

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. Maryann Nappi Donahue. Carol Downer.
Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko
Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman.
SusVieselmeyer. Dean & Sherry Yockey. **MEMORY ETER-**
NAL: *Rev. Char. Aboody.*Rev. Mich. Jolly.*Rev. Jos. Fran-
cavilla.*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 Bolus.*Nich. Cianci.
*Patricia Cimakosky.*Ann & John 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. *Char. 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

EIGHTEENTH SUNDAY AFTER PENTECOST



Icon of Christ Teaching the Apostles

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

01 OCTOBER 2023 ♦ TONE 01 EOTHINON 07 † SEVENTEENTH PENTECOST/SECOND SUNDAY AFTER CROSS

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/39

ENTRANCE HYMN:

Liturgy Book p. 41

APOLYTIKIA:

Resurrection (Tone 1)

Liturgy Book p. 39

Protection of the Theotokos

Tone 1

We praise your great protection, O Virgin, which you spread forth like a radiant, transcendent cloud. Invisibly you guard your people from every foe's attack. Since you are to us a shelter and a sure defense, we cry to you with our whole heart: Glory to your great deeds, O Lady! Glory to your divine shelter! Glory to your care and providence, O most pure Virgin!

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON: *Psalm 31: 11, 1*

(Tone 3)

Liturgy Book p. 56

EPISTLE:

Hebrews 9:1-7

Brethren, the first tabernacle also had ritual ordinances and a sanctuary, though an earthly one. For there was set up a tabernacle in the outer part of which were the lamp-stand and the table and the show-bread, and this is called the Holy Place. But beyond the second veil was the tabernacle which is called the Holy of Holies, having a golden censer and the Ark of the Covenant, overlaid on every side with gold. In the ark was a golden vessel containing the manna, and the rod of Aaron which had budded, and the tablets of the covenant and above it were the Cherubim of glory, overshadowing the mercy-seat. But of all these we cannot now speak in detail. Such then being the arrangements, the priests always used to enter into the first tabernacle to perform the sacred rites; but into the second tabernacle, the high priest alone entered once a year, not without blood, which he offered for his own and the people's sins of ignorance.

ALLELUIA: *Psalm 64:5; Sirach 44:14*

(Tone 8)

Happy the one you have chosen and adopted: he shall dwell in your courts.

And his name shall survive for ever and ever

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 77

KINONIKON:

Liturgy Book p. 83

POST~ COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

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. aristocratic family in

OCTOBER 1: HOLY PROTECTION OF THE THEOTOKOS

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’ begin 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 SEPTEMBER

Saturday Evening, September 30

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

EVENTS IN OCTOBER

Sunday Morning, October 01

Divine Liturgy: 10:00 a.m.

Saturday Evening, October 07

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 08

Divine Liturgy: 10:00 a.m.

**Donations sign-up sheet
for the 2023 Pasta Dinner
Fall Fundraiser
in the back of the Church**

2023 WEEKLY COLLECTION

September 17

Weekly Offering: \$ 840.00

Candles: \$25.00

Total: \$ 865.00

Thank you for your support!

**VOLUNTEER NEEDED TO IRON
ALTAR SMALL ALTAR CLOTHS
TRI-MONTHLY.
SEE FR. CHRISTOPHER**

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

30 September: ✱ Lori Ann Stanko Goetz
from Steve Bartnicki

01 October: ✱ Charles Simon
from Joseph & Jemille Zaydon

07 October: ✱ Holy Souls
from M/M Michael Brodowicz

08 October: ✱ John Coury
from Joseph & Jemille Zaydon

**Annual Pasta Dinner
St. Joseph Melkite Church
Thursday, October 19, 2023
4:00 - 6:00 p.m.
Adults \$10.00/Children**

GIVING BACK TO THE GIVER

FROM TIME TO TIME, Christians in a number of communities, including the ancient historic Churches, are encouraged to tithe to their congregation. Tithing – the giving of 10% of one’s income – is mandatory in some groups. Mormons, for example are required to tithe and only tithe-paying members are allowed to enter Mormon temples and to receive its “ordinances” (sacraments). Many Pentecostal groups teach that, if you are not tithing, you are robbing God.

