

# ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH  
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## 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 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 Cima-  
kosky.✱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. Si-  
mon.✱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.; 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.

## NINETEENTH SUNDAY AFTER PENTECOST



*Icon of Saints Charitina and Methodia — October 5th*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

03 OCTOBER 2021 ♦ TONE 02 EOTHINON 08 † **SECOND SUNDAY AFTER HOLY CROSS** / LOVE YOUR ENEMIES

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

*Resurrection (Tone 2)*

*Holy Hieromartyr Dionysios the Aeropagite*

O holy Hieromatyrr Dionysios, master of gentleness, measured in all things, clothed with a straight conscience as befits as priest: you drew 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.

*St. Joseph the Betrothed*

KONDAKION:

TRISAGION:

PROKIMENON: *Ps. 11:11, 1*

My strength and my courage is the Lord, and he has been my Savior.

*Stichon:* The Lord has chastised me through his teaching, yet he has not delivered me to death.

EPISTLE:

**2 Corinthians 11:31-33; 12:1-10**

**Brethren**, the God and Father of our Lord Jesus, who is blessed forever, knows that I do not lie. In Damascus, the Governor under King Aretas was guarding the city of the Damascenes in order to arrest me, but I was lowered in a basket through a window in the wall, and escaped his hands.

(12: 1) It is not fitting for me to boast: but I will come to visions and revelations of the Lord. I know a man in Christ who fourteen years ago (whether in the body, I do not know, or out of the body, I do not know: God knows) was caught up into paradise and heard secret sayings that man may not repeat. Of such a man I will boast; but of myself I will glory in nothing except my weaknesses. For if I do wish to boast, I shall not be foolish, for I shall be speaking the truth. But I give up, lest any man have an idea of me beyond what he sees in me or hears from me. And lest the greatness of the revelation puff me up, there was given to me a thorn for the flesh, a messenger of Satan to buffet me. Concerning this, I begged the Lord three times that it might leave me, but he said to me, “My grace is enough for you, for strength is made perfect in weakness.” Gladly, then, will I glory in my weaknesses, that the strength of Christ may dwell in me.

ALLELUIA:

*(Tone 2)*

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

O Lord, save your king and listen to us on whatever day we call upon you.

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:

COMUNION HYMN:

*Liturgy Book p. 40*

*Liturgy Book p. 52*

## The Vision of St Andrew

The memory of these events, as well as the presence of the Virgin’s robe, made the Blachernae church the most popular shrine to the Theotokos in the imperial capital. It would become even more renowned with the events of October 1, 911.

It was a Sunday and the all-night vigil was being served in the church at Blachernae. Among those present was St Andrew, a Fool-for-Christ, a Slav who had been captured during a military incursion and sold as a slave. His master saw to it that Andrew learned to read and the young man became attached to the Church and its worship. He was inspired to adopt the asceticism of feigned insanity, being a “fool-for-Christ.” He would pretend madness during the day, but pray all night.

During the vigil, sometime after 3 AM, we are told in the Synaxarion that St Andrew “lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees, the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the ambo, she continued her prayer.

“After completing her prayer, she took her veil and spread it over the people praying in the church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands glowed more than the rays of the sun.”

Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, “Do you see, brother, the Holy Theotokos, praying for all the world?” “I do see, holy Father Epiphanius replied, “and am in awe.”

For a long time, they observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.”

The icon of this feast shows this appearance of the Theotokos to St Andrew. Some icons, particularly those displayed for veneration on this feast, have a lower tier or an inset depicting St Romanos the Melodist chanting at the ambo. October 1 is also the feast day of this saint.

This vision is celebrated in most Byzantine Churches on October 1. In the Church of Greece, however, the feast of the Protection of the Theotokos has been transferred to October 28 to coincide with the Greek national holiday, “Ohi” Day, marking the start of Greek resistance to the German and Italian occupation during World War II.

## The Church at Blachernae

The Church of the Theotokos was severely damaged by fire in 1070 but was rebuilt and restored by two successive emperors. Finally, the entire church complex, along with the surrounding quarter, was completely destroyed on February 29, 1434 when some children accidentally started a fire on the church roof.

A few years before the fire, a portion of the robe had been sent to Russia. When the feast of the robe (July 2) was celebrated during the Tatar siege of Moscow in 1451 the Tatars were unaccountably seized with confusion and fled in disarray. Again, the Virgin’s protection was credited with the deliverance of a Christian city.

