

**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. David Fairclough, Sr. Robert Fairclough, Sr.  
Sara Gomez. William Lass, jr. 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. Bo-  
lus. ✕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.

**SUNDAY AFTHETHE  
THE THEOPHANY  
OF THE LORD**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

10 JANUARY 2021 ♦ TONE 07 EOTHINON 10 † SUNDAY AFTHER THE THEOPHANY

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS: *Theophany*

FIRST: *Liturgy Book p. 11*

SECOND: *Liturgy Book p. 11*

THIRD: *(Tone 7)* *Liturgy Book p. 19*

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

APOLYTIKIA:

*Resurrection (Tone 7)* *Liturgy Book p. 19*

*Theophany* *Liturgy Book p. 130*

*Saint Joseph* *Liturgy Book p. 20*

KONDAKION: *Theophany* *Liturgy Book p. 131*

TRISAGION: *Liturgy Book p. 23*

PROKIMENON: *(Tone 7)*

The Lord will give strength to His people; the Lord will bless His people in peace.

Give to the Lord, you sons of God, give to the Lord glory and praise.

EPISTLE: *Ephesians 4:7-13*

*Brethren*, to each one of us the grace was given according to the measure of Christ's bestowal. Thus, is says, ascending on high, he let away captives; he gave gifts to men (Ps.61:19). Now this ascending, what does it mean but that he also descended first into the lower parts of the earth? He who descended, he it is who ascended also above all the heavens, that he might fill all things. And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.

ALLELUIA: *(Tone 5)*

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." I  
n heaven you have confirmed your faithfulness.

GOSPEL: *Mark 4:12-17*

At that time, When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

HIRMOS: *Theophany* *Liturgy Book p. 40*

KINONIKON: *Liturgy Book p. 47*

ST. HIPPOLYTUS CIRCA AD 170-236 "Reputed believers began to resort to drugs for producing sterility and to gird themselves round, so as to expel what was conceived on account of their not wanting to have a child either by a slave or by any paltry fellow, for the sake of their family and excessive wealth. Behold, into how great impiety that lawless one has proceeded by inculcating adultery and murder at the same time." - Refutation of all Heresies 9:7

COUNCIL OF ELVIRA CIRCA AD 305 "If a woman becomes pregnant by committing adultery, while her husband is absent, and after the act she destroys the child, it is proper to keep her from communion until death, because she has doubled her crime." - Canon 63

ST. BASIL THE GREAT CIRCA AD 330-379 "She who has deliberately destroyed a fetus has to pay the penalty of murder. . . . Here it is not only the child to be born that is vindicated, but also the woman herself who made an attempt against her own life, because usually the women die in such attempts. Furthermore, added to this is the destruction of the child, another murder." - Letter 188:2 "Moreover, those, too, who give drugs causing abortion are deliberate murderers themselves, as well as those receiving the poison which kills the fetus." - Letter 188:2

ST. AMBROSE OF MILAN CIRCA AD 339-397 "The wealthy, in order that their inheritance may not be divided among several, deny in the very womb their own progeny. By use of parricidal mixtures they snuff out the fruit of their wombs in the genital organs themselves. In this way life is taken away before it is born. . . . Who except man himself has taught us ways of repudiating children?" - Hexameron

ST. JEROME CIRCA AD 342-420 "They drink potions to ensure sterility and are guilty of murdering a human being not yet conceived. Some, when they learn that they are with child through sin, practice abortion by the use of drugs. Frequently they die themselves and are brought before the rulers of the lower world guilty of three crimes: suicide, adultery against Christ, and murder of an unborn child." - Letter 22:13

THE APOSTOLIC CONSTITUTIONS CIRCA AD 380 "Thou shalt not slay thy child by causing abortion, nor kill that which is begotten. For everything that is shaped, and has received a soul from God, if slain, it shall be avenged, as being unjustly destroyed." - 7:3

ST. JOHN CHRYSOSTOM CIRCA AD 340-407 "Why sow where the ground makes it its care to destroy the fruit? Where there are many efforts at abortion? Where there is murder before birth? For you do not even let the harlot remain a mere harlot, but make her a murderer also. You see how drunkenness leads to whoredom, whoredom to adultery, adultery to murder; or rather something even worse than murder. For I have no real name to give it, since it does not destroy the thing born but prevents its being born. Why then do you abuse the gift of God and fight with His laws, and follow after what is a curse as if a blessing, and make the place of procreation a chamber for murder, and arm the woman that was given for childbearing unto slaughter?" - Homily 24 on Romans

**Dioceses Across USA Nationwide Prayer Vigil for Life,  
January 28-29**  
**Details at [www.usccb.org/news/2021](http://www.usccb.org/news/2021)**

## THE FATHERS OF THE CHURCH DEFEND THE SANCTITY OF LIFE

Excerpts from the sayings of the early church fathers. One of the allegations promoted by supporters of abortion is that the Church, at its earliest days, was silent on the question of abortion. The following selections from the Fathers will give ample witness to the contrary.