Tithing in the Old Testament

The practice of tithing arose at the start of the Israelite nation. When the Israelites occupied the Promised Land, eleven of their twelve tribes were given a portion of the conquered territory. The twelfth tribe, Levi, which was set apart as the nation’s priests, received no land. The eleven landed tribes were to give their tithes to the Levites (temple assistants, comparable to our deacons). These mandatory tithes were used to support the priests, manage the temple, and provide relief for foreigners, orphans and widows (see Num 18).

The tithe was seen in the Torah as a recognition that all of creation was God’s: *“And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD’s. It is holy to the LORD. If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the LORD”* (Lev 27: 30-32).

If a person failed to pay the tithe or held back some of it, he was considered to have robbed God. As the nation became more established and prosperous, the temptation to avoid paying the full tithe was not uncommon. The prophet Malachi thundered against this practice, but also promised that those who paid the tithe would be blessed: *“Will a man rob God? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the LORD of hosts. “If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it...”* (Mal 3: 8-10).

Malachi distinguishes between tithes and offerings. The tithe was the required tenth of one’s income which was God’s by right. An offering was whatever was freely given over and above the tithe. Sometimes such gifts are called “love offerings,” made from personal devotion rather than by law.

Tithing in the New Testament

Tithing was practiced regularly by Jews into New Testament times. In the Gospels, we see that the Lord Jesus criticized the Pharisees for being strict about determining tithes of everything they have received while ignoring more important matters: *“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the Law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel!”* (Mt 23:23, 24). He did not condemn tithing, only the mechanical performance of it while ignoring the spirit behind it.

Similarly, in His parable of the Publican and the Pharisee (Lk 18:9-14), the Lord Jesus shows the Pharisee taking pride in his fasting and tithing. The Lord does not reproach the Pharisee for doing these things, but for taking pride in them.

That even the poor sometimes gave more than was required was noted – and praised –

by Jesus when He visited the temple: *“Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. Then one poor widow came and threw in two mites, which make a quadrans. So He called His disciples to Himself and said to them, ‘Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood’”* (Mk 12:41-44).

Nowhere in the New Testament is tithing mandated. Generosity and openness in giving are recognized and praised while mean-spiritedness is condemned. In the story of Ananias and Sapphira (Acts 5:1-11), two believers are reproached for pretending to give to the Church whatever they received for selling a piece of land. St Peter discerned the lie and said to Ananias, *“Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God”* (vv. 3, 4).

Giving in the Writings of St Paul

St Paul teaches several principles for giving in 2 Cor 9. First, in v.5 he notes that all giving should be *“a matter of generosity and not as a grudging obligation.”* He then adds: *“But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver”* (vv. 6, 7). In v.7 St Paul sees the individual believer as responsible for determining the amount he can give *“as he purposes in his heart”*.

Instead of giving a set amount (the tithe), the believer is expected to give as his heart dictates, out of his faith that he is “in Christ.” Some, like popular Orthodox author Frederica Mathewes-Green, believe that a commitment to tithing, like fasting, can foster spiritual growth. She recommends, *“Aim to give a percentage of your income. Start with whatever percentage you give now, and raise it a little each year. In time, you will reach the tithe. Then you will be giving as generously as the people of the Bible, who lived in conditions we would see as abject poverty. ... there is no better indication of your priorities”* (*Christianity Today* 59.5).

Many churches have annual pledge drives asking members to make a specific commitment of what they purpose to give in the year ahead. The introduction of set amounts for giving as “dues,” “pew rents,” or “fees” in some churches suggests that many Christians believe in paying only for services rendered.

The Ministry of Giving

St Paul indicates another principle for giving in Rom 12:4-8: *“For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; **he who gives, with liberality**; he who leads, with diligence; he who shows mercy, with cheerfulness.”*

Some Christians have been gifted to teach or lead the Church; others have been gifted to support the Church in a significant way. As good singers should use their voices to build up the Church, those with material abundance should use their wealth as a gift given them to support the Church over and above the average donor. The many believers who have built churches, shrines, schools or hospitals with their own resources have ministered in this way by using the gift they have received.