent him away, saying, ‘Return home and tell how much God has done for you.’ So the man went away and told all over town how much Jesus had done for him*” (Lk 8:38-39).

The Gadarenes had made it clear that they wanted Jesus to go away. He would not force Himself on them. At the same time He wanted to leave them with a permanent reminder of His presence: their own fellow countryman whom He had delivered. This man had once been a burden to the townspeople; now he would be a blessing.

The apostles were told to go through the world preaching the Gospel; this man’s call was to go home and do the same in his village. Was his call by Christ less of a vocation than that of the apostles? It was different, surely, but it was a vocation nonetheless.

Some people in the Church tend to think that “vocation” refers exclusively to the calling of a cleric or monastic. The Lord does call some people in every age to serve the Church as priests, deacons, chanters, etc. He does invite others to serve Him as a monk or nun, or as a member of a religious community. But these are not the only people whom He calls to serve Him.

## Our Fundamental Vocation

Every person baptized into Christ has a vocation. The essence of that vocation is perhaps best expressed in the First Epistle of Peter: “*But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you*

*out of darkness into His wonderful light*” (1 Pt 2:9).

There are three important aspects of our universal vocation expressed in this passage. First, our vocation is to a **priesthood**: what the Scripture calls a “royal priesthood.” Christ is the true kingly priest and because we have been baptized into Him and sealed in His Holy Spirit we share in His priesthood. Secondly, we share in this priesthood as **members of a people**, the people of God. We are not individually priests, as are the ministers of the altar, but members of a priesthood because of our common union with Christ the High Priest.

This passage also tells us the **reason for this priesthood**: “*that you may declare the praises of*” God. Our vocation as members of the royal priesthood is to share in the Church’s call to proclaim the work of God in Christ. Some, like the apostles and evangelizers, are called to bring the Gospel to the ends of the earth. Others, like the Gadarene whom Jesus delivered in the Gospel or the Samaritan Woman, are called to show forth God’s love for mankind in their own corner of the world. Still others – most of us in fact – are called to share in the Church’s common vocation to proclaim Christ.

## How Can We “Proclaim?”

When we think about “proclaiming God’s works” we invariably think about speaking or writing. There is a host of other ways by which the Church makes the Good News present in our world. At the Bridegroom Matins on Holy Tuesday we are reminded that the abilities we have received are often the way in which the Lord makes known to us our way of responding to this call:

“Come, O faithful, let us work eagerly for the Master, for He distributes wealth to His servants; and let us increase the talent of grace, each one according to his ability. Let one adorn his wisdom with good deeds. Let another beautify the celebration of the service. Let someone strong in faith communicate the word to the uninitiated, and another dispense his wealth to the poor. Thus, we shall increase what has been loaned to us and, like faithful stewards of grace, shall be worthy of the Master’s joy. O Christ God, make us worthy of that joy, for You are the Lover of Mankind.”

Through each of these ways and countless others believers can take their place in the royal priesthood, joining in the Church’s mission to declare through word or work “*the praises of Him who called you out of darkness into His wonderful light*.”

## ”What Happened to the Gadarenes?

*The Gospels record that the Lord Jesus sent the man He had healed back home to witness to his neighbors. They do not tell us whether he was successful: was this village converted or not?*

*We do know that by the third century AD the village was all but deserted. The crag which overlooked the Sea of Galilee, however, had become a place of pilgrimage for Christians seeking to commemorate the healing of the Gadarene. By the fifth century a large monastery serving the pilgrims had been established there. The monastery was expanded in the sixth century but abandoned after a catastrophic earthquake destroyed much of the area in 749. Ruins of the monastery were excavated in the 1970s by the Israeli department of antiquities and were later incorporated into a national park.*