

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.
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.*Janice Assaf.*
Thalia Assaf*Paul Bauman.*A.J. Bolus. *Jos. Bolus. *Gary
Bolos.*Nich. Cianci.*Patricia Cimakosky.*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. Simon.*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.

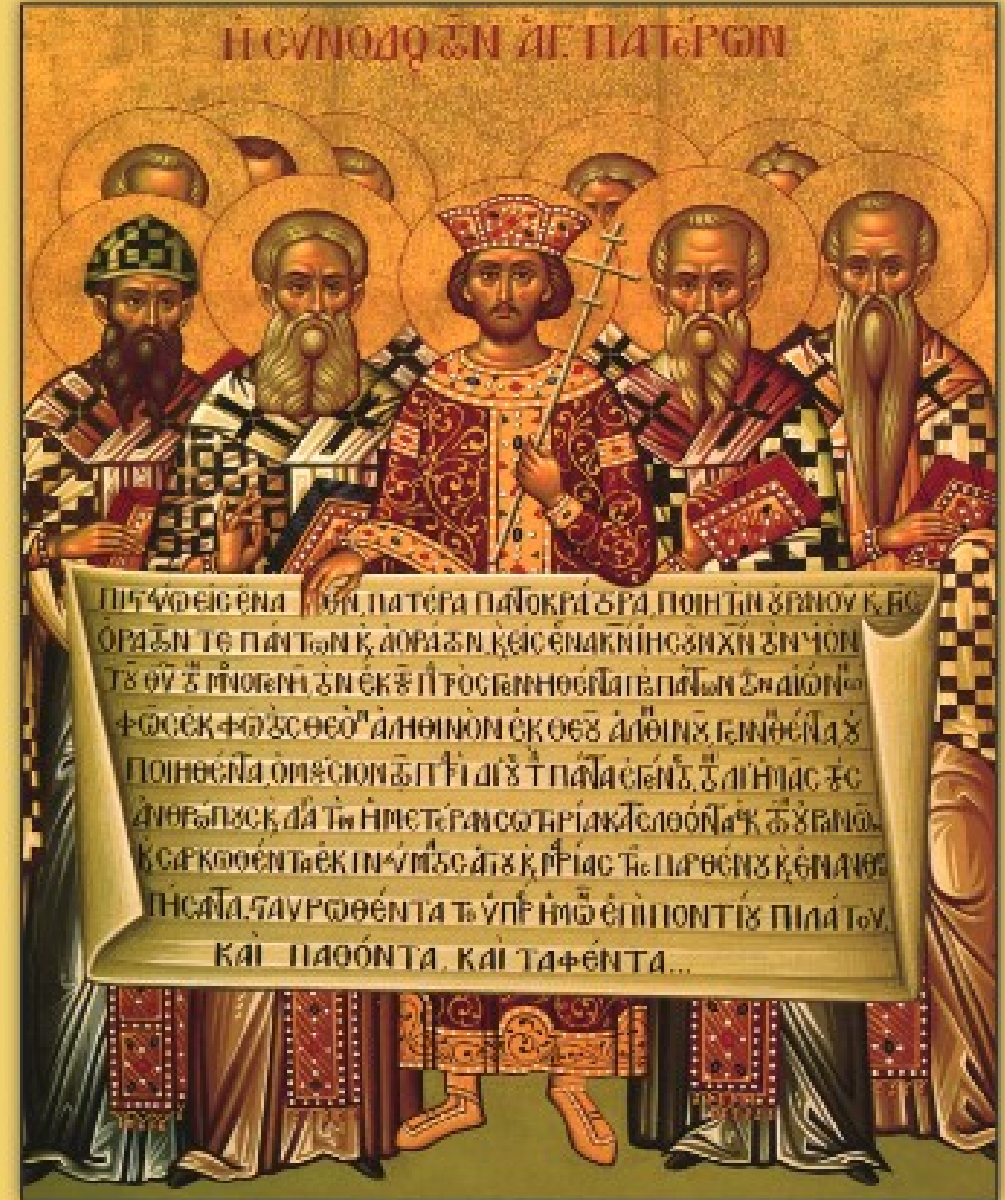
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL



Icon of the Fathers of the First Ecumenical Council

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

21 MAY 2023 ♦ TONE 06 EOTHINON 06 † SEVENTH SUNDAY OF HOLY PASCHA / SUNDAY AFTER ASCENSION

GREAT DOXOLOGY:

ANTIPHONS: *Ascension*

FIRST:

SECOND:

BEATTITUDES:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 6)

Ascension

Ss. Constantine & Helena

O Lord, Your disciple, Emperor Constantine, who saw in the sky the sign of Your Cross, accepted the call that came straight from You, as it happened to Paul, and not from any man. He built his capital and entrusted it to Your care. Preserve our country in everlasting peace, through the intercession of the Mother of God, for You alone are the Lover of Mankind.

