

# ST. JOSEPH THE BETROTHED

**MELKITE GREEK- CATHOLIC CHURCH**  
130 ST. FRANCIS CABRINI AVENUE \* SCRANTON, PA 18504

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## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Veranica. Bolus. Jayne Buckley. Chris Carey. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman. Sus. 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 & 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 Lاندell. \*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

## TWENTIETH SUNDAY AFTER PENTECOST SUNDAY OF THE 7TH ECUMENICAL COUNCIL



*Icon of Parable of the Sower and Seed*

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 OCTOBER 2023 ♦ TONE 03 EOTHINON 09 † TWENTIETH PENTECOST/FOURTH SUNDAY AFTER HOLY CROSS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHNS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/41</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 3)</i>	<i>Liturgy Book p. 41</i>
<i>Fathers of the Seventh Ecumenical Councils</i>	<i>Tone 8</i>
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!	
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Psalm 31: 11, 1</i>	<i>Liturgy Book p. 57</i>
<i>(Tone 4)</i>	<i>Titus 3:8-15</i>
<u>EPISTLE:</u>	
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.	
<u>ALLELUIA:</u> <i>Psalm 43:2, 33:18</i>	<i>(Tone 7)</i>
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.	
<u>GOSPEL:</u>	<i>St. Luke 8:5-15</i>
<i>The Lord told this parable:</i> “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!”	
<u>HIRMOS:</u>	<i>Liturgy Book 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>POST- COMMUNION HYMN:</u>	<i>Liturgy Book p. 89 / Liturgy Book p. 90</i>

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 Hodigotria 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. not the case.*

OCTOBER 18: HOLY APOSTLE & 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 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

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday Evening, October 14

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 15

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Thursday, October 19

Annual Pasta Dinner Fundraiser

Saturday Evening, October 21

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 22

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

October 08

Weekly Offering: \$ 120.00

Candles: \$25.00

Total: \$ 145.00

Annual Pasta Dinner  
St. Joseph Melkite Church  
Thursday, October 19, 2023  
4:00 - 6:00 p.m.  
Adults \$10.00/Children \$5.00

2023Fourth Quarter  
Financial Report  
in the back of the church.

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

- 14 October: ✱Mark John Stanko & Lori Ann Stanko Goetz from Steve Bartnicki
- 15 October: ✱ deceased members of Barron & Shehadi Families from Marie Barron
- 21 October: ✱deceased members of Barron & Shehadi Families from Marie Barron
- 22 October: ✱John Koury from Al & Sonia ElGhazal
- 28 October: ✱Elizabeth Pendrak from Stephen Pendrak
- 29 October: Edward Skurkay✱ from M/M David Michaels



## OCTOBER 15: HIEROMARTYR LUCIAN OF ANTIOCH

MOST CHRISTIANS KNOW that the books of the New Testament – the Gospels, the Epistles and the rest – were written in the first century AD. Some know that these books were compiled as the New Testament sometime in the next three centuries. Few know that the form of the New Testament which we use in our Church – the “Byzantine text” – is largely the work of St Lucian of Antioch, whom our Church remembers on October 15.

### Who Was Lucian of Antioch?

Born in c. 240, Lucian was the son of Christian parents in a Syriac-speaking area in eastern Syria. Some say his hometown was Samosata (now Samsat, Turkey). His family was probably not poor as Lucian was educated in Edessa, tutored by Macarios the Confessor.

Early in life Lucian moved Antioch, Syria’s principal city, where Paul of Samosata was then the bishop. Lucian was ordained a presbyter and attached to the Antiochian Church’s theological school where he soon became its leading figure.

Lucian’s patron, Paul of Samosata, was a controversial figure who divided the Church at Antioch for a number of years. It seems that Paul, of humble origins, was ambitious and somewhat worldly. He took on a civil post in addition to being bishop of Antioch and was accused of spending more energy on his secular post than on serving the Church. The fourth-century historian Eusebius of Caesarea claimed that Paul conducted himself “more like a rhetorician or a mountebank than a bishop.”

Paul’s love for luxury was not his most serious failure in the eyes of his peers. His critics also accused him of such serious theological errors that the bishops of the province deposed him at a local council in 269, less than ten years after his election. He was accused of teaching that Christ was of purely human origin and that He was Son of God by grace, not by nature. The bishops elected a certain Dominus to succeed him.

