

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

04 OCTOBER 2020 ♦ TONE 01 ♦ EOTHINON 07 † SECOND SUNDAY OF HOLY CROSS / LOVE OF ENEMIES

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS:

FIRST: *Liturgy Book p. 11*

SECOND: *Liturgy Book p. 11*

THIRD: *Beatitudes* *Back of Liturgy Book*

ENTRANCE HYMN: *Resurrection* *Liturgy Book p. 14*

APOLYTIKIA:

Resurrection (Tone 1) *Liturgy Book p. 19*

Holy Hieromartyr Hierorheos *(Tone 4)*

O holy Hieromartyr Hierotheos, master of gentleness, measured in all things, clothed with a right conscience as befits a priest, you have drawn ineffable truths from the Vessel of Election. You have kept the faith and completed a course equal to his. Intercede with Christ God that He may save our souls!

Saint Joseph *Liturgy Book p. 20*

KONDAKION: *Liturgy Book p. 21*

TRISAGION: *Liturgy Book p. 23*

PROKIMENON: *Ps. 11:11, 1* *(Tone 1)*

May your kindness, O Lord, be upon us, for we have hoped in you.

Stichon: Exult, you just, in the Lord; praise from the upright is fitting.

EPISTLE: *Corinthians 9:6-11*

Brethren, yes, working together with him, we beg you not to receive God’s grace in vain. For he says, In an acceptable time I have heard you, and in the day of salvation, I have helped you. (Is.49:8) Look, now is the acceptable time; look, now is the day of salvation! We give no offense to anyone, that our ministry may not be blamed. On the contrary, let us behave in all circumstances as God’s ministers, in much patience, in tribulations, in hardships, in distress; in stripes, in imprisonments, in riots; in labors, in sleepless nights, in fastings; in innocence, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in unaffected love; in the word of truth, in God’s power; with the armor of justification on the right hand and on the left; in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown and yet well known, as dying, and look, we live; as punished, but not killed, as sorrowful, yet always rejoicing, as poor, yet enriching many, as having nothing, yet possessing all things.

ALLELUIA: *(Tone 1)*

O God, you granted me retribution and made peoples subject to me and saved me from my raging enemies.

Stichon: Therefore, I will proclaim you, o Lord, among the nations, and I will sing praise to your name.

GOSPEL: *St. Luke 6:31-36*

The Lord said, “Even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies, and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for He is kind towards the ungrateful and evil. Be merciful, therefore, even as your Father is merciful.”

HIRMOS: *Liturgy Book p. 113*

COMUNION HYMN: *Liturgy Book p. 114*

HIRMOS: *Liturgy Book p. 40*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Sunday, October 03, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 03, 2020

Sunday Divine Liturgy 8:00 a.m.

at Gregory the Great Academy

Sunday Divine Liturgy 10:00 a.m.

Wednesday, October 14th

Ladies Society Pasta Dinner

Take-out and curb-side pickup

4:00 p.m. – 6 :00 p.m.

Prayers for a Sick Person

Heavenly Father, physician of our souls and bodies, Who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal also Your servant (name) from all physical and spiritual ailments through the grace of Your Christ. Grant him (her) patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray, heal Your servant (name) and grant to him (her) the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.

O Lord our God, Who by a word alone did heal all diseases, Who did cure the kinswoman of Peter, You Who chastise with pity and heal according to Your goodness; Who are able to put aside every sickness and infirmity, do You Yourself, the same Lord, grant aid to Your servant (name) and cure him (her) of every sickness of which he (she) is grieved; and send down upon him (her) Your great mercy, and if it be Your will, give to him (her) health and a complete recovery; for You are the Physician of our souls and bodies, and to You do we send up Glory: to the Father, Son and Holy Spirit, Both now and forever, and to the ages of ages. Amen.

2020 WEEKLY COLLECTION

September 27

Weekly Offering	\$ 800.00
Candles	\$ 25.00
Total:	\$ 825.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

03 October†Dolores Ruthowski & Beverly Thomas from St Joseph Church

04 October†Anthony Joseph Bolus from Jean Cecci

10 October†Anthony Joseph Bolus from Jim & Betsy Zaydon

11 October†Anthony Joseph Bolus from St. Joseph Ladies Society

17 October†Anthony Joseph Bolus from Anthony & Kathie Barrett

24 October†Marie Barrett from Jim & Betsy Zaydon

25 October†Frank Milewski from Jim & Betsy Zaydon

Holubki Take-Out Dinner

St. Vladimir Ukrainian Catholic Church, 430 North Seventh Avenue, Scranton will conduct a holubki take-out dinner on Sunday, October 18 with pick-up between 12 noon to 2:00pm at its Parish Center. The \$13.00 dinner includes holubki, mashed potato, vegetable, rye bread and dessert. Reservations are limited and must be made no later than Tuesday, October 13. No walk-ins. For reservations phone 570 503-1514. 50/50 and basket raffles will be available.