Fathers of the Council of Nicea

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith though them. O Most Merciful One, glory to You!

St. Joseph the Betrothed

KONDAKION: *Ascension*

TRISAGION:

PROKIMENON: *(Tone 6)*

EPISTLE:
In those days when Agrippa said to Paul, “You are permitted to speak for yourself,” Paul stretched out his hand and began his defense. “While I was traveling on this business to Damascus with authority and permission from the chief priests, and midday, O King, I saw on the way a light from heaven brighter than the sunshine around me and my companions. We all fell to the ground, and I heard a voice saying to me in Hebrew, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goad.’ And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus you are persecuting. But rise and stand upon your feet: for I have appeared to you for this purpose, to appoint you to be a minister and a witness to what you have seen, and of the visions you shall have of me; delivering you from the people and from the nations, to whom I am now sending you, to open their eyes that they may turn from darkness to light, and rom dominion of Satan to God; hat thy may receive forgiveness of sins and an inheritance among those sanctified by faith in me.’ Therefore, King Agrippa, I was not disobedient to the heavenly vision; but first to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing work befitting their repentance.”

ALLELUIA: *Tone 6 (Ps. 88:2, 3)*

I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism. For my hand shall support him, and my arm shall make him strong.

GOSPEL:

At that time Jesus raised his eyes to heaven and said, “Father, the hour has come! Glorify Your Son, that Your Son may glorify You, even as You have given Him power over all flesh, in order that to all You have given Him, He may give everlasting life. Now this is everlasting life, that they may know You, the only true God, and the One You have sent, Jesus Christ. I have glorified You on earth; I have accomplished the work You have given Me to do. And now do You, Father, glorify Me with Yourself, with the glory that I had with You before the world existed. I have manifested Your name to the men You have given me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. Now they have learned that whatever You have given Me is from You; because the words that You have given Me, I have given to them. And they have received them, and have known as a fact that I came forth from You, and they have believed that You did send Me. I pray for them; not for the world do I pray, but for those whom You have given Me, because they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to

Liturgy Book p. 17

Liturgy Book p. 180

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 180

Liturgy Book p. 38

Liturgy Book p. 44

Handout

(Tone 8)

Liturgy Book p. 47

Handout

Liturgy Book p. 23

Liturgy Book p. 59

Acts of the Apostles 26: 12-20

Liturgy Book p. 62

St. John 17:1-13

was then secretly taken and hidden in Comana (Abkhazia today) for safekeeping.

Constantinople: The Third Uncovering

Around the year 850, with the final defeat of iconoclasm, the head of the Forerunner was solemnly retuned to Constantinople where major portions were enshrined at the Studion Monastery and the Monastery of the Forerunner. The upper portion remained in Constantinople until the disastrous sack of the city during the Fourth Crusade in 1204. Crusaders took the relic to Amiens in northern France where it was enshrined in the new cathedral.

In 1793 revolutionaries sacked the cathedral and seized its valuables. They took the reliquary but the mayor of Amiens hid the actual relic until 1816 when it was returned to the cathedral where it remains.

This relic was actually the upper portion of the face. The lower jaw was thought to be in Verdun in eastern France. In 1958 the two sections were subjected to anatomical study and found to come from different skulls. The Amiens portion was more ancient than the Verdun bone which was dated to the Middle Ages. In fact, portions of the lower jaw had been sent before the Fourth Crusade to Mount Athos and other monasteries.

In 2010 skeletal remains were discovered in a case inscribed with John’s name in Greek which was found beneath the altar in the ruins of an ancient Bulgarian church. DNA and radio-carbon testing showed that the remains likely belonged to a Middle Eastern man who lived in the first century AD!

What About Damascus?

In the center of Damascus’ Ummayyad Mosque stands an imposing shrine said to contain the head of the Forerunner which is venerated by both Christians and Muslims.

In AD 379 Emperor Theodosius I converted Damascus’ temple of Jupiter, the largest Roman temple in Syria, into a Christian cathedral which, in the sixth century, was dedicated to St John the Baptist. The church was rebuilt as a mosque in 706. The Arab historian, Ibn al-Faqih, reported that Zayd Ibn al-Waqid, who directed the work on the mosque, discovered the skull of “Prophet Yahia” (John the Baptist) in a nearby cave.