THE DIDACHE CIRCA AD 120: "Thou shalt not murder a child by abortion." – 2:2 "The Way of Death is filled with people who are ... murderers of children and abortionists of God's creatures." – 5:1-2

THE EPISTLE OF BARNABAS CIRCA AD 125 "Thou shalt love thy neighbor more than thy own life. Thou shalt not murder a child by abortion." - 19:5

THE APOCALYPSE OF PETER CIRCA AD 135 "I saw a gorge in which the discharge and excrement of the tortured ran down and became like a lake. There sat women, and the discharge came up to their throats; and opposite them sat many children, who were born prematurely, weeping. And from them went forth rays of fire and smote the women on the eyes. These were those who produced children outside of marriage and who procured abortions." - 26 "Those who slew the unborn children will be tortured forever, for God wills it so." - 2:264

CLEMENT OF ALEXANDRIA CIRCA AD 150-180 "Our whole life can go on in observation of the laws of nature, if we gain dominion over our desires from the beginning and if we do not kill, by various means of a perverse art, the human offspring, born according to the designs of divine providence; for these women who, in order to hide their immorality, use abortive drugs which expel the child completely dead, abort at the same time their own human feelings." - Paedagogus 2

ST. ATHENAGORAS CIRCA AD 165 "We say that women who induce abortions are murderers, and will have to give account of it to God. For the same person would not regard the child in the womb as a living being and therefore an object of God's care and then kill it. . . . But we are altogether consistent in our conduct. We obey reason and do not override it." - Legatio 35

TERTULLIAN CIRCA AD 160-240 "For us [Christians] we may not destroy even the fetus in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing; nor does it matter when you take away a life that is born, or destroy one that is coming to birth. That is a man which is going to be one: you have the fruit already in the seed." -Apology 9:6 "They (John and Jesus) were both alive while still in the womb. Elizabeth rejoiced as the infant leaped in her womb; Mary glorifies the Lord because Christ within inspired her. Each mother recognizes her child and is known by her child who is alive, being not merely souls but also spirits." - De Anima 26:4 MINUCIUS FELIX CIRCA AD 180 – 225 "There are women who swallow drugs to stifle in their own womb the beginnings of a man to be — committing infanticide before they even give birth to the infant." – Octavius

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN JANUARY

Saturday, January 09th

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, January 10th

*Missa Maska: 8:30 a.m.*

*Divine Liturgy 10:00 a.m.*

*Fellowship in the Church Hall*

*St Joseph Children Nativity Play  
in the Church*

### EVENTS IN FEBRUARY

Monday, February 01st

*Great Vespers 5:30 p.m.*

Tuesday, February 02nd

### ENCOUNTER OF THE LORD

ONE OF THE TWELVE GREAT FEASTS

*Divine Liturgy 5:30 p.m.*

### DIVINE LITURGY INTENTIONS

09 January ✠David Fairclough, Sr.  
from Steve Bartnicki

10 January ✠Frances Benjamin  
from Karen Kane

10 January ✠Mary Anne

24 January ✠Genevieve Zaydon  
from her family

### Theophany House Blessings

*If you would like your house blessed  
during this holy season please sign up  
in the back of the church, call the rec-  
tory 570.343.6092*

*or speak to Fr. Christopher*

### 2021 WEEKLY COLLECTION

January 03

|                 |             |
|-----------------|-------------|
| Weekly Offering | \$ 947.00   |
| Monthly         | \$ 18.00    |
| Flowers         | \$ 15.00    |
| Candles         | \$ 20.00    |
| Total:          | \$ 1,000.00 |

*Thank you for your support!*

### 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.



# God Revealed at the Jordan

WHAT DO WE CELEBRATE on January 6? Well, it’s obvious, isn’t it? Just look at the icon: it’s Jesus’ baptism!

Actually, neither the icon nor the feast celebrates *the fact that* the Lord Jesus was baptized. Rather, we remember *what happened at His baptism* and what it represents for us as we live our life in Christ. We do not call this the Feast of Christ’s Baptism, focusing on the historical setting. Rather we call it the Feast of the Holy Theophany, or “manifestation of God,”

## Manifestation of the Trinity

The troparion of the feast sets the tone for our reflection: “At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed; for the Father’s voice bore witness to You, calling You His beloved Son and the Spirit in the form of a dove confirmed the truth of His word. O Christ God, who have appeared to us and enlightened the world, glory to You!”

The story of this theophany is recorded in the Gospels of Matthew, Mark and Luke. In John’s Gospel, as we shall see, the Baptist alludes to it as he describes the character and mission of Jesus.

