

# 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. 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 Cimakosky.\*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. Simon.\*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.; following any service; or by appointment.

## HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

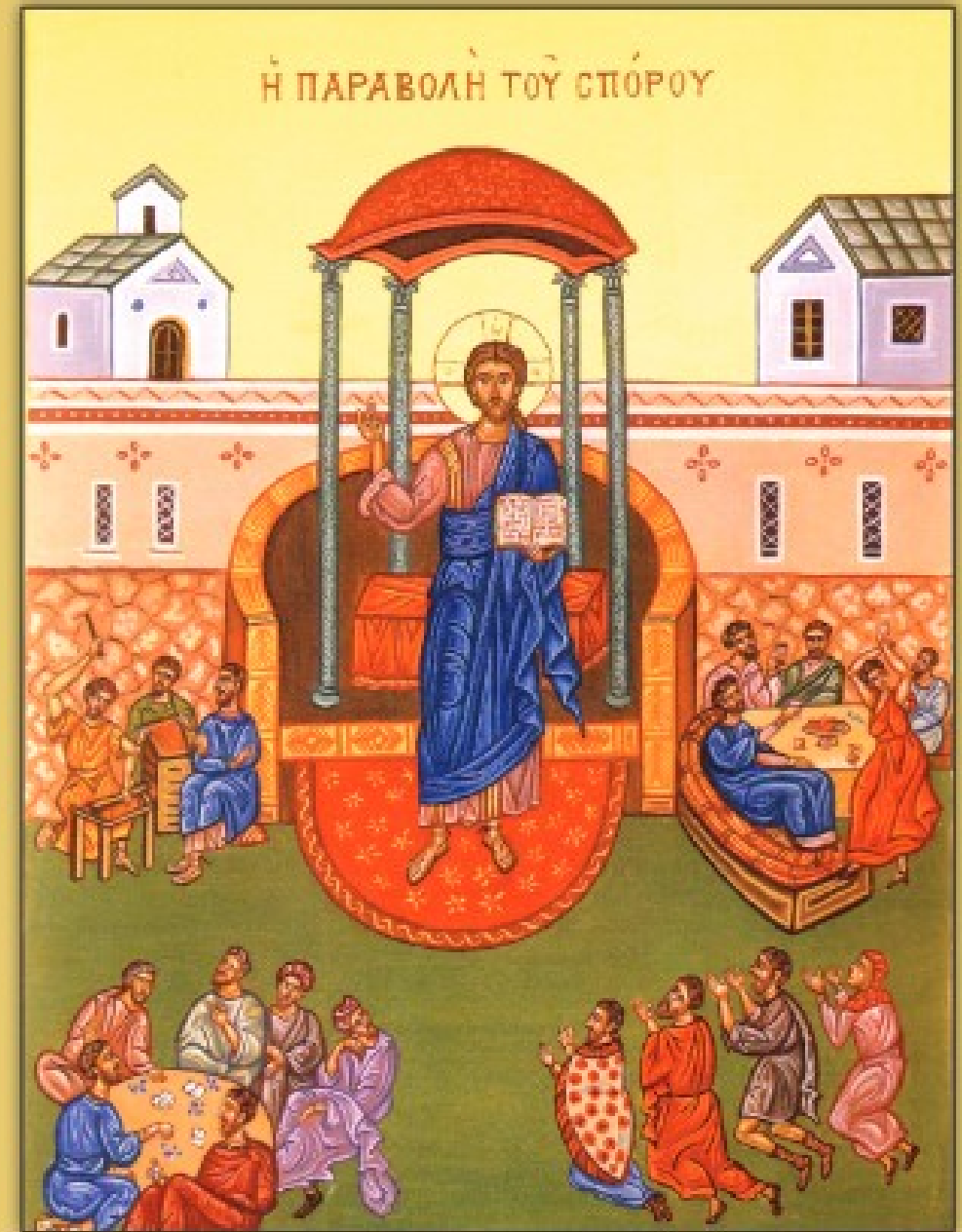
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## PARISH ADVISORY COUNCIL:

Meetings as scheduled.

## SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL



*Icon of the Parable of the Sower (Luke 8:5-15)*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 OCTOBER 2021 ♦ TONE 04 EOTHINON 10 † **FOURTH SUNDAY AFTER HOLY CROSS** / COUNCIL FATHERS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 4)*

*Holy Fathers 2nd Council of Nicea*

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

*St. Joseph the Betrothed*

KONDAKION: (Tone 4)

TRISAGION:

PROKIMENON:

EPISTLE:

*My son Titus*, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA: (Tone 3)

O God, our ears have heard, our fathers have declared to us the deeds  
you did in their days, in the days of old.

The just cried out, and the Lord heard them, and he delivered them from all their trials.