From the Services of these Feasts

February 24: *This is the head of the one who pointed out the Lamb of God manifested in the flesh, and who called us to the saving ways of repentance by following the precepts of God. This is the head which reproached the iniquity of Herod, and for this was separated from its body. Remaining hidden under the ground for a long time, it has dawned like a radiant sun to say to us, “Repent! In the compunction of your hearts, become once more friends of the Lord, who grants the world great mercy!”*

O Forerunner, your head, divinely preserved, has risen from the bosom of the earth as a treasury of the graces of God. Having received it, we bow down in reverence, O glorious prophet of Christ. Through you, we have been given wondrous miracles and have obtained the remission of our sins.

May 25: *Your holy head, blessed Forerunner, poured out abundant grace. It was shown without his foreknowledge to the priest who was wise in God. He quickly went with faith and grace and openly brought about its sanctified return with the emperor and the divinely wise people who fervently maintain the Orthodox faith.*

We celebrate the third revelation of your precious head. When it was severed, O glorious one, the Trinity crowned it for your godly zeal. The ranks of angels, the company of martyrs, the apostles of God and all the prophets rejoice in its discovery. Together with them, ever remember us, O Forerunner of the Lord.

THIRD UNCOVERING OF HEAD OF JOHN THE FORERUNNER

May 25: THE PRINCIPAL FEASTS in our liturgical year commemorate some event in the life of Christ or of the Theotokos. A second category of feasts honors the memory of saints, often on the day of their repose. A third category of feasts recalls significant events in the history of the Church, such as the discovery and exaltation of the holy Cross or the seven Ecumenical Councils of the first millennium.

In this last category the Byzantine Churches observe two feasts concerning the head of St John the Forerunner. On February 24 the “First and Second Uncovering” of his head are recalled, On May 25 the “Third Uncovering” of this relic is observed.

The Gospel account of John’s death and burial is found in Mt 14:3-12. There we are told that John was beheaded, that his head was given by Salome to her mother, and that “Then his disciples came and took away the body and buried it, and went and told Jesus” (v. 12). What became of John’s head was not mentioned.

The Fate of John’s Body

According to a very early local tradition, John’s disciples took his body to Samaria, outside Herod’s jurisdiction, and buried it in Sebastiya, near the tomb of the Prophet Elisha.

The adornment of the holy places and the spread of monasticism in the fourth century saw the rise of interest in the Holy Land and the establishment of monasteries on the holy sites. Monastics, who revered John as a kind of proto-monk because of his life in the wilderness, settled in Sebastiya at the site of John’s tomb.

According to Rufinus of Aquileia, who lived in Jerusalem at the time, pagans, during the reign of Emperor Julian the Apostate (361-363), desecrated the tombs of both John and Elisha and burned their bones. Some of the remains were rescued by monks who brought them to their monastery in Jerusalem.

After Julian’s brief reign the shrine was restored and at least some of the relics presumably returned. In 512 St John of Maiuma in Gaza visited Sebastiya, describing what he saw: “This site, in fact, was a particular chapel of the church, enclosed within gates because it contains two urns covered in gold and silver, in front of which burn perennial lamps: one is John the Baptist’s, the other is Prophet Elisha’s.” The church was destroyed, probably by an earthquake, in the ninth century.

Palestine: the First Uncovering

Nicephorus and Symeon Metaphrastes (in accordance with Josephus) say that Herodias had John’s head buried in the fortress of Machaerus where he had been slain. Other writers say that it was interred on the tetrarch’s property in Jerusalem where it was discovered by two pilgrim-monks during the restoration of the city under Constantine the Great. For several years it was kept by local Christians as a treasured relic.

Syria: The Second Uncovering

A Syrian visiting Jerusalem acquired the head from some monks and brought it home to Emesa (Homs) where it came into the possession of another monk who buried it in his cave. A contemporary chronicle relates that in 452 St. John the Baptist appeared to Marcellus, the archimandrite of this monastery, and indicated where his head was hidden. The head was discovered and enshrined in a newly-build church which was then dedicated to St John.

This discovery was widely celebrated at the time and a feast and procession established in Constantinople on February 24 to commemorate it. Before long, the Forerunner’s head was brought to Constantinople where it remained until the iconoclast period (730-842). The head

You. Holy Father, keep in Your name those You have given Me, that they may be one even as We are. While I was with them in the world, I kept them in Your name. Those You have given Me, I guarded; and not one of them perished except the son of perdition, in order that the Scriptures might be fulfilled. But now I am coming to You and these things I speak in the world, in order that they may have My joy made full in themselves.”