***The Father’s Voice:*** Matthew, Mark and Luke all tell of a voice from heaven heard at Jesus’ baptism calling Him “*My beloved Son*” (Mt 3:17; Mk 1:11; Lk 3:22). None of the Evangelists say outright that this was the voice of God, but since their picture of Jesus as the Son of God is clear in the Gospels, we can draw no other conclusion.

In icons of the Theophany this voice is depicted symbolically by the ray of light which originates in a geometric shape – often a semicircle – and rests over the head of Jesus.

***The Dove:*** All the Evangelists, including John, describe the presence of the Holy Spirit in the form of a dove. In John’s Gospel the Baptist offers his own testimony: “*He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit;’ and I have seen and testified that this is the Son of God*” (Jn 1:33, 34).

In icons the dove is enclosed in an aureole, symbol of divine glory, in the midst of the ray representing the Father’s voice.

St John of Damascus compared the dove which appeared at the end of the flood to the dove at Jesus’ baptism. “As, at that time the world was cleansed of sin through the waters of the flood, then the dove brought an olive branch to Noah’s Ark announcing the end of the flood, and peace came to the Earth, so, in like manner the Holy Spirit descends as a dove to announce forgiveness of sins and God’s mercy on the world. Then [it was] an olive branch, now it is our Lord’s mercy.”

The graphic presence of the Father (by His voice), the Son (in the flesh) and the Holy Spirit (in the form of a dove) is the first such manifestation of the Holy Trinity in the New Testament. The second such revelation is at the Holy Transfiguration of Christ as His ministry is drawing to a close.

## The Lord Jesus: God and Man

Christ is clearly Lord in icons of this feast. Several signs of His divinity and preeminence are found in the way He is shown. In Western depictions of His baptism Jesus is often shown with His head bowed and hands folded in prayer. That is never the case in our icons. He is shown standing erect, often with His hand raised in blessing.

In some older icons Christ is depicted naked. We are back in the Garden of Eden when Adam and Eve,

created in communion with God, are naked and unashamed. The original creation is restored and renewed with the coming of Christ.

*“Once You clothed the shameful nakedness of our forefather Adam; now You are stripped naked of Your own will! You covered the roof of heaven with waters; now You wrap Yourself in the streams of Jordan, only merciful Christ.”*

In later icons Christ is depicted with a drape around His waist, which represents the winding sheet in which He was wrapped for burial. The river is often depicted in the shape of a cave, suggesting the tomb in which He was laid.

In some icons the water envelops His sacred body which is visible in it. We are thus reminded of the death and resurrection of Christ into which our baptism immerses us.

In other icons Jesus is not submerged into the water at all. He is depicted astride the river as He blesses it. The River Jordan did not cleanse Christ; it is Christ’s presence in its midst which sanctifies the waters.

## Other Signs of God’s Presence

The icon of the Theophany, as well as many of its hymns, includes other elements which point to the divine activity present in Christ at His baptism. Among them are:

***John the Forerunner:*** The presence of John the Baptist is an essential part of the story of Jesus’ baptism. In icons, however, the depiction of John is more about Christ than it is about him. In some icons John is showed bowing to the Lord, bent in awe before the One he had come to announce. In other icons John is depicted as gazing up toward heaven, as if beholding the manifestation of the Father and the Spirit. In either case, although he was the focus of all other baptisms which he performed, John was not the center of this one.

***The Axe:*** In some icons we see a tree stump with an axe embedded in it near where John is standing. This recalls John’s prophetic words to the Pharisees, “*even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire*” (Mt 3:10). The axe ready to cut signifies that the Messiah is at hand.

***The Seascape:*** In some icons Christ is shown standing on one or two rocks, sometimes arranged in the form of a cross. Here we are reminded of the resurrection icon in which the Lord is depicted astride the gates of Death. In that icon the personification of Death often lies bound beneath His feet. In the Theophany icon it is often snakes or a sea creature under His feet. In both cases what is depicted is Christ’s victory over the powers of darkness. “*You crushed the heads of the dragons in the water*” (Ps 73:14).

*“When You bowed Your head to the Forerunner, You crushed the heads of the dragons; and when You stood in the midst of the stream, You let Your light shine upon all creatures, that they might glorify You, Our Savior, who enlighten our souls!”*

***The Sea:*** At the bottom of the icon we often find two small figures with astonished looks on their faces, often astride dolphins. They personify these psalm verses, alluding to the Exodus but often heard during the feast of the Theophany: “*The sea saw and fled; Jordan turned back... What ails you, O sea, that you fled? O Jordan, that you turned back? O mountains, that you skipped like rams? O little hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob*” (Ps 114:3, 5-7).

*Today the prophecy of the Psalms swiftly approaches its fulfillment: “The sea looked and fled: Jordan was driven back” before the face of the Lord, before the face of the God of Jacob! He came to receive baptism from His servant, so that our souls washed clean from the defilement of idolatry, might be enlightened through Him!*