GOSPEL:

*The Lord told this parable:* “The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold.” As he said these things he cried out, “He who has ears to hear, let him hear!” But his disciples then began to ask him what this parable meant. He said to them, “To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that ‘Seeing, they may not see, and hearing they may not understand.’ Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience.” When he had said this, he cried out “He who has ears to hear, let him hear!”

*Liturgy Book p. 1*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 36/42*

*Liturgy Book p. 38*

*Liturgy Book p. 42*

*Tone 4*

*Liturgy Book p. 47*

*Liturgy Book p. 57*

*Liturgy Book p. 50*

*Liturgy Book p. 56*

*Titus 3:8, 15*

*Liturgy Book p. 62*

*St. Luke 8:5-15*

the sixth century Theodore, a reader at Hagia Sophia in Constantinople, compiled a history from various sources. In it he describes an image of the Theotokos which Empress Eudoxia found in Jerusalem and sent to Constantinople. This may have given rise to the belief, first recorded in the ninth century, that St Luke had painted the first icon of the Theotokos. The Hodigtria icon (she who shows the way), which was prized in the capital until it was lost in the Ottoman invasion, was attributed to him. A Byzantine icon of the Theotokos revered in Rome was long held to be by St. Luke, but has been shown to be no earlier than the fifth century in origin. Called “Salus Populi Romani” (the salvation of the Roman people), it is enshrined in the Basilica of St. Mary Major and has been visited frequently by Pope Benedict XVI and Pope Francis.

## The Death of St. Luke

We know little about St. Luke after the martyrdom of St Paul. He is said to have returned to Asia Minor, preaching in the Churches there, in Greece and the Balkans. According to a fairly early tradition he died in Boeotia, a district in central Greece, and was buried in Thebes, its principal city. After the founding of Constantinople, when many well-known relics were brought to the capital, St Luke’s body was taken to Constantinople during the reign of the Emperor Constantius, son of St Constantine the Great.

At some time before 1187 – the circumstances are not known – the body was brought to Padua, Italy and enshrined in Padua’s Church of St. Justina where it remains. In 1992 the Orthodox Metropolitan of Thebes requested a portion of the relics from the Roman Catholic Bishop of Padua. Carbon-14 dating and other tests were carried out on the body and on the reputed skull of St Luke enshrined at St. Vitus Cathedral in Prague. The skull and the body were demonstrated to be that of a single individual from Syria who died sometime after AD 72. The Bishop of Padua sent to Thebes the rib closest to the heart which was then reburied in the original tomb of St. Luke.

In December, 1997 the tomb began exuding myrrh and since then the interior of the tomb has been fragrant.

## In Praise of St. Luke

What shall I call you, O divinely-inspired Apostle Luke? A river flowing to us from Paradise? The Ark of the Covenant established by Christ? A star shining forth the supreme Light? A radiance illuming the Church of God? A table of the Bread of Life and a divine Chalice? Intercede for the salvation of our souls.

What shall I call you, O glorious Apostle Luke? An attentive physician who heals souls and bodies with the treasures of Heaven’s graces? A collaborator and traveling companion of Paul? The writer of the Acts of the Apostles, O holy Luke? There are many names for your many qualities. Intercede for the salvation of our souls.

What shall I call you, O divine preacher Luke? A disciple who gave us the good news of Christ? A physician through whom our souls are healed of their passions? A radiance shining the supreme Light? The solid foundation of the Faith who wrote an account of the all-holy Gospel for our sake? Intercede for the salvation of our souls.

O holy apostle of Christ, whose divine teachings you relate, foundation stone of the Church: truly, by your preaching, you have drawn back from the abyss of perdition the hearts darkened by ignorance. You save them from the violence of the stormy waves, O you who were both the companion and imitator of Paul, the Vessel of Election. O wondrous Luke, we entreat you, O jewel of the Antiochians: intercede before the Savior, our God, for the faithful who celebrate your sacred memory.

*Stichera at Vespers*

OCTOBER 18: HOLY APOSTLE AND EVANGELIST LUKE

AFTER THE EXALTATION OF THE HOLY CROSS (September 14) we begin the Cycle of St Luke. Selections from his Gospel are appointed to be read every day at the Divine Liturgy. About one month later, on October 18, we keep the remembrance of St Luke himself.

Aside from a few bits of information in the Scriptures we knew little about St. Luke, even though he composed a substantial part of the New Testament itself. Besides the Gospel St Luke composed the Acts of the Apostles as the second part of the story of Christ and the early Church (see Acts 1:1). Some commentators think that St Luke also had a part in writing the Epistle to the Hebrews.