HIRMOS: Ascension

KINONKON:

COMMUNION HYMN:

POST- COMMUNION HYMN:

Handout/Liturgy Book p. 77

Handout/Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

SAINT JOSEPH GHURGH ANNOUNCEMENTS

EVENTS IN MAY

Saturday Evening, May 20

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 21

FATHERS OF THE COUNCIL OF NICEA

Divine Liturgy: 10:00 a.m.

Saturday Evening, May 27

First Confessions: 3:00 p.m.

Vespertal Divine Liturgy: 4:00 p.m.

Sunday, May 28

PENTECOST SUNDAY

Divine Liturgy: 10:00 a.m.

Monday, May 29

Memorial Day

Memorial Service: 11:00 a.m.

Sacred Heart Cemetery

EVENTS IN JUNE

Saturday Evening, June 03

NO LITURGICAL SERVICES

Sunday, June 04

Divine Liturgy: 10:00 a.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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

DIVINE LITURGY INTENTIONS

20 May: *Deceased Members of Barron & Shehadi Family from Marie Barron

21 May: *Deceased Members of Barron & Shehadi Family from Marie Barron

27 May: *Marie Patchoski
from M/M William Patchoski Family

28 May: *Cecil Schwalbe
from M/M Sean Fitzpatrick Family

4 June: *John Nasser
from Sean T. Pendrak

10 June: *Fallen Away Catholic
from Sean T. Pendrak

SS. CONSTANTINE & HELEN, EQUALS OF THE APOSTLES, ENLIGHTENERS OF THE ECUMENE

May 21: THE CHURCH HAS USED MANY TERMS to describe the saints. Some of these are common to all the historic Churches, such as apostles or martyrs. The Eastern Churches also speak of some saints as “Equal to the Apostles,” believers who were responsible for bringing the Gospel to significant groups of people or nations throughout the world. The first of them were St Mary Magdalene, who announced the Resurrection to the dispirited followers of Jesus, and St Takla, the first woman martyr.

The Church has called Equal to the Apostles those who have been responsible for bringing the Gospel to previously pagan territories, such as Ss Cyril and Methodius and St Clement of Ochrid, who evangelized the Slavs of Moravia and Macedonia during the ninth century. An unlikely evangelist given this title is St Nino, the enlightener of Georgia. The Roman historian Tyrranius Rufinus (c345-410) recounts her story as told him by a Georgian prince. Nino, taken captive during the early fourth century, came to the attention of the queen when a sick child was healed by her prayers. She eventually brought the queen and then the king to Christ. Mass conversions followed.

Among the Equals to the Apostles honored in the Eastern Churches are those rulers who first established or championed the Church in their realms. Chief among them are Ss Constantine and Helena whose feast is observed on May 21. As the first Roman rulers to profess the Christian faith, they had the greatest impact on both the Church and the empire.

Early Years

Constantine was born in c. 272 to a Roman military officer, Flavius Valerius Constantius and Helena, whom some ancient sources call his wife and some do not. St Ambrose of Milan says that she was a stable-maid. Sometime before 289, as Constantius’ career prospered, he married the daughter of Emperor Maximian. Helena and her son were sent off to the Eastern court of the emperor in Nicomedeia, Asia Minor (Izmit, Turkey today). Helen never remarried and lived quietly with her son.

In AD 293, the Roman Empire had been restructured into four divisions, two in the East and two in the West. The leaders of these divisions, called the Tetrarchy, were constantly jockeying with one another for supreme authority. In 305 Constantius became emperor of the West and Constantine joined him as commander of the Roman troops in Britain. He was in York when Constantius died in 306. The Roman troops in Britain acclaimed Constantine as his successor. He devoted the next seven years to securing his power in the West. His final victory in the West came against Maxentius, who had declared war on Constantine in 311. The following year, Constantine defeated Maxentius’ numerically superior troops at the Milvian Bridge over the Tiber, north of Rome. Pushed into the Tiber by his fleeing troops, Maxentius drowned, leaving Constantine sole power in the West. By 324 he would be the sole emperor of both East and West.

Constantine reunified the administration of the empire and restructured its military. He successfully combated inflation and restored the power of Rome after a period of decline. None of these achievements, however, earned him the title “Equal to the Apostles.”