By the 17th century a portion of the robe was being venerated at the Dormition Monastery in Khobi, Georgia. To this day, this relic is carried in procession around that city for veneration on July 2.

# OCTOBER 1: HOLY PROTECTION OF THE THEOTKOS

IN 1917 THE JOHN RYLANDS UNIVERSITY LIBRARY in Manchester, England acquired a third-century papyrus fragment of great historic interest. It contained the earliest known copy of a hymn to the Theotokos. The verse, still used in the liturgies of all the historic Churches, reads as follows: “Beneath your protection, we take refuge, O Theotokos. Do not despise our petitions in time of trouble, but rescue us from dangers, only pure, only blessed one.”

This hymn shows that, from as early as the 200s, Christians have looked on the Holy Virgin as their protectress. Our liturgical year includes feasts celebrating the city of Constantinople’s reliance on the Theotokos to protect them. Today’s feast is the most iconic of these commemorations.

## The Panagia of Blachernae

In the mid-fifth century, the emperors thought to enhance the city’s role as the Christian capital by collecting many relics from near and far. The patriarch of Jerusalem sent the holy mantle and robe of the Theotokos to the capital. A great church was built at Blachernae on the shore of the Bosphorus in honor of the holy Virgin with an adjoining shrine, the Hagia Soros (Holy Mausoleum) in which the mantle and robe, as well as relics of other saints, were enshrined.

The church at Blachernae became known for the numerous healings and other miracles associated with the church’s principal icon of the Theotokos, the Panagia of Blachernae. This icon was frequently taken in procession around the city asking for the protection of the Virgin. Such a procession was held in 626 when the Avars, from the northern Caucasus, were besieging the city. Their fleet was sunk and, seeing this as divine intervention, the Avars fled. The Christians of Constantinople saw this as a sign of the Virgin’s protection. The kondakion of the Akathist, which we know as We your servants (originally, I your city) was composed to celebrate this victory.

During the latter years of the first millennium Constantinople suffered a series of assaults from hostile powers. When Persians besieged Constantinople in 677 and Muslim Arabs did the same in 717, people turned to the Virgin for protection. Both invasions were repulsed and the Virgin was praised for her protection.

Orthodox Christians sought the Virgin’s protection over the Church during the era of iconoclasm. Every Friday an all-night vigil was celebrated before the Panagia of Blachernae. When all sacred images were finally removed from the church, the icon disappeared. It was reputedly found hidden behind a wall during renovations in 1038.

## The Slavic Invasion of 860

In the 830s the Viking-Slavic peoples of Kievan Rus’ began migrating south. When the Rus’ began raiding settlements on the Black Sea it was inevitable that their forces would come to the gates of Constantinople.

In 860 a fleet of over 200 ships from Rus’ entered the harbor of Constantinople where they made a show of force before the city. On June 18, the inhabitants gathered with the emperor and the patriarch, St Photios the Great, in an all-night vigil at the Church of the Mother of God at Blachernae, near the shore. Imploring her to protect the city, St Photios took the robe in procession to the harbor, dipped it into the sea and then took it through the streets to Hagia Sophia. By June 25 the Rus’ began to withdraw from the harbor and entered into a treaty with the empire which led to the eventual Christianization of Rus’ in the next century. St Photios attributed the city’s deliverance to the “never-failing protectress of Christians” On July 2 the robe was returned to Blachernae in celebration, an event still commemorated in our Church every July 2.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN OCTOBER

Saturday, October 02

*Confessions: 3:00*

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, October 03

*Divine Liturgy: 10:00 a.m.*

Saturday, October 09

*Confessions: 3:00*

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, October 10

*Divine Liturgy: 10:00 a.m.*

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.*

## 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.

## 2021 WEEKLY COLLECTION

September 26

Weekly Offering:	\$ 1,085.00
Monthly	\$ 205.00
Holydays:	\$ 5.00
Liturgy:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 1,330.00

*Thank you for your support!*

## DIVINE LITURGY INTENTIONS

02 October Nathan Cheffers ✕  
03 October ✕Joseph and Catherine Zaydon  
from Joseph and Jemille Zaydon  
09 September: ✕Matthew J. Loftus, Sr  
from Steve Bartnicki  
10 September Nathan Cheffers ✕



# Imitating the Lover of Mankind

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. As a result, 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 one’s 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.