Luke was a companion of St Paul, probably since his stay at Troas, on the coast of Asia Minor. It is here that St Luke begins speaking of Paul and his companions as “we” (Acts 16:10). Luke is mentioned as St Paul’s companion in two epistles, Colossians and Philemon, both written towards the end of Paul’s life. When St Paul appealed to Caesar, St Luke accompanied him from Caesarea to Rome (see Acts 28:16). Towards the end of St Paul’s life, it seem that Luke was his only companion (see 2 Tim 4:11).

Luke and Antioch

Ancient authors speak of Antioch as Luke’s birthplace (Eusebius’ Church History III and Gospel Questions IV) while St Paul says that he was a physician (Col 4:14). It seems that he was not a Jew. In the same passage others are mentioned as Jews but Luke is not. “Aristarchus, my fellow prisoner greets you with Mark, the cousin of Barnabas, about whom you received instructions (if he comes to you, welcome him), and Jesus, who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision” (Col 4:10-11).

As a native of Antioch Luke was likely a Greek but he may have been one of the many Greek proselytes to Judaism in the city, which also had a notable Jewish population. In the first-centuryAD proselytes to Judaism were generally pagans (Greeks and Romans) who had come to believe in one God, worshipped in the synagogue and observed the morality of the Jews. They had not accepted circumcision, nor did they observe ceremonial laws. Many of them came to accept Jesus as the Christ.

Did St. Luke See Christ?

One tradition, first mentioned in the Panarion of Epiphanius, says that St. Luke was one of the Seventy, the second circle of disciples called by Christ. He is often mentioned in commentaries as the unnamed companion of Cleopas who encountered the risen Christ on the road to Emmaus. This idea is even found in our Menologion, the liturgical book containing the service for his feast.

Others, however, say that there was no evidence that Luke, an educated Greek from Antioch, had been in Galilee or Judea during Christ’s ministry, although it cannot be ruled out. In the first verses of the Gospel Luke describes himself as having investigated everything carefully, which is why he wrote this narrative for Theophilos. This suggests to many that Luke was not recording first-hand impressions but compiling the reminiscences of others.

Perhaps the liturgical designation of Luke as an apostle and as one of the Seventy resembles calling St Paul one of the Twelve. “Twelve” and “Seventy” were understood in the early Church as designations of office rather than as historical references. Luke as an Iconographer In

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 16

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 17

Divine Liturgy: 10:00 a.m.

Wednesday, October 20

PASTA DINNER FUNDRAISER

Take out Only

4:00 p.m. to 6:00 p.m.

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.

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

16 October: Nathan Cheffers ✠  
17 October: ✠Ann Gaudy  
from William & Toni Abda  
✠William & Marie Abda  
from William & Toni Abda  
24 October: ✠Lois J. Diedrich  
from James & Betsy Zaydon  
21 November: ✠ Angela Scavo  
from A. Clarice Zaydon

2021 WEEKLY COLLECTION

October 10

Weekly Offering:	\$ 205.00
Liturgy:	\$ 20.00
Candles:	\$ 25.00
Total:	\$ 250.00

Thank you for your support!



# Fathers of the Seventh Ecumenical Council

FOR MANY PEOPLE icons are synonymous with a Byzantine church, Catholic or Orthodox. It took centuries for church iconography to develop to the pattern we know and the Seventh Ecumenical Council, commemorated today, played an important part in that development.

In 1932 archeologists discovered a third-century synagogue in Dura (Fort) Europos, Syria, a military stronghold during the Greek and Roman occupation of the region. The city fell during a Persian invasion at the end of that century and was never rebuilt. The synagogue included reasonably well-preserved frescos of Biblical scenes and personages in three tiers above a frieze with symbols at floor level. A smaller Christian house-church with similar frescos was also unearthed.

Church iconography in the first centuries AD generally followed the Dura-Europos pattern. The upper walls, ceilings and domes were frescoed with images of Biblical – particularly Gospel scenes, and icons of the saints. At floor level, below the frescoes, there would be a painted frieze or marble panels.

Panel icons put forth for veneration were introduced much later. Panel icons seem to have first been meant for private use. The oldest existing panel icons, at the Greek monastery of St. Catherine on Mount Sinai in Egypt, date from the sixth century. The custom of venerating icons so developed that images were banned by the Byzantine Emperor Leo III (the Isaurian) sometime between 726 and 730. Icons were removed from churches and public places in the capitol. The cross was the only image permitted.

The emperor’s iconoclastic efforts came to the attention of Pope Gregory III who convoked a local synod in Rome in 731 to affirm the veneration of icons. It decreed the “If anyone, for the future, shall take away, destroy, or dishonor the images of Our Lord God and Savior Jesus Christ, of His Mother, the immaculate and glorious Virgin Mary, or of the Saints, he shall be excluded from the body and blood of Our Lord and the unity of the Church.”