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. John Coury. Maryann Nappi Donahue. Carol Downer. Robert Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** ✦Rev. Charles Aboody. ✦Rev. Michael Jolly. ✦Rev. Joseph Francavilla. ✦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 Milweski. ✦Frank Milweski, 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.; 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.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

of death. Later the idea of children giving gifts or favors on their namedays would be another weapon in the parents' arsenal against possessiveness and materialism, cravings which affect every child.

In the home, icons of the patrons of family members should be obtained and placed in the family icon corner or in the rooms of the individual family members. On the nameday these Icons could be placed in a special setting surrounded by candles and flowers. The family could go to church for the Liturgy or arrange for a special service preceeding a festive gathering in the home. The life of the saint could be read or related at mealtime and special treats served. The gathering could be capped with the singing of “God grant you many years” to the one whose nameday it is. Inventive families have planned skits, made mini pilgrimages to local churches named for the saint followed by a trip to the child's favorite restaurant, or created banners and other home decorations about the patron. The child can help prepare the liturgical or party foods, make or pick out favors to give to friends or relatives or otherwise help with the day's preparations.

The Church is one body in Christ: one household of all the baptized living or dead with Christ as its Head. Maintaining and celebrating our association with one of the great saints of Christian history helps us to see this Church, not as an impersonal institution, but as it is truly meant to be: one family under the lordship of its Head.

COMMON NAMES AND NAMEDAYS

Every day of the year between five and ten saints are remembered on Byzantine calendars alone. Some of the more popular ones are listed below.
Andrew – November 30 Ann – July 25 Anthony – January 17 Barbara – December 4 Basil – January 1 Catherine – November 25 Christina – July 24 Christopher – May 9 Cyril – June 9 Daniel – December 17 David – Sunday after Christmas Dimitri – October 26 Elias – July 20 Elizabeth – June 25 Gabriel – July 13 George – April 23 Gregory – January 25 Habib – November 15 Helen – May 21 Ignatius – December 20 Irene – May 5 James – October 23 John (the Theologian) – May 8 John (the Baptist) – June 24 John (of Damascus) – December 4 Joseph – Sunday after Christmas Jude – June 19 Julia – December 21 Julian – February 6 Lawrence – August 10 Luke – October 18 Mark – April 25 Martha – July 5 Martin – April 14 Mary – August 15 Matthew – November 16 Maximos – January 21 Michael – November 8 Natalie – August 26 Nicholas – December 6 Paul – June 29 Peter – June 29 Philip – November 14 Romanos – October 1 Samuel – August 20 Simon – May 10 Stephen – December 27 Theodore – February 17 Thomas – October 6 Timothy – January 22 Victor – November 11

FAMILY FESTIVALS

Many Eastern Christians have the custom of observing “family feasts”. On these occasions they would celebrate in a particularly solemn way one of the major Church festivals (one of the Great Feasts or major saint's days) as their family's patronal feast. Generally this means that the extended family (brothers, cousins, etc.) would participate in the Church services of the feast together, usually offering the bread, wheat, wine and oil for the artoklasia service and the bread for the Divine Liturgy. Thus we find a petition in the artoklasia service for “those who are offering these oblations and celebrating this feast.”

In many places those who had the means would offer refreshments to those attending this celebration in gratitude for the blessings the family has received. This custom is not so frequently practiced in this country but would seem to be especially well suited to supporting both the natural family's sense of unity and its commitment to the parish family as well.

Second Sunday of the Holy Cross

Does Christ ask the impossible of His disciples? At times it seems so, as when He tells us to “love your enemies, do good to them, and lend to them without expecting to get anything back” (Lk 6:35). This doctrine goes against the ordinary inclinations of people of every society, social class or station in life. As a result it has been routinely ignored by Christians of every age when they are faced with the choice of actually putting it into practice.

This is why many non-believers have seen Christians as hypocrites – teaching this principle in theory but ignoring it in practice. In all honesty, many of us might see ourselves in this criticism leveled by the eighteenth-century political philosopher of the American Revolution Thomas Paine: “Those who preach this doctrine of loving their enemies, are in general the greatest persecutors, and they act consistently by so doing; for the doctrine is hypocritical, and it is natural that hypocrisy should act the reverse of what it preaches.” (Thomas Paine, The Age of Reason).

IN THE OLD TESTAMENT

The Scriptures are full of imprecations against the enemies of Israel. The Torah and the early histories of Israel encourage believing Jews to consider the pagans living in their midst as God’s enemies and, therefore, their own. If they encourage readers to treat their enemies with compassion, it is for a motive other than kindness. The author of Proverbs warns his readers, “Do not gloat when your enemy falls; when they stumble, do not let your heart rejoice or the Lord will see and disapprove and turn His wrath away from them” (Prov 24:17, 18). In other words, don’t rejoice over your enemy’s misfortune or God will restore their good fortune to spite you!

In Proverbs we find another word of advice on dealing with one’s enemies which was apparently well regarded among first-century Jews: “If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. In doing this, you will heap burning coals on his head, and the Lord will reward you” (Prov 25:21, 22). The author encourages the doing of good from a base motive – Treat your enemy kindly. You will make him feel guilty and God will bless you in the bargain! This is very far from the New Testament teaching and shows us how far from conventional wisdom, even among God’s People, Christ’s doctrine is.