Paul had acquired a degree of power, however, and he did not accept their deposition. The Church of Antioch was divided between the supporters of Paul and those who accepted Dominus as the legitimate bishop. Paul remained in possession of the see until 272 when the Emperor Aurelian intervened in the interests of good order and recognized Paul’s deposition.

Many of Paul’s followers, including Lucian, continued to reject the authority of Dominus and his successors. His scholarship and deep piety were never in question and his work was widely received. Finally, in about 285, Lucian was reconciled with the current bishop, Cyril, the third successor of Paul.

### The School of Antioch

St Lucian is credited with being an important proponent of biblical interpretation in the tradition known as the “School of Antioch.” While in the main center of biblical study, Alexandria, allegorical interpretation of the Scriptures was promoted, Antiochian writers stressed a more literal interpretation of sacred texts. They also employed typology to root later texts in continuity with earlier revelation. This style would come to dominate biblical study until the modern age. Fourth-century proponents of this school included Diodoros of Tarsus, John Chrysostom and Theodore of Mopsuestia.

The Antiochians also emphasized the distinction between the human and divine in the person of Christ while the Alexandrians stressed the union of the human and divine in Him. In the following century extremes of these views would be described as Nestorian (Antioch) or as Monophysite (Alexandria) and become the defining positions of the Church of the East and the

Oriental Orthodox Churches respectively.

### Lucian’s Bible

Both Old Testament and New Testament studies occupied most of Lucian’s career in Antioch. Proficient in Hebrew as well as Greek, Lucian produced an edition of the Septuagint in which he used the Hebrew text to correct copyists’ errors and other mistakes which had crept in over the centuries. His version was highly esteemed by St Jerome, the greatest Latin biblical authority of the age. It became the preferred text used in the Antiochian and Byzantine Churches.

Lucian also produced an edition of the (Greek) New Testament which came to be known as the “Byzantine text” used liturgically throughout the Greek-speaking Churches of the East. Centuries later it would be at the basis of the edition made by the sixteenth-century Dutch scholar, Desiderius Erasmus. This version was generally accepted in the West as the “received text,” and used as the basis for many modern translations.

### Lucian the Martyr

The greatest and last Roman persecution of Christians began in the year 303 under the Emperor Diocletian. Lucian was arrested in Antioch and transported to the imperial city of Nicomedia, where the emperors often held court. Eusebius recorded that, “...in the presence of the emperor, he proclaimed the heavenly kingdom of Christ, first in an oral defense, and afterwards by deeds as well” (*Ecclesiastical History*, 13, 2).

Lucian was imprisoned for nine years, during which he encouraged the other Christians with him to remain steadfast in their confession of Christ. He suffered both torture and starvation, because he refused the only food given to him, meat that had been offered to Roman idols.

The fourth-century history by Philostorgios of Cappadocia relates that, when bound and chained down on his back in prison, Lucian consecrated the divine mysteries upon his own breast, and communicated the faithful that were present.

Lucian died on January 7, 312, towards the end of the last great persecution of Christians by Roman authorities. His body was taken to Drepanum (later renamed Helenopolis by Constantine in memory of his mother) and was immediately revered by the Church of Antioch and elsewhere. In a homily preached on his feastday in 387 St John Chrysostom urged Christians to follow his example: “He scorned hunger. Let us also scorn luxury and destroy the lordship of the stomach; that we may, when the time comes for us to meet such torture, be prepared beforehand, by the help of a lesser asceticism, to show ourselves worthy of glory in the hour of battle.”

St Lucian of Antioch is celebrated in the West on the day of his death, January 7. When the feast of the Theophany was extended in the Eastern Churches by the commemoration of St John the Baptist on that day his feast was moved to October 15.

### Vesper Hymns to This Holy Martyr

*You made the faithful steadfast, enriching them by your faith and the discourse of knowledge of God, so that they might boldly endure the rage of the tyrant for the sake of the incorruptible life which is to come. Wherefore, we call you blessed, O right glorious Lucian, and we celebrate your divine solemnity today.*

*Lengthy imprisonment and a most violent death did you endure, O venerable one, bound with bonds, lacerated with sharp-edged shards, O blessed one, weakened by cruel starvation and by long thirst. Wherefore, you manifestly received heavenly food becoming an invincible martyr, O valiant athlete.*