Leo’s son, Constantine V, sought formal Church endorsement for the ban on icons. He convoked a council at Hieria near Constantinople in 754. Over three hundred bishops attended, though none of the apostolic patriarchs or their representatives were present. The council supported the iconoclastic positions of Leo and Constantine and was proclaimed as the seventh ecumenical council.

Iconoclasm was not popular among the people of Constantinople or the monks who worked against the imperial decrees. The Council of Hieria was also condemned by a local council in Rome, the AD 767 Lateran Council, which reaffirmed the teaching of the earlier Synod of Rome. The West would not support the iconoclastic emperors and in effect severed communion with Constantinople.

## The Second Council of Nicea

Iconoclasm continued through Constantine’s reign. His son, Leo IV, tried half-heartedly to reconcile the parties but died after only five years as emperor. His son, Constantine VI became emperor at the age of nine, ruling with his mother, Irene, as regent. Irene began the movement to restore icon veneration in earnest. When Patriarch Tarasios was appointed in 784, he accepted on the condition that communion with the other Churches must be reestablished. This required calling an ecumenical council.

The council met in 787. Over 300 bishops attended, including two legates from Rome. Several bishop renounced iconoclasm. The Roman legates read letters of Pope Hadrian I asking for agreement with veneration of images, to which question the bishops of the council answered: “We follow, we receive, we admit”. The council discussed the theology of icons and condemned the doctrine of the Council of Hieria.

The Second Nicene Council issued its own teaching on icons, saying: “As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture

of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them. For the more they are contemplated, the more they move to fervent memory of their prototypes. Therefore, it is proper to accord to them a fervent and reverent adoration, not the veritable worship which, according to our faith, belongs to the Divine Being alone — for the honor accorded to the image passes over to its prototype, and whoever adores the image adores in it the reality of what is there represented.”

Still, iconoclasm was not yet eradicated. Twenty-seven years later, Emperor Leo V began a second period of iconoclasm which lasted from 814 to 842. Another Synod ratified iconoclasm which remained the official teaching under the next two emperors, Michael II and Theophilos. When Theophilos died in 842 he left his two-year old son, Michael III, as emperor under the regency of his mother, Theodora.

Theodora repeated the pattern set by her predecessor Irene. She permitted the restoration of icons in the churches and appointed the like-minded Methodios I as patriarch. A week after his appointment Methodios carried icons in a triumphal procession from the church of Blachernae to Hagia Sophia, restoring their veneration to the church. This event is remembered on the first Sunday of the Great Fast, the Sunday of Orthodoxy.

## Not Talismans but Pointers

What caused iconoclasm to begin with? The seventh century had seen the increased popularity of panel icons. Some people began to see there icons, not as indicators of the presence of God in the world but as charms. Icons became more important in some people’s eyes than the holy mysteries themselves.

Writing in the seventh century, Saint Anastasius of Sinai documented some of these abuses: “Many think that he sufficiently reveres his baptism who, entering the church, kisses all the icons without paying any attention to the Liturgy and the divine service.” Other curious practices became common: the customs of taking icons as godparents for one’s children, of adding paint scraped from icons to the Eucharistic chalice, of laying the sacrament upon an icon so as to receive it from a saint’s hand, etc. Legitimate reactions against such abuses crossed the line into iconoclasm, the complete rejection of icons.

If our icons are ends in themselves – whether collecting them or venerating them – they have become talismans or charms for us. Rather they are meant, as 2 Nicea taught, to point us to the ones they represent that we may have living relationships with them in prayer. It is surely right to venerate their icons. Our veneration of these icons reaches its true goal in the living relationship we have with the ones whose images are depicted on them.

## Consequences of the Council’s Teaching

In addition to its dogmatic decree on icons, Nicaea II issued a number of canons, some connected to its doctrine on icons; others dealing with various questions of Church discipline. The issues relating to the matter of icons include:

***The use of relics*** (Canon 7) – Since the Roman persecutions of the first centuries, it was customary to erect altars over the tombs of – or at least the relics of – the martyrs and other saints. During the era of iconoclasm altars had been consecrated without the usual relics which the iconoclasts saw as idolatrous. Nicaea II mandated that the practice be revived and that relics be inserted in any altars consecrated without them, “For as they took out of the churches the presence of the venerable images, so likewise they cast aside other customs, which we must now revive and maintain in accordance with the written and unwritten law. We decree therefore that relics shall be placed with the accustomed service in as many of the sacred temples as have been consecrated without the relics of the Martyrs.”

***Iconoclastic books*** (Canon 9) – Copies of iconoclastic writings were to be withdrawn from circulation, “And if anyone is found hiding such books, if he be a bishop or presbyter or deacon, let him be deposed; but if he be a monk or layman, let him be anathema.”