IMITATING GOD

Christ regularly encouraged His disciples to imitate God’s way rather than man’s. God’s way is, of course, the way of mercy and compassion. God “does not treat us as our sins deserve or repay us according to our iniquities, For as high as the heavens are above the earth, so great is His love for those who fear Him” (Ps 103:10, 11). While the Jews were long encouraged to trust in God’s mercy, it was Christ who taught us to imitate that compassion in the way we treat others.

The Lord Jesus urged His disciples to strive for perfection in their spiritual lives and He pointed

to love for one’s enemies as exemplifying that perfection. Anything less, He identified with the spirit of the scribes and Pharisees. In St Matthew’s Gospel the following injunction concludes and sums up the Sermon on the Mount: “If you love those who love you, what credit is that to you?”

Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because He is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful... You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.” (Mt 5:32-36, 43-48). If the aim of the Christian life is to imitate the Lover of Mankind, the chief sign of that way of life is the way we treat our enemies. We can and should act in the image of God.

Perhaps the most striking example of love for ones enemies in the Gospels is the prayer for His killers which Christ offered while hanging on the cross. “Father, forgive them, for they do not know what they are doing” (Lk 23:24). Arrested for preaching in Christ’s name some years later, the first martyr, St Stephen, used his last breath to imitate Christ’s love for His enemies, praying: “Lord, do not hold this sin against them” (Acts 7:60) as he was being stoned by his killers: God, and those who follow His way, do not let themselves be conditioned by the wickedness of others. Even when forgotten or rejected, they continue to be faithful to loving others.

FORGIVING THROUGH THE HOLY SPIRIT

Imitating God in this way isn’t easy. Some say it isn’t even in our power, but is an attitude that can only be the fruit of grace, given by the Holy Spirit. This is why St. Silouan the Athonite writes, "The soul that has not known the Holy Spirit does not understand how one can love one’s enemies, and does not accept it."

The ability to love one’s enemies is also closely bound to humility. Almost all the difficulties we encounter in loving our enemies are linked with pride: it is from pride that flows the affliction that follows upon insults, hatred, bad temper, spite, the desire for revenge, contempt for one’s neighbor, refusing to forgive him and to be reconciled with him. Pride excludes the love of enemies and love for one’s enemies excludes pride.

When we think of asceticism, we may consider prayer vigils, fasting, or making numerous prostrations. The most challenging ascetical feat, however, is to practice love for one’s enemies.

CELEBRATING NAME DAYS

CELEBRATING NAMEDAYS

Your name is important. Nothing sounds as pleasant to us as our own name. A child will beam with pleasure when his name is recognized; the adult may conceal his delight, but usually feels it just the same. Today people choose names for children on a far different basis than in the past. Parents often pick a name because they like the sound of it; so we find people of Middle Eastern background with names like Scott, Kimberly or Odette. Others even name their children after sports or entertainment personalities of the moment.

Traditionally, on the other hand, people chose names for more substantial reasons: to express continuity with their family they would 'recycle' the names of parents, grandparents or other relatives. Thus the family of John the Baptist was surprised when his mother chose a name that was not common among them: “None of your relatives has this name” (Luke 1:61). Christians have long chosen the names of saints from the liturgical calendar to proclaim their link with their spiritual family, the Church. This was often a costly kind of witness for believers living in a non – Christian society, as their very names (Nicholas or George, Elias or Barbara) labeled them automatically as Christians. Rather than conceal their minority status behind ambiguous names, these believers proclaimed their identity with the Church of Christ by choosing saints' names.

The Church calendar lists a number of saints whose memory may be observed each day of the year. Persons who bear the name of these saints have traditionally kept their memorial with special observances in honor of their patron. One's 'Nameday' is an occasion to honor the memory of the saint whose name we bear and to give thanks for his or her daily intercession on our behalf. In the Byzantine tradition people whose names are not found on the calendar of saints would keep the Transfiguration of Christ (August 6) or the Dormition of the Theotokos (August 15) as their namedays, depending on whether they were men or women.

OBSERVING NAMEDAYS

A number of popular customs are practiced among Byzantine Christians on namedays. Commonly a service would be celebrated in the parish community. Sometimes it would be a service of intercession in the saint's honor or the Divine Liturgy itself, especially if it were a major saint's day. The persons named after the saint or the family celebrating the feast would offer the bread for the Liturgy and sweet bread or wheat for the artoklasia which would be shared by the worshippers.

The celebration would normally conclude with a festive party. Often favors or token gifts would be part of the day, but with this significant difference. The person whose name day it is gives the gifts rather than receives them. Giving is, after all, the best sign of gratitude for Christians.

In the family much can be done to initiate children into this custom of celebrating namedays. In earlier years the child will simply delight in being the center of attention yet again. In building up a child's sense of self worth, his own name is his primary identification. He sees the saint as therefore someone like himself, and a hero at that!

Soon, however, children begin to ask questions about death, heaven and hell. Having a relationship with those who have died in Christ (the saints) can help to conquer the child's natural fear