Constantine and the Church

Scholars now feel certain that Constantine had embraced Christianity some time before his famous victory at the Milvian Bridge in 312. He remained a catechumen throughout his life. As his death approached, he put aside his imperial regalia and was baptized, never taking them up again.

Constantine reversed the fortunes of the Church in the Roman Empire in every aspect of its existence, beginning with:

- ***The Legalization of Christianity*** The last great persecution of Christianity, begun by Emperor Diocletian in 303, was not enforced in the West by Constantius or Constantine. The persecution was formally ended in 311 by Galerius who declared Christianity a *religio licita* (a form of worship acceptable) in the empire. The growing number of Christians made their support a bargaining chip for the warring rivals for power. Their support turned to Constantine during his struggle against Maxentius when he marked his standards with the (Chi-Rho), the first letters of the name of Christ in Greek. One of Constantine’s advisors, Lactantius, wrote that he did this in response to advice received in a dream “to mark the heavenly

sign of God on the shields of his soldiers.” The contemporary historian Eusebius wrote that this dream was preceded by a vision: Constantine “... saw with his own eyes in the heavens a trophy of the cross arising from the light of the sun, carrying the message, *In Hoc Signo Vinces*” (with this sign, you shall be victorious.) In 313, after defeating Maxentius, Constantine and Licinius issued the Edict of Milan in which property confiscated from Christians during the persecution was ordered restored “without payment or any claim of recompense and without any kind of fraud or deception.” While these edicts expressed only a toleration of Christianity, Constantine actively promoted it.

- ***Reunification of the Empire*** After becoming sole ruler of the empire Constantine embarked on a series of actions which transformed both empire and Church. Most significantly he abolished the division of eastern and western empires, unifying his realm with a new single monetary system as well.

- ***Faith & Order*** in the Church To promote unity in the empire Constantine fostered unity among Christians. In 325 he called the first ecumenical council (Nicaea I) to give it a universally recognized faith and structure. This council would produce the first part of the Symbol of Faith which we recite at every Liturgy to this day. It would also determine the regional primacies of Rome, Alexandria and Antioch as well as unify the date for celebrating Pascha. Later councils would complete the creed and establish the five major primacies of Rome, Constantinople, Alexandria, Antioch and Jerusalem.

- ***A New Christian Capital*** Constantine sought to distance his empire from its pagan origins. In 330 he built Constantinople as a New Rome, free of pagan temples and dotted with great churches, thus minimizing the influence of the old pagan elite and the shrines with which the Old Rome abounded.. His successors enshrined the relics of apostles and martyrs in these churches and made it the administrative center of the Church in his empire.

- ***Enhancement of Worship*** As previous emperors had endowed and built pagan temples, Constantine began constructing Christian shrines and basilicas, including those at Bethlehem, Constantinople and Rome. Most famously, he developed Palestine as a Christian Holy Land and Jerusalem as the “Mother of the Churches” centered around Calvary and the tomb of Christ (both now enclosed in the Anastasis) and the mount of the Ascension. These basilicas made possible the more elaborate forms of worship which we inherited from these centers.

Helena and the Holy City

Much of Helena’s life was spent in relative obscurity. After twenty years together, she and her son were sent away when Constantius married a woman of higher station. In 312, with Constantine poised to take over the empire, Helena was recalled to the imperial court where she remained as a close confidant to her son. She was given the imperial title Augusta in 325.

There are conflicting stories concerning when Helena became a Christian. In the *Ecclesiastical History* by Theodoret of Cyrrhus (c. 393-458) we are told that Helena (already a believer) influenced her son to become a Christian. Eusebius, on the other hand, wrote in his *Life of Constantine* (c. 339) that Helena became a Christian through her son’s influence. In any case, Helena was known for her piety, her regular presence at divine services, and her generosity to the poor. As Eusebius wrote, “This admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.”

In fulfillment of a vow Helena undertook a pilgrimage to Palestine, although she was almost 80 years old. According to Eusebius, Helena “... though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land and at the same time to visit the eastern provinces, cities, and people with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Savior’s feet had trodden, according to the prophetic word which says *"Let us worship at the place on which His feet have stood,"* she immediately bequeathed the fruit of her piety to future generations; for without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Savior’s birth; the other on the mount of His ascension.” St Helena is also credited with establishing churches on Mount Sinai (site of St Catherine’s Monastery), and in Cyprus (site of the Stavrovouni Monastery). She reposed in 328/329, shortly after returning from this sacred journey, and was buried near St. Peter’s in Old Rome.